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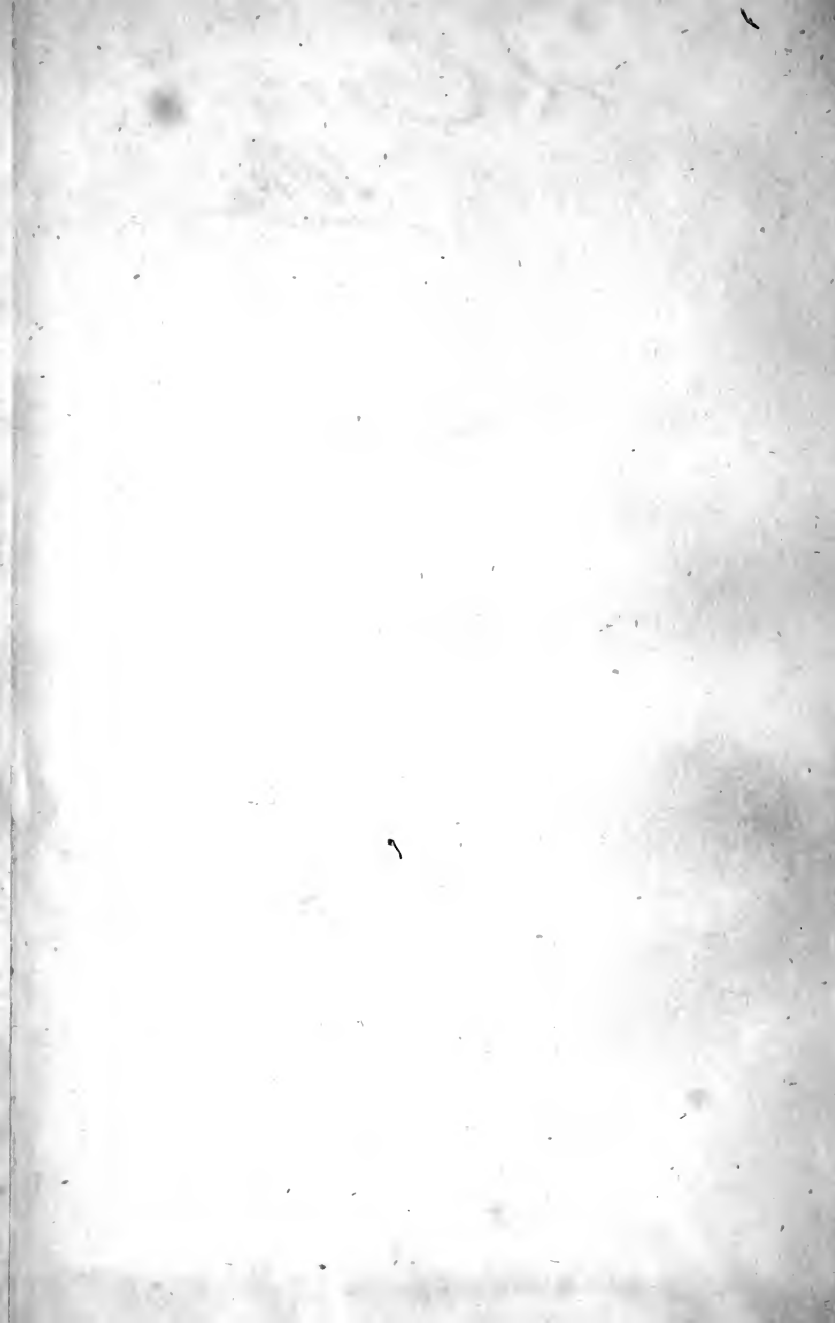
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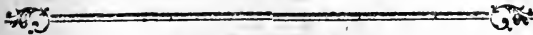








*J. C. M.*  
1814



CRITICA SACRA

E X A M I N E D.





# CRITICA SACRA

EXAMINED:

OR

AN ATTEMPT

TO SHOW THAT

A NEW METHOD may be found to reconcile the seemingly glaring VARIATIONS in PARALLEL PASSAGES of SCRIPTURE.

AND THAT

Such VARIATIONS, consequently, are no PROOFS of CORRUPTIONS, or MISTAKES, of TRANSCRIBERS:

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By Mr. RAPHAEL BARUH.

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L O N D O N :

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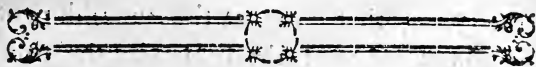
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M D C C L X X V .

## E R R A T A.

Page. Line.

- 17.—19. 2.—ממנה בא נא אל שפחתי אולי—  
 בא נא אל שפחתי אולי— read, —  
 אבנה ————— אבנה  
 ממנה
- 36.—1. השלשים ————— read, —————  
 השלשים—
- ibid.—9.—For *three* ————— ————— *thirty*
- 45.—6. ————— כלא ————— —————  
 כלאב —————
- 54.—last line, *second* ————— ————— *third*.
- 63.—note, ————— ירקד ————— —————  
 ירקד —————
- 69.—10. ————— לאיש ————— —————  
 לא יש —————
- 99.—6. ————— כמור אורגים ————— —————  
 כמנור אורגים —————
- 115.—7. ————— יעם ————— —————  
 עם —————
- 143.—last line, ————— *resigned* ————— ————— *reigned*
- 156.—16. ————— בבות ————— —————  
 בבית —————
- 181.—8. ————— ויצ דלו ————— —————  
 ויצר לו —————
- 184.—2. ————— האנשים ————— —————  
 האנשים —————
- ibid.—3. ————— ימאין ובואו ————— —————  
 ומאין יבואו —————
- 191.—18. ————— מלך יהודה ————— —————  
 מלך יהודה —————
- ibid.—23. ————— דברי דברי הברית ————— —————  
 דברי הברית —————
- 200.—24. ————— חעשה יאשיהו ————— —————  
 עשה יאשיהו —————
- 215.—11. ————— ישפרו ————— —————  
 ישפרו —————
- 228.—8. ————— *ders* ————— ————— *pers.*
- 238.—16. ————— לא אותי תשלה ————— —————  
 לא תשלה —————  
 אותי
- 247.—18. ————— וישכ ביורם ————— —————  
 וישכב יורם —————
- ibid.—4. ————— *return* ————— ————— *refer.*



## P R E F A C E.

**I**T is not my intention, in the following sheets, to maintain, by any means, that a continual miracle was performed in favour of *Jewish* transcribers, that no errors might be ever committed by them in their copies of the Old Testament; this being what the *Jews* themselves do not pretend to; for, on the contrary, sensible of human frailty, they have endeavoured to establish rules in order to prevent mistakes, not at all relying on any supernatural interposition; nor do I pretend to hold, that the printed *Hebrew* text is absolutely free from any the least error; this would be preposterous and insupportable. It is unanimously allowed by

the *Jews*, that even at the establishment of the Canon of the Bible, in the time of *Ezra*, some various readings were found; and such were preferred and admitted in the text, which were authorised by the greater number of the esteemed copies;—the same method was followed, in after times, by *Jewish* criticks, who laboured hard in comparing and collating ancient copies, to render the text as pure and genuine as possible: Therefore all that I aim at, is, to shew that no passage, or even a single word, or letter of scripture, should be deemed corrupted, nor should any different reading be adopted as original, upon mere conjectures, or the authority of parallel passages; unless corroborated and supported, by a great number of ancient copies of known and established character, and upon very mature deliberation;—for it appears to me, that the old *Jewish* Doctors were ever very cautious in matters of this kind, carrying their scruples so far as to be taxed by modern criticks of great  
 super-



superstition. But were the matter duly considered, it would be found, that instead of censure, for such scrupulosity, they merited applause for their very laudable endeavours to prevent mistakes; for, otherwise, it is highly probable that the Sacred Books would have reached our hands in the greatest confusion: And I apprehend, that if such caution was not strictly adhered to, there would soon be as many various exemplars of the Bible as there are critics. I would not be thought to believe that the learned Dr. *Kennicott* aims at any corrections upon slight grounds; but by several passages in his *Dissertations*, in which he attempts to investigate the true reading of some supposed corruptions, upon mere conjectures, those unacquainted with the Doctor's integrity and candour, might be apt to suppose his approving of such a plan for actual corrections.

It may be proper to remark, that notwithstanding all that has been said of

the blind reverence paid by the *Jews* to the *Mafforetick* notes; it is certain that they only hold them in high repute whilst the *Maffora* was thought to be in its purity, quite correct and free of errors; but as they are long since convinced that many errors have crept into these notes through the carelessness and incorrectness of transcribers, (who did not think themselves under any obligation to be careful about it, as about the text); the several critics, have endeavoured since to correct the *Maffora* itself as much as was in their power, upon the authority of ancient copies, which were for ever the true standard for transcribers to be ruled by; as may be seen by consulting the books of those critics, and particularly that excellent performance of R. *Menabem, De Lonzano*, called אור תורה where, in almost every page, he rejects and corrects the *Maffora* upon the authority of ancient books.—The *Mantuan* Collation, or מנחת שי proceeds on the same principle,—and the *Jews* are so far from per-

mitting the alteration of ancient books, on the authority of the *Massora*, that the greatest Rabbins among them declare it to be sacrilegious, and pronounce the greatest Anathema against so doing. *Vide* R. *Moses Barnakman* in his notes on Tract. *Baba Batra*, Sect. יש נוהלין fol. 58, 3d column, and *Rabenu Tam* in his ספר הישר R. *Jacob Hajez*, in his כנסת הגדולה in the name of many great Rabbins;—and the author of the book מכתב מאלהו; so that the charge laid on the *Jews* of having corrected the ancient books upon the *Massora* is either groundless, or if done by some, was through ignorance, and not with the national concurrence. In short, from the result of the annotations of those critics who took indefatigable pains to correct the *Massora*, upon the authority of ancient copies, a very accurate exemplar has been established to serve as a standard or criterion to transcribers, which is called תקון סופרים; the idea they mean to convey by this name being, literally, *the standard for scribes*. But, notwithstanding

standing all their extraordinary labour and researches, we find that those passages which of late are set forth as plain corruptions, were ever found to stand so in the most ancient copies, that fell under the inspection of those judicious critics; and can be demonstratively proved, that it stood so for upwards of 1500 years. However, if such passages cannot be corrected by proper authority of other ancient copies, we should endeavour to reconcile or explain them, by studying, with great attention, the genius of the *Hebrew* language. But I humbly conceive, that we cannot, by all our criticisms and conjectures, even assisted by ancient versions, attempt any thing further than a mere comment; for to rely barely upon such authority to correct the *Hebrew* text, is deemed by the best critics, to be not only precarious, but very dangerous, as it is very probable that many phrases may have been used by those transcribers by way of paraphrases, without having different readings;—or the transcribers of such versions may have changed

changed some phrases for others, which they deemed conducive to render such passages more intelligible.

It must be confessed that, if the great work of the learned Doctor *Kennicott* discovers some valuable readings, of sufficient authority to be relied on; the world in general must be exceedingly obliged to him; and, at all events, his attempt merits the greatest commendation, having spared neither pains nor expence in making such vast collations, to furnish the world with an inestimable collection of all that treasure, that could be gathered from such a prodigious number of manuscripts, which must certainly be acknowledged a very useful undertaking.

However, I venture on the present publication, not without the flattering idea, that something new and striking may be found in this performance to satisfy the reader's curiosity. I beg leave to recommend, to such critics as would enter  
 deeply

deeply into the merits of the matters in question, to read in their Bibles the parallel passages of each collation, previous to their examination of my remarks thereon ; since, to avoid swelling this tract to a large size, I have only transcribed from scripture the most material parts which I attempt to reconcile ; but a review of the whole context will greatly tend to form a right judgement of the difficulties that occur, and the solutions humbly proposed.

I have only to add, that, sensible of my deficiency in the English language, though enamoured with it's copiousness and energy, I entreat for that indulgence which a foreigner may claim from British candour and generosity.—I have corrected, in the Errata, many typographical mistakes ; others, I doubt not, have escaped me, which the judicious observer will please to rectify.



# CRITICA SACRA

EXAMINED.



THE prevailing taste of the learned of the present age, seems to be that of Scripture Criticism. This taste, though indeed a laudable one, has led them, step after step, to persuade themselves of there being numberless corruptions in the Hebrew Text; till, at last, it has made them assume the character of rectifiers, and correctors of those pretended corruptions, occasioned, as they imagined, by the inaccuracy and mistakes of Transcribers. Many and very judicious plans have been proposed by these learned men, to find out those corruptions; and many ingenious methods have been devised towards restoring the true reading to its primitive state. I do not pretend, in the following sheets, to enter into the great question, Whether or not

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the Hebrew Text has reached our hands in it's primitive purity? I am sensible that the generality of men of letters are strongly of opinion that it has not; nay, it is almost universally held, that many corruptions have been introduced by the negligence and carelessness of Jewish Transcribers. But be this as it may, it appears very strange to me, that any person of skill and erudition should take upon himself to correct such imagined or real corruptions in Scripture, let him be assisted by whatever authority he may, except that of ancient Manuscripts of approved reputation: For he ought to consider that, perhaps, by so doing, he may really create a corruption in a sound and wholesome limb. Critics should be very cautious, in attempting to correct one passage on the mere authority of a parallel one in another book; such a rule would entirely frustrate the elucidation, that the author of such repetition might have in view by an intentional alteration of his own; for there is no relying upon human Judgment in things written by Divine inspiration: And even granting that there were  
real



real corruptions, none but an inspired person, and of a degree of inspiration still higher than the writer himself, could with propriety be intitled to undertake a work of this nature and weight by his sole authority. It is thought by some \*, that the *Book of Chronicles* is perhaps the most corrupted book, as well as the latest in the *Old Testament*: yet it is by them held in high esteem, because it frequently settles the true reading, in books which are more ancient and more important. The author of *Critica Sacra* recommends, as a means to discover and correct many errors in the Hebrew Text, † “ To compare together  
 “ the several correspondent passages of  
 “ Scripture—noting their difference;—  
 “ and then to adopt those particular readings which best agree with the tenour of  
 “ the context, and the rules of grammar.”  
 And the same author further says, That if  
 “ these parallel § places were carefully con-  
 “ sulted, and compared together, the  
 “ judicious Reader might easily collect  
 “ such an ample store of Hebrew Criticisms

\* Dr. Kennicott's Dissertation, Page 79.

† Page 6.

§ Page 7.

“ as would not only do honour to his parts  
 “ and learning, but also prove of infinite  
 “ service to the cause of religion; by cor-  
 “ recting the errours, and supplying the  
 “ defects of the present text, making  
 “ one part subservient to the rectification  
 “ and improvement of another.” And to  
 this purpose, the same author points out,  
 under several heads, those parallel passages  
 of Scripture, found to differ with one  
 another; all which, indeed, seems to  
 ascertain the current opinion of the cor-  
 ruption of the old Testament.

But whatever the prevailing opinion of  
 these learned men may be, whom, with great  
 deference, I respect; I hope it will not be  
 disagreeable to the Learned in general, if I  
 lay before them my humble opinion on those  
 parallel passages, together with the system  
 which seems to me the most reasonable,  
 for the reconciliation of all those seemingly  
 glaring variations, which are found by  
 collating of corresponding passages, and  
 which are the cause of all these suggestions.  
 I propose confining myself to those colla-  
 tions

tions which relate to the Book of *Chronicles* only, as pointed out by the author of the *Critica Sacra*; and I flatter myself, that if my remarks are not entirely approved of by the Publick, they may at least contain such hints as may shew sufficient cause to those respectable Critics, not to be so positive in pronouncing some of the passages in question absolutely corrupted; or, at least, will make them a little more cautious in their proposed corrections.

It is necessary for me here to mention, that since the time the excellent *Dissertations* on the state of the printed Hebrew Text, by the learned and indefatigable Dr. *Kennicott*, came to my hands, I made it my particular business, (as I then enjoyed some leisure), to collate the whole of the Book of *Chronicles*, with all the parallel passages in the other Books of Scripture; and have studied that book with great care and assiduity, as far as my small abilities could reach, and I hope to have discovered some lights, which may merit attention. A few able and candid friends encourage

me thereto. But, upon the whole, I unluckily differ in opinion in many very material points with the above mentioned learned man. However, as that performance is not a short one, I do not suppose it will ever see the light. But when, lately, the above *Critica Sacra* fell into my hands, the author of which has taken vast pains in pointing out almost all the parallel disagreeing passages throughout the old Testament, \* recommending to those who are happily endowed with more leisure, to note the variations that occur in those passages, in order to discover and rectify the mistakes; I could not help extracting out of my said work whatever could serve to reconcile those seeming variations; and, such as my observations are, I humbly lay them before the Public.

Whoever was the Author of the book of Chronicles, whether Ezra or any other; no matter who; he certainly was an inspired and learned man; and it will, I hope, be readily granted, that he wrote it at or

near the time that the Sacred Books were collected, and their Canon established. One of the many reasons that might have induced this inspired man to write this Book might, in my humble opinion, be, to throw light on those passages which he purposely copied out of the other books; and, by altering; or adding some phrases, meant only to explain such dark passages, or to resolve a difficulty which stared in the face of the Reader, in those very ancient accounts, as they stood recorded.\* The Author of Chronicles chiefly meant to record some facts, or things left out in former accounts, and likewise to supply some deficiency, or even to introduce a different account of some circumstance in history, as he found it registered in some other authentick record, not quite agreeing with that recorded in those ancient books. For indeed it must be confessed, that, before the Babylonian Captivity, they were very much neglected by the Jews; and the hard-

\* Something much to this purpose was hinted by the learned Dr. Bayley, in the Appendix of his new Hebrew Grammar.

ships and calamities, to which they were exposed during that period, was very unfavourable to preserve the purity of ancient writings. This inspired man chose rather this method of repeating with some variations what had been so recorded; than to take upon himself to alter the Originals; not having, in these points, sufficient authority from antient copies. Indeed, after a very accurate and mature observation, it will be found, that the order in which he places the facts, and even in the addition of a single Letter in a Word, or the using a synonymous phrase; there is great meaning, and a tendency to answer some good purpose. That this was his scheme, will appear by the several remarks which will be made in the collation of the following Passages: Besides, it is but reasonable to think so; for, otherwise, what inducement could he have to select a few passages only out of the oldest Book, and copy the same without any apparent material difference? Supposing then this to be his plan, we will proceed to examine the glaring variations which appear by the Collation of the passages,

sages, one with another: I say the *glaring variations*; because it would exceed the bounds of what I at present propose to myself, to take minute notice of trifling variations, and to account properly for them; such a Task is not the object of my present enquiry.

The first Collation, pointed out by the Author of the *Critica Sacra*, in the Second Section, under the class of *Genealogical Registers*, is,

Gen. v. 3.—32. with 1 Chron. i. 1.—4.

I must confess, that I cannot comprehend what mistake this Collation may lead to discover: for the names registered in both places agree exactly with one another; except it be meant to fill up the passage in Chronicles, with an account of their respective ages, and at what age each Patriarch begat his successor; circumstances not deserving a repetition, being very immaterial, and would have rendered one of the two accounts quite superfluous;

fluous; whereas the intention of the author of Chronicles was, probably, only to ascertain the account of the creation, relating a regular genealogy from *Adam*, and shewing that the generality of the nations at his time owned their origin, as it is recorded in Genesis. In this view, it answered his purpose to give only a summary account of the succession of the Antediluvians till *Noah*, by whom the earth was re-peopled: And having mentioned the origin of the nations, that sprung from *Noah*, he proceeds to give a summary account of *Shem's* descendants, down to *Abraham*, the Patriarch of the *Jew*, and many other nations. In short, in the whole of the three first Collations, I do not find any material difference, only that of some Letter added or dropped in some of the names, which cannot be an object of critical correction, particularly as the Author of Chronicles may have thought proper to mention those nations, by the names under which they were known in his time.

## COLLATION



## COLLATION IV.

Gen. x. 22.—29. with 2 Chron. i. 11.—23.

I SHALL take no notice of the small variations in the Names; because, as I have said, they are, perhaps, expressed as they were then pronounced. \* But there is besides, in this passage, a more material variation, for *Uz*, *Hul*, *Gether*, and *Mash*, which are mentioned in *Genesis* as children of *Aram*, *Shem's* son; the *Book of Chronicles* mentions them together, with the others, as *Shem's* own children. But I judge the reason to be, that the author of *Chronicles* mentions the origin of the nations that issued from *Shem*, therefore attributes all those nations to *Shem*, as their original source: But *Genesis* is more explicit, giving also the Genealogy of *Shem's* own children as a particular family. The Author of *Chronicles* follows the same method in the line of *Arphaxad*, one of *Shem's* children, because *Abraham* issued from

\* See *Critica Sacra*, p. 11. and the proof which he produces from the *Arabick* Copy is not of great weight, because it is probable the Translator made it to conform with *Genesis*, by way of paraphrase.

him; and therefore, takes particular notice of the descendants, the better to ascertain his line: The objects in view of the two sacred writers, being different; the seeming variations may be easily accounted for. In *Genesis* we have the origin of all the nations that peopled the world, from the beginning; but the author of *Chronicles* meant to give us, only, the origin of the nations at his time existing.

## COLLATION V.

Gen. xi .22. 2--9. with 1. Chron. i. 24,--27.

THERE is no difference in this passage, being of the same kind as the first, to which I refer the reader.

## COLLATION VI.

Gen. xxv. 2.—4. with 1 Chron. i. 32,—33.

ALL the difference which can be found in the Collation of this passage, is, that the

the Book of *Chronicles* files *Keturah*, *Abraham's* concubine, when, in *Genesis*, she is filed a wife.

Now, very far from thinking this a variation, I look upon it to be an explanation of a dark ambiguous passage, calculated to resolve a difficulty that would otherwise stare in the reader's face in *Genesis*; for, if this woman, *Keturah*, was really *Abraham's* wife, the children he begat by her had as much right to be called his lawful children as *Isaac*; because, they were also born in wedlock. How then does *Abraham*, or the Scripture, call them the children of the \* concubines, when he sends them away with gifts, that *Isaac* alone might be his sole heir? We find no account of *Abraham's* having known any other woman than his wife *Sarah*, except *Agar* and *Keturah*; nor is it known that he had any other children besides *Isaac* and *Ishmael*, except those attributed in this passage to *Keturah*. For, a little time before his be-

\* Gen. xxv. ver. 5. 6.

getting of *Ishmael* by *Agar*, *Abraham* expressly says, that \* as God had given him no seed, his own servant *Eliezer* would inherit him, upon which the Lord promised him, that he should have a numerous offspring; and after he begat *Ishmael*, when again God promised him a child by *Sarah*, he prays for *Ishmael's* life, † as if he was satisfied with him alone, thinking it scarce possible to have any more. After *Sarah's* death, he takes *Keturah*; and immediately after it is mentioned, that the concubine's children are sent away with gifts, making *Isaac* his sole and general heir. It is then evident, that when the Scripture says the *Sons of the Concubines*, the sons of *Agar* and † *Keturah* must be meant; and it will thence follow that *Keturah* was not *Abraham's* wife, but his concubine. The true meaning therefore of ויסף אברהם קטורה (translated “then again *Abraham* took a wife, and her name was *Keturah*;)” is not a lawful

\* Gen. 15. 3.

† Gen. 17. 18.

‡ Gen. 25. 1.

wife,

wife, but a Concubine; אשה a woman taken for cohabitation, because when the noun אשה has not a pronoun annexed, or a prefixed *Lamed* in the Sentence that shows possession; as \* “ ולקחת אשה לבני \* “ and take a wife unto “ my son &c.” † וַיִּתֵּן לוֹ אִמּוֹ אִשָּׁה מֵאֶרֶץ מִצְרַיִם “ and his mother took *him* a wife “ out of the land of Egypt.” § וַיִּשְׂאוּ לָהֶם נָשִׁים מִמּוֹאָבִיּוֹת “ and they took *them* wives of “ the women of Moab,” and many other instances; or if the noun אשה be not repeated in the same sentence with an affix of relation to the person that took her, calling her אשתו *his* wife or אשתך *thy* wife; it is not to be construed in the sense of a wife, but only as a woman taken for a *Concubine*. All which is cleared up by the Author of Chronicles, by only altering the word אשה into that of פילגש.

It may perhaps be urged that if *Ishmael* was a concubine's son, how came he to be mentioned in Scripture together with *Isaac*,

\* Gen. xxiv. 4.

† Gen. xxi. 21.

§ Ruth. i. 4.

both

\* both as *Abraham's* Children, and as if both had an equal title to him; when, by what has been said, it appears, that *Abraham* disowned all the Concubine's children, including *Ishmael* amongst them? To explain this point it should be observed, that, in former times, when either a man or a woman was anxious for having children, either because they had none, or because they wanted to encrease the number, the custom was to acquire some, by way of adoption; but in a different manner than that used by the Romans. For if the wife wanted children, she used to give her own woman-slave to her husband, with this condition, that the offspring should be looked upon as if issued from the wife herself; and in this manner, *Sarah*, *Rachel*, and *Leah*, gave their maids to their husbands, and the children issuing from such intercourse were to be looked upon as their own. And if the man wanted male children, having a daughter, the custom was to marry her, stipulating with her husband,

\* Gen. xxv. 9.

that the children should be named after the wife's family. Thus \* *Machir*, *Joseph's* grandson, gave his daughter to *Hetzron*, son of *Perez*, the son of *Judab*, and got *Segub*, who begat *Yabir*, who is said to have been the Proprietor of Twenty three cities in the † country of *Gilead*, and *Chronicles* calls them all, the children of *Machir*, the father of *Gilead*; though we see this very *Yabir*, the owner of those cities in *Gilead*, is called by *Moses* ‡ *Yabir* the son of *Manasseh*, and goes after that Tribe, although his Grandfather was of that of *Judab*. In this very manner § *Shephan*, of the Tribe of *Judab*, gives his daughter to an *Egyptian* slave, and all the offspring are called his own. *Ismael* therefore, though *Agar's* son, is to be considered as *Sarah's* property, according to her agreement, מְנַחֵם מִנְחָה בְּאֵן אִלֵּי אֲבִיךָ \*\* “ I “ pray “ thee go unto my maid ; it may be that I “ may obtain children by her ; ” and consequently had a title to rank in honour as

\* I Chron. ii. 21.

† I Chron. 22. 23.

‡ Num. 32. 41.

§ I Chron. ii. 35.

\*\* Gen. xvi. 2.

*Abraham's* son, together with *Isaac*, although he had not a title to his inheritance, because *Abraham* had a right to give his substance to whomever he pleased. Not so the rest of the children, who were not begotten in wedlock, or under the sanction of *Sarah*, the lawful wife.

## COLLATION VII.

Gen. xxv. 13—16. with 1 Chro. i. 29—31.

THERE is no material variation to be observed in this passage.

## COLLATION VIII.

Gen. xxxvi. 10—14. with 1 Chro. i. 35—37.

THIS Passage affords a very material difference: for, in *Genesis*, we find תמנע *Timna* was a concubine to *Eliphaz*, by whom he begat עמלק *Amalek*; and *Chronicles* does not mention any thing of this concubine,



concubine, but records one תמנע *Timna*, as one of *Eliphaz's* children. To clear up these discordant passages, we must make another observation in that Chapter of *Genesis*. After having mentioned the children which both *Eſau* and *Eliphaz* begat by their respective wives, they are again named with the titular epithets of אלוף *Duke*; and there we find, that although by the first account, *Eliphaz* has only six children, namely, *Teman*, *Omar*, *Zepho*, *Gatam*, *Kenaz*, and *Amalek*; in the titled roll seven are mentioned, *Teman*, *Zepho*, *Omar*, *Kenaz*, *Korah*, *Gatam*, and *Amalek*; but we no where find *Eliphaz* to have had a son called *Korah*, though we see one of this name, among the children of his Father *Eſau*, which he begat by *Abolibamah* his wife, and is again mentioned with the title of אלוף *Duke*, verſe xviii, among the reſt of *Eſau's* children, as it is alſo in the ſame place in *Chronicles*. Now it is certain that *Eliphaz*, even by the account in *Genesis*, according to the titled Roll, had ſeven children, agreeable to *Chronicles*; all the

difference being, that, in *Chronicles*, one is mentioned by the name of *Timna*, תַּמְנֵעַ, and in *Genesis*, by that of *Korah* קָרַח in the titled Roll only. Here perhaps the Critick will readily conclude that both places are absolutely corrupted, and will think himself amply authorised to rectify, without any further investigation, this seeming corruption; but for all that, in my humble opinion, both places may be reconciled: For we may suppose, that *Eliphaz* might have had a concubine, and a son, both called by the name of תַּמְנֵעַ *Timna*; and the name ותַּמְנֵעַ at the beginning of verse xii. just after the names of the preceding children of *Eliphaz*, stands there to two purposes; I mean as if it was \* doubly inserted, and as

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\* Instances of a word singly inserted, which serves as doubly expressed, are many. Deut. xxxiii. 6. יהי ראובן ואל ימות ויהי מתיו מספר This verse literally translated is, "Let *Reuben* live, and not die; and let his men be "few," which would be a curse, instead of a blessing: but the word " " is to be looked upon, although singly, as if doubly inserted; as if the reading was יהי ראובן ואל ימות ואל יהי מתיו מספר therefore the Translators have rightly rendered it, "Let *Reuben* "live and not die, and let not his men be few."

if the reading was ויהיו בני אליפז תימן אומר צפו וגעתם וקנז ותמנע: ותמנע היתה פילגש לאליפז “And the sons of *Eliphaz* (xi.) were, *Teman*, *Omar*, *Zepho*, and *Gatam*, “ and *Kenaz* and *Timna*; (xii.) and *Timna* “ was concubine to *Eliphaz*,” &c. And perhaps, for this reason, there are Two musical points on this word תמנע the one called פסעק *Paseck*, which is a stop;

Prov. xxx. 3. ולא למדתי חכמה ודעת קדושים אדע literally, “ I have not learned wisdom “ and knowledge of the Holy, I know;” which cannot be, for the preceding verse says, “ Surely I am more brutish “ than any man, and have not the understanding of a “ man;” but the word ולא is to be looked upon as if doubly inserted, as if the reading was ולא למדתי חכמה ודעת קדושים לא אדע properly rendered by the translators, “ I neither learned wisdom “ nor have the knowledge of the Holy.”

I *Chron.* ix. 42. ואהז הוליד את יערה “ And *Abaz* “ begat *Jarah*.” This *Abaz* should have been mentioned with the rest of *Micha*’s children, who are recorded in the preceding verse, as he was in Chap. viii. ver. 35. 36. but is to be looked upon as if doubly inserted. The same may be observed in chap. viii. ver. 33. on נר *Ner* the father of *Kish* קיש not mentioned among the others of *Gibeon*’s children, although one of them; and in almost all the Genealogies, some person is mentioned after a list of names, without expressing whose son he was, because that name ought to be looked upon as doubly inserted, and as if mentioned among the others.

and

and the other *Shophar olech*, which denotes a continuance without a stop; the first is to warn the reader, that this name belongs to the preceding set; and the second to hint, that it also belongs to the following sentence; the name *Timna* being a man's name, as well as a woman's; for we find \* אלוף תמנע *Duke Timna*,—and in the same Chapter † ואחות לוטן תמנע and “*Lotan's sister was Timna,*”

It now remains to give some account, for the variation of the name in *Genesis* itself; for calling him at one time תמנע *Timna*, and at another *Korah*, קרה; and why the author of *Chronicles*, records him rather by the name of תמנע *Timna*. As for the difference of names in general, and why a person is called in Scripture, by several names; we may observe, that the antients used to give names to their children, in order to record some accident, or any other circumstance they wanted to commemorate; but that name was very often altered, if any change happened in the accident first intended to be recorded. Besides this, they had another method; namely, that the

\* Gen. xxxvi. 40. † Ibid Verse 22.

chief intention of a name, was to preserve the Idea, or meaning affixed to it; and it was not material to retain strictly the original name, provided any other substituted in its place conveyed the same idea. For instance, the names of Two of the children of \* *David* are called אלישמע *Elishama* and אלידע *Eli-ada*; and when recorded a second time by the same † author, are called אלישוע *Elishua*, and ובעלדע *Beeliada*; which names, although different words, convey nevertheless, the same sense, and the same idea; thus *Bathshebah* בת שבע *David's* wife, is called in *Samuel* ‡ בת שבע בת אליעם “*Bathsheba* the daughter of *Eliam*;” and in *Chronicles*, § בת שוע בת עמיאל *Bathshua*, the daughter of *Amiel*.” These different respective names of the father and daughter convey one and the same idea. \*\* Likewise איש בשת *Ish-boshet*, *Saul's* son and successor, is called \*\*\* אשבעל *Esh-baal*; because the word בשת and בעל are synonymous: the Idol being called בשת in *Jer-*

\* I Chron. iii. 6. 8.      † I Chron. xiv. 3. 7.

‡ I Sam. xi. 3.

§ I Chron. iii. 5.

\*\* See the agreement of these names in that of *David's* sons.

\*\*\* I Chron. viii. 33.

miah \* “ and  
 “ the *Idol* hath devoured the labour of our  
 “ fathers.” and † כִּי מִסְפֵּר עָרֵיךָ הָיוּ אֱלֹהֶיךָ  
 יהודה ומספר הוצות ירושלים שמתם מזבחות  
 לבעל; “ for according to  
 “ the number of thy cities were thy Gods,  
 “ O Judah; and according to the number  
 “ of the streets of Jerusalem have ye set up  
 “ altars for the *Idol*, even altars to burn  
 “ incense unto *Baal*” ‡ הֵמָּה בָּאוּ בְעַל פְּעוֹר  
 † ‡ וינורו לבשת  
 “ *Peor*, and dedicated themselves to the  
 “ *Idol*” and though the translators have  
 rendered the word בַּשֵּׁת in all these passages  
 in the sense of *shame*, the context will  
 sufficiently prove the meaning of this word  
 to be, an *idol*: upon this principle we can  
 account for many double names, as far as  
 what remains of the Hebrew language will  
 enable us to judge. But there are many  
 others for which we cannot account, be-  
 cause we cannot discover their true etymology  
 and proper signification, so as to demonstrate  
 that both names convey the same idea;  
 owing to the irreparable loss of great

\* Jer. iii. 24. † Ibid xi. 13. ‡ Hosea. ix. 10.

est part of the Hebrew language: It is more than probable, that originally the names of תמונע and קרה had one and the same signification, particularly as the word מנוע מג in the *Arabic* Language, means sometimes a desert country, a place bereft of any vegetable production; and קרה means in Hebrew a *bald head*, where no hair grows; the verb מנע itself in Hebrew means to deprive, to bereave; and a *bald-headed-man* is one deprived of hair. The author of *Chronicles* chose rather to use the name of תמונע to throw light on the verse of *Genesis*, where this very name is mentioned in an ambiguous manner, not clearly to be understood for one of *Eli-phaz's* children; and, by this means, the reader may reconcile the seeming difference between the two Lists, or Rolls, in the account given of them in the above chapter of *Genesis*.

#### C O L L A T I O N IX.

Gen. xxxvi. 20—28. with 1 Chro. i. 38—42.

#### C O L L A T I O N X.

Gen. xxxvi. 31—39. with 1 Chro. i. 43.—50.

COLLATION XI.  
Gen. xxxvi. 40—41. with 1 Chro. i. 51—54.

NO alterations worthy of notice, in any of these Three Collations.

COLLATION XII.

2 Sam. xxii. 8.—39. with 1 Chro. xi. 10—41.

THIS whole Collation relating to *David's* mighty men, was very judiciously analyzed by the celebrated Dr. *Kennicott*, in his First Dissertation. It is not my present business to controvert the notions advanced by that learned man; I here intend to confine myself, in accounting only for those variations which seem material, and worthy of notice, in the best manner I am able. Therefore I shall only treat of such variations, and lay before the learned my opinion thereon, submitting the whole to their better judgement.

The Doctor endeavours to resolve this grand question in *Samuel*; at the end of the list of *David's* mighty men,  
it



it is expressly said that there were thirty-seven in all; whereas, when we reckon them by their names, we find only thirty-six? The Doctor is of opinion, that *Joab*, the General, is the first of the mighty men, and ought to be considered as one of the number, though not mentioned in the list, because he has been very often mentioned throughout *David's* history. But I must beg leave to differ with him in this, as unhappily I must in many other points. How far an opinion from so respectable an Author may go in the solution of the present question, the learned are better able to judge; but, in my humble conception, there is another method to clear up this difficulty, far more preferable, particularly as it serves, at the same time, to enlighten a very dark passage, in which Commentators have been greatly perplexed. I have already observed, \* that by due attention it would be found, that the peculiar order in which the Book of *Chronicles* places the facts therein recorded, conveys much

\* Page. 8.

meaning, and answers some important purpose. Let it be now remarked, that the Author of *Chronicles* inserts the list of the mighty men, at the accession of King *David* to the throne; whilst the Author of *Samuel*, does it almost at the end of his reign, when the nation enjoyed peace and tranquility. Hence it may be reasonably concluded, that the respective inspired Authors of those Books had different objects in view, when they penned this passage. The Author of *Samuel* seats *David* on the Throne, without recording the merit of the famous men that took up arms, and stood by him, assisting him on that occasion; nor is the least hint given by that Author, of the establishment of that noble College of Heroes, three being of the highest rank, and thirty less eminent, tho' famous, which were certainly formed by degrees; and, by the concurrence of several circumstances, at the beginning of his Reign. Therefore the Author of *Chronicles* thought proper to supply that defect, by introducing them in the tenth verse, ואלה ראשי הגבורים אשר לדרוד המתחזקים עמו במלכותו עם כל

“ *These* “ are the Chief of the mighty men, whom “ *David* had, who strengthened themselves “ with him in his kingdom, and with all “ Israel, to make him King, according to “ the word of the Lord concerning Israel.”

This introductory verse plainly expresses, that his view was to record the chief mighty men who stood by *David* to place him on the Throne; and this will further appear, if we observe, that at the end of the list (in which there are many more than thirty-six, who it seems came to assist him after *Saul's* death) he proceeds to \* mention many others, who came to his assistance, even before *Saul's* death. The engagement of these mighty men, in *David's* service, was at first, with the sole intention of setting him on the Throne; and this being accomplished, they had no further obligation to bear arms. But, as notwithstanding this, many of them (who were found at last to be thirty-seven) continued in *David's* service during life; these mighty

\* Chap. xii.

men, by their exploits and signal services in the Army, acquired singular fame, an honourable pre-eminence, and a right to be named first in rank, even by the Author of *Chronicles*, who records their names at a time that the grand distinction was not as yet established; therefore they are introduced by their honourable rank, in the second introductory verse † in *Chronicles*, ואלה מספר הגבורים אשר לדוד ישבעם בן חכמוני וכו' "and this is the number of the mighty men whom David had, *Jashobeam*, &c." in short, *Chronicles* had in view to record, indifferently, all the mighty men that assisted David to get the Crown, but, mentions, first, those who remained all their life in his service, which was, as shall be explained, the occasion of the institution of this college of thirty Heroes in his Army, But the Author of *Samuel*, by recording these mighty men, at the end of David's reign, and when there were no more wars, means only to transmit to us the names of the mighty men that were enlisted in his

† Verse II.

service

men

service all their life-time, and even those that the same Author had, long before, given the history of their death, as *Afabel*, *Joab's* brother, who died during the civil war, before *David* was crowned King over all Israel; and *Uriah*, who died in the war with the *Ammonites*: we may therefore conclude, that these two lists are quite distinct and separate, intended to serve for the history of two different Periods of *David's* reign, and consequently cannot be collated together for the purpose of correcting the supposed errors in either of them; especially as to whole sentences imagined to be wanted in *Chronicles*; and as to the variations in the names, I apprehend it will not be very difficult to account for them. If the Book of *Samuel* then records the names of the mighty men who remained inrolled in *David's* Army, even after his accession to the Throne, and who died in his service; it must, of course, mention those who were dead, together with those that were yet living. In fact, we see that mention is made of *Afabel* and *Uriah*; it is likewise to be observed, that these

mighty

mighty men formed a body of thirty, which is spoke of in both passages;—and also another of three higher in rank, which made thirty-three in all. These bodies were kept compleat, since, on any vacancy by death, others, worthy of that honour, were admitted; therefore, as we certainly know by the history, that two of them, namely *Asabel* and *Uriah*, were dead, the list then must consist of thirty-three alive, namely the College of thirty, and that of three, being the chief of all; and two that were appointed in the room of *Asabel* and *Uriah*, which makes thirty-five; it remains now to account for the two others, that are wanting to compleat the number of thirty-seven, expressly mentioned in *Samuel*. It is highly probable that *Abishai*, *Joab's* brother, was one of them, tho' indeed, according to this system, he did not belong to any college. The one that is absolutely wanting, I account for in this manner. *Jeshobeam* the *Hachmonite*, the first of the three mighty men, I suppose, died during *David's* life; and *Adina* the *Eznite*, was appointed in his place; which very circumstance is expressly

pressed in *Samuel* xxiii. ver. 8. אלה שמות הגבורים אשר לרוד יושב בשבת תחכמוני ראש העצני השלישי הוא עדינו העצני in *English*, "These are the names of the mighty men that *David* had (that is, that he kept constantly in his service); he that sits in the seat of the *Tachmonite*, (that is, *Jashbeam* the *Hachmonite*) who was chief of the Triumvirate, or the series of Three; he is *Adino* the *Exnite*," &c. I take this *Adino* to be the very same *Adina* the son of *Shiza*, mentioned with such great \* honour that he was ראש לראובני ועליו שלשים the chief of the *Reubenites*, and had thirty under his command;" who was not at first of any college of the mighty men, because he quitted *David's* service after his accession to the Throne, as many others did besides him; they having taken up arms only to set him on the throne; and, at *Jashbeam's* death, he obtained that vacant post of dignity by his great merit: בן שיוז the son of *Shiza*, is the family-name, and העצני the *Exnite* his country's name; so

\* 1 Chron. xi. 42.

that in this phrase, 'יָשַׁב בְּשֵׁבֶת תְּחַכְמוֹנִי וְכוּ' he that sits in the seat of the *Tachmonite*, &c. he is " *Adino* the *Ex-nite*," &c. Two mighty men are expressed, namely, the *Hachmonite*,<sup>3</sup> and *Adino*, who succeeded him.

*Abishai* indeed was not to be preferred to *Adino*, in replacing *Jashobeam*, nor was he deemed, at the institution of that college, such an hero as to be one of them; besides, since the institution, he was esteemed, tho' not as mighty, yet nobler than them by birth, as it is said, \* מִן הַשְּׁלֹשָׁה " he is honourable more than " the three;" therefore he was made, on that account, a captain over them וַיְהִי לָהֶם לְשָׂר " and was to them for a captain;" so that, by this degree of dignity, he was an over-numerary in all the series to that body, as a captain.

Or, it may be said, that although he could, for his valour and merit, stand as a candidate for any vacancy in the College of

\* 2 Sam. xxiii. 19.



Three, as \* *ולו שם בשלשה* seems to hint, “and he had a name, (namely, a claim “to be named, a candidate) in the three;” as he for being nobler was appointed their captain, which made him above them, of course he could not be named in the place of *Jashobeam*; for then, instead of a preferment, it might be looked upon as a degradation.

Thus we might find the number of thirty-seven mighty men exactly compleat, without looking for any others, besides those which are mentioned in this very passage; and without fancying a double ternary of three, which we must supply out of our imagination, without any necessity. *Benaiah* was also the noblest among the thirty, and was a candidate for the first vacancy in the college of the three, and therefore the verses 22, and 23, speaking about him says, *ולו שם בשלשה* “and he had a name, (a title “or a claim to be named) amongst “the three mighty men;” his character

\* 2 Sam. xxiii. 18.

being “ מן השלשים נכבד ואל השלשה לא בא  
 “ of the thirty he was the noblest, but he  
 “ did not enter in the three,” not הכי נכבד  
 as is said of *Abishai*, which phrase signifies  
 such a degree of certainty as to nobleness,  
 in comparison of the three, that implies  
 a superlative in a high degree; but  
*Benaiah* was only נכבד, which denotes  
 the noblest, the first among the three, as  
 well by birth as merit.

There is no doubt that the several extraordinary heroic deeds performed by the three mighty men, induced *David* to form them into a most honourable College by themselves; but, before this establishment, they were numbered among the thirty, without any distinction at all, there being only that body; witness verse 13, in *Samuel*, (whose author takes pains to record the mighty deeds of each of the three); where it is said, וירדו שלשה ראש מהשלשים “ and three went down, the “ flower of the thirty;” which passage is worded in like manner in *Chronicles*, and shews that, before they had signalized themselves

themselves by these deeds, they were not a separate body, but three of the best among the thirty. Let us suppose, now, that *David* was induced to distinguish these three from the thirty, and prefer them to a most honourable body of three, for the mighty exploits which they had achieved jointly, delaying only to put it in execution, until such a time that every one of them, by himself, should perform some great deed, to be distinguished by it : It will then follow, that *Samuel*, who, (as I have said) recorded things in a period of *David's* history, in which all those facts had long before happened ; could, in consequence, record with propriety the deeds of each of the three ; and also those of all of them jointly ; and he could, likewise, conclude that passage saying, אלה עשו שלשת הגבורים \* " These things, or exploits, were performed by the three " mighty men," meaning that these great actions were the occasion, that the three mighty men were created into a separate body. But the Author of *Chronicles* re-

\* 2 Sam. xxiv. 17.

cords these deeds at a period of *David's* life, when those exploits had not been yet performed ; and the body of the three had not been actually established, tho' resolved upon by *David*, in memory of the astonishing expedition of the water ; and *Shamah*, who made one of the party on that most perilous occasion, had not yet shewn what he was singly able to do, and, consequently, not yet installed in that high post ; therefore he could not then, with propriety, mention any thing relative to the prowess of *Shamah* in particular ; and as this college of three, altho' resolved upon, was not as yet established, when mention is made in *Chronicles* of *Abishai*, he is not described מן השלשה הכי נכבד " he is more honourable than " the three" as in *Samuel*, but מן השלשה בשנים נכבד \* " of the three in the two he " was noble ;" that is to say, of the college of three resolved upon he is more honourable than the two, which are known to be of that body ; for the third place was not yet filled up.

\* I Chron. xi. 21.

Another reason may be given why the Author of *Chronicles* takes notice only of the prowess of *Eleazar*, the second of the three mighty men, and not of the third, even allowing that this honourable Body was already created; which is, that he meant to throw light on that fact, as recorded by *Samuel*, and to supply some circumstance therein omitted: For the Author of *Samuel* does not give an account of any deed performed by *Jashobeam*, but goes on, so soon as he has mentioned his name, to give the history of the second, ואחריו אלעזר בן דוד בן אחוחי בשלשה הגבורים עם דוד בחרפם בפלשתים נאספו שמה למלחמה ויעלו איש ישראל rendered by the translators, “ \* And after him was *Eleazar* the son of “ *Dodo* the *Abobite*, one of the three “ mighty men with *David*, when they “ defied the *Philistines* that were there “ gathered together to battle, and the “ men of *Israel* were gone away;” but it should be, “ And after him was *Eleazar* “ &c. with *David*, when they, in the terri-

\* 2 Sam. xxiii. 9.

“ tories

“ tories of the *Philistines*, wintering \*, were  
 “ gathered together to battle there, and  
 “ the men of Israel went up;” the meaning  
 of which is, that this mighty man was with  
*David* when they took up winter-quarters  
 in the territory of the *Philistines*, who  
 coming to attack them, and the men of  
*Israel* retired up (perhaps in some strong  
 hold) as the phrase seems to denote, ויעלו  
 איש ישראל, “and in that critical circumstance  
 “ he arose and smote the *Philistines*,” &c. In  
 addition to this account, the Author of  
*Chronicles* mentions, that the place where  
*David* had taken up winter-quarters was  
*Pasdamim*, and that the battle began in a  
 field of barley, which the *Israelites* wanted  
 to preserve, perhaps to subsist upon; and  
 the *Philistines* attempted to dislodge them,  
 and destroy or take away the barley, in which  
 struggle the *Israelites* took to flight, (to  
 comment what is meant by ויעלו, and they  
 went up), when *Eleazar*, together with

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\* The word **בחרפם** may be taken in the sense of  
*winter*, the same as Isaiah xviii. 6. וכל בהמת הארץ  
 עליו תחרף “ and all the Beasts of the earth, shall  
*winter* upon him.

*Jashobeam* ויתצבו בתוך החלקה ויצילוה kept courageously fighting in the midst of the field, and saved it, in spite of all the army of the *Philistines*: this joint action of both these mighty men acquired them such fame and credit, that they were fixed upon to be two of the college of three that had been resolved upon: The exploit of *Shamah* singly, which procured him the honour of being named the third of that body, happened some time afterwards, on another occasion; when the *Philistines* went out to forage לחיה פלשתים; translated, “\* and the *Philistines* were gathered together into a *troop*;” but should be, “and the *Philistines* gathered together to forage, †” or to pillage, to subsist upon; and *Shama* saved the field of lentiles out of their hands, which they wanted to take possession of: this occurrence was not taken notice of by the Author

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\* 2 Sam. xxiii. 11.

† That the word חיה may be explained subsistence, something to live upon, appears by Isaiah. lvii. 10. הית ירך מצאת “Thy hand had found a livelihood.”

of *Chronicles* (according to this second mode of explanation), because he had nothing to remark on. Upon the whole, this history in *Chronicles*, is to be looked upon as additional, or explanatory, to that in *Samuel*, only repeating those things, which he thought required an elucidation; and indeed it seems evident, that the book of *Chronicles* was wrote to serve as an Appendix, or Illustration, to other parts of Scripture. On this supposition, I flatter myself the studious Reader will be able to account with ease for most of the other variations, between the corresponding passages, without rashly determining them to be corruptions or mistakes of Transcribers.

The learned Author of the *Critica Sacra*, in his note on the variations, in the names of *David's* sons \*, recommends the collation of the following passages:

- 1 Chron. iii. 1—4. with 2 Sam. iii. 2—5.  
 1 Chron. iii. 5—8 } with 2 Sam. v. 14.—16.  
 1 Chron. xix. 4—8 }

\* Page 10.



LET us now consider the variations found in this Collation. In the first place, we find, that the son which *David* had by *Abigail*, who in *Samuel* is called כלאב *Kil-ab*, *Chronicles* calls him *Daniel*; secondly, *Absalom* is recorded by *Samuel* regularly, as the rest of *David's* sons, והשלישי אבשלום “ and the third was *Absalom*.” But *Chronicles* adds a prefixed *Lamed*, לאבשלום which seems needless and rather unintelligible; thirdly, *Chronicles* adds, at the end, the seeming superfluous words ששה נולד לו בהברון \* “ Six were born to him in *Hebron*,” having already reckoned them with the ordinals; *first, second, and third, &c.* the first and second variations are thought, by many, to be Corruptions that ought to be corrected in this passage of *Chronicles*.

In answer to this, I beg leave to refer the Reader to what I have already remarked, as to the custom of the antients, in regard to names; which was to keep to the meaning of the word originally given for a name; being at liberty to use any

all. \* Verse 4.

other word, provided it conveyd the same Idea. Now, in the present instance, I suppose, that the son of *David* by *Abigail* may have been recorded amongst his descendants by both the names of *Kil-hab*, and *Daniel* (which names mean nearly one and the same thing, as will be hereafter shewn), and the Author of *Chronicles*, whose business was to clear up all matters of Genealogy, thought proper to record separately *David's* sons, which he begat before his Reign became general, just when he was about recording all *David's* descendants till his own time, and he mentions this son explicitly under the name of *Daniel* to record that he had both names ; and lest it might be thought that this *Daniel* was another son besides *Kil-hab*, he takes care to express at the close, that there were only six born to him in *Hebron*.

The name of *Daniel* is compounded of דן which signifies a *Judge*, or *Judging*, and of אל \* which signifies *strong* and *mighty* ;

\* Ezek. xvii. 13. ואת אילי הארץ לקח He had also taken the mighty of the Land.

so that the idea annexed to this name originally was, a mighty, or severe Judge. The name כלאב *Kil-kab*, takes its origin from כלא a *prison*, and means to *imprison*, to punish people by confinement; and the name כלא may have originally meant an *Imprisoner, a Judge*, who orders people to confinement; (for names of men, although plainly derived from verbs, very seldom keep to grammatical rules;) the confining of people, then, will answer to the character of a severe Judge; or, at least, there is a great analogy between the two names of *Daniel* and *Kil-kab*, both conveying almost the same idea. Let the candid Reader not look upon this manner of reasoning as too far-fetched; for unless we enter into the genius of those times, we shall find things much more difficult to be accounted for. I am sensible this will not be much relished by the delicate taste of modern Criticks; it should, however, be considered, that we might be able to give better explanations of the analogy of names, if the Hebrew had con-

tinued

tinued a living language, but we are now confined to that small portion of it which remains in the sacred books; we there see many names which seem obtruse, and with scarce any signification, though it is natural to suppose, they were originally derived from verbs, and had a proper meaning; as we plainly find by many other instances. We may thence conclude, that this rule of the analogy in names must be true, though we cannot always account for them in a clear and rational manner.

As to the prefixed *Lamed* in the name of *Absalom*, let it be considered, that this Prince died in his father's lifetime; who had a surprizing love for him, (as he shewed by his repeated lamentations at his death), though he had been so ungrateful a son, *David* therefore, no doubt, took more than ordinary care of *Absalom's* children, for the love he bore to their father; for which reason the author of *Chronicles* mentions *Absalom* with a prefixed *Lamed*, to signify, that he would not, on account of *Absalom's* guilt, ascribe him to

to *David*, but substitutes in his place his offspring, whom *David* took such special care of, as if they were his own children.

Let us now go on to consider the other differences on the rest of *David's* children, resulting from the second collation.

1. The first of his children, who is called both in \* *Samuel* and † *Chronicles*, by the name of שמוע *Shammua*, ‡ is here called שמעא *Shimea*.

2. *Chronicles* calls *Solomon's* mother בת שוע *Bath-shua* the daughter of “*Bath-shua* the daughter of “*Ammiel*,” and in § *Samuel* we find her called בת שבע בת אליעם “*Bathsheba* the “daughter of *Eliam*.”

3. *Chronicles* adds Two other children to *David*, in this set, namely, אליפלט

\* 2 Sam. v. 14.

† 1 Chron. xiv. 13.

‡ 1 Chron. iii. 5.

§ 2 Sam. xi. 3.

*Eliphalet,*

*Eliphalet*, and נגה *Nogah*, which are not mentioned in *Samuel*, and takes care to record, at the end, that there were nine.

4. The second son in this catalogue, who in \* *Chronicles* and † *Samuel*, is called אלישוע *Elishua*, is here called אלישמוע *Elishama*.

5. He adds at the end of the first catalogue, (ver. ix.) כל בני דוד מלבד בני הפלגשים ותמר אחותם “ all David’s children, besides the concubine’s children, and their sister *Tamar*.”

All these differences, if duly attended to, far from being corruptions, will be found to be valuable supplements, and excellent notes upon the corresponding passages in *Samuel*. Let us, first, remark the analogy between the different names; and, I suppose, I need not say much to prove that שמוע *Shammua* and שמעה *Shimea*, are

\* 2 Sam. xiv. 5.

† Ibid. v. 15.

both one and the same name, particularly finding in the very Book of *Samuel* \* ויכרו יהונתן בן שמעה אחי דוד \* *Fona-*  
 “ *than* the son of *Shimea* the brother of  
 “ *David* slew him,” who is also the same  
 with שמה *Shammab*, enumerated with the  
 rest of *David*’s brethren in *Samuel*, † so  
 that שמוע *Shammua*, שמעה *Shimea*, and  
 שמה *Shamab*, may be the names of one  
 and the same person; for the wanting of  
 the letter ע in the name שמה *Shammab*,  
 is a peculiarity of that letter in all oriental  
 languages, which is frequently suppli-  
 ed by a strong aspirate ה, and this is  
 very common in the *Arabick*. This pre-  
 supposed, it will clearly appear, that all  
 those three names convey a single idea,  
 which is that of *obedience*, their common  
 root being שמע, one of whose accepta-  
 tions is to *obey*, ‡ so that the idea is

\* 2 Sam. xxi. 21. † 1 Sam. xvi. 9. and 17. 13.

‡ 1 Sam. xv. 22. החפץ לה' בעולות וזבחים  
 “ *hath* כשמוע בקול ה' . הנה שמוע מזבח טוב  
 “ the Lord as great delight in burnt-offerings and sacri-  
 “ fices, as in obeying the voice of the Lord? behold to  
 “ *obey*, is better than sacrifice.”

the same, although in different words. In like manner we may account for the names of **בת שבע** *Bath-sheba* and **בתשוע** *Bath-shua*; these two names may be said to agree with one another, by explaining the word **שוע** to mean *noble* \* or *bountiful*, and the word **שבע** in the sense of *Plenty*; or even in its other signification of *seven*, which is a number that, in Scripture, is often the type of *abundance*, *freedom*, and *bountifulness* †; but, as I said before, this manner of accounting for

\* *Vide* Buxt. Lexicon, Rad. **שוע** also *Ifa.* xxxii. 5.

**שוע** ולכילי לא יאמר שוע “ nor the Churl shall be said “ to be bountiful.”

† *Levit.* xxv. 3. 4. **שש שנים תזרע שדך ושש שנים תזמר כרמך ואספת את תבואתה ובשנה השביעית שבת שבתון יהיה לארץ** “ Six years “ shalt thou sow thy field, &c. but in the *seventh* year “ shall be a Sabbath of rest unto the land.”

And *Ibid* xxv. 21. It is expressly said, **וצויתי את ברכתי לכם בשנה הששית ועשת את התבואה לשלש השנים** “ Then I will command my blessing “ upon you in the sixth year, and it shall bring forth “ fruit for three years,” and whatever the land spontaneously produced in that year, was to be common for every body. *Levit.* 25. 6.



names, can be relished only by those that enter into the genius of those ancient times. *עמיאל* *Amiel* and *אליעם* *Eliam* are one and the same thing, both clearly being a compound of *עם* *people*, and *אל* *strong* †. In the same manner *אלישמע* *Elishama* and *אלישוע* *Elishua*, convey one and

And in the Jubilee year, which is at the end of every seven release-years, it was ordered, that every body should enter again into the possession of their land, &c. *Ibid.* xxv. 13.

בשנת היובל הזאת תשובו איש לאהוואתו  
 “ in the year of the Jubilee ye shall return, every man  
 “ unto his possession.”

*Ibid.* xv. 12. כי ימכר לך אחיך העברי וגו' ובשנה  
 מעמך and if thy brother, &c. in the seventh year, thou shalt let him go free  
 “ ther, &c. in the seventh year, thou shalt let him go free  
 “ from thee,” and charges the Master לו העניק תעניק  
 “ Thou shalt furnish  
 “ him liberally out of thy flock, &c.

Deut. xv. 1. 2. : מקץ שבע שנים תעשה שמטה :  
 וזה דבר השמטה שמוט כל בעל משה ידו  
 אשר ישה ברעהו לא יגוש את רעהו ואת אחיו כי  
 “ at the end of every seven years,  
 “ thou shalt make a release, and this is the manner of the  
 “ release, every creditor that lendeth ought unto his  
 “ neighbour, shall release it, he shall not exact it of his  
 “ neighbour, or of his brother, because it is called the  
 “ Lord's release.”

† *Vide* Note at Page 44.

the same idea, for the verb שמע very often means to give attention, or to accept of a prayer, of which there are innumerable instances; and שוע may be derived from שעה to accept וישעה אל הבל ואל מנחתו ואל קין ואל שעה \* and the Lord accepted “ Abel and his offering; but unto “ Cain, and to his offering, did he not accept.”

As the list of *Samuel* omits Two of *David's* children; the author of *Chronicles* records them in his list; and to prevent the Reader to look upon this addition to be an error, or corruption, particularly as one of those so added, is another אליפלט *Eliphalet*, he takes care to say, they were nine in all.

And lastly, as the unhappy affair of *Amnon* and *Tamar* is so recorded in *Samuel*, as to be understood to have happened between a brother and sister, *Chronicles* by his manner of introducing *Tamar*, informs us that *Tamar* was only a uterine sister, to the children of *David*, by his concubines, equal in honour to them, but

\* Gen. iv. 4.

of no kin to *Amnon*, and consequently might have been married to him; which totally clears him from the crime of incest. *Tamar*, although uterine sister to *Abshalom*, is mentioned as the concubine's childrens sister, because not begot by *David*, for she was already born when her mother was married to him.

Besides it is hinted even by *Samuel*, that *Tamar* was not *David's* daughter, for if she was, how could she have expected that *David* would have consented to her marriage with *Amnon*? 2 *Sam.* xiii. 13. דבר נא אל המלך כי לא ימנעני ממך “ Now, therefore, speak unto “ the king, for he will not withhold me “ from thee.”

As to the reflections made by the learned author of the *Critica Sacra*, to account for the origin and introduction of incorrectness and corruptions, and the instances he \* produces; I have already explained that passage: and in regard to the variation as to *Numbers*, for which he refers the

\* Page 11. † Page 11

Reader in his note to Dr. Kennicot's first Dissertation; as that relates to *David's* mighty men, and the supposed corruption in the prowess of the first of them, one text saying, he had withstood *שלש מאות* *three hundred* men; and the other text expressing them to be *שמונה מאות* *eight hundred*; I must likewise refer the Reader to what I have said on this subject: † and if it be allowed that *עדינו* *Adino*, is not the same person as *ישבעם* *Jashobeam*, this difficulty must, of course, immediately vanish; for where is the wonder, that different men should have different powers and degrees of valour?

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It is now incumbent on me to proceed to the examination of the Collations recommended by the learned Author of the *Critica Sacra*, in his second Section.

\* Page 32, &c. † Page 96. &c.

## COLLATION I.

1 Sam. xxxi. 1—13, with 1 Chro. x. 1.—12.

THIS Collation contains the history of *Saul's* death and burial, in which we find the following variations.

1. In *Samuel* ויחל מאד מהמורים and in *Chronicles* ויחל מן היורים.

2. In *Samuel*, פן יבאו הערלים האלה, ודקרני והתעללו בי and in *Chronicles*, פן יבאו הערלים האלה והתעללו בי and the important circumstance of *smiting*, ודקרני is omitted,

3. It is said in *Samuel*, וימת שאול ושלושת בניו ונושא כליו גם כל אנשיו ביום ההוא יחדו “ so *Saul* died, and his three sons, and “ his armour-bearer, and all his men, “ that same day together;” but *Chronicles* says, וימת שאול ושלושת בניו וכל ביתו יחדו “ so *Saul* died, and his three sons, “ and all his house died together.”

4. Instead

4. Instead of what *Samuel* says, ויראו אנשי ישראל אשר בעבר העמק ואשר בעבר הירדן “ and when the men of *Israel* that “ were on the other side of the valley, and “ they that were on the other side *Jordan* “ saw,” *Chronicles* only says, ויראו כל איש “ and when all the “ men of *Israel* that were in the valley saw.”

5. In lieu of what *Samuel* says, ושימו את כליו בית עשתרות ואת גויתו תקעו בחומת בית שן “ and they put his “ armour in the house of *Asttaroth*, and “ they fastened his body to the wall of “ *Bath-shan*,” *Chronicles* says, ושימו את כליו בית אלהיהם ואת גלגלתו תקעו בית דגון “ and they put his armour in the “ house of their Gods, and fastened his “ head in the temple of *Dagon*.”

6. *Samuel* says, ושמעו אליו יבש גלעד “ and when the inhabitants of *Jabesh-gilead*, heard,” *Chronicles* says, ושמעו “ and when all *Jabesh-gilead* “ heard.”

7. It

7. It is said in *Samuel* כל הלילה זילכו ויקחו את גוית שאול ואת גוית בניו מחומת בית שן ויבאו יבשה וישרפו אותם שם ויקחו את עצמותיהם ויקברו תחת האשל ביבשה:

“ and they went all night, and took the  
 “ body of *Saul*, and the bodies of his sons,  
 “ from the wall of *Beth-shan*, and came  
 “ to *Febesh*, and burnt them there, and  
 “ they took their bones, and buried them  
 “ under a tree at *Febesh*.” And it is further  
 said, in 2 Sam. xxi. 12. וילך דוד ויקח את עצמות שאול ואת עצמות יהונתן בנו מאת בעלי יבש גלעד אשר גנבו אותם מרחב בית שן אשר תלאום שמה פלשתים וגו’

“ and *David* went and took the bones of  
 “ *Saul*, and the bones of *Jonathan* his son,  
 “ from the men of *Febesh-gilead*, who  
 “ had stolen them from the street of *Beth-*  
 “ *shan*, where the *Philistines* had hang-  
 “ ed them,” &c. But *Chronicles* says,  
 וישאו את גופת שאול ואת גופת בניו ויביאום יבשה ויקברו את עצמותיהם תחת האלה ביבש

“ and they took away the bodies of *Saul*,  
 “ and the bodies of his sons, and  
 “ brought them to *Febesh*, and buried  
 “ their bones under the oak in *Febesh*.”

These are the most material variations :  
Let us now attempt the reconciliation.

It may be proper to premise, that the chief view of the Author of *Chronicles* in recording the fatal end of King *Saul*, seems to have been, to introduce after it the reign of *David*, the head of the royal family of the kings of *Judah*; it should be recollected, that when this Book was written, the *Jews* had been just restored to their ancient country and city of *Jerusalem*, under the government of *Zerubabel*, *Nehe-miah*, &c. being freed from the *Babylonish* captivity; the Author likewise intended to shew, whence *David's* right to the Crown arose, in preference to another family; and as he saw it proper to record *Saul's* unhappy fate, he endeavoured, at the same time, to throw light on some passages, that were not very clear in the first account; and also to add many circumstances that had been omitted. Having made this short but necessary Preface, we will pass to the explanation of the above variations; the first being, the difference between יורים and בורים.

It is very certain, that *Saul*, throughout his whole life, gave sufficient proofs of his  
undaunted



undaunted courage, and extraordinary valour, even in this his last day, though he knew the wrath of the Almighty was declared against him: and though this was confirmed to him by the dreadful oracle of the *Pitonite*, or *Samuel's Ghost*, he was not in the least discouraged.\* Notwithstanding all this, he did not neglect his duty as a warrior, but directly went and put himself at the head of his army, and joined battle with his enemy; how is it then possible to conceive, that a man of such wonderful courage should be dismayed, and tremble at the sight of archers? and yet this seems to have been the case by the account in the book of *Samuel* ויחל מאד מהמורים which words, ought to be rendered, “ and he was greatly \* dismayed

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\* Let commentators differ as they may as to the explanation of that difficult passage; such a prediction, attended with such terrifying circumstances, at the very eve of a battle, in which his life and crown were at stake, must have greatly affected the heart of *Saul*, who did not doubt of the reality of *Samuel's* appearance.

† The word ויחל is derived from the root חלה to be ill, to be in pain, to be grieved. Jer. x. 19. נחלה מכתי

“ (or in pain, or grieved,) at the arch-  
 “ ers.” But this great difficulty is solved  
 by the book of *Chronicles*, with the greatest  
 facility by the alteration of a single letter.  
*Saul* did not fear the archers as foldiers or  
 warriors, but dreaded to be basely killed by  
 the distant arrows, without being able to  
 die like a foldier sword in hand, fighting

“ my wound is grievous. *Ibid.* זה חלי ואשאנו  
 “ This is a grief, and I must bear it.” *Ibid.* xii. 13.  
 נחלו לא יועילן “ They have put themselves to pain,  
 “ but shall not profit.” *Amos* vi. 6. ולא נחלו על  
 שבר יוסף “ But they are not grieved for the affliction of  
 “ *Joseph*.” The translators render the passage in question  
 both in *Samuel* and *Chronicles*, “ and the archers hit him,  
 “ and he was fore wounded of the archers,” which version I  
 humbly apprehend cannot be admitted, if we attend to the  
 context, and the whole of the history, for if the archers shot  
 at, and wounded *Saul*, it is to be supposed that they would  
 have seen him fall; but the *Philistines* did not find *Saul*,  
 until the next day: besides this, let the narration which  
 the young *Amalekite* made to *David*, be considered, and it  
 will appear that *Saul* died not immediately after he  
 fell upon his sword; and the *Amalekite* had time, and suf-  
 ficient leisure, to take the crown, &c. and bring them  
 safe to *David*. But it seems that the translators have in  
 this passage copied the Vulgate, which renders, *et vulne-*  
*ratus est vehementer a Sagittariis.*

against

against his enemies; therefore the meaning of the words **ויחל מאד מהמורים**, “ and he “ was greatly in pain, (grieved or dismay-  
 “ ed), at the archers,” is, that he was greatly in pain, or grieved, at the arrows that the archers might aim at him from afar off; and as this meaning could not be easily understood by these words in the Book of *Samuel*, therefore the author of *Chronicles* has set this passage in its true light, by only altering the word **מורים** into that of **יורים** which those who \* understand the genius of the *Hebrew Lan-*

\* The better to illustrate this, let it be remarked, that the word **מורים** is a derivative noun from the verb **ירה** as appears by the *Élémantick* **מ** added to it, therefore this noun describes archers, as men whose service in the army, or elsewhere, is to shoot any weapon at a distance, and are called by this name, even when not in actual service. But the word **יורים** is the plural masculine of the **עינוני** or present of the same verb **ירה** in *Kal*; which **בינוני** is called by Grammarians *nomen agenti*, and cannot be applied, but only whilst the action of shooting is performing, this name being improper, as soon as the arrow, or weapon is darted or discharged. Let it be also observed, that the verb **ירה** or to shoot, is a transitive action, and it will then clearly appear, that the word **יורים** means the very action of shooting.

guage,

guage know, does not mean *archers*, but the actual action of shooting of arrows, or any other weapon which offends at a distance.

There was another apprehension which greatly troubled *Saul*, in this his deplorable situation; he dreaded lest the archers, by shooting at him, might disable him, and being taken alive, he might be used with scorn, indignity, and derision, as the mighty *Samson* had fatally experienced; this fear he expresses by these words, פן יבואו הערלים האלה ודקרני והתעללו בי \*  
 “ Lest these uncircumcised come, and  
 “ thrust me through, and abuse me.”  
 Now the word דקר in Hebrew in its strict sense means a wound, either with a sword or any other weapon, from which there is no recovery, † but must

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\* I Sam. xxxi. 4.

† That the word דקר generally means a mortal wound, can be proved by many instances in Scripture, Numbers xxv. 8. וידקר את שניהם “ and he thrust  
 “ both of them through,” and the context shows that  
 “ they died immediately.”

prove mortal, though the wounded person may languish some short time; therefore *Saul* could not dread such a wound upon this occasion, for, in such a case, he could not be long tormented with the derision of his enemies; we see that the very falling upon his own sword, to prevent his being taken by the *Philistines*, did not dispatch him upon the spot, until the young *Amalekite* finished the killing of him, at his own request; and if he had been solely apprehensive of the scorn and indignity to which his body might be exposed after his death; this could not have been prevented by his laying violent hands upon himself: it therefore follows, that all his dread was to fall alive, and without any mortal wound, into his enemies hands. But as the strict sense of the word *וּדְקָרוֹנִי* in *Samuel* does not correspond with

Judges ix. 54. *וּדְקָרְהוּ נַעֲרוֹ וַיָּמָת* " and his young man thrust him through, and he died."

Isaiah xiii. 15. *כָּל הַנִּמְצָא יִרְקַךְ וְכָל הַנִּסְפָּה יָפֹל בַּחֶרֶב* " every one that is found shall be thrust through, and every one that is joined with them shall fall by the sword."

this idea, and perplexes the natural construction of the passage, therefore the Author of *Chronicles* wisely omitted it.

As there is an important text on the subject we have been treating of, which seems to me to have been misunderstood by Translators, I hope a few observations thereon will not be deemed a digression, especially as they will more fully illustrate my remarks on this Collation.

2 *Sam.* i. 9. 10. ויאמר אלי עמד נא עלי וימותני כי אחזני השבץ כי כל עוד נפשי בי ואעמד עליו ואמותתהו כי ידעתי כי לא יהיה אחרי נפלו וגו' rendered by the Translators, " he said unto me, Stand, I pray thee, upon me, and slay me, for anguish is come upon me, *because my life is yet whole in me*: so I stood upon him, and slew him, because I was sure he could not live, after that he was fallen :” &c. But should be translated, “ Stand, I pray thee, upon me, *and finish to kill me*, for *I am seized with convulsions, for nothing of life remains*

“ *mains* [in me, (*id est*, I am mortally  
 “ wounded), and I stood upon him, and  
 “ *finished to kill him*, because I was sure  
 “ he could not live,” &c.

I render ומותתני *finish to kill me*, (and so ואמתתהו); *i. e.* give me so many mortal wounds, one after another, until I am effectually dead; the double ת in the verb מות importing a repetition, of which many instances could be produced.

*Judges ix. 54.* When *Abimelech* was besieging the Tower of *Thebez*, and a certain woman cast a piece of a millstone upon his head, and fractured his skull, it is said, ויקרא מהרה אל הנער נשא כליו ויאמר, לו שלף חרבך ומותתני פן יאמרו ליאשה הרגתהו  
 “ then he called hastily unto the young  
 “ man his armour bearer, and said unto  
 “ him, Draw thy sword, and *slay me*, that  
 “ men may not say of me, a woman  
 “ slew him:” But ought to be rendered,  
 “ Draw thy sword, and *finish to kill me*, &c.”  
 For he was already mortally wounded,  
 past any likelihood of recovery; therefore

his armour-bearer did nothing else, but *finishing to kill* him.

When *Jonathan* went up to the *Philistines* with his armour-bearer, it is said ויפלו \* rendered by the Translators, “ And they fell before “ *Jonathan*; and his armour-bearer *slew after* “ *him.*” but it is evident that it should be rendered, “ And they fell before *Jonathan*; “ and his armour-bearer *finished to kill* “ (them) going behind him;” that is, *Jonathan* wounded them mortally, and his armour-bearer, who followed behind him, *finished to kill them.*

After *David* had mortally wounded *Goliath*, with the stone, so that the Giant fell on the ground, it is said וירץ דוד ויעמד † אל הפלשתי ויקח את הרבו וישלפה מתעררה rendered “ therefore *David* “ ran and stood upon the *Philistine*, and “ took his sword, and drew it out of the

\* 1 Sam. xiv. 13.

† 2 Sam. xvii. 15.



“ sheath thereof, and *slew him, &c.*” but ought to be rendered, and *finished to kill him*; for the preceding verse mentions, that *David* had mortally wounded him with the stone *ויחזק דוד מן הפלשתי בקלע ובאבן ויד את הפלשתי וימיתו והרב אין ביד דוד* “ so *David* prevailed over the *Philistine* “ with a sling and with a stone, and smote “ the *Philistine*, and slew him; but there “ was no sword in the hand of *David* ;” therefore the word *וימתהו* must mean that he *finished to kill him*.

There is one Text where this double ת occurs, which at first sight seems not to admit of the same construction, and therefore requires an explanation. *Psal. xxxiv. 21.* תמותת רשע רעה ושנאי צדיק יאשמו translated, “ Evil shall slay the wicked; and “ they that hate the righteous shall be desolate.” The Royal *Psalmist* had just before said (verse 19, &c.) that the righteous man undergoes many evils, but the Almighty delivers him out of them רבות רעות צדיק ומבלם יצילנו ה' “ Many are the afflictions of the righteous; “ but the Lord delivereth him out

I 2

“ of

“ of them all,” in contrast to which he adds, that a single evil, (רעה) or calamity, that comes upon the wicked man, gives him a finishing stroke, or deadly wound; therefore the above verse 21, should be rendered, “ an evil to the wicked *finishes to* “ *kill him, &c.*” which is conformable to the interpretation of the former instances.

The words **כי כל עוד נפשי בי** have been translated “ *because my life is yet whole in me;*” but, I think, it ought to be rendered, “ *for scarce any life remains in me;*” and that the particle **כל** has very often this signification, may be seen by the following, among many other instances, **ולרש אין כל \***, “ *but the poor man had nothing;*” **אין לשפחתך כל בבית †**, “ *thine hand-maid hath not any thing in the*” **לא תעשה כל מלאכה §**, “ *thou shalt not do any work;*” **כל הלב וכל דם ‡**, “ *that ye eat neither fat nor blood;*” **נפשינו יבשה אין כל \*\***, “ *our soul is dried away,*” **אין כל ††**, “ *there is nothing at all;*” **יקח**

\* 2 Sam. xii. 3. † 2 Kings. iv. 2. § Exod. xx. 10.

‡ Levit. iii. 17. \*\* Num. xi. 6. †† Psal. vlix. 17.

הכל “for when he dieth, he shall carry  
 “ *nothing* away.”

It cannot be supposed that the negative particles of לא and אין are the cause of giving the particle כל the meaning of *nothing*, because the negative particle לא plainly governs the verbs תאכלו, תעשה, and יקה; and the other negative particle אין in the other instances, governs the elliptical verb *to have*, as if לאיש had been expressed instead of אין. But, to return again to our subject.

The Author of *Chronicles*, in mentioning the death of *Saul* and the overthrow of his house, had solely in view, to introduce *David* as his successor to the whole kingdom of *Israel*, without intending to say any thing of the weak reign of *Ish-bosbeth*, *Saul's* son, because it could scarce be called a reign, as it was daily decaying, and was soon reduced to the lowest ebb; besides it is obvious, that his plan was not to record any thing belonging to the kingdom of *Israel*, except so far as immediately related  
 to

to the house of *David*; therefore he mentions, abruptly, the total fall of *Saul* and his house, in consequence of the loss of that battle; for, since that fatal event, by the death of *Saul* and his valiant sons, his family was absolutely ruined, the feeble *Ish-bosheth*, could not, by himself, support his dignity and authority; and had it not been for the advice and assistance of *Abner*, it is highly probable, he would never have attempted to step on the throne. It is for this reason that *Chronicles* ascribes, to this unfortunate day, the entire destruction of *Saul's* house.

The Author of *Chronicles* had also in view to record, how and when *Samuel's* prediction was intirely fulfilled, which was the great title by which *David* claimed the Crown; and this could not be said to be entirely accomplished, until his sovereignty over all *Israel* was acknowledged; therefore he concludes by saying כדבר ה' אשר דבר ביד שמואל " according to the word of God which he spake through *Samuel*, and not fulfilled by the hand of *Samuel*, as supposed

posed by the learned Dr. *Kennicot* \*; for though God, through *Samuel*, said that *David* should be king over his people *Israel*, yet *Samuel* did not live to see the accomplishment of his oracle, for at the time of his death, *Saul* was still the king of *Israel*; but when the Elders of *Israel* came and anointed *David* for their king, then the oracle was effectually fulfilled; for the anointing of *David* by *Samuel* was not an actual investiture of the kingdom, since, in that case, he would immediately have taken up the sceptre, and *Saul* would have been deposed; but that anointment was only to give *David* a proof of his having a divine title to the Crown: Therefore the Elders of *Israel* anointed him again, and this unction was the real investiture of the kingdom, whereby the oracle was fully accomplished. Let it be observed, that *Saul* himself was, at first, anointed King by *Samuel* in private, † but altho'

\* 1st Dissertation, Page 27.

† 1 Sam. xxxi 7.

this gave him a divine title, the investiture was afterwards confirmed by the sanction of publick lot; and because, in the beginning, it was not generally approved of, a second general assembly was found requisite, fully to establish him in his regal authority.

By the account given by the Author of *Samuel* of the flight of the *Israelites* after that battle, it would seem, that they had abandoned all those territories along the *Jordan*, which was properly the Land of Promise; for he says ויראו אנשי ישראל אשר בעבר העמק ואשר בעבר הירדן כי נסו אנשי ישראל וכי מת שאול ובניו ויעזבו את הערים §|And when “ the men of *Israel*, that were on the “ other side of the valley, and they that “ were on the other side of *Jordan* saw, “ that the men of *Israel* fled, and that *Saul* “ and his sons were dead, they forsook “ the cities and fled; and the *Philistines*

\* I Sam. x. 20.

† I Sam. xi. 14

§ I Sam. xxxi. 7.

“ came and dwelt in them.” Now it is well known that the river *Jordan* runs through all the Holy Land: but this account does not correspond with what the same Author immediately after expresses, ואבנר בן נר שר צבא אשר לשאול לקח את איש בשת בן שאול ויעבירוהו מחנים וימליכהו אל הנלעד ואל האשורי ואל יורעאל ועל אפרים ועל בנימין ועל ישראל כלה: “ And *Abner* the son of *Ner*, captain of *Saul*’s host, took *Ish-bosheth*, *Saul*’s son, and brought him over to *Mahanaim*; and he made him King over *Gilead*, and over the *Asburite*, and over *Yezreel*, and over *Ephraim*, and over *Benjamin*, and over all *Israel*.”—*Yezreel*, the territory of *Ephraim*, and that of *Benjamin*, and indeed almost all *Israel*, was along that side of the *Jordan*, that by the first passage seems to have been forsaken; and at the same time *David* reigned over *Judah* in *Hebron*, which was likewise on the same side of the *Jordan*; therefore the Author of *Chronicles*, to obviate this difficulty, only mentions, אשר בעמק † which were in the valley,”

\* 2 Sam. ii. 8. † 1 Chron. x. 7.

to explain that those only who were in the valley, on the side of mount *Gilboa*, towards the land of the *Philistines*, were the people that fled, and forsook their cities, and not the others; and as to the expression in *Samuel* of בעבר הירדן, it may with propriety be understood, in the \* *fording* or *passage* of the river, for בעבר has this acceptation, and does not always mean *on the other side*.

As to what was done by the *Philistines* to *Saul's* body; *Chronicles* records only those circumstances which were not taken notice of by the Author of *Samuel*, for *Samuel* only

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\* Deut. i. 1. אלה הדברים אשר דבר משה אל כל ישראל בעבר הירדן "These be the words which *Moses* spake unto all *Israel*, on this side the *Jordan*," it should be, on the *fording* or *passage* of the *Jordan*, for then *Moses* and all *Israel* were encamped on the borders of that River, at the place where they intended to pass it, as they afterwards did, and *Moses* then said, that God had told him (Deut. iii. 27.) "לא תעבר את הירדן הזה" "thou shalt not go over *this Jordan*." In this sense, the remark of the learned *F. Simon*, Chap. vi. of the First Book of his *Histoire Critique*, (taken from *Aben Ezra*) to prove, that this Text must have been wrote by some other hand after the death of *Moses*, will appear to be ill grounded, since בעבר הירדן may mean in the *fording* or *passage*, and not on the other side of *Jordan*.

mentions



mentions that *Saul's* body was nailed up on the walls of *Beth-shan*, but *Chronicles* gives us an additional circumstance, that his head was nailed up in *Dagon's* house. By the account in *Samuel*, it does not appear that the *Philistines* used the dead bodies of *Saul's* children, in the same manner as that of *Saul's*; and yet he afterwards says, that the men of *Jabesh-gilead* took down *Saul's* body, and the bodies of his children, from the wall; and in 2 *Sam.* xxi. 12, *Saul* and *Jonathan* are only mentioned, which seems inconsistent; but the true meaning is, that they took down *Saul's* body from the wall, and those of his sons from the field of battle, where they were probably left by the *Philistines*, after having taken the spoil; and the plural pronouns אשר נגבו אותם “ who had “ stolen them,” and אשר תלאום “ had “ hanged them,” only refer to *Saul's* bones. For we read in 1 *Samuel* xxxi. 8. that the *Philistines* found *Saul* and his sons dead, on the field of battle; and tho' he describes the opprobrious usage given to *Saul's* body, yet he does not mention any similar treatment

to his children; therefore the Author of *Chronicles*, to avoid any such ambiguity, only says, that the people of *Jabesh-gilead* took the bodies of *Saul*, and those of his children, without explaining the respective places whence they were taken.

## COLLATION II.

2 Sam. v. 1—3. with 1 Chron. xi. 1—3.

THE Learned may observe, that there is not, in this Collation, any remarkable variation in the words, and not the least difference as to the sense; the reason of its being repeated by *Chronicles*, has already been hinted at in the foregoing Collation; namely, to shew *David's* right to the Crown of *Israel*, not only by divine appointment, but also by the people's election.

## COLLATION III.

2 Sam. v. 17--25, with 1 Chron. xiv. 8--16.

THE first remarkable difference is, that *Samuel*, verse 14, uses the words ישמע דוד  
וירד

וירד אל המצודה “ and when *David* heard it,  
 “ he went down to the strong hold ;” and,  
 in *Chronicles* verse 8, it is said וישמע דוד  
 ויצא לפניהם “ and when *David* heard of it,  
 “ he went out to meet them.”

This which, at first sight, appears a very material variation, is, agreeable to my system, only a proper addition or illustration; for indeed, as it stands in *Samuel*, *David* seems to be represented as a coward, who, as soon as he heard of his enemies having taken the field against him, went and sheltered himself in a strong hold, through fear; which however was not the fact, since he only went down prudently to possess himself of a strong place; not to remain there shut up, but to march out and fight his enemies, which is emphatically explained in *Chronicles* by ויצא לפניהם “ he went to meet them.”

The second remarkable difference is, that *Samuel* uses the expression of וישאם דוד \*

2 Sam. v. 21.

וַאֲנִשִּׁי but *Chronicles*, says וַיֹּאמֶר דָּוִד \*  
 וַיִּשְׂרְפוּ בָאֵשׁ which is a very proper change  
 of phrase, only to ascertain, the true  
 meaning of the word וַיִּשְׂאֵם that it is not to  
 be here understood *to carry away*, as that  
 verb generally imports, but that it means  
*to burn*, as in *Nabum* i. 5. וַתִּשְׂאֵה אֶרֶץ מִפְּנֵי  
 “ and the earth is burnt at his presence ;”  
 and many other instances like it. The rest  
 of this Collation, does not contain any other  
 material difference, as to the sense.

## COLLATION VI.

2 Sam. vi. 1.—11. with 1 Chro. xiii. 5.—14.

THE history of *David's* going for the  
 ark of God, is repeated by the author of  
*Chronicles*, to illustrate and explain several  
 particulars, which are very obscure, as re-  
 corded by *Samuel*. *David* having at his  
 back, his declared enemies the *Philistines*,  
 it was very prudent in him when he re-  
 solved to go for the ark of God, with all

\* Verse 12.

*Israel*, to form an army of observation, to keep his enemies in awe, and prevent any surprife, whilst he and his people were employed in that religious undertaking, which precaution is hinted at by the first verfe of the fixth chapter of *Samuel*, ויסק עור דוד ויסק עור דוד אלף “ again “ *David* gathered together all the chofen “ men of *Israel*, thirty thoufand.” But after this, the fame author proceeds, faying that *David* arofe, he and all the people that were with him, without telling us who thofe people were; for if he meant it to refer to the thirty thoufand men he had juft mentioned, it would have been proper to fay, ויקם דוד וילך אתם “ and *David* arofe and went with them.” He further fays, that he moved from *Baale* of *Juda* להעלות משם את ארון האלהים “ to get up from thence the ark of God;” by which expreffion we cannot know what place is meant, as we do not find any place mentioned to which this local pronoun משם may refer; and it could not be *Baale Juda*, becaufe that is the place he fet out from. He further fays, “ the ark “ of

“ of God, which is called *a name*, שם שם ה'  
 “ זבאות יושב הכרובים עליו the name of the  
 “ Lord of hosts, dwelling in the *cherubim*  
 “ upon him,” which word עליו is not clearly  
 understood to whom it refers. In short,  
 as the whole passage seems obscure in *Samuel*,  
 it was therefore highly proper for the  
 author of *Chronicles*, to begin this history  
 by saying, that *David* gathered all *Israel*  
 to go to this religious expedition; for as  
 he was a pious king, he was willing that  
 his first care, and that of all his people,  
 should be of a devout nature, and thus he  
 acquaints us, who were the people that  
 accompanied *David*; he likewise explains,  
 that the place where he went to, to bring  
 from thence the ark of God, was *Kiriath-*  
*yearim*, a place belonging to the tribe of  
*Judah*, and that the ark of the Lord who  
 dwells on the *cherubim* was called שם.

There is no other remarkable difference  
 in the rest of this Collation.

COLLATION

## COLLATION V.

2 Sam. vi. 12.-16. with 1 Chron. kv. 25.--29.

BY this transaction, as it is recorded by the author of *Samuel*, it seems as if *David* was moved to dislodge the ark from *Obed-edom's* house, out of envy, being informed that the Lord had blessed his house; therefore, to clear *David* from so heavy a charge, the author of *Chronicles* takes care to explain, that the reason of *David's* resolution to remove the ark was, his being convinced by the blessings poured on *Obed-edom*, that the misfortunes which the ark had occasioned to its former possessors, was because it had not been attended or ministered by the Levites only, according to what is prescribed by the law, for the ark was far from being the source of calamities; on the contrary, it was very propitious, when properly and lawfully ministered, as *Obed-edom*, who was a Levite, experienced; and this is what *Chronicles* insinuates, ויאמר להם אתם ראשי

L

האבות

האבותללוים התקדשו אתם ואחיכם והעליתם  
 את ארון ה' אלהי ישראל אל הכינותי לו כי  
 למבראשונה לא אתם פרץ ה' אלהינו בנו כי  
 and said unto \* " לא דרשנוהו כמשפט.  
 " them, Ye are the chiefs of the fathers of  
 " the Levites: sanctify yourselves, both ye  
 " and your brethren, that ye may bring  
 " up the ark of the Lord God of *Israel*,  
 " unto the place that I have prepared for  
 " it: for because ye did it not at the first,  
 " the Lord our God made a breach upon  
 " us, for that we sought him not after the  
 " due order;" and, as a very useful addi-  
 tion, the same author employs from the first  
 verse to the twenty-fifth, in describing all  
 the preparations made for that solemn ce-  
 remony; the whole being with a view, to  
 explain what *David* inferred from his being  
 told that a blessing befell on *Obed-edom's*  
 house; and to erase the least suspicion of  
 jealousy, or envy, in the conduct of so  
 pious a monarch.

\* I Chron. xv. 12, 13.



## COLLATION VI.

2 Sam. vi. 17.—29. with 1 Chro. xvi. 1.—3.

THIS Collation affords no remarkable variation worthy of notice.

## COLLATION VII.

2 Sam. vii. 1—29. with 1 Chro. xvii. 1.—27.

THE plain meaning of the author of *Chronicles*, in the repetition of this oration of *David*, is, to explain some difficulties that occur in the same passage in *Samuel*, keeping, upon the whole, to the sense, without scrupulously repeating the same expressions; for, his purpose was rather that of a commentator: upon this principle, the learned will very easily find, a rational cause for even the smallest variations. For instance, the author of *Samuel*, ver. 7, makes use of the word שִׁבְטִי “spake I a word  
“ with any of the tribes of *Israel*, whom I  
L 2 “ commanded

“ commanded to feed my people *Israel*,  
 “ וְצָ. which certainly means, *any of the*  
*Princes of the tribes*. This is properly para-  
 phrased by the author of *Chronicles*, in verse  
 6, שופטי *Judges*, which change of a single  
 word, sets every thing to rights. Again,  
*Samuel*, ver. 9, makes *David* use this ex-  
 pression, וזאת תורת האדם “ and this is the  
 “ manner of men, O Lord God;” which  
 conveys no clear idea; therefore *Chronicles*  
 substitutes these words, וראיתני כתור האדם  
 המעלה hinting that the word תורת in *Sam-  
 uel*, is to be understood in the sense of  
 תור *time*, although translated, “ and hast  
 “ regarded me according to the state of a  
 “ man of a high degree,” but ought to be,  
 “ and thou shewest me agreeable to the  
 “ time of man,” (that is, agreeable to  
 what a man can expect, *as man*, in this  
 worldly life), greatness or high rank.

## COLLATION VIII.

2 Sam. viii. 1.--18. with 1 Chro. xvii. 1.---17.

THE first variation in this Collation  
 is, that the author of *Chronicles* writes,

ויקח

“ ויקח את גת ובנותיה ” and took *Gath* and “ her towns,” instead of what *Samuel* “ says, את מתג האמה ” *Metbeg-ammah* ;” to reconcile which, it is natural to suppose, that the district of land, upon which the city of *Gath*, and its dependant villages, were built, was called in *David*’s time by the name of מתג האמה *Metbeg-ammah*, which denomination becoming afterwards obsolete, the author of *Chronicles* explains it to be, גת ובנותיה *Gath* and its dependant villages.

The second great variation is, that the number of horsemen taken by *David*, from the king of *Zobah*, appears by *Samuel* to be, only *one thousand seven hundred*, but, in *Chronicles*, they are said to be *seven thousand*.

In answer to this variation, let it be remarked, That the author of *Samuel* does not take any notice, of the number of chariots taken by *David* on that occasion, although he mentions, that he destroyed all the chariots, one hundred excepted ; which omission was supplied by the author

thor of *Chronicles*, by recording that the number of chariots taken was *one thousand*, and, as in the sacred idiom, as well as in the *Arabick*, the noun פֶּרֶשׁ or فَرَس is equally applied to horses of a generous breed, as to horsemen; (sometimes meaning the one, and sometimes the other); it is probable, that the author of *Samuel* takes notice only of the number of horsemen taken, and not of the number of horses, which naturally must have been employed for the use of the chariots, and of course must have been taken with them: and the author of *Chronicles*, without any view of altering what was recorded by the author of *Samuel*, but only with a design to supply that omission, records, that the number of the horses taken were *seven thousand*, and perhaps in this number are also included those of the horsemen.

To corroborate this idea, it may be proper to produce some instances to evince, that the noun פֶּרֶשׁ is often, in Scripture, used for horses of a generous breed, abstractedly from riders.

*Ezek.*

*Ezek. xxvii. 14.* סוסים ופרשים ופרדים נתנו בעזבוניך wrongly translated, “ horses and *horsemen* and mules, traded in thy “ fairs ” but should be “ *Common horses*, “ *spirited horses* (or horses of high breed) “ and mules &c.” for, tho’ slaves may be deemed marchandize, no body will say that horsemen are so.

*Isaiab xxi. 7.* וראה רכב צמד פרשים רכב. חמור רכב גמל also wrongly translated: “ And he saw a chariot with a couple of “ *horsemen*, a chariot of asses, a chariot of “ camels &c.” which should be “ and he “ saw a chariot with a couple of *horses* ;” i. e. drawn by two horses, for in the ninth verse he expressly says זה בא רכב איש : the literal translation being, “ And behold here cometh a chariot of a “ *man* with a couple of *horses*,” and not “ a chariot of *men* with a couple of *horsemen* ;” for, איש here is singular, and not a generick name; and, in fact, to bring a piece of news, a single man was sufficient.

*Isaiab*

*Isaiab xxxi. 1.* הוי היווררים מצרים לעזרה ועל סוסים ישענו ויבטחו על רכב כי רב ועל פרשים כי עצמו מאד wrongly translated, “Wo to men that go down to Egypt for help, and stay on horses, and trust in chariots, because they are many, and in *horsemen*, because they are very strong &c.”; but should be, “and in *generous horses*, because they are very strong;” for in the third verse it is said ומצרים אדם ולא רוח “Now the Egyptians are men, and not God, and their horses flesh, and not spirit;” and does not mention *horsemen*, altho’ he does, the *Egyptians* and the horses; but if פרשים (as I apprehend) means *horses of a generous breed*, they are included under the general name of horses. And as the noun פרש is equivocal, and may be applyed to horses as well as to horsemen, when *Ezek. xxiii. 6.* talking on the errors of *Samariab*, says, “All of them defirable youngmen, *horsemen*, riding upon horses,” and *Ibid.* verse 12, again פרשים רוכבי סוסים בחורי חמד כלם “horsemen, riding upon horses, all of them defirable

“desireable young men,” he makes use of what would seem a disagreeable, needless tautology, saying twice *horsemen*, and *riding upon horses*, were it not considered, that פרשים may be used both for men, and for horses, and therefore it is not a needless, but an explanatory repetition.

I now proceed to the third variation in this Collation, which is, that the author of *Samuel* says, וישם דוד נציבים בארם  
 “then *David* put garrisons in *Syria* of “*Damascus, &c.*” But the author of *Chronicles* leaves out the word נציבים *garrisons*, and only says, וישם דוד בארם  
 דרמשק “Then *David* put (*garrisons*) in “*Syria Damascus, &c.*” It should be observed, that the translators have added the word *garrisons* out of the *Vulgate*, which renders this passage *et posuit milites in Damasco, &c.*

Let it be first remarked, that the word נצב does not properly mean a garrison, but an officer, whether he has a body of

M

men

men under his command or not; therefore the Translators, in 1 *Kings* iv. 5. and 7. render very properly הנצבים “officers,” and *ibid* ver. xix, ניצב “officer;” and to shew the impropriety of rendering the word נצב *garrison*, let us only observe that in 2 *Samuel* viii, 14. וישם באדום נציבים בכל אדום שם the Translators have rendered, “and he put *garrisons* in *Edom*, throughout *Edom* put he *garrisons*,” which translation is partly after the vulgate, “*et posuit in Idumæa custodes statuitque presidium*,” it is certain that these נצבים, let the meaning be as it may, continued in the land of *Edom*, until the *Edomites* rebelled against the house of *David*, in the reign of *Jehoram*. Now we find, at the death of *Jehosaphat*, 1 *Kings* xxii. 47. ומלך אין באדום ניצב מלך which text the same translators have rendered, “there was then no king in *Edom*, a *Deputy* was king”, we may thence conclude that נציבים are *officers* or *deputies*, and not *garrisons*, although some times נציב may mean the *officer* and the body of troops under his command. This being admitted, it appears by the author  
of



of *Samuel*, that as soon as the first battle was gained by *David* over the king of *Syria Damascus*, he established these officers in that country, without any further struggle; but this could not be effected, unless *David* had gone and attacked him in his own country, which is not mentioned in *Samuel*; who only records that he vanquished them, out of their country, when they came against him as auxiliaries to the king of *Zoba*. The author of *Chronicles*, therefore, hints at this second attack in *Syria*, only by dropping the word נציבים and saying וישם דוד בארם דרמשק; the meaning of which is, “ Then *David* waged war with *Syria Damascus*.” For the verb שום expresses the waging of war, 1 *Sam.* xv. 2. שם לו בדרך improperly rendered, “ how he laid wait for him in the way ;” for the fact was, that *Amalek* openly came to war against *Israel*. 1 *Kings* xx. 12. ויאמר אל עבדיו “ and he said unto his servants, set yourselves in array, and they set themselves in array against the city ;” in the same manner וישם דוד

בארם means, that *David* set his troops in array, in the territories of *Syria Damascus*; when the *Syrians* chose rather to be *David's* servants, than to be at war with him. Thus the author of *Chronicles*, by omitting a single word, supplies an extraordinary deficiency, without contradicting in the least the author of *Samuel*.

The fourth variation in this Collation is, the different manner in which *David's* affair with the *Edomites* is related. *Chronicles* ascribing the victory to *Abishai*, whilst by *Samuel* the glory is attributed to *David*, and *Abishai* is not even mentioned. The *lx. Psalm*, composed by *David* on the occasion, seems to attribute this deed to *Joab*, limiting the number of the slain to twelve thousand. בהצותו את ארם נהרים ואת ארם צובה וישב יואב ויך את ארם אלף “ when he strove “ with *Aram-naharaim* and with *Aram-zobab*, when *Joab* returned and smote of “ *Edom*, in the valley of *Salt*, twelve thousand.”

It must be confessed, that this passage in *Samuel* is very obscure, ויעש דוד שם בשובו מהכותו את ארם בגיא מלח שמנה עשר אלף rendered thus, “and *David* got “ *him* a name, when he returned from “ smiting of the *Syrians*, in the valley of “ *Salt*, being eighteen thousand men.” This text is very unintelligible, notwithstanding the Translators supplemental words of *him*, *being*, and *men*. The obscurity of this passage, therefore, induced the author of *Chronicles* to elucidate it, by recording these additional circumstances, ואבשי בן צרויה הכה את ארם בגיא המלח עשר אלף שמונה “ Moreover *Abishai* “ the son of *Zeruiah* slew of the *Edomites* “ in the valley of *Salt*, eighteen thousand;” and although this exploit was performed by *Abishai*; it tended to render the name of *David* famous; the word שם meaning fame, renown, as in *Eccles.* vii. 1. טוב שם משמן טוב “ a good name is better than precious ointment,” so that שם by itself stands for a good name; and the prefixed word טוב means better. *Gen.* vi. אנשי השם “ men of renown”. As to the affair

affair of *Joab's* slaying twelve thousand men, mentioned in the *Psalms*; it may be said, that it was a distinct victory, gained by *יואב*, as the word *וַיִּשָׁב* "and *Joab* re-  
 "turned", seems to indicate that after what had passed, as to the eighteen thousand men, he returned and smote twelve thousand more.

The fifth variation is, that in *Samuel* it is said, *וּבְנֵי דָוִד כְּהֹנִים הָיוּ* rendered, "and *David's* sons were chief rulers." But *Chronicles* has it, *וּבְנֵי דָוִד הָרִאשִׁימִים לִיד הַמֶּלֶךְ*; rendered, "and the sons of *David* were chief about the king." This variation is certainly meant to explain the meaning of the word *כְּהֹנִים* used by the author of *Samuel*, lest it might be construed in the ordinary sense of *Priests*; therefore *Chronicles* says, that *they were the first by the king*, perhaps the captains of the life-guards, and both places are very properly rendered by the translators.

COLLATION

## COLLATION IX,

2 Sam. x. 1.—19. with 1 Chro. xix. 1.—19.

THE variations in this Collation are, that in *Chronicles* we read “seven thousand chariots,” שבעת אלפים רכב instead of “seven hundred” שבע מאות mentioned in *Samuel*; and *Chronicles* also reads “forty thousand footmen or infantry,” ארבעים אלף instead of “forty thousand horsemen” ארבעים אלף פרשים expressed by *Samuel*.

The first of these, apparently great difficulties, may be easily solved, by only explaining, that *Samuel* gives the number of chariots taken, and *Chronicles* the number of men employed or fighting in those chariots. Let it be observed, that, in both passages, the expression preceding the numbers, either of seven hundred or seven thousand, is, *and David slew* ויהרג דוד but as chariots cannot be the object of slaying, the word רכב, in *Samuel*, must necessarily mean *men* employed about these chariots, and therefore the translators have very properly rendered this passage in *Samuel*, “and *David* slew the men of seven hundred

hundred chariots of the *Syrians*," and have also very justly rendered the corresponding passage in *Chronicles*, " and David slew " of the *Syrians* seven thousand which fought " in chariots," which clearly reconciles the first difficulty; and I shall only add, that רכב independant of its meaning of a *chariot*, signifies also *riders*, whether on horseback or in chariots. 2 Kings vii. 14. ויקחו שני רכב סוסים is wrongly translated, " so they took two *chariot horses*;" for it should be " *two riders*," or *horsemen*, since it is said immediately before, that, there were no more than five horses left in all the city; and this circumstance considered, it is not likely they would have ventured in what, (according to them), was a very hazardous expedition, almost all their stock,

2 Kings ix. 16. וירכב יהוא " so *Jehu* " rode in a chariot," and *Ibid* ver. 17. קח רכב ושלה לקראתם " take an *horseman*, " and send to meet them."

As to the second variation, I suppose that the author of *Chronicles* having found

in some other authentick record the words רגלי איש רגלי *infantry*, in lieu of פרשים *cavalry*, he thought proper to insert them, especially as it was more probable that he slew forty thousand of the infantry, and not forty thousand horsemen.

## COLLATION X.

2 Sam. xi. 1. xii. 30.—31. with

1 Chronicles xx. 1.—3.

IN this Collation we find, that the author of *Chronicles* does not mention any thing of the affair of *Uriah* and *Bath-shebah*, nor any circumstance about the besieging of *Rabbah*; indeed he is generally silent as to what relates to *David's* private affairs, or personal prowess, and only records whatever concerns *David* as a king, or what affects the nation in general. Besides, he may have omitted those facts, because he did not find therein any thing that required illustration, or further explanation; so that the whole of this Collation

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is confined to only two texts, *viz.* 2 Sam. xii. 30.—31. with 1 Chron. xx. 2.—3. which are pretty near the same, without any remarkable variation. The author of *Chronicles* by saying in the first verse of the twentieth chapter, **וַיִּד יוֹאָב אֶת רַבָּה** וַיְהַרְסָה “ and *Joab* smote *Rabbah*, and “ destroyed it,” does not in the least contradict that fact, as recorded by the author of *Samuel*, who says, that after *Joab* had taken possession of the royal city, and the city of the waters, he then sent to *David* inviting him to come and enter the city as conqueror; for the truth seems to be, that the author of *Chronicles*, in describing that *Joab* battered and demolished the city walls, intended only to give an explanation of what is said in *Samuel*, that *Joab* took possession of it, which means, that by rendering it destitute of defence, it lay entirely at his mercy, but he would not enter it, reserving that honour to *David*, as it was a royal city, and the king himself was to be one of the prisoners.

COLLATION



## COLLATION XI.

2 Sam. xxi. 18.---22. with 1 Chro. xx. 4.—8.

IN the Collation of these five verses, there is a very material variation in respect of the names of one of the giants, and of the hero who slew him. *Samuel* records ויך אלחנן בן יערי ארגים בית הלחמי את “ that “ *Elhanan* the son of *Jaare-oregim*, a *Beth-lemite*, slew *Goliath* the *Gittite*, the staff of whose spear was like a weavers beam.” and not *the-brother* of *Goliath* the *Gittite*, as the Translators have thought fit to add, But the author of *Chronicles* says, ויך אלחנן בן יעור את לחמי אחי גלית הגתי ועץ חניתו ארגים “ that *Elhanan* the son of *Fair*, slew *Lahmi* the brother of *Goliath* “ the *Gittite*, whose spears-staff was like a “ weavers beam.” The addition made by the Translators in *Samuel*, of the words *the brother of*, that are not in the original, was to remedy in part this variation, which is deemed a plain mistake of the transcriber in the text of *Samuel*, by the learned Dr. *Kennicot* in his

first Dissertation p. 78; who very ingeniously attempts to conjecture how this mistake might have happened. But I hope I shall be able to shew, that notwithstanding such a display of erudition, both passages may be reconciled without the least contradiction; I have already observed, that the chief view of the author of *Chronicles*, in most of these passages, which he thought proper to repeat, or to extract from preceding sacred writings, was only to illustrate the same, by explaining some obscure expressions, or by recording some circumstances which had been omitted by the first writers; for many circumstances may be deemed immaterial to be recorded, when the events are recent and well known, which, nevertheless, by length of time, become important to elucidate the subject; and indeed this scheme is managed by the author of *Chronicles* with such skill and delicacy, that an adept in the Hebrew language may, with due attention, be able to discover many beauties, even in such particulars that seem irregular, or quite needless and superfluous; as in the change of one conjugation for another; transposition

transposition of words,—and even the order of events.—I flatter myself, that I have shewn some instances thereof in the course of this small work, though at present I must content myself with barely hinting at this, without entering into the proofs of my assertion; nor do I propose to enter into a controversy with those respectable learned men, who widely differ from me in this respect; I shall here solely confine myself to the reconciliation of the variations in question, and let the unprejudiced Critick then determine whether these passages afford any proof of corruption in the sacred writings.

It may perhaps be readily granted, that this hero *Elhanan*, the vanquisher of this Giant, is one and the same person with that *Elhanan* who is numbered amongst the mighty men of *David*, second in rank after *Ashael* (*Joab's* brother) in both the catalogues, for he is called אֵלְחָנָן בֶּן דָּוִד rendered “*Elhanan* the son of “*Dodo* of *Beth-lehem* ;” the word דָּוִד is not a proper name, but means “*his uncle*,” and is properly rendered by the vulgate  
“ *filius*

“ *filius patru ejus* ” which may refer either to *Arael*; who is mentioned just before, or to *David* himself, whose mighty men they were; for the introduction of the list expresses “ ואלה שמות הגבורים אשר לדוד ” These “ are the names of the mighty men that “ *David* had;” but let דודו refer to either of them, it will answer the same purpose, for *David* and *Arael* were near relations, an uncle and nephew, and all their family were of *Beth-lehem*; I further suppose that this mighty deed of vanquishing a Giant, was the cause of his being installed in the college of thirty. Now in the catalogue, he is called *Elbanan* the son of *his* uncle, the pronoun *his* referring to *Arael* or *David*; but in the history of this exploit, the proper name of his father is particularly recorded, who was *Jabor* or *Jabry* and the word אורגים (weavers) in *Samuel* which follows *Jabry*, is not an adjective plural to the singular name יעור *Jaor* or יערי *Jaary*, but is the family name which may have a plural termination, and perhaps his family was so called for their professing the art of weaving as we find another family

family called הרשים; or נִיא הרשים, \* ושריה הוליד את יואב אבי נִיא הרשים  
 “ and *Seraiah* begat *Joab*, the father of the valley of *Charashim* ;” assigning the reason of their being so called, because, כִּי הרשים היו, for they were “ craftsmen ;” but the author of *Chronicles*, whose view in recording the deed in question, was only to throw light on the name of the giant that was slain, did not think it material to give the family name of *Elhanan*, especially as it was already recorded by the author of *Samuel*.

It is further to be observed, that the name of גִּלִית *Goliath*, (in my humble opinion), is not a proper name, but an accidental one, an epithet, or name given to describe some accident or peculiarity natural to the person to whom it is given; it means, in short, a *giant*; and whoever is of a prodigious corpulency, may be so called; גִּלִית may be derived from גָּל, amount, and as a vast heap of flesh and bones bears analogy thereto, therefore giants in general may be epithetically called *Goliaths*; and consequent-

\* 1 Chron. iv. 14.

ly it does not follow, that the expression in *Samuel*, of *Elhanan's* killing *Goliath* the *Gittite*, should imply that he was the same *Goliath* slain by *David*, but he might well be a brother of his, (as explained in *Chronicles*), who being also a *giant*, was likewise called *Goliath*. However the proper name of the giant in our present passage, was *Labmi*, as we learn by the author of *Chronicles*, who records this fact, not to correct, but to supply the deficiency of the giant's name in *Samuel*, and to illustrate thereby this historical passage.

## COLLATION XII.

2 Sam. xxiv. 1.--25. with 1 Chro. xxi. 1.--27.

THERE are two variations in these accounts, that deserve special notice; one is, as to the numbers of *Israel* and *Judah*; and the second relates to the sum of money paid by king *David* to *Arnan* the *Jebusite* for his field, to build upon it an altar to sacrifice to God; all the other variations will be found, upon examination, not to be corrections, but only additions  
and

and illustrations of some particulars of this history.

The first variation. It is said in *Samuel*, that *Joab* found the *Israelites* to be eight hundred thousand men; and the men of *Judah* five hundred thousand; whereas *Chronicles* says, that *Joab* found *Israel* to be one million, one hundred thousand; and those of *Judah*, only four hundred and seventy thousand. Such discordant accounts, would seem to authorise a suspicion of corruption; and some Criticks perhaps may be apt hastily to conclude, that *Chronicles* meant to correct the corresponding passage in *Samuel*, since the respective number of the men of *Israel* and *Judah*, as given by *Chronicles*, seems more natural and proportionable, than that given by the author of *Samuel*; but notwithstanding this unfavourable appearance, I hope I shall be able to shew, that *Chronicles*, even in this remarkable instance, does not correct, but only supplies deficiencies, and explains the account recorded in *Samuel*. Let it be observed, that it appears

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by *Chronicles*, chap. xxvii. that there were twelve divisions of Generals, who commanded monthly, and whose duty was to keep guard near the king's person, each having a body of troops, consisting of twenty-four thousand men, which, jointly, formed a grand army of two hundred and eighty-eight thousand; and as a separate body of twelve thousand men naturally attended on the twelve Princes of the twelve tribes mentioned in the same Chapter, the whole will be three hundred thousand, which is the difference between the two accounts of eight hundred thousand, and of one million, one hundred thousand\*. As to the men of *Israel*, the author of *Samuel*, does not take notice of the three hundred thousand, because they were in the actual service of the king, as a standing army, and therefore there was no need to number them; but *Chronicles* (as a worthy and learned friend of mine observes) joins them to the rest, saying expressly, כל ישראל  
 “ all those of *Israel* were one million,

\* Vide *Alichot Holam*, p. 181, whence I have deduced this natural solution, as to the number of *Israel*.



“ one hundred thousand;” whereas the author of *Samuel*, who reckons only the eight hundred thousand, does not say, כל ישראל “ all those of *Israel*,” but, barely, ותהי ישראל “ and *Israel* were, &c.” It must also be observed, that exclusive of the troops before mentioned, there was an army of observation, on the frontiers of the *Philistines* country, composed of thirty thousand men, as appears by \* 2 Sam. vi. 1. which seems were included in the number of five hundred thousand of the people of *Judah*, by the author of *Samuel*; but the author of *Chronicles*, who mentions only four hundred and seventy thousand, gives the number of that tribe, exclusive of those thirty thousand men, because they were not all of the tribe of *Judah*, and therefore does not say, כל יהודה “ all those of *Judah*,” as he had said, כל ישראל “ all those of *Israel*,” but only ויהודה “ and those of *Judah* ;” and thus both accounts may be reconciled, by only having recourse to other parts of Scripture, treating on the same subject,

\* Vide Page 79.

which will ever be found the best method of explaining difficult passages.

The above variations are in appearance so glaringly contradictory, that if the standing army of two hundred and eighty-eight thousand men, and the army of observation of thirty thousand, had not been recorded in Scripture, by which the difficulties are solved, \* such modern criticks who take a delight in finding seeming defects, blemishes, and corruptions, in our copies of the sacred books, might, with great plausibility, produce the present Collation, as an irrefragable instance to support their position. But let us, for a moment, suppose, that those circumstances, though real facts, had not been recorded; how would the state of the question then rest? Those criticks would plume them-

\* For, as to the other twelve thousand, it is reasonable to say, that they were not taken notice of by *Samuel*, because they were also in the king's service, or as attendants to the twelve Princes of the tribes, or as officers upon the king's lands and revenues.

selves on what they would call the irrefragible force of such contradictory instances; but all their boasting would be grounded on the baseless fabrick of a vision, I mean on our ignorance of those particulars, which if known would immediately reconcile the variations. The inference I would draw from this observation is, that many difficulties may appear insurmountable, which might easily be solved, had the sacred writers been more explicit in recording of circumstances, which perhaps they have omitted, as being well known in their time; and therefore Criticks should be more cautious, than peremptorily to pronounce all seeming variations to be a proof of corruption, since our present inability to reconcile them, is no certain proof of any blemish or defect.

I am sensible it may be said, that the various readings gathered by a Collation of many ancient manuscripts and printed copies, often corroborate the assertion of mistakes in our present copies; but even this is far from being convincing. Let us, for instance, state the case, that the

passage,

passage we have been treating of in *Samuel*, was found, in some ancient manuscript, to agree with *Chronicles* in the numbers of one million, one hundred thousand; and of four hundred and seventy thousand. This, in my humble opinion, far from invalidating our copies, would only prove, that the transcriber being at a loss to account (as we have done), for the extraordinary difference, as to the numbers, in those authors, took it for granted, (as our modern criticks do), that one of those passages was erroneous; and deeming *that* of *Chronicles* to be more consonant to reason and probability, determined to give it the preference, and therefore altered what he found in *Samuel*, thinking he was only correcting a visible mistake, whilst in fact, he was actually corrupting the sacred text; and I, (by what I have seen,) am apt to think, that many of the various readings, arising from such Collations, will, when duly considered, be found to have no better foundation, than the disposition of Transcribers to correct what they, (for want of due skill or information) judged to be erroneous.

I now proceed to the second material variation in this Collation, which is concerning the price paid by *David* to the *Jebusite Aravna*; by *Samuel* it appears, to be fifty *Shekels*, and by *Chronicles* six hundred *Shekels* of gold; but the curious may observe, that in *Samuel*, *David* bargains for the threshing-floor only, הגורן to build an altar for his present use, together with all necessaries for the sacrifice; whereas in *Chronicles*, he purchases the whole, undescribed *premises*, המקום which he designs to build on, a lasting place of worship, which may be easily perceived by consulting the context in both places, and by recollecting that it is the very spot upon which *Solomon's* temple was built, which place preserved the name of מקום, as it is recorded in *Chronicles*, ויהל שלמה לבנות את בית ה' בירושלים בהר המוריה אשר נראה לרויד אביהו אשר הכין " Then *Solomon* " began to build the house of the Lord at " *Jerusalem*, in mount *Moriak*, where the

\* 2 Chron. iii. 1.

“ Lord appeared unto *David* his father,  
“ and which he prepared in the place  
“ belonging to *David*, in the threshing-  
“ floor of *Ornan* the *Jebusite*.”

### COLLATION XIII.

1 Kings iii. 5.—13. with 2 Chron. i. 7.—12.

THERE is not in this Collation any variations worthy of notice, both keeping a strict harmony with one another, in point of sense, and only using different phrases, which are far from being useless; since, if the curious would attentively examine them, they would be found to illustrate each other.

### COLLATION XIV.

1 Kings vi. 1.—3. with 2 Chron. iii. 1.—4.

IN this Collation, *Chronicles* furnishes several valuable supplements to the account  
count

count given in the book of *Kings* of this great building; for he begins by telling us, the place where the temple or house of God was built; explains that the cubits of the measure used in this building were of the old dimensions, to apprise us that they were not such as were used in the author's time; and according to the ancient Doctors, the old cubit used in that building was of six hands each: he also adds, the highth of the אולם *the Porch*, which was omitted by the author of the book of *Kings*; besides some other minute additions and illustrations, which can be easily accounted for.

## COLLATION XV.

1 Kings vi. 19—28. with 2 Chro. iii. 8.—13.

IN this Collation the Curious may remark; that the author of *Chronicles* only supplies some deficiencies in the book of *Kings*, and repeats some particulars which wanted illustration; but is quite silent as

to those things that do not want explanation.

## COLLATION XVI.

1 Kings vi. 15.--22. with 2 Chro. iii. 15.--17.

THIS Collation relates to the description of the two famous pillars; and there is a seeming glaring difference in their dimensions; for, by the book of *Kings*, they appear to be of eighteen cubits each; and, by *Chronicles*, of thirty-five, including the top, or Chapter, which was of five cubits: To which it may be said, That the book of *Kings* gives us only the height of the body of the pillar, without the pedestal, upon which most probably it was erected; and perhaps this pedestal was twelve cubits high, making in the whole, from the ground to the top of the chapter, thirty-five cubits; and the fifteenth verse in *Chronicles*, which says, ויעש לפני הבית עמודים שנים אמות שלשים וחמש אורך והצפת אשר על ראשו אמות חמש ought



ought to be rendered, " he also made  
 " before the house, two pillars of thirty  
 " five cubits high, with (or including)  
 " the chapter, on the top of each  
 " of them, which was of five cubits;"  
 the ו prefixed of והצפת serving instead of  
 עם as in 1 Sam. xiv. 18. כי היה ארון  
 ביום ההוא ובני ישראל properly  
 rendered, " for the ark of God was at  
 " that time *with* the children of *Israel*;"  
 and having made this addition, and that  
 of the שרשרות *chains*, from the temple  
 to the pillars, omits all other particulars,  
 as being already properly described in  
 the book of *Kings*.

## COLLATION XVII.

1 Kings vii. 22.--26. with 1 Chro. vi. 2.--5.

THE first variation found in this  
 Collation is, that, in the description of the  
 grand bason, the author of *Chronicles* uses  
 בקרים instead of פקעים as expressed by the  
 author of *Kings*, verse iii.; this we may  
 suppose was a sort of work of relieve,

round about it, under the border thereof; the phrase בקרים being rather used by the author of *Chronicles*, as being more familiar in his time, the better to convey the idea to his readers.

The second variation is far more material; for the author of *Kings* says, that the bafon was large enough to contain two thousand measures; and the author of *Chronicles* says, that it could contain three thousand measures. It appears to me, that this kind of measure, was called יכיל, which seems evident by his saying מהזיק בתים שלשת אלפים יכיל “and it received and held three thousand bathim;” for if יכיל was a verb, he would not have used two verbs of the same signification in the same sentence, to express one single thing, מהזיק and יכיל. Now to reconcile the variation as to the quantity, I submit the two following conjectures to the judgement of the Learned.

1. That the Author of *Kings* speaks of liquid measure, and the Author of *Chronicles* of dry measure, as corn, grain, &c. which

which can be piled up above the brim, and of this it was able to hold three thousand measures, tho' only two thousand of liquids.

2. That the measure called יכיל was altered into a lesser quantity, than what it contained in *Solomon's* time: therefore the Author of *Chronicles* gives the quantity of the measure of יכיל of his time, being three thousand, which were equal to two thousand of the former; this solution is rather more probable, because, as there was an alteration in the cubits, as we have already observed, from *Chronicles* in Chap. iii. ver. 3, where it is remarked that the cubits were "of the former measure," במדה הראשונה it may be presumed that the liquid measure was also altered.

## COLLATION XVIII.

1 Kings. vii. 38.-51. with 2 Chro. xviii. 6-1.

IN this Collation, we find many necessary additions, and explanations, made by the Author of *Chronicles*.

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He explains the use of the כִּיּוּרִים *Lavers*, which were to serve to wash the flesh of the sacrifices : and points out likewise the use of the great bason, which served for the priests to make their ablutions with that water.

He also describes where the candlesticks were placed, namely in the temple, five on the right hand and five on the left, for the expression in *Kings* לפני הדביר “ before “ the oracle ” wanted explanation, particularly as in that book they are mentioned among the rest of the things made up by *Hiram*.

He adds the making of the ten tables ; not mentioned by the Author of *Kings* ; as also the priests hall or yard ; and the great hall with the gates &c. and the station where the great bason was placed ; which are circumstances that were not at all taken notice of by the Author of *Kings*.

Let it be further observed ; that the things belonging to the temple mentioned  
in

in the book of *Kings*, are not mentioned in the order as they were placed, but merely as they were made; that is, the things belonging to the building apart, and the utensils apart, under the catalogue of the things made by *Hiram*; but *Chronicles* relates every thing in its own place, with great regularity, and afterwards gives the list of the things made by *Hiram*.

## COLLATION XIX.

1 Kings. viii. 1.—11. with 2 Chro. v. 2.—14.

IN this Collation, the variations are of the explanatory kind; and we find an addition of two verses, namely the 12 and 13, which are not in *Kings*, to describe the solemnity of this sacred festivity.

## COLLATION XX.

1 Kings viii. 12-50. with 2 Chro. vi. 1.-39.

THE Collation of the famous oration or prayer of *Solomon*, at the consecration of the temple, certainly affords such remarkable and important variations, that the general system hitherto pursued of accounting for many alterations and additions made by the Author of *Chronicles*, is not quite sufficient in the present instance; some of the variations, in this Collation of parallel passages, might indeed be explained on the former plan, since it would not be difficult to shew that some additions in *Chronicles*, might be intended only as a comment or illustration, of what is not so clearly expressed in the book of *Kings*; but as the whole cannot be reconciled by such a plan, we must on this occasion (and on any other that may be similar) have recourse to some other method; and I hope the following conjecture on the cause of such uncommon alterations, in the Collation in question, will

merit.

merit the consideration of the learned. Upon an attentive and critical examination of this excellent oration, which must have been delivered in one way only, tho' recorded with such material and so numerous variations, I apprehend, that as this was an extempore public speech or oration, afterwards committed to writing from recollection, it is probable that several copies were made by fundry scribes, differing in some particulars from one another, tho' agreeing in essentials, and in general in the identical words; the copy recorded by the Author of *Kings* might be the only one known to him, or it might be then deemed the most authentick, but the Author of *Chronicles*, being possessed of another copy, thought fit to insert it entire, not with any intention of depreciating or correcting the former copy, but to preserve so valuable a fragment, especially as it coincided, in a great measure, with his general plan; being thereby furnished with ample matter to illustrate and explain the copy registered in the book of *Kings*.

It may be proper to observe, that ver. 13. in *Chronicles*, is no part of the oration, it being only an explanatory parenthesis, to describe the place on which *Solomon* stood when he made this famous prayer. כי עשה שלמה כיוור נחשת ויתנהו בתוך העזרה חמש אמות ארכו וחמש אמות רחבו ואמות שלש קומתו ועמוד עליו ויברך על ברכיו נגד כל קהל ישראל ויפרש כפיו השמימה “ for *Solomon* had “ made a brazen scaffold of five cubits “ long, and five cubits broad, and three “ cubits high, and had set it in the midst “ of the court, and upon it he stood, and “ kneeled down upon his knees, before “ the congregation of *Israel*, and spread his “ hands towards heaven:” Which circumstance is not mentioned in the book of *Kings*, and therefore the Author of *Chronicles* thought fit to insert it, in pursuance of the plan he had constantly in view, to illustrate and set in clear light, what other Authors had not so explicitly recorded.

An attentive reader will find no superfluous repetitions in *Chronicles*; we do not here find *David*'s celebrated canticle registered in 2 *Samuel* xxii, and *Psalms* xviii, because as it did



did not require elucidation, it would be a needless repetition; but as the *Hymn* or *Pfalm* sung by the *Levites* when the ark was removed from *Obed Edom's* house, is not given by the Author of *Samuel*, it is introduced in 1 *Chronicles* xvi. from ver. 8. to ver. 36, and in a much more ample manner than what is retained of it in *Pfalm* cv. which agrees with *Chronicles* only in the first 15 verses; and the rest of this hymn, is with little variation the *Pfalm* xcvi.; the conclusion, or the last three verses, excepted.

## COLLATION XXI.

1 Kings viii. 62.-66. with 2 Chro. vii. 4.-10.

IN this Collation, we find the Author of *Chronicles* makes some additions in the description of this solemn feast, and some explanatory alterations.

## COLLATION XXII.

1 Kings. ix. 1.-9. with 2 Chro. vii. 11.-22.

WHATEVER is additional in the book of *Chronicles* in this Collation, arises from the difference in the respective Registers out of which these passages have been extracted; this being similar to what I have already said in Collation xx. to which I beg leave to refer the reader.

## COLLATION XXIII.

1 Kings. ix. 10.-23. with 2 Chro. viii. 1.-10.

THERE is, in this Collation, two seeming glaring differences. First, by the book of *Kings* we find, that *Solomon* gave to *Hiram* twenty cities; and by *Chronicles* it appears, as if *Hiram* gave *Solomon* some cities. But might not *Hiram* have made a return to *Solomon's* generosity, presenting him some other cities? this seems to be hinted at by the Author of *Chronicles*.

The

The second difference is, that in *Kings* ver. 23. it is said, that the number of the rulers over the workmen were five hundred and fifty; but *Chronicles* records them to have been only two hundred and fifty. To this it may be sufficient to remark, that the book of *Kings* Characterizes them thus, אלה שרי הנצבים אשר על המלאכה לשלמה המשיח חמש מאות הרדים בעם העשים במלאכה “ These were the chief of the officers that were over *Solomon’s* work, five hundred and fifty, which bare rule over the people that wrought in the work,” but should be rendered, “ five hundred and fifty, those which bare rule over the people, and those which wrought in the work.” What leads me to this, is, that it is natural to suppose that there were chiefs among the workmen, as well to compel them to work, as to direct them how to work; the first kind of rulers, are meant by הרדים; and the second kind are hinted at by העשים במלאכה; now the Author of *Chronicles* has purposely left out the words העשים במלאכה “ those that wrought in the work” to make it be understood

“ stood

stood that the two hundred and fifty which he mentions, were only those that had rule over the people to oblige them to work; as all the people employed in that work were bonds-men or hired strangers,; and as the Author of *Kings* mentions this number of rulers, after having expressly said ומבני ישראל לא נתן שלמה עבד כי הם אנשי המלחמה ועבדיו ושריו ושלישיו ושרי רכבו ופרשיו “ But “ of the children of *Israel* did *Solomon* “ make no bondsmen, but they were men “ of war, and his servants, and his princes, “ and his captains, and rulers of his chariots “ and his horsemen.” The reader might thence think that the five hundred and fifty rulers were all of the children of *Israel*; therefore, the Author of *Chornicles*, after registering the same, ver. 22. continues to give the number of the rulers, that had power and command over the people, saying they were no more than two hundred and fifty; thereby insinuating that the other three hundred, the complement of the five hundred and fifty mentioned in *Kings*, were Surveyors or master-masons, that directed how the work was to be executed, and they themselves were workmen,

workmen, being strangers, hired for that purpose. As to those circumstances which the Author of *Chronicles* has totally omitted, it is natural to suppose he did so, because they wanted no illustration, the remaining small variations in this Collation are but explanatory alterations.

## COLLATION XXIV.

1 Kings ix. 26.-28. with 2 Chro. viii. 17.--28.

THE result of this Collation will, in my humble opinion, shew, that two different circumstances attending this transaction are recorded. The author of *Kings* gives an account of *Solomon's* building a ship in the port of *Ezion Geber* on the *Red Sea*, and that *Hiram* sent his servants, a seafaring people, (well skilled in navigation), who performed that voyage in company with *Solomon's* people, &c. And the author of *Chronicles* relates the circumstance of *Solomon's* going himself to *Ezion Geber*, &c. and that *Hiram* sent to him the mo-  
del

*dels of ships*, to build a ship by them, וישלח לו חירם ביד עבדיו אניות ועבדים “ and *Hiram* sent him, by the “ hands of his servants, ships, and ser- “ vants that had knowledge of the sea;” namely, skilful mariners, to navigate the ships.

As to the variation in the quantity of gold, obtained by that expedition, which, according to *Kings*, was four hundred and twenty talents, though four hundred and fifty are mentioned by *Chronicles*; various are the explanations offered by Commentators to reconcile this variation; some say, that the author of *Kings* records only the sum of money, which entered into the *king's* coffers, arising from this expedition, which was four hundred and twenty talents, after having deducted the expences thereof, which was thirty talents; whereas the author of *Chronicles* records the whole gross sum they brought at their return, without any deduction. Others say, that the *Jerusalem* talent was greater than that of *Ophir*, so that Four hundred and fifty of *Ophir*-talents, made Four hundred and

and twenty of *Jerusalem*; and that the author of *Kings* records the sum of *Jerusalem* talents, and *Chronicles* that of *Ophir*. But I rather think it probable that the author of *Chronicles* inserted the quantity that he found recorded in some publick register; not with any intention of correcting the text in *Kings*, but rather to corroborate the account in general; and in order to obviate any doubt that might arise as to the largeness of the sum, he acquaints us, that other records exceed it.

## COLLATION XXV.

1 Kings x. 1.—29. with 2 Chro. ix. 1.—28.

ALL the variations in this Collation are merely explanatory, as the studious may easily discern; verse 11 in *Kings* says, וְגַם אֲנִי חִירָם אֲשֶׁר נָשָׂא זֶהָב מֵאוֹפִיר הָבִיא מֵאוֹפִיר עֲצֵי אֶלְמוֹנִים הַרְבֵּה מְאֹד וְאֵבֶן יָקָרָה translated after the Vulgate, “ and the navy also of *Hiram*, that brought gold from *Ophir*, brought in from

R Ophir,

“ *Ophir*, great plenty of almug trees and “ precious stones.” Now it is plain from the context, that he talks here of the ship or shipping, that king *Solomon* built in *Ezion Geber*, upon which *Solomon’s* and *Hiram’s* servants jointly used to go to *Ophir*. But, as this passage in *Kings* is so worded, that it might be construed to refer to shipping belonging solely or separately to *Hiram*, therefore the author of *Chronicles* explains it, clearing it of all ambiguity, by expressing the circumstance in question, in these words, וְגַם עֲבָדֵי חִירָם וְעֲבָדֵי שְׁלֹמֹה אֲשֶׁר הָבִיאוּ זָהָב מֵאוֹפִיר “ and also the servants of *Hiram*, and the servants of *Solomon*, who brought gold from *Ophir*, “ brought also,” &c.

## C O L L A T I O N XXVII.

‡ *Kings*. xii. 1.--19. with 2 *Chro.* x. 1.--19.

## C O L L A T I O N XXVII.

‡ *Kings*. xii. 21.--24. with 2 *Chro.* xi. 1.--4.

COLLATION



## COLLATION XXVIII.

- 1 Kings xiv. 29. 31.---24. with  
2 Chronicles xii. 13.---16.

IN the whole of these three Collations, there is scarce any variation worthy of notice, according to the plan I have adopted, excepting indeed that the book of *Chronicles*, as usual, furnishes us with many valuable additions, and illustrations.

## COLLATION XXIX.

- 1 Kings, xv. 1. 2. 7. 8. with  
2 Chronicles, xiii. 1. 2. 31. 23.

THERE is a very remarkable variation in this Collation, in the name of king *Abijam* or *Abijah's* mother; in the book of *Kings* she is called *Maaca* the daughter of *Abfalom*, and even in *Chronicles* \* she is also called by this same name; but in this passage, *Chronicles* calls her by the name of *Micayau* the daughter of *Uriel* of *Gibea*.

\* Chap. xi. ver. 20.

To solve this difficulty, I beg leave to offer, that the title of **אם המלך**, and that of **הנבירה** describe one and the same thing: I mean that the phrase **ושם אמו** and *his mother's name was* &c. when expressed on a king's accession to the throne, at the begining of his history, does not always imply, that the lady whose name is then mentioned was the king's mother; I apprehend that **אמו** *the king's mother*, when so introduced, is only a title of honour and dignity, enjoyed by one lady solely of the royal family at a time, denoting her to be the first in rank, chief sultana, or queen dowager, whether she happened to be the king's mother or not. This remark seems to be corroborated by the history of king *Afa* \*, who was *Abijah's* son: In the book of *Kings*, at his accession, this same *Maaca* *Absalom's* daughter is said to be his mother, and *Afa* afterwards deprived her of the dignity of **נבירה**, or chiefest in rank, on account of her idolatrous proceedings, but it is certain that *Maaca*, was his grand-

\* 1 Kings. xv. 9. and 2 Chron. xv. 16.

mother,

mother, and not his mother, as here described, therefore if we look upon the expression of the *King's Mother*, to be only a title of dignity, all the difficulty will cease, for this *Maaca* was really *Abija's* mother, the dearly beloved wife of his father *Rekaboam*, who for her sake, appointed her son, *Abija*, to be his successor \* to the throne; but when *Abija* came to be king; that dignity of the *king's mother*, or the first in rank of the royal family, was for some reason, perhaps for seniority, given to *Micayau* the daughter of *Uriel* of *Gibea*, and afterwards upon the death of *Micayau*, that dignity devolved to *Maaca*, and she enjoyed it, at the accession of *Afa* her grand-son, who afterwards degraded her for her idolatry. This I submit as a rational way of reconciling all these passages, which seem so contradictory and repugnant to each other.

The better to prove this assertion, let it be observed, that in 2 *Kings* xxiv. 12. it is said, ויצא יהויכין מלך יהודה על מלך בבל הוא ואמו ועבדיו ושריו וסריסיו ויקח

\* 2 Chron. xi. 20. 21. 23.

and “ *Jehoiachim* the king of *Judah*, went  
 “ out to the king of *Babylon*, he and his  
 “ mother, and his servants, and his  
 “ Princes, and his officers, and the king  
 “ of *Babylon* took him, &c.” and, *Ibid.*  
 ver. 15. ויגל את יהויכין בבלה ואת אם  
 המלך ואת נשי המלך ואת סריסיו ואת איליו  
 and he carried “ הארץ הוליד גולה וגו’  
 “ away *Jehoiachim* to *Babylon*, and the  
 “ king’s mother, and the king’s wives and  
 “ his officers,” &c. and *Jeremiah* xxix. 2.  
 mentioning the same circumstances, says  
 אחרי זאת יכניה המלך והגבירה והסריסים  
 “ after that *Jehoiachim* the  
 “ king, and the queen, and the eunuchs,  
 “ the princes of *Judah*, &c. departed from  
 “ *Jerusalem*,” now it is evident, that *queen*,  
 in this verse, cannot mean the king’s wife,  
 as it would seem by the Translators ren-  
 dering always the word הגבירה *queen*;  
 but means the lady that is invested with  
 that dignity, of being called the king’s  
*mother*; the phrase הגבירה in *Jeremiah* cor-  
 responding with אם המלך and אמו in *Kings*.  
 The Vulgate translates the word גבירה  
 I Kings

1 *Kings* xi. 19. and 2 *Kings* x. 13. *Reginae*; 1 *Kings* xv. 13. *Princeps*; 2 *Chron.* xv. 16. *deposuit imperio*; *Jer.* xxix. 2. *Domina*; *Ibid.*—xiii. 18. *Dominatrici*;— and the Translators always rendered it *Queen*.

That *אם המלך* was a title of dignity, is obvious: by 1 *Kings* ii. 19. *ותבא בת שבע אל המלך שלמה לדבר לו על אדניהו ויקם המלך לקראתה וישתחו לה וישב על כסאו וישם כסא לאם המלך ותשב לימינו* “ *Bathsheba* therefore went into king “ *Solomon* to speak unto him for *Adonijah*; “ and the king rose to meet her, and “ bowed himself unto her, and sat down “ on his throne, and caused a seat to be “ set for the *king's mother*; and she sat on “ his right hand,” for it was better to say *אם המלך* “ and caused a seat to “ be set for *her*,” but says, *אם המלך* for the *king's mother*, and perhaps it was on this occasion that *Bathsheba* was first invested with the honour of that dignity.

## COLLATION XXX.

1 Kings. xv. 9.—15. with  
2 Chro. xiv. 1—3. xv. 16.—18.

IN this Collation there is no alteration worthy of remark, but there are many very valuable additions in *Afa's* history as recorded in *Chronicles*, which the Author of *Kings* has totally omitted. This same observation occurs on the next Collation.

## COLLATION XXXI.

1 Kings, xv. 16.—24. with 1 Chronicles,  
xvi. 1.—6. 11.—14. &c.

AS to the difficulty relating to the name of *Afa's* mother, said to be *Maaca*, the reader will please to refer to Collation xxix.

The second variation in this Collation worthy of notice, is, that by the book of *Kings* ver. 18. it appears, that king *Afa* sent to the *Affyrian* king “ all the gold and silver,  
“ that

“ that were left in the treasures of the  
 “ house of the Lord ; and the treasures of  
 “ the king’s house,” ויקח אסא את כל הכסף  
 והזהב הנותרים בית ה' ואת אוצרות בית המלך  
 but the Book of *Chronicles* says, that king  
*Asa* took *some of the gold and silver*, for it is  
 said in ver. 2. ויצא אסא כסף וזהב מאוצרות  
 בית ה' ובית המלך, “ then *Asa* brought out  
 “ silver and gold out of the treasures of  
 “ the house of the Lord, and of the king’s  
 “ house,” &c.

To reconcile this variation, I am of  
 opinion that the expression in *Kings*, ויקח  
 אסא את כל הכסף והזהב “ then *Asa* took all  
 “ the gold,” &c. is calculated to insinuate,  
 that he charged his servants, by whose  
 hands he sent the Present, to say so, in their  
 message to the king of *Assyria*, to make him  
 believe that he had sent him, at once, all  
 what he had, both in his own and in the  
 treasure of the house of the Lord ; and  
 therefore the same Author immediately  
 adds ויתנם ביד עבדיו וישלחם אסא  
 “ and he delivered them into the hands of  
 “ his servants, and king *Asa* sent them,”  
 &c. ;

that is to say, he delivered that gold and silver to his servants, to be carried, as if that was all that was left.—But the Author of *Chronicles* who relates the fact as it really was, omits the words ויתנם ביד עבדיו, “ and he delivered them into the hands of “ his servants,” and only says וישלח אל בן הדר “ and he sent to *Ben-adad*,” &c.

## COLLATION XXXII.

1. Kings. xxii. 2.—35. with  
2 Chronicles. xviii. 1.—34.

THIS Collation affords only some illustrations and additions in *Chronicles*.

## COLLATION XXXIII.

- 1 Kings. xxii. 41.—50. with  
2 Chron. xx. 31.—37. xxi. 1.

AMONGST those circumstances, which the Author of *Chronicles* thought proper to repeat, we find a very great variation in an important occurrence.

By



By the book of *Kings* it seems that *Jehoshaphat* made some ships, to go to *Tharshish* for his own sole account; but the expedition was frustrated, because the ships were wrecked in the port of *Ezion Geber*; after this accident, *Abaziah* the king of *Israel*, proposed to *Jehoshaphat* to enter into an association, for another expedition, and to send on board the ships his own servants, along with those of *Jehoshaphat*, who rejected the proposal. But, by the book of *Chronicles*, the case seems to be quite the contrary, for the first expedition, there is said to have been in company between the two kings, and God had caused the ships to be wrecked, on account of such an association with a wicked prince.

In answer to this, I presume that the real fact was, that *Jehoshaphat* and *Abaziah* were associated in the first expedition in this manner; that the ships and men belonged entirely to *Jehoshaphat*, and that the king of *Israel* was to contribute half the expences of the undertaking, as an associate, and afterwards when the ships were

destroyed, *Abaziah* proposed to make another expedition, the ships to be manned with the subjects of both kings; which proposal was rejected by *Jehoshaphat*. On this supposition we may reasonably say, that the design of *Chronicles* in registering this transaction was to make the necessary addition to the record found in *kings*, to explain, that the fact was as above described; the Author of *Kings* attributes the expedition to *Jehoshaphat* alone, יהושפט עשה אניות תרשיש “ *Jehoshaphat* made ships of “ *Tharshish* to go to *Ophir* for gold, but “ they went not &c.” to hint that the first expedition was attempted with *Jehoshaphat*’s own shipping and men; but in this account, the circumstance of its being in association with the king of *Israel* was wanted, which is supplied by a text in *Chronicles* ואחרי כן “ And “ afterwards did *Jehoshaphat* king of *Judah* “ join himself with *Abaziah* king of *Israel*, “ &c.” and again ויחברוהו עמו לעשות אניות “ And he joined himself with him to make “ ships to go to *Tharshish*, and they made “ the

“ the ships in *Ezion-geber*,” meaning, that *Jehoshaphat* associated *Ahaziah* with him *ויהברו עמו* that is to say, agreed to grant him a share in the expedition that he intended to make, which ships indeed were wrecked, according to *Eliezer*’s prediction, recorded in *Chronicles* verse 37. The whole serving as an additional note to the records of the book of *Kings*, and to render this more intelligible, it may be proper to blend both accounts, by which it will appear that the additions in *Chronicles* are only illustrations.

*Chronicles*. “ And after this did *Jehoshaphat* king of *Judah* join himself with *Ahaziah* king of *Israel*, who did very wickedly : and he joined himself with him to make ships to go to *Tharshish*, and they made the ships in *Ezion-Geber*.

*Kings*. “ *Jehoshaphat* made ships of *Tarshish*, to go to *Ophir* for gold.

*Chronicles*. “ Then *Eliezer*, the son of *Dodavah* of *Maresha*, prophesied against *Jehoshaphat*, saying, because thou hast  
“ joined

“ joined thyself with *Abaziah*, the Lord  
 “ hath broken thy works, and the ships  
 “ were broken, that they were not able  
 “ to go to *Tharshish*.”

*Kings*. “ Then said *Abaziah* the son of  
 “ *Ahab* unto *Jehoshaphat*, Let my servants  
 “ go with thy servants in the ships; but  
 “ *Jehoshaphat* would not.”

In short, the chief view of the Author of *Chronicles* was to explain ver. 48. in *Kings* יהושפט עשה אניות תרשיש ללכת אופירה לזהב “ *Jehoshaphat*, made ships of *Tharshish* to go “ to *Ophir* for gold,” — by the verses 25. 36, 37. adding the circumstance of the prophecy of *Eliezer*, and thereby hinting that *Abaziah*'s proposal to *Jehoshaphat*, and by him rejected, was for a second expedition.

## COLLATION XXXIV.

2 Kings. viii. 16.—24. with  
2 Chro. xxi. 5.—10. 19. 20. &c.

THERE is not in this Collation any material difference, except some valuable additions in *Chronicles*, of facts and anecdotes not recorded by the Author of *Kings*.

## COLLATION XXXV.

2 Kings. viii. 25.—29. with 2 Chro. xxii. 1-6.

THERE is in this Collation, seemingly a very glaring variation as to king *Abaziah's* age at his accession to the throne; for by the book of *Kings*, ver. 26. it appears that he was twenty-two years old, and in *Chronicles* it is said that he was forty-two years; this last account has a great appearance of a mistake, because we find his father *Jehoram*, coming to the throne when thirty-two years old, and he resigned only eight years,

so that he lived only forty years : how then could his son *Abaziab*, be forty-two years old at his accession, when his father *Jehoram* died at the age of forty ? besides, that according to *Chronicles*, *Abaziab* was the youngest of all *Jehoram's* children ; the elders having been all slain by the *Arabs*.

In order to reconcile this great variation, I beg leave to observe, that the ages of the kings mentioned in the sacred books at their accession to the Throne, are not always the age of their life ; but they often mean, the years since they were declared by their fathers and predecessors, to be Heirs apparent or Princes Royal, thereby investing them with an indisputable title to succeed to the Crown. We see that the scripture reckons to *Saul* the age of one year, when he was publicly elected king over *Israel* ; which only means one year since his being privately anointed by *Samuel*, from which time he acquired a title to the Crown ; thus also the Scripture says, that *David* was thirty years old, when

when he came to the Throne, which certainly does not refer to his birth, but to the time he was privately anointed by *Samuel*, from which time he acquired his divine title to the Crown; and perhaps this institution or custom of a king nominating his Successor, by appointing a Prince Royal in his life-time; was established by *David* himself; to avoid civil wars, or animosities between brothers at his demise; or at least was introduced by the example set by *David*, who long before his death appointed \* *Solomon*; and, the better to establish this as a precedent, caused him afterwards to be crowned in his life-time, especially as he saw the rebellion, or conspiracy, attempted by his son *Adonijah Ben Hagit*. But be the origin of this custom as it may, it certainly prevailed, for we see frequent instances of kings appointing a Prince; among their children, as heir-apparent, or successor. Thus we find, that *Rekoboam* appointed his son *Abijah*, (not the eldest of his children)

\* 1 Chron. xxviii. 5, 6.

for his successor, long before he \* died; and such declaration gave to the Prince, so nominated, an indisputable title to the Throne; nay, sometimes he was even associated in the regal power with his father. Thus we find *Jeboram* the son of *Jehoshaphat* is named in the Book of *Kings* by the title of *King*, \* at a time that, by the Context, it appears, that his father was yet living: and *Jotham* governed in his father *Uzziab's* life-time, after he was afflicted with the leprosy. It is also probable that when the Prince Royal was thus nominated and associated to the Crown, he might, in his turn, have the power to nominate his successor among his children, although his own father might still be living, and himself but partially seated on the Throne.

This premised, we now return to the Collocation in question; the age of twenty-two years, ascribed to *Abaziah* in the book of *Kings*, was his real age from his birth. This,

\* 2 Chron. xi. 22.

† 2 Kings i. 17. compared with 1 Kings xxii. 52. and 2 Kings iii. 1.



Prince became heir to the Crown, on the fatal accident that befell all his elder brothers, who were slain by the *Arabs*. The father, during that short time that he lived, after this great misfortune, being afflicted with a very grievous illness, did not invest his now only son with that important right of nomination, to fix the Crown on his head with an indisputable right, against any of the royal family, who might dispute it with him; though perhaps, on the present occasion this was omitted, as there was no probability of a competitor to the Throne. Therefore the author of *Chronicles* ascribes to *Ahaziah* forty-two years, not of age, but of nomination, to be computed from the time his father *Jehoram* was appointed Prince Royal, for he came to the Throne after thirty-two years, since he himself was appointed successor, \* according to this system, and reigned eight years, making together forty years; and two years are lost in the account, by reckoning a few months for a

\* 2 Kings viii. 17.

whole year, which computation the author of *Chronicles* was induced to make, as this Prince *Akaziab* was deficient of this quality of prenomination, insinuating that by his father having been invested with that right, it was transmitted to him; adding, besides, another circumstance, the better to supply the deficiency of his personal prenomination; that the nation unanimously agreed in exalting him on the Throne of his father, specifying that this was done because the others of *Jeboram's* children, among whom was the Prince Royal, were slain by the *Arabs*, and the father mortally afflicted with heavy and grievous infirmities.

### COLLATION XXXVI.

2 Kings xi. 1.--3. with 2 Chro. xxii. 10.--12.

THERE is not, in this Collation, any striking variations; but even in those which seem to be immaterial, much meaning may be discovered; were the  
curious

curious to take them properly into consideration, they would be pleasingly surpris'd, at the delicate manner in which the sacred writer of the Book of *Chronicles* executes his grand plan of illustration; hence criticks may perhaps learn, that there is great design in the smallest variations, and that they should not be deem'd mere changes of phraseology.

The better to convince the reader, let it be observed, that the author of *Kings* records this almost general massacre of the royal family of *David*, by the hands of the inhuman *Athaliah*, in a stile not quite explicit, for he begins by saying, ותקם ותאבד את כל זרע הממלכה, “ she arose and “ destroyed all the seed royal,” by which expression it would seem, as if none had escaped her barbarity. But he soon after informs us, that *Jehosheba* daughter to king *Foram*, *Abaziah*'s sister, stole *Joash*, *Abaziah*'s son, from among the king's sons, which were slain, and hid him so that he was not slain, which is rather obscure, for how are we to comprehend that he

he was among those that *were slain*, yet he was *not slain*, this inconsistency appears, even in the manner that this passage is rendered by the Translators, though they have laboured to make it intelligible, for they have expressed it thus: “ And stole him from among the king’s  
 “ sons *which were slain*, and they hid  
 “ him, *even him*, and his nurse in the  
 “ bed-chamber from *Athaliah*, so that he  
 “ was *not slain*.” But the text in *Kings* says, ותגנב אותו מתוך בני המלך המומתים ואת מניקתו בחדר המטות ויסתירו אותו מפני עתליהו ולא הושת  
 literally, “ and she stole him, from  
 “ among the king’s sons, who *were slain*,  
 “ he and his nurse in the bed-chamber,  
 “ and they hid him from *Athaliah*, so  
 “ that *he was not slain*.” Indeed the verb המומתים may either mean *actually slain* or *doomed to death*, as in *Gen. xxx. 1.* ואם  
 rendered, “ or else I die,” but מתה is preterite, and should be,  
 “ or else, I am dead,” *Exod. xii. 33.*  
 כי אמרו כולנו מתים “ for they said, we  
 “ *be* all dead men,” but strictly, “ we  
 are

“ are all dead.” *Deut.* xvii. 6. **אמת המת**  
 “ He that is worthy of death, shall be  
 “ put to death;” and we find in *Daniel*  
 ii. 13. a *Chaldean* verb of the same import  
 and signification, **והכימיה מתקמלין** mean-  
 ing, “ that the wife men should be  
 “ slain.” But as the author of *Kings*  
 opens the history with the words **ותאבד**  
**הממלכה את כל זרע הממלכה** it seems that  
**המומתים** means that they were really slain,  
 and the Vulgate renders **ותאבד** *et interfecit*,  
 and **המומתים** *qui interficiebantur*. Be-  
 sides, there is not the least hint in the book  
 of *Kings*, of any connection between  
*Jehoshebab*, *Joash's* aunt and deliverer, with  
 any priest, or other person of distinguished  
 rank, and yet it is certain, that such a  
 one joined with her in concealing the  
 infant, for the text in *Kings* expressly  
 says, **ויסתירו** “ and they concealed him,”  
 in plural. Besides the same author says,  
**ויהי אתה בית ה' מתחבא** “ and he was  
 “ with her hid in the house of the Lord,”  
 but does not inform us, how she had  
 any right to be in that sacred place; to  
 explain all this ambiguity, the author of  
*Chronicles*

*Chronicles* in the first place changes the word ותאבד "and destroyed," into that of ותדבר a verb which is derived from דבר *plague*, the same as in *Psalms* xviii: ידבר עמים תחתי and *Ibid.* xlvii. 3. ידבר עמים תחתינו though rendered in the sense of *subduing*. This Phrase is very significant, meaning, in the first instance, that God had caused the nations with whom *David* was at war, to be *severely plagued*, until they were subdued to him; and in the second, the same meaning in the future tense. The intention of *Chronicles*, by using this verb, is to express, that *Athaliah*, at the first onset, grievously wounded all the Princes of the royal family, just as the plague generally does; but as some of them might recover, she certainly meant to finish the slaying of them, as she actually did, either by further wounds, or by depriving them of proper assistance; but be that as it may, they were at last effectually destroyed. *Joash* at first suffered with the rest, and would certainly have perished along with them, if his aunt had not stolen him when

(when perhaps he was looked upon as dead,) from among those that were mortally wounded, and she put him and his nurse in the bed-chamber in the house of the Lord, a sacred place, where none but priests could enter: which she had an opportunity of doing, being the high-priest's wife; and as none but *Jeosheba* is mentioned at first, to have undertaken this truly heroical deed, therefore instead of ויסתירו "and they hid him," in plural, used by the author of *Kings*; the author of *Chronicles* uses ותסתירהו "and she hid him," in singular feminine. Instead then of ותגנוב אותו מתוך בני המלך המומתים אותו ואת מניקתו בחדר המטות ויסתירו אותו מפני "and stole him from " among the king's sons *who were slain*, " he and his nurse in the bed-chamber, " and *they hid him from Athaliah*, so that " he was *not slain*," as it is literally in *Kings*; the author of *Chronicles* says, ותגנוב אותו מתוך בני המלך המומתים ותתן אותו ואת מניקתו בחדר המטות ותסתירהו יהושבעת בת המלך יהורם אשת יהוידע הכהן כי היא היתה אהות אהויהו מפני  
 U עתליהו

עתליהו ולא המיתתהו “ and stole him, from  
 “ among the king’s sons that were slain,  
 “ and put him and his nurse *in the bed-*  
 “ chamber, so *Jeoshabeath*, the daughter  
 “ of king *Jehoram*, the wife of *Jekoiada*  
 “ the Priest, (for she was the sister of  
 “ *Abaziah*), hid him from *Athaliah*, so  
 “ that she did not *finish to kill him*.” Per-  
 haps the meaning of בחדר המטות “ the  
 “ bed-chamber,” is rather the chamber  
 where the *coffins lay*,<sup>1</sup> as we find in 2 *Sam.*  
 iii. 31. והמלך דוד הולך אחר המטה “ and  
 “ king *David* himself followed *the*  
*bier*,” for מטה often means the coffin  
 where the corps lay, or the bier; in  
 this sense *Joash* might have been put  
 (with the rest), into a coffin, being deem-  
 ed to be dead, and might from thence be  
 taken and hidden by *Jeoshabeah*: the con-  
 sequence of this heroical deed was, ולא  
 המותתהו that *Athaliah* did not [finish  
 to kill him, this being the true sense of  
 \* המיתתהו and not, “ so she slew him  
 “ not,” as rendered by the Translators.

\* Vide Page 62,—68.



This great circumstance the Author of *Chronicles* had in view, and which he fully explains by only changing the words ולא הומת of *Kings* into ולא המיתתהו; it therefore appears that, by a very small variation, great meaning is conveyed.

## COLLATION XXXVII.

2 Kings xi. 4.-20. with 2 Chr. xxiii. 1.-21.

WHOEVER takes the pains to compare these parallel passages; will find them to correspond as to the great object they had in view, namely, the league concerted through the means of *Jehoiada* the high priest, to re-establish king *Joaab* in the throne of his ancestors, and the happy success that attended his loyal and pious endeavours; but there is a great difference in the detail of the measures taken to bring about this great revolution, the history being very concise in the Book of *Kings*, whereas in that of

*Chronicles* we find many additions intermixed; the text of *Kings* serving as the basis or ground work of the relation, and some phrases are changed the better to convey the meaning. It appears by *Kings* that, in the seventh year of *Athaliah's* usurpation, *Jehoiada* thought it was time to discover to the people their lawful king; but it is described in such a manner, as if he went about it with great authority, and without in taking the necessary precautions, though one would think he had much to fear from *Athaliah*; for he says, **ובשנה השביעית שלח יהוידע ויקח את שרי המאות את הכרי ואת הרצים ויבא אותם אליו אל בית ה' ויכרות להם ברית וישבע אותם בכות ה'.** And the seventh year *Jehoiada* sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the Lord, and made a covenant with them, and took an oath of them in the house of the Lord, and shewed them the king's son:” And then “**ויצום לאמר זה הדבר אשר תעשון**” And he commanded them, saying, this is the thing that ye shall do,” &c. which expression

pression seems rather too harsh and authoritative, and has the appearance of rashness and want of prudence, in conducting so important and delicate an enterprize, in such a manner, and with so small a body; as by the Book of *Kings* the confederates seem to consist of; and then in the orders distributed by this high-priest, he divides them into three companies, assigning to them their respective stations (ver. 5. 6.)

השלישית מכם פאי השבת ושמרי משמרת  
בית המלך: והשלישית בשער סור והשלישית  
' בשער אחר הרצים ונו'  
" a third part of  
" you that enter in on the Sabbath, shall  
" *even* be keepers of the watch of the  
" king's house: and a third part shall  
" be at the gate of *Sur*, and a third  
" part at the gate behind the guard," &c.

and when, by this distribution, the reader naturally thinks that all the confederates are entirely employed, two other divisions of the same body are mentioned (ver. 7.)

ושתי ושתי  
" הידות בכם כל יצאי השבת  
" of all you that go forth on the Sabbath,  
" *even* they shall keep the watch of the  
" house of the Lord about the king." It

also

also seems as if he addressed himself to all of them a second time, charging them to surround the king; and carefully watch on his person והקפתם על המלך סביב איש וכליו בידו (ver. 8.) “ and ye shall encompass the king round about every man with his weapons in his hands;” all which is set in a much clearer light by the author of *Chronicles*, by expressing that, in the seventh year התחזק יהויאדע “ *Jehoiada* “ strengthened himself,” or *took courage*, and discovered the secret to *Azariah*, &c. So that by only changing the word שלח *sent for* in ver. 4. of *Kings*, into התחזק *strengthened himself*, in ver. 1. of *Chronicles*; and mentioning the names of *Azariah*, *Ishmael*, *Azariah* the son of *Obed*, *Maaseiah* and *Elishaphat*, he amended what might appear rash and imprudent in *Jehoiada*, according to the Book of *Kings*: For he explains, that these five principal men were the first that entered into the secret confederacy, and are those meant by *Kings*, under the general name of שרי מאות כרי והרצים “ rulers over hundreds, the captains and “ the guards.” And *Chronicles* further adds,

adds, that the first step of this select confederacy, was to encrease their number and resources; for which purpose, they went all over the kingdom of *Judah*, and gathered all the Levites and chief men of *Israel*, and then returned to *Jerusalem*, to form the great confederacy hinted at in *Kings*, when it is said ויכרת ה' " and " להם ברית וישבע אותם בבית ה' " made a covenant with them, and took " an oath of them in the house of the " Lord;" and after this solemnity, he produced the king's son, וירא אותם את בן המלך " and shewed them the king's " son," adding to the account of *Kings*, that he proclaimed him to the Confederates in these words, הנה בן המלך ימלוך " Behold, the " king's son shall reign as the Lord " hath said of the sons of *David*;" and further to clear *Jehoiada* from any charge of assuming an unwarrantable authority, the author of *Chronicles* omits the words ויצום לאמר " and he commanded them, " saying," made use of by the author of *Kings*, (verse 5.) and introduces *Jehoiada's*

*boiada's* speech as an advice, and not as a command; saying only, (ver. 4.) **זה הדבר אשר תעשו** " This is the thing " that ye shall do:" And, as there was no time to lose, after an affair of such importance was disclosed to such a number of Confederates, there can be no doubt, that they immediately proceeded to consult on the most speedy and expedient measures that were to be taken, effectually to bring about the revolution. And the better to illustrate the Priest's advice, (which by its having been embraced without hesitation, was recorded by *Kings*, as if it were a command), he proceeds to explain it, by shewing that the distribution of the three bodies was composed of the Priests and Levites only, who had liberty to be within the holy walls, (ver. 4.); and the rest of the people, not Priests or Levites, were to be in the out courts of the house of the Lord, (ver. 5.) **וכל העם בחצרות בית ה'** " and all the people shall be in the " courts of the house of the Lord;" and notwithstanding that the expression

in the Book of *Kings*, (ver. 7.) וּשְׁתֵּי וְגו' " and two-parts of all " of ye;" &c. seems to denote, that the first division mentioned in ver. 5, was composed of all the Priests and Levites that came on duty that week; as it is said, הַשְּׁלִישִׁית מִכֶּם בֹּאֵי הַשַּׁבָּת " the third part of " you that enter on the Sabbath;" and that the other two divisions were of those that went out of duty וּשְׁתֵּי הַיָּדוֹת בְּכֶם כֹּל יֵצְאֵי הַשַּׁבָּת; as this circumstance, by it's not being mentioned in it's proper place, occasions perplexity; for it seems, as if there were two other divisions, besides the three already distributed in their posts: Therefore the author of *Chronicles* leaves it out, saying, that none should be permitted to come within the sacred walls, but the Priests, וְאֵל יוֹבֵא בֵּית ה' כִּי אִם הַכֹּהֲנִים וְהַמְשָׁרְתִים לְלוֹיִם הַמָּה יָבוֹאוּ כִּי קֹדֶשׁ הַמָּה וְכֹל הָעָם יִשְׁמְרוּ " But let none come into the " house of the Lord, save the Priests, " and they that minister of the Levites, " they shall go in, for they are holy, " but all the people shall keep the watch

“ of the Lord;” and as the author of *Chronicles* introduces these dispositions of *Jehoiada* as an advice, and not as a command,—therefore, instead of the word והקפתם “ and ye shall compass,” (in *Kings*, ver. 1.) which imports a command to the second person plural, *Chronicles* says, והקיפו “ and the Levites shall compass,” (in ver. 7.) which is the future tense to the third person plural; generally serving for the optative mood: And further explains the word השררות “ the ranges, (in the same verse) by that of הבית “ the house;” for the meaning of *Kings*, could not be otherwise, although שדרות may more generally mean, an outside precinct, or kind of *palisades*; and we find that all the people, not Priests or Levites, were admitted within the out-part of the sacred precinct; and as the executors of these dispositions were the *Levites*, and the people of *Judah*, therefore instead of ויעשו שרי המאות and “ the captains over hundreds did,” (as in *Kings*, ver. 9.); the author of *Chronicles* substitutes (ver. 8.) ויעשו הלויים “ so the Levites and all *Judah* did.”



“ did.” And as the author of *Kings*, in the same verse, mentions, that every commander brought up his men, both coming in and going from duty, ויקחו איש את אנשיו באי השבת עם יצאי השבת “ and every man took his men that were “ to come in on the Sabbath, with them “ that were to go out on the Sabbath;” which double body could not but give a strange suspicion to the tyrant’s court; therefore the author of *Chronicles* observes, כי לא פטר יהוידע הכהן את המחלוקות “ for *Jehoiada* the Priest “ missed not the courses, ” to insinuate, that *Jehoiada*, long before attempting the execution of his plan, in order to render it more practicable, had introduced a regulation, of not giving leave to the divisions or courses of the Priests and Levites to depart immediately to their houses, as soon as relieved by the division or course, whose turn it was to come on duty in their stead: And as this was his practice a long time before, no body took any notice of his now keeping both divisions.

Or perhaps the words *כִּי לֹא פָטַר יְהוֹיָדָע* mean, that *Jehoiada*, by his calling to *Jerusalem* all the *Levites*, &c. pretended, that he wanted to establish a new order in the divisions of the troops or parties, whose duty it was to come weekly to administer in the temple; which business was purposely procrastinated by *Jehoiada*, and this is the meaning of *כִּי לֹא פָטַר יְהוֹיָדָע הִכְהֵן אֶת הַמַּחְלוּקוֹת* the verb *פָטַר* being the same as *פָּתַר*; that is, *declare, explain, or appoint*; namely, that *Jehoiada* did not declare or appoint the proper divisions, with the order of their weekly succession; therefore they were detained on that account, and every body imagined, that the cause of this general meeting in *Jerusalem* was owing to the intended new orders. He also changes the expression in *Kings*, verse 13, *אֶת קוֹל הַרְצִין הָעָם* rendered, “and when *Athaliah* heard the “noise of *the guard, and of the people,*” (the particle *and* being added by the Translators to make it sense), into that of *אֶת קוֹל הָעָם הַרְצִים וְהַמְהַלְלִים* (verse 12.) “the noise of the people *running, and* “*praising,*” &c. lest it might be understood

stood as the Translators rendered חכרי והרצים "the captains and the guard;" These titles are no where used in this history by the author of *Chronicles*; who, however, takes care to explain them in verse 20, by the words את האדירים ואת הנשלים בעם "The nobles and the governors of the people." The *Vulgate* renders very properly the above verse in *Kings* קול הרצין העם את קול *vocem populi currentis*. In short, it is certain, that by analyzing the words of *Chronicles*, and carefully comparing the parallel passages, numberless beauties may be discovered, great part of which, for want of due investigation, appear as formidable variations.

## COLLATION XXXVIII.

2 Kings xi. 21. xii. 21. with

2 Chronicles xxiv. 1.—27.

THERE is, in this Collation, such great variations, that the Facts seem to be related in a discordant manner, as may be easily perceived, by whoever takes the trouble of comparing these two passages.

fages. But the real case, in my opinion, is, That there were three resources designed by the king, to bring in the money that was requisite, for that great and expensive work; the one was, the money of the Collection instituted by *Moses*, (*Exod. xxx. 13, &c.*) namely, a poll-tax of half a *shekel*, from which nobody could be exempted, from twenty to sixty years of age: And the second, was the money arising from estimation-vows: (*Lev. xxvii.:*) And, lastly, the voluntary contributions. Now the author of the Book of *Kings* takes notice of all these Fund; for it is said (*Chap. xii. ver. 4.*) ויאמר יהואש אל הכהנים כל כסף הקדשים אשר יובא בית ה' כסף עובר איש כסף נפשות ערכו כל כסף אשר יעלה על לב איש להביא בית ה' " And *Jeboash* said to the Priests, All " the money of the dedicated things that " is brought into the house of the Lord, " even the money of every one that passeth the account; the money that every " man is set at; and all the money that " cometh unto any man's heart to bring " into the house of the Lord;" but should be rendered, " and *Jeboash* said to the " Priests,

“ Priests, All the money of hallowed things  
 “ that should be brought into the house  
 “ of the Lord; *either* the money of every  
 “ one that passeth *among the numbered*, or  
 “ the money of estimation-vows, on  
 “ persons, or whatever money that com-  
 “ eth into any man’s heart to bring to  
 “ the Lord.” The King’s orders to the  
 Priests was concerning the estimation and  
 voluntary money, they being the resident  
 receivers and depositories thereof; but not  
 collectors to go about for the legal  
 poll-tax; and he further ordered them  
 to receive the monies, and repair the house  
 of the Lord. Therefore the author of  
*Chronicles* very properly adds to the  
 King’s orders, concerning the fund of  
 the annual *shekels*, the order for it’s col-  
 lection, directed both to the Priests  
 and the Levites, Chap. xxiv. 5. ויקבוץ את  
 הכהנים והלויים ויאמר להם צאו לערי יהודה  
 וקבצו מכל ישראל כסף לחזק את בית אלהיכם  
 מדי שנה בשנה ואתם תמהרו לדבר ולא  
 “ And he gathered together  
 “ the Priests and the Levites, and said to  
 “ them, go out into the cities of *Judah*,  
 “ and gather of all *Israel*, money to re-  
 “ pair

“ pair the house of your God, from year  
 “ to year, and see that ye haste the mat-  
 “ ter; howbeit the Levites hastened not.”

I am apt to think, that *Chronicles*, by mentioning at first both the priests and the Levites, meant to insinuate, that the Priests received orders relative to the estimation and vow-money apart; and the Levites received also separately the other order of gathering the poll-tax; for at the end of the verse, the blame of neglect is laid on the Levites only; and the king afterwards, in his complaint to the chief Priest, only charges him for not having pressed the Levites about it, מדוע לא דרשת על הלויים להביא מיהודה ומירושלים “ Why hast  
 “ thou not required of the Levites to  
 “ bring in out of *Judah*, and out of *Je-*  
 “ *rusalem*, the collection, according to the  
 “ commandment of *Moses*, the servant of  
 “ the Lord?” &c. and by his laying the blame on the Levites alone, the Priests are cleared of the apparent charge imputed to them by the author of *Kings*; from whose account it appears, as if the Priests had

had applied the money to their own use, without repairing the house, as was incumbent on them; but the truth was, that they could not proceed in it, except the collection-money was brought in by the Levites, which was the chief resource: And as this could not be well collected without the king's immediate authority, the king interposed, and had a chest fixed by his command, on the out-side of the gate of the house of the Lord, and issued a proclamation, that every person should bring in his collection-money, (verses 8. and 9.) which accordingly was done, (ver. 10.) On this occasion, the Priests on their side chose to make another chest, which was placed by the right-hand side of the altar, to deposit therein all the monies arising from estimation-money, and voluntary contributions, &c; and both the chests were emptied into a general coffer, by the hands of some inspectors, who were appointed, by the King and High Priest, to superintend this business. And as by the Book of

*Kings* it appears, that out of this money nothing was employed in buying necessary utensils for the house of the Lord, but that all was expended in the repairs; therefore the author of *Chronicles* further explains, (ver. 10.) that this rule was only kept during the work, but as soon as it was finished, all the surplus of the money that had been collected, was employed in necessary utensils for the house of God. In short, it is evident that the author of *Chronicles* has added many circumstances in his account of this transaction, which was not sufficiently explicit, as described by the author of *Kings*.

And as the author of *Kings* records the misfortunes that befell King *Jehoash*; and his sending to the king of *Assyria* all the sacred vessels and gold, (that he and his forefathers had dedicated to God), in order to divert that king from coming against him; and lastly, the parricide perpetrated against him; and as such great misfortunes, and so unhappy an end, seem unmerited by a king, whose character,



ter, so far as it is drawn by the author of *Kings*, is a most excellent one; therefore the author of *Chronicles* describes his perverseness towards God in his latter days, and his ungratefulness towards the son of his benefactor and deliverer, to shew that the punishment which the Almighty brought upon him, was highly deserved. And as the author of *Kings*, in describing this assassination says, ויכו סלא " and they " slew *Joash* in the house of *Millo*, which " goeth down to *Silla*;" *Chronicles* further explains, that this horrible deed was basely perpetrated, whilst he was in his bed על מטתו; and lastly, as by *Kings* it appears, that he was buried with his ancestors, ויקברו אותו עם אבותיו בעיר דוד the author of *Chronicles* adds, that although it was in the city of *David*, he was not deemed worthy to be laid in royal ground, for (as it shall be explained in Collation xli.) there were, in the city of *David*, several places destined for the burial of *Kings*, of different degrees, as to honour and dignity.

All the rest of the differences are valuable additions of the author of *Chronicles*, in the history of that Prince, whose ingratitude towards the son of his benefactor is most astonishing.

## COLLATION XXXIX.

Kings xiv. 1--6. with 2 Chro. xxv. 1--4.

ALL the difference in this Collation consists in this, that *Kings*, in the character of King *Amaziah* says, ויעש הישר בעיני ה' רק לא כדוד אביו ככל אשר עשה יואש " and he did *that which was* " right in the fight of the Lord, yet not " like *David* his father: he did according in all things, as *Joash* his father " did." And *Chronicles*, instead thereof, expresses, ויעש הישר בעיני ה' רק לא בלבב שלם " and he did that which was right " in the fight of the Lord, but not with " a perfect heart." Let us first remark, that the author of *Kings*, notwithstanding he sets *Joash's* character in the best light;

(for

(for he records none of his blemishes,) by his saying now, in *Amaziah's* character, that he was not so good as *David*, but that he acted as *Joash* his father, he reflects greatly upon both by hinting at the wickedness of *Joash*. Besides, this characteristick verse, at the beginning of *Amaziah's* reign, does not appear to be in it's proper place; for it could not be said with propriety, that *Amaziah* did according to all that his father had done, but at the end of his reign; for though the inspired writer may well be supposed to know what is in futurity; nevertheless, when he acts the part of an historian, he ought to follow the order of time; particularly when the conduct and character of the Prince, whose history he is recording, is so variable and fluctuating. Therefore, to obviate this difficulty, the author of *Chronicles* left out that expression, and makes no comparisons, saying only, *רק לא בלבב שלם* "but not with a perfect heart;" for although when *Amaziah* ascended the Throne, he did what was  
right,

right, it was not with a perfect heart, for if it had, he never would have so far deviated from the paths of virtue. This character might well become him at the beginning of his reign, without comparing him to any of his predecessors; but in the subsequent description of *Amaziab's* life, *Chronicles* shews in a clear manner the great similitude between the life and actions of the father and son, and their equally unhappy end; which indeed is exemplifying at large the character given to *Amaziab*, by a single expression in the book of *Kings*; *Joash* was at the beginning a pious king; so was *Amaziab*. *Joash* afterwards worshipped the idols; so did *Amaziab*. *Joash* caused the Prophet who reproved him in the name of the Lord, to be stoned to death; *Amaziab* indeed did not take away the life, but he severely threatened the Prophet who had reprimanded him in the name of the Lord. *Joash* was for his crimes abandoned by God, to the armies of the King of *Assyria*, who entirely subdued him; *Amaziab* was also, for his crimes, abandoned to the power of his enemies,

and

and even taken prisoner. *Joash* was at last betrayed and murdered by his own subjects; and so was *Amaziah*; for the same causes will always produce like effects: So that the author of *Chronicles* had no occasion to use the same phrase as *Kings*, that *Amaziah* acted as his father had done, since his own history was intended as a full description of *Amaziah's* character, and of the remarkable similitude it bore to that of his father.

## COLLATION XL.

2 Kings xiv. 8.—14. 17.—20. with  
2 Chronicles xxv. 17.—28.

AS the cause of *Amaziah's* war with the King of *Israel* is represented, by the author of *Kings*, as proceeding from mere wantonness, and caprice; and that *Amaziah*, out of vanity and pride solely, sent to challenge *Jehoash* king of *Israel*; therefore the author of *Chronicles* thought proper to record, that *Amaziah* was not permitted by God through the Prophet, to keep in his army the one hundred thousand men which he took in  
his

his pay from *Israel*; and that having ordered them to return home, these auxiliaries looked upon this dismissal as an affront, and thereupon made an irruption into the territories of *Amaziab*; this irruption, and the spoil which they took, and damage they occasioned, the author of *Chronicles* seems to insinuate, was the true cause of the challenge sent by *Amaziab* to *Jehoash*. The few other variations, if duly taken into consideration, will prove to be only illustrations.

## COLLATION XLI.

2 Kings xiv. 21.—22. xv. 2.—7. with  
2 Chron. xxvi. 1.—4. 21.—23.

THERE is, in *Chronicles*, a very great addition in the history of King *Uzziab*, particularly the account of his sacrilege, in attempting to minister in the temple as a Priest, which was the cause of his being sorely afflicted with the leprosy, and excluded from the holy residence: But as his character, as far as it is described in the Book of *Kings*, is rather a  
good

good one, the author of *Chronicles* thought fit to record his crimes, to shew, that the misfortunes which befell him were highly merited.

As for the variation in this King's name, who is always called עזריהו *Azariah* in *Kings*, except in xv. 30. and 32. where he is called *Uzziah*, as he is generally in *Chronicles*, and in the Book of *Isaiah*; the Reader will please to recollect what we have mentioned in relation to \* names, and he will observe that the meaning of עון and עור is synonymous.

The other variation is, as to the place of his burial; for, according to the Book of † *Kings*, he was buried בעיר דוד “ in the city of *David*,” and by ‡ *Chronicles* it appears, that he was buried בשדה הקבורה אשר למלכים “ in the field “ of the burial-place belonging to the

\* Page 22.

† 2 *Kings* xv. 7.

‡ 2 *Chron.* xxvi. 23.

“ Kings,” כי אמרו מצורע הוא “ because  
 “ they said he is a leper.” The same  
 variation we find as to the place of  
 King *Abaz*’s burial; for in *Kings*, \* it is  
 said, that he was buried in the city of *Da-*  
*vid*; and in *Chronicles* it is expressly said,  
 ויקברוהו בעיר בירושלים כי לא הביאוהו  
 לקברי מלכי ישראל “ and they buried  
 “ him in the city, even in *Jerusalem*, but  
 “ they brought him not into the se-  
 “ pulchres of the Kings of *Israel*.” It is  
 probable, the author of *Chronicles* meant  
 to explain, that although *Uzziab* was  
 buried in the city of *David*, it was not  
 among his predecessors, but in a field  
 near the royal burying-place, on account  
 of his leprosy; and the same may be  
 said in regard to *Abaz*, for the ב pre-  
 fixed, to עיר serves instead of an ה of  
*remark*, and means *the known city*, namely,  
 the city of *David*, known to be the burial  
 place for Kings; but adds, בירושלים per-  
 haps to hint, that it was in that part of the  
 city of *David*, the most contiguous to the

\* 2 Kings xvi. 20.

† 2 Chron. xxviii. 27.



city of *Jerusalem*, because on account of the horror of *Abaz's* crimes, he was not interred in any sepulchre near the royal family. For the rest, *Chronicles* records many of King *Uzziab's* actions, which were omitted by the author of *Kings*.

## COLLATION XLII,

2 Kings xv. 32.—38. with  
2 Chron. xxvii. 1.—9.

The author of *Kings*, in the character he gives of *Jotham*, says, ויעש הישר בעיני ה' ככל אשר עשה עזיהו אביו עשה "and he did *that which was* right " in the sight of the Lord; he did, according to all that his father *Uzziab* had done." But the author of *Chronicles*, who had mentioned *Uzziab's* sacrilege, of attempting to minister as a Priest in the house of the Lord, very properly adds to these characteristick words, רק לא בא אל היכל ה' "Howbeit he entered not into " the temple of the Lord," to hint, that *Jotham* had all his father's good qualities,

and not his wicked ones; there is besides, some additions in *Chronicles*, concerning the descriptions of his buildings, and victories over his enemies; circumstances totally omitted by the author of *Kings*.

## COLLATION XLIII.

2 Kings xvi. 1.—20. with  
2 Chron. xxviii. 1.—27.

THE author of *Kings* barely mentions that *Pekah* the son of *Remaliah* King of *Israel*, in conjunction with *Rezin* King of *Syria*, made war against *Abaz*, without giving us any particulars of the war. But the author of *Chronicles* is more explicit; he also describes the brotherly usage that the captives of the people of *Judah*, who were carried to *Samaria*, met with, and their being sent back to their houses, &c. he records, that the *Edomites* and *Philistines* distressed *Abaz* and *Judah*, and took several places from them; and further adds, that *Tilgath-pileser*,

*pilefer*, whom *Abaz* bribed, with all the valuable things which he stripped from the sacred places, &c. after having relieved him from *Rezin* his enemy, became himself an adversary; for being a very covetous friend, he was worse than a declared enemy. ויבא עליו תלגת פלנאסר

“ And *Tilgath-*  
 “ *pilefer* King of *Affyria* came unto him,  
 “ and distressed him, but strengthened  
 “ him not.” It appears by the Book of *Kings*, that *Abaz*, when at *Damascus*, sent over to *Uriab*, the Priest, a model of an altar which he saw in *Damascus*, to build one similar to it in the house of the Lord, which was accordingly executed. But this fact is so represented in *Kings*, that it may be understood that this magnificent altar was intended to sacrifice thereon to the true God. Therefore to undeceive us, the author of *Chronicles* hints at the criminality of the deed, informing us that, ויזבח לאלהי דרמשק המכים בו ויאמר כי אלהי מלכי ארם הם מעורים אותם להם אזבח ויעורוני והם היו לו להכשילו ולכל ישראל  
 “ For he sacrificed unto the Gods of *Damascus*,

“ *mascus*, which smote him: and he said,  
 “ because the gods of the Kings of *Syria*  
 “ help them, *therefore* will I sacrifice  
 “ to them, that they may help me. But  
 “ they were the ruin of him and all  
 “ *Israel*.” So that it is to be presumed,  
 that this altar, the model of which was  
 sent from *Damascus*, and built in the house  
 of the Lord, far from being grounded on  
 a pious intention, was upon an idolatrous  
 design. As to the variation in the place of  
 his burial, I beg leave to refer the reader  
 to Collation xli.

## COLLATION XLIV,

2 Kings xviii. 1.—3. with  
 2 Chron. xxix. 1.—2.

THE only variation in this Colla-  
 tion is, that *Kings* calls *Hezekiah*'s mother  
*Abi*, and *Chronicles* calls her *Abijah*; but  
 who does not perceive that *Abi* is the di-  
 minutive of *Abijah*?

As

As the xlv. xlvi. and xlvii. Collations do not relate to the Book of *Chronicles*, I wave treating thereon, as they are not within the bounds I have prescribed to myself in this performance.

## COLLATION XLVIII.

2 Kings xx. 12.--21. with Isa. xxxix. 1.--8.  
& 2 Chron. xxxii. 24.---28.

THE account of the *Babylonish* embassy to King *Hezekiah*, as given by the author of *Kings*, agrees very well with that recorded by *Isaiab*, some trifling differences excepted; but I cannot help remarking, that some words that do not seem to be grammatically expressed, are recorded by both with the same apparent defect. Modern criticks, perhaps, will boldly pronounce them corruptions, but they should consider, that these parallel passages wrote by different authors, retain exactly the same seeming improprieties, which on the supposition of their  
being

being real mistakes, is highly extraordinary: for instance, *מה אמרו האושים* *מה אמרו האושים* literally, “ What “ have these men said, and whence “ *shall they* come to you?” *אמרו* *have* said, is preterit, and *יבואו* *they shall come* future,---although both verbs are properly rendered in the preterit tense “ What “ have these men said, and whence came “ they unto you?” however those who are versed in the genius and peculiarities of the Hebrew Language know, that sometimes one tense is used for another, and consequently no mistake subsists; but if this will not satisfy the rigid critick, we may further say, (which I think is the best solution), that the future tense, serves in Hebrew for the subjunctive, optative, and potential mood; according to the accompanying particles, as I have already hinted; \* this being premised, the true meaning of this passage is, “ What “ have these men said, and wherefore “ should they come to you?” that is to say, what reason may have moved them from the beginning to have come into

unto you? and we may further say, that the Prophet had great meaning in using the future for the preterit, to intimate that he was charged with the unhappy prediction, of the future coming of the *Babylonians* to *Jerusalem*, to take every valuable thing away, and to carry the royal family into captivity. But to return to *Chronicles*, the author thereof did not think proper to register the whole of this passage, as a short abstract was sufficient to introduce some necessary additions, to account for what otherwise would appear very strange: Who can avoid being surpris'd (reading the Book of *Kings*) to see so good and pious a King as *Hezekiah*, reduced to be overwhelmed with grief and affliction, at the prophetick declaration of the heavy calamities that were to befall his posterity? But by the author of *Chronicles* recording, that he grew vain and proud of his prosperity, without humbling himself in due time before the Lord, to acknowledge that all his riches and grandeur proceeded from the Almighty's

bounty ; our wonder at his misfortunes ceases, especially when we see that he attributed to his own honour and glory the *Babylonish* embassy, which in reality was (as recorded by *Chronicles*) merely to enquire about the prodigy that happened in his time ; either of the wonderful retrogradation of the sun ; or of the sudden destruction, in one night, of the *Assyrian* army, that threatened him with ruin : which of course he ought to ascribe, as a devout king, only to the honour of the Almighty.

## COLLATION XLIX.

2 Kings xxi. 1—9. with 2 Chronicles  
xxxiii, 1—9.

THE first variation is, that instead of פסל האשרה made use of in *Kings*, *Chronicles* says, פסל הסמל very significantly, because אשרה is a tree or a grove, and no image can be made of it ; and although it is translated “ and he set a graven “ image of the grove,” it is certain that the אשרה grove or tree itself was the object of idolatry, as appears by many passages



passages in scripture; and for this reason the planting thereof was expressly forbidden, *Deut.* xvi. 21. לא תטע לך אשרה כל עץ אצל מזבח ה' אלהיך אשר תעשה לך “ Thou shalt not plant thee a grove “ of any trees near unto the altar of the “ Lord thy God, which thou shalt make “ thee;” therefore he explains that phrase, by changing it into פסל הסמל “ the “ carved image;” this being the idol which *Manasseh* had made.

He adds many other circumstances to *Manasseh's* history; his distress, his penitence, restoration and good deeds; important particulars, which are all omitted by the author of *Kings*; and this observation will account, for the variations in the following collation, so far as relates to the closing of the history of *Manasseh*.

## COLLATION L.

2 Kings xxi. 17. 26. with 2 Chronicles  
xxxiii. 18.—25.

IN the history of *Amon*, *Manasseh's* son, there is no variations but what should be

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deemed

deemed valuable additions: *Chronicles* remarks, That he imitated his father's wickedness, but not his penitence; therefore he was murdered in his own house; whereas his father was delivered from his enemies, restored to his throne, and died in peace, in consequence of his penitential conduct,

## COLLATION LI.

2 Kings xxii. 1. 2. with 2 Chronicles  
xxxiv. 1.—28.

IN the history of king *Josiah*, the author of *Chronicles*, in addition to what has been said in the book of *Kings*, takes notice, that in the eighth year of his reign, although he was then a youth of sixteen years of age only, he began to seek after the God of *David*; that is, he gave himself up to the worship of the true God; and four years after, namely in the twelfth from his accession, he ordered the kingdom of *Judah* and the city of *Jerusalem*, to be cleared from all the high places and  
groves,

groves, objects of the people's idolatry, and utterly destroyed the idols from all his dominions and territories; circumstances which, by *Kings*, appear as if they had happened long after, even after the reparation of the temple. *Chronicles* further records, that in the eighteenth year of his reign, he appointed three of his great officers to superintend the reparation of the temple, which he had resolved should be thoroughly repaired: and ordered all the monies, which the *Levites* had gathered from all *Israel* and brought to *Jerusalem*, to be deposited in the house of God, under the care of *Hilkiab* the high-priest; and in addition to the order issued by the king to that high-priest (as mentioned in the book of *Kings*) to defray out of that fund what was requisite for the materials necessary for the repairs, and for the pay of the workmen to be therein employed; *Chronicles* records the execution of the order, and the names of the officers who were employed to see the work properly executed: and as the author of *Kings* abruptly says, that *Hilkiab* acquainted the Chancellor *Shaphan* of his having found the  
 book

book of the law in the house of *God*; the author of *Chronicles*, adds the occasion on which it was found, which was, on the taking out the money that had been deposited in the house of the Lord; this circumstance, though trivial in appearance, was recorded to insinuate, as I apprehend, that the High Priest availing himself of a favourable opportunity, when the king and his officers were very zealous about repairing the Temple, and restoring it's proper worship, thought it expedient to send, then, the book of the Law to the King, as if newly found, to intimate that the true worship of *God* did not consist in the repairs of his house, if this was not accompanied, by the observance of all the precepts commanded by the Lord, through the hands of *Moses*, in that sacred book; and that this was the true meaning of the High Priest, may be deduced from the effect, for as soon as the King had the book of the Law read before him, he immediately acknowledged (verse 21, *Chronicles*, and 13, *Kings*) that all the wrath of *God* against them was for their not having observed

observed the practical part of the Law. The rest of the variations are of the explanatory kind; for in the words of the Prophets, the author of *Kings* says, (ver. 16.) כה אמר ה' הנני מביא רעה אל המקום הזה ועל יושביו את כל דברי הספר אשר קרא מלך יהודה " Thus saith the " Lord, Behold I will bring evil upon this " place, and upon the inhabitants there- " of; *even* all the words of the book " which the King of *Judah* hath read." Which words certainly wanted explanation, as it did not appear in what part of the book he happened to read, that could occasion such a terror, and denunciation of punishment; therefore the author of *Chronicles* properly says, את כל האלות הכתובות, על הספר אשר קראו לפני מלך יהודה " *even* " all the curses *that are* written in the " book which they have read before the " King of *Judah*," which are the curses pronounced against the nation in case of their forsaking the law of *God* called דברי הברית (Deut. xxix. 1.) " the words of " the covenant," as it is called by *Josiah*, both in the book of *Kings*, and *Chronicles*.

## COLLATION LII.

2 Kings xxiii. 1.—3. with  
2 Chronicles xxxiv. 29.—32.

THE variations in this collation are chiefly of the explanatory kind. The author of *Kings* says (ver. 2.) that the King went to the house of the Lord, and all the men of *Judah*, and the inhabitants of *Jerusalem*, והכהנים והנביאים “ and the Priests and “ Prophets.” Who those Prophets were, and whence they came, we do not know; for a short time before, when it was needful to consult the oracle of God, none but a Prophetess could be found to have recourse to; but if any man had been acknowledged as a Prophet, it is probable he would have been consulted with on the occasion, in preference to a woman; it is vastly easy to say that the true reading ought to be והלויים “ and the *Levites*, as in *Chronicles*, and that this word was corrupted into that of נביאים *Prophets* in the

the book of *Kings*; modern criticks, perhaps, will take this for granted, and propose such correction without any further enquiry; but I beg leave to submit, that the word נביאים in this place, is not to be understood in its ordinary acceptation of *Prophets*, since here it only means *Poets*, whose employment was to compose hymns to be sung in the house of the Lord; the same as in 1 *Chronicles* xxv. 2. על יד אסף הנבא על ידי המלך wrongly translated “under the hand of *Asaph*, who *prophefied* to the order of the king;” for it should be “under the order of *Asaph*, who was a *Poet* in the King’s service:” And, in the following verse, treating on *Jeduthun*’s son, it is said על ידי אביהם ידוואן בכנור הנבא והלל לה “under the hands of their father *Jeduthun* who *prophefied* with a harp, to give thanks and to praise the Lord.” But should be rendered: “Under the command of their father *Jeduthun*, with the harp, who (i. e. *Jeduthun*) was a poet for composing thanks and praises to the Lord.” It seems that these chief poets had distinct departments, the chief duty of

the first was, to compose for the King: and the second, was chiefly employed in the praises of the Deity; and we actually find the character of these great men described every--where, and particularly in the *Psalms*, as famous Poets, but not as Prophets: nor is the *Hebrew* language the only one, in which the same word serves to signify both a prophet and a poet; for antiently the art of poetry was chiefly dedicated to sing the praises of the Deity. We further find, that all the phrases made use of in Scripture to denote a prophecy, serve also to express a piece of poetry; and the reason is, because most of the prophecies were delivered in a poetick stile. The noun מִשָּׁא which generally signifies a prophecy, certainly means poetry in 1 *Chronicles* xv. 22. וכנגידו שר הלויים במשא יסור במשא כי הוא מביין הוא which is translated “and *Chenaniab* chief of the *Levites*, was for song: “ he instructed about the *song*, because “ he was skilful.” But should be, “ he “ was for *poetry*: he instructed about “ *poetry*, &c.” The name חוזה applied to prophets, is likewise given to poets, “ *Chro-*  
*nicles*



*nicles* xxv. 5. כל אלה בנים להימן חוזה המלך. rendered, "all these were sons of *Heman* the King's *seer* in the words of God." But should be, "all these were sons to *Heman* the King's poet, in matters regarding God;" for *Heman's* character was that of a poet as is fully evinced by the book of *Psalms*. I therefore think it may be readily granted, that the noun נביאים may serve also to signify poets; however, the author of *Chronicles*, instead of this phrase, uses that of והלויים merely to elucidate it, lest it should be taken in the common acceptance of prophets; and I presume it is evident, that the business of the *Levites* in the house of the Lord, was that of poets and singers.

The author of *Chronicles* substitutes also instead of על העמוד "by the pillar" in *Kings* (ver. 3.) על עמדו "in his place" to hint that עמוד in *Kings* does not mean a pillar, but a place where the Kings usually stood on solemn occasions, in the house of the Lord; which might be by a pillar, as we find when *Joash* was proclaimed

claimed " he stood by the pillar, as was  
 " customary;" \* עומד על העמוד כמשפט \* and  
 the same passage in † *Chronicles* is expressed  
 עומד על עמוד he stood in his place.

## C O L L A T I O N L I I I .

2 Kings xxiii. 21. — 23. with 2 Chronicles  
 xxxv. 1. 17. 19.

THE history of the Passover, kept  
 by King *Josiah's* orders, as represented by  
 the author of *Kings*, seems to insinuate,  
 that such a Passover was never kept since  
 the time of the Judges, and never during  
 the government of the Kings of *Israel*  
 and *Judah*, which indeed would be very  
 surprising, as many good and pious Kings  
 reigned over *Israel*, particularly *David*,  
 of whose praises the Prophets are full,  
 and whose character is set forth as a model  
 to all good Kings. Besides, *Hezekiah* kept  
 a solemn Passover, which is described in a

\* 2 Kings, xi. 14.

† 2 Chronicles, xxiii. 13.

very pompous manner by the author of *Chronicles*, Chap. xxx. Therefore, to obviate this difficulty, the author of *Chronicles* explains, that since the time of *Samuel*, who was the last of the judges, and since the time of all the kings of *Israel*, namely *Saul*, *David*, and *Solomon*, who were kings over all *Israel*, such a passover was never kept as in the days of *Josiah*; that is to say, that the whole body of the nation, then in the Holy Land under one King, kept it uniformly without any prevarication; for after *Solomon*, the kingdom was divided, and by the great schism of *Jeroboam*, ten tribes were deprived of such a celebration; and tho' *Hezekiah* endeavoured to solemnize a Passover, as in the time of *Solomon*, by sending letters of exhortation, for that purpose, to such of the tribes who had not yet been led into captivity by the kings of *Assyria*; very few hearkened to his devout invitation, and the greatest part made a derision of him and of his \* messengers. To corroborate, that this is the peculiarity of *Josiah's* Passover, it may be proper to re-

\* 2 *Chronicles*, xxx.

mark, that after the captivity of the ten tribes in the time of *Hezekiah*, and the wonderful mortality that happened in the *Assyrian* army, (which attempted to carry in like manner the kingdom of *Judah* into captivity,) the territories of *Judah* were not only considerably enlarged; but it is natural to suppose, that great numbers of the *Israelites* were added to *Judah*; for there can be no doubt, but many of them foreseeing the impending danger, took timely shelter in the kingdom of *Judah*, and probably many others fled from captivity. To evince this assertion, let it be observed, that the first care of *Josiah*, after his accession to the throne, was to destroy idolatry not only from the territory of *Judah*, but also from all *Israel*. ובערי מנשה ואפרים ושמעון \* And so he did “ in the cities of *Manasseh*, and *Ephraim*, “ and *Simeon*, even into *Naphtaly*, with their “ mattocks round about;” and further, † and he cut

\* 2 Chronicles, xxxiv. 6.

† Ibid. ver. 7.

“ down

“ down all the idols throughout all the  
 “ land of *Israel*.” God’s remarkable pre-  
 diction to *Jeroboam* many years before,  
 was now fulfilled, that out \* of *David* a  
 person would be born whose name would  
 be *Josiah*, who would slay the priests of the  
 high places burning incense upon those  
 very altars, † at *Beth-el*, which formerly  
 belonged to the Kings of *Israel*; and we  
 find that at the restoration from the *Baby-*  
*lonish* captivity, many returned of the tribes  
 of *Ephraim* ‡ and *Manasseh*; besides, the  
 author of *Chronicles* very plainly insinuates  
 this, by saying, ויעשו בני ישראל הנמצאים את  
 הפסח § And the children of *Israel* that  
 “ were present kept the Passover.” The  
 word הנמצאים meaning those that were then  
 found in the kingdom, and under his do-  
 minion; and a little before it is said, ויעבד  
 את כל הנמצא בישראל לעבוד את ה' אלהיהם  
 “ And he \* made all that were present

\* 1 Kings, xiii. 2.

† 2 Kings, xxiii. 17.

‡ 1 Chronicles, ix. 3.

§ Chap. xxxv. 17.

\* 2 Chronicles, xxxiv. 33.

“ in *Israel* to serve, even to serve the  
 “ Lord their God.” Meaning that he  
 caused all the *Israelites* that were found  
 in his dominions, to serve the Lord their  
 God. But to return to our subject,  
 agreeable to what has been said; the  
 expression in *Kings*, (ver. 22.) כִּי לֹא  
 נַעֲשָׂה כַּפֶּסֶת הַזֹּה מִיְמֵי הַשׁוֹפְטִים אֲשֶׁר שָׁפְטוּ  
 אֶת יִשְׂרָאֵל וְכֹל יְמֵי מַלְכֵי יִשְׂרָאֵל וּמַלְכֵי יְהוּדָה  
 translated, “ surely there was not holden  
 “ such a Passover, from the days of the  
 “ Judges that judged *Israel*, nor in all the  
 “ days of the Kings of *Israel*, nor of  
 “ the Kings of *Judah* ;” but ought to be  
 rendered. “ There was not holden such  
 “ a Passover from the days of the Judges  
 “ that judged *Israel*, nor from the days  
 “ of the Kings of *Israel* and Kings of  
 “ *Judah* ;” namely, since the time that  
 both the kingdoms were united under  
 one king; and (ver. 18.) of *Chronicles*  
 לֹא נַעֲשָׂה כַּפֶּסֶת כְּמֹדֵהוּ בְיִשְׂרָאֵל מִיְמֵי שְׂמוּאֵל  
 הַנְּבִיא וְכֹל מַלְכֵי יִשְׂרָאֵל לֹא עָשׂוּ כַּפֶּסֶת אֲשֶׁר  
 עָשָׂה יֵשׁוּעָה, translated, “ And there was  
 “ no Passover like to that kept in *Israel*,  
 “ from the days of *Samuel* the Prophet,  
 neither

rather—  
 nor in the  
 days of the K's of  
 Judah & K's of Judah  
 namely, since the  
 kingdoms were  
 united—  
 or the Kings of  
 Israel, I mean of  
 the 10 Tribes—did  
 not attend the  
 Passover as they  
 were to have  
 done.

“ *neither* did all the kings of *Israel* keep  
 “ such a Passover as *Josiah* kept ;” should  
 be translated “ from the days of *Samuel*  
 “ the Prophet, and of all the kings of  
 “ *Israel*,” for the ׀ of וכל is not a dis-  
 junctive one, but serves for the conjunc-  
 tive particle, *and* ; and the ם of מימי  
 that describes the ablative *from*, governs  
 the whole, and is as if it was twice in-  
 serted, “ from the days of *Samuel* the  
 “ Prophet, *and from* the days of all the  
 “ kings of *Israel*.” I shall also remark  
 that the author of *Kings* employs only  
 three verses in the description of this  
 Passover (chap. xxiii. ver. 21. 22. 23.)  
 but the author of *Chronicles* illustrates the  
 whole, in no less than 19 verses; and avoids,  
 or rather explains the equivocal phrase of  
 יהודה ומלכי ישראל ומלכי יהודה “ nor in all  
 “ the days of the kings of *Israel* and  
 “ kings of *Judah*,” by omitting the words  
 ומלכי יהודה .

## COLLATION LIV.

2 Kings xxiii. 29. 30. with 2 Chron.  
xxxv. 20.—24. and xxxvi. 1.

THERE is no material variation in this collation, only that the author of *Chronicles* gives a circumstantial account of *Josiah's* encounter with the King of *Egypt*, to shew that *Josiah* was the cause of his own misfortune, by not regarding the admonitions of the King of *Egypt*, who required him, in the name of the Lord, not to disturb him in his way. ולא הסב יאשיהו פניו ממנו כי להלחם בו התחפש "Never-  
" theless *Josiah* would not turn his face  
" from him, but disguised himself, that  
" he might fight with him; and heark-  
" ened not unto the words of *Necho*, from  
" the mouth of God, &c."



## COLLATION LV.

2 Kings xxiii. 30.—37.—xxiv. 1.—6.  
with Chronicles xxxvi. 2.—8.

THERE is no material variation in this collation, only a few explanatory additions in *Chronicles*.

## COLLATION LVI.

2 Kings xxiv. 8.—17. with 2 Chron.  
xxxvi. 9. 10.

THERE is, in this collation, some very material variations; the first is, that, by the book of *Kings*, it seems that *Jehoiachin* was eighteen years old when he ascended the throne; but, by *Chronicles*, it appears that he was then only eight years of age.

This variation I presume may be reconciled, upon the same principles as are ad-

vanced in Collation xxxv, (page 144.) to which I beg leave to refer the reader; upon that plan we may say, that the book of *Kings* gives the real age of *Jehoiachin* since his birth; but the book of *Chronicles* only records the years that elapsed, since his father associated him in the government of the kingdom, to secure the succession to him.

The next variation is relative to the person of *Zedekiah* who succeeded *Jehoiachin*, and was set on the throne by *Nebuchadnezzar*; for, according to the Book of *Kings*, this *Zedekiah* was *Jehoiachin's* uncle; for it is said, \* ומלך מלך בבל את מתניה דודו תחתיו ויסב את שמו צדקיהו "and the King of *Babylon* made *Mattaniah*, his father's brother, King in his "stead, and changed his name to *Zedekiah*;" and this also appears by *Jeremiah*, † who calls *Zedekiah*, the son of *Josiah*; Besides, this seems to have been really the case, because the mother of *Jehoahaz*,

\* 2 Kings xxiv. 17.

† Chap. i. ii. and 37. 1.

who

who reigned immediately after his father *Josiab*, and was certainly uncle to *Jehoiachin*, and the mother of this *Zedekiah*, is described as the same person, *Amutal* the daughter of *Jeremiah* of *Libnah*; but notwithstanding all this, *Chronicles* records, that *Jehoiachin's* successor, *Zedekiah*, was his brother, and not his uncle.

Some very respectable authors have endeavoured to reconcile this variation, by saying, that *Zedekiah* who succeeded *Jehoiachin*, was his uncle, as appears both by *Kings* and *Jeremiah*, and though he is called in *Chronicles*, אָחִיו his brother, it only means his kinsman, being so nearly related to him; as it is the custom of Scripture to call by the name of brothers, those who are near relations, as in *Genesis* xiv. 14. *Abraham* calls *Lot* his brother's son, by the name of brother וַיִּשְׁמַע אַבְרָם כִּי נִשְׁבָּה אָחִיו "and when *Abraham* heard "that his brother was taken captive"; and, (ibid. ver. 16.) וַיִּגַּם אֶת לֹוֶשׁ אָחִיו "and

This is a Demonstration Proof that ~~Zedekiah~~ <sup>was indeed</sup> uncle to *Jehoiachin*, & not Brother, as this Author labors to reconcile with the use of the word אָחִיו; ~~for~~ <sup>his</sup> word cannot refer to *Nebuchadnezzar* ~~for~~ <sup>for</sup> *Mattaniah* was *Nebuchadnezzar's* friend because the next word wherein the Relative is again repeated ~~must~~ <sup>in that case</sup> refer to *Nebuchadnezzar* that he made *Mattaniah* King in his stead, ~~that is~~ <sup>that is</sup> King of *Babylon*, under which name he is mentioned.

2 Kings xxiii. 31. Ibid. 24. 18.

also

“ also his brother *Lot* :” And indeed there are many other instances, even of those who have no other relationship, but that of being of one and the same nation, and yet are called brothers ; and, therefore, *Zedekiah* is called, by *Chronicles*, *Jehoiachin*’s brother, although he was his uncle.

But, without any disparagement to the foregoing solution ; I beg leave to offer my own opinion on this subject to the learned, were it only to shew that there may be another method to reconcile this variation ; proceeding on my plan, that *Chronicles* was wrote to explain some dark passages, and to throw light on all ambiguous phrases. Let it be first observed that the word דודו *dodo* in *Kings*, does not necessarily mean *an uncle*, but may be understood in its other acceptance of *a favourite or beloved friend*, the same as ידידו *yedido* ; and although this word דודו in Scripture, is generally made use of in this sense only in the language of lovers, yet we find it sometimes on other occasions, as in *Isaiab* v. 1. אשירה נא לידידי שירת. דודי

'דודי לכרמו וגו' " Now will I sing to my  
 " well-beloved, a song of *my beloved*  
 " touching his vineyard." In this very  
 sense of *friend* or *favourite*, I conceive that  
 the author of *Chronicles* \* makes use of  
 the word דוד when he says ויהונתן דוד דוד  
 יועץ איש מבין וסופר הוא ויהיאל בן חכמוני  
 עם בני המלך which should be rendered,  
 " also *Jonathan, David's favourite*, was a  
 " Counsellor, a wise man, and a Scribe ; he  
 " and *Jebiel* the son of *Hachmoni* were with  
 " the King's sons," that is, were their pre-  
 ceptors or companions ; notwithstanding  
 that the musical point *athnab*, that closes the  
 sentence is at הוא, as if they were two differ-  
 ent employments. Now *Jonathan* could not  
 be *David's* uncle, because it is not recor-  
 ded, either in the genealogical account of  
*David's* family, or in any other part, that  
*Jesse, David's* father, had any brother,  
 and if this *Jonathan* had been his brother,  
 he certainly would have been mentioned  
 as such, especially being so celebrated a  
 person ; for though the children of *Jesse*

\* 1 Chronicles xxvii. 32.

do not shine in history, we find all their names carefully registered ; but I presume that this *Jonathan* is the same person as יונדב *Jonadab*, mentioned in second *Samuel* xiii. 3. ולאמנון רע ושמו יונדב בן שמעה אחי דוד  
 “ But *Amnon* had a friend (or rather a com-  
 “ panion) whose name was *Jonadab*, the  
 “ son of *Shimea*, *David*’s brother,” because  
 this *Jonadab*’s character is described in the  
 same verse וינדב איש חכם מאד “ and *Jo-*  
 “ *nadab* was a very (not *subtle* as translated,  
 “ but) wife man” which agrees with the  
 foregoing description of *Jonathan* ; and, as  
 his employment was to attend on the  
 king’s sons, he might with great propriety  
 be called רע a companion to *Amnon*, the  
 then Prince Royal ; and in 2 *Samuel*  
 xxi. 21. and 1 *Chronicles*, xx. 7. we find  
 יונתן בן שמעה אחי דוד “ *Jonathan* the  
 “ son of *Shimeah*, *David*’s brother ;” which  
 makes it clear that he is the same as *Jo-*  
*nadab*, who is likewise described as the  
 son of *Shimeah*, *David*’s brother, in 2 *Sam-*  
*uel* xiii. 3. It being then evident, that  
*Jonathan* of 1 *Chronicles* xxvii. 32. is the  
 same as *Jonadab* of 2 *Samuel* xiii. 3. and

as he could not be *David's* uncle, since we see he was his nephew; or his brother's son: it therefore follows, that דוד cannot be understood in the common acceptation of *uncle*; but, in it's other signification, of *beloved*: Nor is the difference in the names, *Jonathan* and *Jonadab*, any objection to this construction, because *Jonadab* is a diminutive of יהונדב *Jehonadab*, in the same manner as יונתן *Jonathan* is a diminutive of יהונתן *Jehonathan*, and we find, in *Jeremiah xxxv. 6.* יונדב בן רכב *Jonadab*, "the son of *Rechab*," and, *ibid. ver. 8.* the same man is called יהונדב בן רכב " *Jehonadab*, the son of *Rechab*;" and these two names of *Jehonathan* and *Jehonadab*, convey the same idea; for, to be free in giving, or to be generous, are synonymous terms, the idea attached to both these names being *God gave*.

~~one of the other~~  
 The Names  
 Jonadab  
 abab which  
 is certainly the  
 of the other

Admitting then that the word דוד as to *Zedekiah*, means his favourite or beloved; I suppose that the pronoun *his*, expressed in the Hebrew by the ו affixed; is relative to *Nebuchadnezzar*, who is the agent of  
 D.d the

the verb *וַיַּמְלֵךְ*, “and he made him King;” the true translation of this verse being “and he (*i. e.* *Nebuchadnezzar*) caused “his favourite *Zedekiah*, to reign in his “stead.” How this great and intimate friendship was contracted between *Nebuchadnezzar* and *Zedekiah*, is not clearly expressed, but we find that *Nebuchadnezzar*, on his first coming to *Jerusalem*, dethroned *Jehoiakim*, and put him in chains to carry him into captivity to *Babylon*. 2-Chron. xxxvi. 6. עליו עלה נבוכדנאצר מלך בבל ויאסרהו. “Against him came “up *Nebuchadnezzar* King of *Babylon*, and “bound him in fetters, to carry him “to *Babylon*.” He then consented that *Jehoiachin* his son should reign in his place, for it was in the power of the *Babylonian* King to place, on the Throne of *Judah*, whomsoever he liked best; and it is probable, that, on this occasion, he carried also *Zedekiah*, *Jehoiakim*’s second son, and the rest of the leading people of *Jehoiakim*’s court, in captivity along with the King; in the same manner as was afterwards practised with his son and successor *Jehoiachin*, as appears by  
2 Kings



2 Kings xxiv. 12.—16.; and, during *Zedekiah's* residence in *Babylon*, it is highly probable, that he ingratiated himself so much into *Nebuchadnezzar's* favour, that in a little time *Jehoiachin* was dethroned, and *Zedekiah* filled his place. *Nebuchadnezzar*, however, made him swear, to be faithful to him, and his transgressing this oath, was afterwards imputed to him as a very great crime. 2 Chron. xxxvi. 13. וְגַם בַּמֶּלֶךְ נְבוּכַדְנֶצְצַר מֵרַד אֲשֶׁר הִשְׁבִּיעַ בְּאֱלֹהִים “ And he also rebelled against “ King *Nebuchadnezzar*, who had made him “ swear by the Lord,” &c. but such was the affection *Nebuchadnezzar* had for *Zedekiah*, that even when he had him in his power, after such want of fidelity, he did not take away his life; and although this lenity may be accounted by some as an excess of cruelty, yet life is very precious, and the prophet \* *Jeremiah* foretold to him, that he should not die a violent death, but that he should be gathered to his fathers in peace.

It remains now to account for the great difficulty in *Jeremiah* on this subject.

\* Jer. xxxiv. 4, 5.

If *Zedekiah*, *Jehoiachin's* successor, was his own brother, and is the same as is mentioned in the genealogical list, 1 *Chron.* iii. 16. וּבְנֵי יְהוֹיָכִים יְכֹנִיָּה בְנֵי צְדָקִיָּה בְנֵי “ and the “ sons of *Jehoiakim*, *Jeconiah* his son, “ *Zedekiah* his son,” and not the son of *Josiah* of the same name, recorded in the same passage, ver. 15. Why does *Jeremiah* Chap. i. 3. calls him *Zedekiah* the son of *Josiah*, and more explicitly, *ibid.* chap. xxxvii. 1. וַיְמַלֵּךְ מֶלֶךְ צְדָקִיָּהוּ בֶן יֹאשִׁיָּהוּ תַחַת כְּנִיָּהוּ בֶן יְהוֹיָכִים “ And King *Zedekiah*, the “ son of *Josiah*, reigned instead of *Coniah* “ the son of *Jehoiakim.*” On which we may observe, that, even in the days of the righteous King *Josiah*, the wrath of God was kindled against *Judah*, as appears by the Prophecy of *Huldah* the Prophetess; when consulted by *Josiah's* orders; tho' the punishment was suspended in consideration of his virtues. His successors *Salum*, or *Jehobakaz* and *Jehoiakim*, his sons, and *Jehoiachin* his grandson, were all three iniquitous Princes, who brought upon themselves the vengeance of God, and many curses were denounced against them by *Jeremiah*.

*miab*. As to the first, he says, *Jer.* xxii. 11. 12. כי כה אמר ה' אל שלום בן יאשיהו המלך הזה תחת יאשיהו אביו אשר יצא מן המקום הזה לא ישוב שם עוד: כי במקום אשר הגלו אותו for “ Thus saith the Lord touching *Salum*, “ the son of *Josiah* king of *Judah*, who “ reigned instead of *Josiah* his father, and “ who went forth out of this place, he “ shall not return thither any more, but “ he shall die in the place whither they “ have led him captive, and shall see “ this land no more:” (he was carried captive to *Egypt*.) As to *Jehoiakim*, it is said in *Jer.* xxii. 18. 19. לכן כה אמר ה' אל יהויקים בן יאשיהו מלך יהודה לא יספדו לו הוי אחי והוי אחות לא יספדו לו הוי אדון והוי הרה: קבורת חמור יקבר סהוב והשלך Therefore thus “ saith the Lord concerning *Jehoiakim* “ the son of *Josiah* king of *Judah*; they “ shall not lament for him, saying, Ah “ my brother! or, Ah my sister! they “ shall not lament for him, saying, Ah “ lord! or, Ah his glory! He shall be “ buried with the burial of an ass, drawn “ and

“ and cast forth before the gates of Je-  
 “ rusalem.” And with regard to *Jehoiachin*;  
 we find, Jer. xxii. 24, 25. חִי אֲנִי  
 נָאם ה' כִּי אִם יִהְיֶה כְּנִיהוּ בֶן יְחִזְקִים מֶלֶךְ  
 יְהוּדָה חֹתֶם עַל יַד יְמִינִי כִּי מִשֵּׁם אֶתְקַנֵּךְ :  
 וְנִתְתִּיךְ בְּיַד מִבְקָשֵׁי נַפְשֶׁךָ וּבִיד אֲשֶׁר אֶתָּה יָגוּר  
 “ As I live, faith the Lord, though  
 “ *Coniah* the son of *Jehoiachim* king of *Ju-*  
 “ *dah*, were the signet upon my right hand,  
 “ yet would I pluck thee thence: and I  
 “ will give thee into the hands of them that  
 “ seek thy life, and into the hand of *them*  
 “ whose face thou fearest,” &c. and *ibid.*  
 ver. 28. הָעֵצָב נְבוּזָה נְפוּץ הָאִישׁ הַזֶּה כְּנִיהוּ  
 בּוֹ חֶפֶץ בּוֹ “ Is this man *Coniah*  
 “ a despised broken idol? is he a vessel  
 “ wherein is no pleasure?” &c. and *ibid.*  
 ver. 30. כֹּה אָמַר ה' כֹּתְבוּ אֶת הָאִישׁ הַזֶּה עֲרִירִי.  
 “ Thus faith the  
 “ Lord, write ye this man childless, a man  
 “ that shall not prosper in his days,” &c.  
 But not so in relation to *Zedekiah*; for all his  
crime, or rather misfortune, exclusive  
 of the breach of his oath, was an error in  
 judgement, that he did not take *Jere-*  
*miab's* advice, to go out and submit to  
 the King of *Babylon*, as in Jer. xxvii. 12.  
 and the greatest evil ever predicted to  
 him

This was  
 said of  
 Zedekiah &  
 not of Coniah  
 multitude of  
 in Crimes  
 neglected to free  
 Common People  
 in the Bondage  
 in Courts & others  
 made a league  
 in Egypt was  
 of Idolatry

him by *Jeremiah* was, *Jer. xxxii. 5.*  
 ובבל יוליד את צדקיהו ושם יהיה עד פקדי  
 אותו נאום ה' כי תלחמו את הכשדים לא תצליחו  
 " and he, (*Nebuchadnezzar*), shall lead *Ze-*  
 " *dekiah* to *Babylon*, and there he shall be,  
 " until I visit him, saith the Lord, though  
 " ye fight with the *Chaldeans*, ye shall not  
 " prosper;" and *Ibid. xxxiv. 4, 5.* אך שמע  
 דבר ה' צדקיהו מלך יהודה כה אמר ה' עליך לא  
 תמות בחרב : בשלום תמות ובמשרפות אבותיך  
 המלכים הראשונים אשר היו לפניך כן ישפרו לך  
 והוי אדון יספרו לך כי דבר אני דברתי נאום ה'  
 " Yet hear the word of the Lord, O  
 " *Zedekiah* King of *Judah*; Thus saith the  
 " Lord, of thee; Thou shalt not die by  
 " the sword; but thou shalt die in peace.  
 " And with the burnings of thy fathers,  
 " the former Kings which were before  
 " thee, so shall they burn *odours* for thee;  
 " and they will lament thee, *saying*, Ah,  
 " Lord! for I have pronounced the word,  
 " saith the Lord." By all which it seems,  
 that *Zedekiah* was rather a worthy King,  
 who perhaps was weak enough to suffer  
 himself to be influenced by the wicked-  
 ness of his ministers, as we see in his suffer-  
 ing

ing *Jeremiah* to be ill-treated by the false politicks of his court, though he took care to save him privately; and *Jeremiah* himself seems to charge him with this weakness of temper, when advising him to surrender, *Zedekiah* was backward to follow his advice, Jer. xxxviii. 22.

והנה כל הנשים אשר נשארו בבית מלך יהודה  
 מוצאות אל שרי מלך בבל והנה אומרות הסיתוך  
 ויכלו לך אנשי שלומך הטבעו בבויץ רגלך נסוגו  
 אחור “ And behold, all the women that  
 “ are left in the king of *Judah*’s house,  
 “ shall be brought forth to the King of  
 “ *Babylon*’s Princes, and those women  
 “ shall say, Thy friends have set thee on,  
 “ and have prevailed against thee; thy  
 “ feet are sunk in the mire, and they  
 “ are turned away back. And as  
*Zedekiah* imitated rather the Goodness of  
 his grandfather *Josiah*, than the wicked-  
 ness of his father *Jeboiakim*, the Pro-  
 phet calls him the son of the righteous  
*Josiah*.

As for the mother of *Jeboahaz* and of *Zedekiah*, both being called *Amutal* the daughter  
 ter

ter of *Jeremiah* of *Libnah*, it has been already remarked in the Collation xxix. Page 131, that the title of the *King's mother*, was a title of dignity, which was not always given to the King's own mother, but to the first lady of the King's house.

There is a third variation in this Collation, that by *Kings* xxiv. 10. it appears, that the King of *Babylon* himself went up to *Jerusalem*, and took King *Jehoiachin* into captivity; whereas, by *Chronicles* xxxvi. 10. it seems that he sent his servants to take him. ולתשובת השנה שלח המלך נבוכדנאצר ויביאיהו בבבלה עם כל כלי המדת בית ה' " And when the year was expired, King *Nebuchadnezzar*, sent and brought him to *Babylon*, with the goodly vessels of the house of the Lord." But if we duly consider the matter, there is not the least contradiction; for according to *Kings*, the King of *Babylon* sent his servants first to besiege *Jerusalem*; and when the siege was far advanced, the King himself came, to enter into the city

but the S  
of גבורה  
given to Am  
She is only  
as being the  
of Jehoaha  
XXIII. 30)  
the mother of  
chap XXIV. 1  
the 2 interme  
Kings had d  
mothers exp  
mentioned, -  
if they are  
be understood  
their proper  
there can be  
preclusion a  
in the same

as a conqueror, because it was a famous metropolis; we find a similar instance in *David's* war with the *Ammonites*; for after *Joab*, the General, had reduced *Rabbah* their capital to the last extremity, he desired that *David* \* might come and obtain the honour of entering it; it is in this sense, that this Passage in *Chronicles* is to be understood, for, at first, שלח המלך נבוכדנאצר “ *Nebuchadnezzar* sent thither “ his servants,” and then he himself went up, took King *Jehoiachin*, and all belonging to him, and brought him to *Babylon*,

## COLLATION LVII.

2 Kings xxiv. 18.—20. xxv. 1.—30. with Jer. lii. 1.--24. & 2 Chron. xxxvi. 11.--21.

WE find in *Kings*, ver. 19. & 20. speaking of *Zedekiah*, ועש הרע בעיני ה' ככל אשר עשה יהויקים : כי על אף ה' היתה בירושלים וביהודה עד השליכו אותם מעל פניו “ he did that

\* 2 Sam. xii 28.

“ which



“ which was evil in the sight of the  
 “ Lord, according to all that *Jehoia-*  
 “ *kim* had done : for through the  
 “ anger of the Lord it came to pass in  
 “ *Jerusalem* and *Judah*, until he had cast  
 “ them out from his presence, that *Zede-*  
 “ *kiah* rebelled against the King of *Baby-*  
 “ *lon.*” Which seems highly to reflect  
 on *Zedekiah*’s character, telling us that  
 he was as wicked as *Jehoiakim* ; therefore  
 the author of *Chronicles* takes pains to ex-  
 plain, that all his misconduct consisted in  
 these two objects ; the first is, לא נכנע  
 ה' \* he humbled  
 “ not himself before *Jeremiah* the Pro-  
 “ phet, speaking from the mouth of the  
 “ Lord.” That is to say, he did not pay  
 due respect to the Prophet, who repeat-  
 edly admonished him to submit ; and the  
 second is, his breach of the oath of fidelity  
 to the King of *Babylon*. Thus far relative

This is the  
 the Crime  
 Jeremiah  
 him again  
 which he a  
 report

---

\* The additional particle *and*, added here by the trans-  
 lators, is wrong, because it makes it a separate sentence,  
 when it is only an explanation of what his wickedness  
 consisted in.

to the King ; but, in order to manifest the reason of the wrath of God against the nation, he further explains how much the nobles, and all the different classes of the people, were corrupted and idolatrously inclined, and that their wickedness had arrived to such a pitch, that instead of amending by the daily warnings of God through his prophets, they continually ridiculed them, and contemned their exhortations ; to illustrate which, *Chronicles* employs no less than five verses ; on the other hand, the author of *Kings* writes the whole twenty-fifth chapter, to describe the ruin of the kingdom of *Judah*, the destruction of the temple, and the captivity of the royal family and people to *Babylon* ; but the author of *Chronicles* sums up the whole in the 4 verses 17, 18, 19, and 20, because as matters were then very recent, it was needless to enlarge thereon, especially as, after condign punishment, the restoration had taken place ; he therefore remarks (verse 21.) that as soon as the term of years of captivity, mentioned by the Prophet

phet *Jeremiah*, was expired, (agreeably to the covenant made between *Israel* and *Moses* in Mount *Sinai*, *Levit.* xxvi. 34.) God moved the heart of the king of *Persia*, to restore the nation to it's former state.

Besides, as the particulars of that great catastrophe were already recorded both in *Kings* and in *Jeremiah*, one reflecting sufficient light upon the other, there was no occasion for the author of *Chronicles* to dwell on that melancholly subject.

## COLLATION LVIII.

2 *Chronicles* xxxvi. 22, 23. with  
*Ezra* i. 1.—3.

T H E R E is no variation at all in this last collation; and the sameness of the last verses in *Chronicles*, and the beginning of the book of *Ezra*, shews (as the learned Dr. *Bayley* hints in his *Hebrew* and *English* Bible, at the close of the book of  
*Chronicles*,

*Chronicles*) that both books are the work of one and the same author ; the first designed to illustrate all the history until the captivity, and the other, the history of the restoration.

F I N I S.



## A P P E N D I X.

**C**ONSCIOUS that such an undertaking as that of reconciling of scripture variations, could not be confined to a small compass; my chief view (as I said in the beginning) was to shew, that there might be found a rational method to reconcile such discordant readings; and if I succeeded in some, I hoped it might serve as a caution to criticks, not to be too positive in pronouncing all such variations as mistakes and corruptions of transcribers: For this reason, I thought it needless minutely to discuss all the small differences, that occur in the foregoing collations, especially as I relied, that, if my proposed

proposed plan was adopted, it might be easily followed and improved by abler hands. But finding that I have, through hurry, omitted to take notice of some material points, which may be thought to have been done designedly; I think it incumbent on me, to attempt accounting for them in an Appendix, and I beg the curious reader would refer these additions to their respective places.

COLLATION VI. Page 12.

To my position, that *Keturah* was not *Abraham's* wife, but his concubine, it may be objected that the word ויִסַּף at the beginning of that account, seems to intimate, that *Abraham* took again a woman in the place and character of *Sarah*; and, in consequence, this woman must have been a lawful wife; but I confess, that I do not see the necessity of making the action of the verb ויִסַּף to have relation to *Sarah*, and not to *Agar*; for as both had been connected with *Abraham*, this last  
action

action of his, may have reference to either of them, but it is more reasonable to suppose it should refer to *Agar*, as it is clear from the context that *Keturah* was only *Abraham's* concubine, and *Agar* had no longer any connection with *Abraham*, who had dismissed her long before the death of *Sarah*.—I was obliged to make this remark, because the objection was started by a judicious friend of mine, whose good sense and judgement I greatly esteem.

COLLATION XII. Page 26.

Having explained that two mighty men are recorded in 2 *Samuel* xxiii. 8. in the words יושב בשבת תחכמוני ראש השלישי הוא עדינו העזני namely, *Jashobeam* and *Adino*, I proceed to the construction of the remaining part of this text על שמנה מאות הלל בפעם אהה especially as the learned Dr. *Kennicott* (1st, Dissertation, p. 87.) asserts, That “there is in the sense such an hiatus, as no Ellipsis can excuse, the same was  
 F f “ *Adino*

“ *Adino the Eznite . . . . .*  
 “ against Soo, whom he slew at one time.”  
 The doctor lays such stress on this imaginary hiatus, that he makes it the foundation of his whole system; after supposing that the words *יושב בשבת* are a corruption of *ישבעם* he fills up the hiatus (p. 89, and 90) making *עדינו* to be a corruption of *עורר*, by supposing the *vau* blundered into a *yod*, and misplaced after the first *resh*, this *resh* corrupted into a *daled*—the second *resh*, into a *nun*;—and, by some egregious mistake of a transcriber, a final needless *vau* added. With the help of all these transmutations, the ingenious Doctor thinks himself sufficiently authorised to affirm that *עדינו* is a corruption, and that the true reading ought to be *עורר* as is in *Chronicles*, “ for (he proceeds, p. 91.) that this word must have  
 “ been a verb of the same sense with *עורר* is  
 “ plain from the substantive that follows  
 “ it, which is less understood (if possible)  
 “ than *עדינו* with all its corruptions.” But the Doctor finds afterwards the sense of *הענינו* to answer exactly the form and force  
 of



of *את חניתו*. In short, according to the Doctor, this verse ought to be exactly the same as that of *Chronicles*, in every respect.

But, notwithstanding all the plausibility of these assertions, I submit that the whole may be accounted for, without the least corruption, agreeably to my plan, that *Adino* on the decease of *Jashobeam* filled up his place : But as we do not find *Adino* to have belonged to either of the series of the mighty men who were constantly kept in the king's service ; such a sudden exaltation, without some reason assigned, would seem very strange ; for we might have expected to have seen some of those worthy officers preferred before *Adino*, of whose valour nothing remarkable had yet been recorded ; to account, therefore, for this sudden preferment, the Sacred Writer describes the great merit of this hero *Adino*, by emphatically saying, “ he that  
 “ fits in the seat of the *Habmonite* [i. e.  
 “ *Jashobeam*] who was the chief, or first  
 “ of the ternary ; he is *Adino* the *Exnite*,”  
 on account of 800 men whom he slew

על שמנה מאות חלל בפעם אחת at one time.  
 So that the latter end of the text, is to  
 assign a reason, for the promotion men-  
 tioned in the beginning יושב בשבת  
 תחכמוני.

Those who understand the genius of the *Hebrew* language, know that when the pronoun *Ders*, הוא antecedes a noun, as in our text הוא עדינו העצני, it serves to describe the peculiarity of character, either for fame or renown, or for good or bad actions. As \* הוא משה ואהרן “ these “ are that *Moses* and *Aaron* ;” הוא בניהו “ this is that *Benaiah* who “ was mighty among the thirty ;” הוא † המלך אחז “ † this is that King *Abaz* ;” and many others.—And as this mighty man *Adino*, when he performed this exploit of slaying 800 men at one time, probably used several kinds of weapons, it could not be confined to the lance only, and therefore the words עורר את חניתו “ lift up his spear,”

\* Exod. vi. 26, and 27.

† 1 Chronicles, xxvii. 6.

‡ 2 Chronicles, xxviii. 22.

are not inserted. That the particle *by* frequently means *on account* is too manifest to require any instances in proof. Thus we see the text may be explained without any hiatus, and consequently the superstructure raised on this corner-stone, is far from having a solid foundation.—The words in this verse ראש השלישי—*rosh Ashalishbe* [and not *Shelishbi*] I think should be rendered the chief or the first of the *ternary*, because although the word שלישי *shalish* generally means a *captain*, and the plural thereof is שלישים, the word שלישי means a *ternary*, or a body composed of three members;—and it is in this sense that the verse of (Exod. xiv. 7.) ושלישים על כולו should be understood. For if it meant, as translated, “and captains over every one of them,” it would be an extravagant arrangement; for, according to the accounts we have of the war-chariots of ancient times, there could not be a captain over each chariot. But ושלישים על כולו is a part of the description of the chariots; and, according to history, such chariots  
were

were either of a single horse and one man, or of two horses and three men; and scripture records, that Pharaoh would have all his chariots of three men each. In this very sense, some ancient Rabbines have understood this passage.\* In short, Adino was a member of the ternary, and the chief, or first in rank, among them, and Abisbay was their prince, or captain.

I have rendered ver. 42, of *Chronicles* xi. (speaking of Adina,) ועליו שלשים "and thirty under his command;" but left I may be thought so deficient in the knowledge of *Hebrew*, as to have translated such a common word, as עליו under him, which should be quite contrary, over him, or above him; I deem it expedient to acquaint those who have not made any great progress in the sacred language, that although the general, or common acceptation of עליו is over him, it sometimes means quite the reverse, which is to be

1944  
It be rather  
then as substantive  
signifying his  
superiority or  
command was  
Thirty  
The Reason of  
being placed  
the Head of  
it seems to be  
because the 30  
were probably  
divided into 3  
regiments or  
regim<sup>n</sup> of 10 Capt<sup>n</sup>

Jalkut Sect. Beshalah, p. 67. 4th column.

each of the 30 commanded an Hundred Men & each  
the 3 Chiefs or Colonels commanded 1000. Men - ~~with~~ with their  
captains. This appears to have been the case if we  
examined the description of the Regiment of Gadites who  
joined David in the Hold in the Wilderness - 11 Captains

discovered only by the context. Many instances might be produced to prove this observation; but, to avoid prolixity, I shall content myself with the following remarkable passage, very analogous to our present subject.

We find, in Numb. ii. the military order in which God directed the *Israelites* to encamp and march, was in four several encampments, under four distinct standards, called the standard of the camp of *Judah*, under which camp and standard were included two other tribes, as subordinate divisions of the same camp, and they were all together called *the camp of Judah*; and, in the same manner, each of the camps of *Reuben*, *Ephraim* and *Dan*, had two other tribes annexed, going under their own grand standard: Now, when *Moses* describes the encampment of the annexed tribes of each of the camps, he makes use (ver. 5, 12, and 27.) of the phrase וְהַחֲנִים עָלָיו translated, “and those that do pitch next unto him;” and ver. 20. וְעָלָיו מִטָּה מִנְשֵׂה “and by him shall  
“ be

I apprehend  
that no  
instances can  
be produced  
wherein it  
must of necessity  
signify Under

“ be the tribe of *Manasseh* :” But in reality, all those עליו should be rendered, and under it ; for it refers to רגל the standard under which they were. So that we see that the word עליו does not always mean above, and that it may sometimes mean under ; and it is in this last same sense, that this ועליו שלשים of *Adina* should be understood, and thirty under his command, for if it was as the Doctor would have it (p. 227.) and the thirty were his superiors, it should have been ועליו השלשים with the *be* of remark, nor is it any objection that the names of these 30 men that were under *Adina* are not inserted ; for the view of the author of *Chronicles* in his catalogue of mighty men, was (as I have said) to record those that came to assist *David* to ascend the throne, as appears by the introductory verse יו. ואלה ראשי הגבורים אשר לדוד המתחזקים עמו “ These also “ are the chief of the mighty men whom “ *David* had, who strengthened themselves “ with him in his kingdom, and with all

“ *Israel*

This is no proof that עליו signifies under - because there is no necessity to use that English word of mighty men under the standard by or near it is sufficiently expressive ; I apprehend the author cannot find a single example wherein the word עליו signifies under.

“ *Israel* to make him king,” and after having enumerated them, he continues in Chap. xii. to give an account even of those that came to his party whilst he was at *Zicklag*, in *Saul*’s life-time, among whom we find, verse 4. וישמעיה הגבעוני גבור בשלשים ועל השלשים “ and *Ismaiah* the *Gibeonite* a “ mighty man among the thirty, and over the “ thirty,” and as we do not meet this name among the thirty mighty men of *David* we must allow that there was another set of thirty, which were those under *Adina*; though they continued, in a body, only until *David* was placed on the throne. *Ismaiah* was one of them, and the first in dignity under *Adina*. The character of this *Ismaiah*, in this temporary corps of thirty valiant men, is the same as that of *Benayau*, among the established thirty; as we find in 1 *Chronicles* xxvii. 6. הוא בניהו גבור בשלשים ועל השלשים literally, “ this is “ that *Benaiah* who was mighty of the “ thirty, and above the thirty,” *i. e.* one of them; but the first in rank among them. For though we find thirty-two names in the

list of *Samuel*, beginning from *Benayau*, we have already accounted for the two super-numerary ones as being the successors of *Afael* and *Uriab*. Doctor *Kennicott*, quoting this text of *Benayau* (p. 224.) only takes notice of that part of it, which says, על השלשים “over the thirty,” and forgot the beginning הוא בניהו גבור השלשים “he is that *Benaiah*, the mighty man of the thirty, which overthrows his system of *Benayau*’s being of a second ternary of mighty men: Upon the whole, I think this matter so clear, that I readily submit it to the candid opinion of unbiafed criticks.

I have only to add, that I waved treating on several critical remarks offered by Dr. *Kennicott* in his first dissertation, on the variations in the names of some of the heroes, or mighty men, of *David*; because such an examination would have led me far beyond the bounds I had prescribed to this performance; besides, I flatter myself that, with due attention, those differences may be easily reconciled by the plan I have delineated,



lineated, of carefully investigating into the etymology of names, to find an analogy as to the sense, considering also the different circumstances, places, and times, of their being so recorded: But, independant of this, such a discussion would insensibly oblige me further to controvert some of the Doctor's opinions, which is not my design; as I only aim at investigating the true sense of scripture with all imaginable candour and sincerity.

COLLATION I. Chap. ii. page 56.

By an oversight, the sixth observation was left unanswered; it is said in *1 Samuel xxxi. 11.* וישמעו אליו יבש גלעד. But first *Chronicles x. 11.* says, וישמעו יבש גלעד, and omits the word אליו, which seems improperly introduced in *Samuel*; this, however, is no difficulty, for the Pronoun אליו to him is often used in *Hebrew*, in the same sense as עליו touching or concerning him, as *Jeremiah xxii. 11.* כן כה אמר ה' אל שלום בן יאשיהו "for thus saith the Lord, "touching Salum the son of Jostab;" and

ibid. ver. 18. לכן כה אמר ה' אל יהויקים בן יאשיהו "therefore saith the Lord, concerning *Jekoiakim* the son of *Josiah*." But this being rather an ambiguous phrase, the author of *Chronicles* drops it, giving the sense intended by *Samuel*, in different words, by way of illustration.

### COLLATION III. Page 76.

Among many things that the author of *Chronicles* clears up, by his pertinent repetition of this passage; we find the explanation of two phrases in 2. *Samuel*, chap. 5. which otherwise would not be easily understood; the one is, that speaking about the invasion of the *Philistines* he says, ver. 18. & 22. וינטשו בעמק רפאים which word וינטשו is very equivocal, and generally means to *abandon*; whereas the meaning here, is that of *spreading themselves*, which sense is more properly conveyed by the verb, ויפשטו used by *Chronicles*.

The

The other phrase is that of *או תחרץ* in verse 24. which the author of *Chronicles* very easily explains by *או תצא למלחמה* “ Then thou shalt go out to battle,” in ver. 15.

#### COLLATION IV. Page 78.

The author of *Chronicles* calls the threshing floor, in which the misfortune happened to *Uzzah*, *גרן כידון* (ver. 9.) which in *Kings* is called *גרן נכנ* perhaps because *גרן כידון* was the name by which that place was known in the time of the author of *Chronicles*, and it is probable that the name *עוזא פרץ Perez Uzzah*, which was given to that place when that accident happened, was afterwards called also *גרן כידון*—the word *כידון* meaning *destruction* as, *Job* xxi. 2. *יראו עיניו כידו* “ his eyes shall see his “ destruction”; for, in reality, *Uzzah* met his ruin in that place; and conveys nearly the same ideas as *Perez Uzzah*. The vulgar on this principle, permuted the word *נכנ* into *כידון*, and that place acquired

acquired on that account two names, viz. פרץ עוזה and גרון כדה.

The author of *Chronicles* also explains the meaning of על השל verfe 7. which was *Uzzab's* crime, by על אשר שלח ידו על הארון "because he put his hand to the ark," as the word של may be understood in two different ways, the one to let fall, as *Ruth* ii. 16. וגם של תשולו לה "and let also fall," now the crime of *Uzzab* was just the contrary to this, for he endeavoured to prevent the ark from falling; so that the meaning of של here is an error, as it is rightly translated, and should be also rendered so in 2 *Kings* iv. 28. לא תשלה אותי do not cause me to err (and not, do not deceive me, as it is rendered); for which reason, the author of *Chronicles* fully explains the meaning of the word, by saying, על אשר שלח ידו על הארון "because he put his hand to the Ark."

## COLLATION V. Page 81.

There is no contrariety between 2 *Sam.* vi. 13. ויהי כי צעדו נשאי ארון ה' ששה צעדים " and it was so that when " they that bare the ark of the Lord, " had gone six paces, he sacrificed oxen " and fatlings," (litterally *an ox* and *a fatling*;) and 1 *Chronicles* xv. 26. ויהי בעזור האלהים את הלויים נשאי ארון ברית ה' ויזבחו " and it came to " pass, when God helped the *Levites* that " bare the Ark of the Covenant of the " Lord, that they offered seven bullocks " and seven rams," for the verse in *Samuel* relates to *David*, and that of *Chronicles* to the *Levites*.

## COLLATION VII. Page 83.

Following the plan proposed to reconcile the variations in this collation, let it be remarked, that literally the expression in *Samuel* האתה תבנה לי בית לשבתי ה with the ה of admiration, translated " shalt thou build " me an house for me to dwell in? seems to represent *David*, as unworthy of building a  
house

house for the Lord; but the meaning of that passage is only to express, that God would not have him build the Temple for the reasons elsewhere given; therefore, the author of *Chronicles* avoids any such misconstruction by plainly saying לא אתה תבנה “thou shalt not build me  
“ an house to dwell in.”

He changes the phrase, לענותו in verse 10. chap. vii. into the more expressive term לבלותו from בלהה as *Isiah* xvii. 14. לעת ערב והנה בלהה “and hehold, at  
“ evening tide, trouble,” and *Ezek.* xxvi. 21. בלהות אתנך ואניך “Then I will make  
“ thee a terror, and thou shalt be no more,” and *ibid.* xxvii. 35. בלהות היית ואינך עד עולם “thou shalt be a terror, and never  
“ shall be any more,” thus לבלותו means to trouble, to terrify him.

He alters also that phrase in *Samuel* שופטים אשר צויתי שופטים ללמן ולמן היום אשר צויתי שופטים, “and  
“ as since the day that I commanded  
“ judges to be over my people *Israel*,” into שופטים אשר צויתי שופטים, literally,  
“ and

“ and since the *days* that I commanded  
 “ judges,” for this sentence being annex-  
 ed to the precedent; “ neither shall the  
 “ children of wickedness waste them any  
 “ more ; as at the beginning” (but more  
 properly *as formerly*), it seems as if, since  
 the time that God instituted judges over  
*Israel*, they had been always afflicted and  
 distressed without intermission; whereas  
 we find they had enjoyed many happy  
 days of tranquillity and good government,  
 during the lives of some of the judges ;  
 and what they suffered, proceeded chiefly  
 from the anarchy of interregnums when,  
 having no body to conduct them, they  
 went astray ; therefore the author of *Chro-  
 nicles* explains this point by saying *ולמימים*  
 meaning that no body should molest or  
 distress them as formerly at *the times* that,  
 to save them from oppression, he found  
 it requisite to establish judges, &c. be-  
 cause by vesting now the royal authority  
 in the family and descendants of *David*,  
 there would always be a king to conduct  
 them, and consequently they would not

be so liable to swerve from the right path for want of a leader.

COLLATION XII, Page 104.

The author of *Samuel* says, ויוסף אף ה' לחרות בישראל ויסת את דוד בהם לאמר לך ויהודה את ישראל ויהודה rendered "and  
" again the anger of the Lord was kindled against *Israel*, and he moved *David* against them, to say, Go number *Israel* and *Judah*." But the true translation whereof is; "and the wrath of God was again kindled against *Israel*, after *David* had been moved, or seduced (by some body \* not here expressed) to go and number *Israel* and

\* It is the genius of the Hebrew language to have the nominative some time elliptical; many instances could be produced, but I shall satisfy myself only by Gen. xlviii. 1. ויאמר ליוסף הנה אביך חולה "that *one* told *Joseph*, behold thy father is sick;" the word *one*, is not in the Hebrew, and properly added by the translation.

"*Judah*,"



“*Judah*,” for that was certainly the occasion of God’s anger; and indeed how could it be consistent with justice, to punish him and them, for a crime that God himself was the cause of it’s being committed? this glaring mistake of the translation, proceeds from their not duly attending to the genius of the *Hebrew* language, which has a kind of preterite that may be called *preterit plusquam perfect*, describing an action past and concluded, previous to another action also past, which is expressed by mentioning the second action (as to order of time) before the first; for instance *Exod. xi. 22*, וישם את הים להרבה ויבקעו המים translated “and he made the sea dry land, “and the waters were divided;” here are two verbs to describe two actions, the turning the sea to dry land, and the dividing of the waters; now the dividing of the waters was the first action, and then the sea was turned into dry land; therefore the *vau* prefixed to the verb—ויבקעו “and were divided,” ought to be

rendered by the adverb *after*, viz. “ and  
 “ he turned the sea into dry land, *after*  
 “ the waters had been divided ;” also *Jer.*  
 x. ver. 13. & li. ver. 16. לקול תתו המון  
 מים בשמים ויעלה נשיאים rendered, “ when  
 “ he uttered his voice, there is a multitude  
 “ of waters in the heavens, and he causeth  
 “ the vapours to ascend from the ends of  
 “ the earth.” But as the vapours arise be-  
 fore the waters are in the heavens, there-  
 fore it should be translated ; “ when he  
 “ uttered his voice there is a multitude  
 “ of waters in the heavens ; after he had  
 “ caused the vapours to ascend, &c.”  
 in the like manner should our present text  
 in *Samuel* be understood, that the wrath  
 of God was again kindled against *Israel*,  
 after *David* had been seduced to go and  
 number *Israel* ; now as the person who  
 seduced *David* is not expressed in *Samuel*,  
 and thereby that action is misconstrued to  
 God ; therefore *Chronicles* says ויעמוד שטן  
 על ישראל ויסת את דוד “ and *Satan* stood  
 “ up against *Israel*, and provoked *David*,  
 “ &c.” by omitting the first words of the  
 verse,

verse, and adding the word שָׂטָן *Satan*, reflects great light on this difficult passage in *Samuel*.

Another seemingly great variation in this collation, appears on the offer made by the Prophet to *David*, in the name of the Lord, to chuse one out of three calamities as a punishment for his offence, in numbering of *Israel*; (which by an express command, ought not to be done, but by a poll-tax of half a *shekel*, as prescribed in *Exod. xxx. 12.*) one of those proposed punishments, according to *Samuel*, was הַתְּבֵא לְךָ שִׁבְעַת שָׁנִים רָעָב “ shall “ seven years of famine come unto thee “ in thy land ?” Whereas according to *Chronicles*, the years of famine were only three אִם שְׁלֹשׁ שָׁנִים רָעָב “ either three “ years famine.” This difference is so glaring, that it is held by some learned criticks as a most convincing proof of the falibility of transcribers, as the prophet must have mentioned either three or seven, and not both ; but here again the  
genius

genius of the *Hebrew* language is not duly attended to, for **שבע** in this passage of *Samuel* does not mean *seven*, as its general acceptation is, but means *many*, or a number of years, more than two; thus we see, *Proverbs* xxiv. 16.—**כִּי שֶׁבַע יִפּוֹל צַדִּיק וְקָם** translated “for a just *man* falleth seven “times, and raiseth up *again*,” but should be “for the just man falleth *many times*,” &c. *Levit.* xxvi. 18. **שֶׁבַע עַל חַטֹּאתֶיכֶם** rendered “seven times more for your “sins.” But should be “*many times*, for your sins;” *Deut.* xxviii. 7. & 25. **וּבִשְׁבַעַה דַּרְכִּים** “seven ways,” should be *many ways* *Ruth.* iv. 15. **אֲשֶׁר הִיא טוֹבָה לְךָ מִשְׁבַּעַה בָּנִים** “She is better to thee than seven sons,” should be, “than *many sons*.” *Jerem.* xv. 9. **אִמְלֵלָה יֵלֶדֶת הַשְּׁבַעַה** “She that hath “born seven, languished;” should be, “she that hath born *many* languished.” *1 Sam.* ii. 5. **עַד עֲקָרָה יֵלֶדֶת שְׁבַעַה וְרַבַּת בָּנִים** “so that the barren hath born “seven; and she that hath many chil- “dren is waxed feeble;” but should be, “so that the barren hath born *many*;  
“ and

“ and she that hath *many* children, &c.” for it is plain that רבת and שבעה are synonymous, both meaning *many*; and in my opinion, the following passages, 2 *Kings* vi. 35. “ and the child sneezed *seven* times” and, *ibid.* v. 10. הלך ורהצת “ go and wash in *Jordan* “ *seven* times,” ought also to be rendered *many*, and not *seven*; as in our passage in *Samuel*: But, as the number of years, is by this phrase undetermined, and is so equivocal that it may be understood, either *seven* or *many*; therefore, the author of *Chronicles* records the precise number of years in a plain manner, saying they were to be three.

#### COLLATION XXXIV. P. 143.

*Kings* viii. 24. says וישכ ביורם עם אבותיו “ and *Joram* slept with his father, and was buried with his father in the city of *David*: and 2 *Chron.* “ xxi, 20, ויקברוהו בעיר דוד ולא בקברות המלכים

המלכים they buried him in the city of  
 “ *David*, but not in the sepulchers of  
 “ the kings.” To reconcile this variation,  
 I beg to return the reader to Collation  
 xli. p. 176.

This is the whole of what I intended  
 to offer to the publick in this performance;  
 but lest it should be thought, that though  
 we may be able to account for the differ-  
 ences between *Chronicles* and other parts  
 of scripture, we should not succeed so  
 well in the other collations proposed by  
 the author of *Critica Sacra*, in section iv.  
 under the third class, I therefore deem it  
 expedient to attempt a reconciliation of  
 the two decalogues, in *Exod.* xx. 2.—17.  
 and *Deut.* v. 6.—21. the first collation in  
 that set, which affords very surprizing va-  
 riations, especially when it is generally  
 understood that both are the copy of one  
 and the same thing; namely, the ten  
 commandments spoken by God himself,  
 and the whole wrote by his own hand  
 on the two tables; consequently, they  
 could

could not have been originally wrote but exactly in the same manner; yet as we find that they differ greatly, the plain inference seems to be, that one of the two passages must absolutely have been corrupted by the negligence of transcribers.

But, however glaring such variations may appear, I will venture to submit my opinion to the learned, and will endeavour to shew that the difficulty is not so formidable that we should despair of surmounting it.

I suppose it will be readily granted, that by the stile in which the ten commandments are written, part in the first, and part in the third person; we may safely conclude, that the whole are not the very words of a single speaker, though the commands are all issued of one supreme being; (let the reader be pleased to observe, that, in my explanations of these matters, I entirely attach myself to the literal sense,

and I do not mean to contradict or oppose any of the approved opinions of the antient orthodox doctors;) therefore I apprehend, that God spoke and wrote on the tables the דברים *Commandments* only, I mean the first five verses, as a commandment against idolatry, in which God himself talks in the first person, as a convincing proof of his existence; but in the rest of the commandments, *Moses* served as an interpreter between God and the people, at their own request, being so much terrified, that they removed afar off; as it is said, וכל העם רואים את הקולות ואת הלפידים ואת קול השופר ואת ההר עשן וירא העם וינעו ויעמדו מרחוק ויאמרו אל משה דבר אתה עמנו ונשמעה ואל And \* all the  
 “ people saw the thunderings, and the  
 “ lightnings, and the voice of the trum-  
 “ pet, and the mountain smoaking: and  
 “ when the people saw it, they removed,  
 “ and stood afar off; and they said unto  
 “ *Moses*, Speak thou with us, and we will

\* Exod. xx. 18. and 14.

hear :





remembering that there is such a day ; therefore *Moses* explains that commandment, that the obligation is to keep and observe it, adding *כאשר ציוך ה' אלהיך* “ as commanded thee, the Lord thy “ God,” which has reference to the written tables, in which the mere precepts was recorded, and in addition to the reason which *Moses* assigned in the first decalogue for the keeping of the Sabbath, *כי ששת ימים עשה ה' וגו'* for, in six days, the Lord made “ heaven and earth, the sea, “ and all that in them *is*, and rested the “ seventh day ; wherefore the Lord blessed “ the seventh day, and hallowed it :” He gives another very material one in *Deuteronomy*, to promote benevolence and humanity, which is *כי עבר היית* “ and “ remember that thou wast a servant in “ the land of *Egypt*, and that the Lord “ thy God brought thee out thence thro' “ a mighty hand, and by a stretched-out “ arm : Therefore the Lord God com- “ manded thee to keep the Sabbath-day ;” as much as to say, you are commanded to rest,

rest, and to suffer every thing belonging to your rest also; for when you were in Egyptian bondage, you would have been glad to have a resting day; therefore God commanded you to keep the Sabbath, that you may be able to grant to others that rest, which you yourselves wanted so much. - And in the commandment of not coveting whatsoever belongeth to our neighbour, he makes it stronger in the second decalogue; for instead of the word *לא תחמוד* “do not covet,” which means a strong desire to possess, he makes use of *לא תתאוה* do not desire, meaning even a slight desire; all of which was undoubtedly done by *Moses*, by God’s inspiration. In short both the decalogues are conformable to the tables, because on the tables (except the first commandment, which was wrote at length) the mere commandments, without reasons, were written; and the rest are *Moses’s* words by God’s direction and inspiration, according to time and circumstances, and therefore our present copies of both decalogues may be as pure and

uncor-

uncorrupted as they were originally, notwithstanding all that criticks may say to the contrary. I shall only add, that should this attempt be favourably received by the learned, and meet with encouragement, I pledge myself to undertake the laborious task of reconciling all the material variations in the collations of other parts of scripture.

F I N I S





