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H O S E A.



TRANSLATED FROM THE HEBREW;

WITH

N O T E S

EXPLANATORY AND CRITICAL.

BY SAMUEL LORD BISHOP OF ROCHESTER.

L O N D O N :

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TO
THE KING.

SIR,

YOUR MAJESTY'S love and affection for Letters in general, not the least conspicuous of the many Royal Virtues which have endeared you to mankind ; the particular favour and protection YOUR MAJESTY, upon all occasions, has vouchsafed to extend to Biblical Learning, have encouraged me to crave permission to approach your Royal Person, with my humble offering of an attempt to elucidate one of the most antient, generally deemed the most difficult, and for that reason, of late years, the most neglected, but certainly not the least interesting of the Hebrew Prophets. If the execution of the work might be supposed to be at all answerable to the dignity and moment of the sacred argument ; and, as far as may be attainable in a translation, to the force and sublimity of the stile in the original ; the present

might seem not too mean, to be brought before a Monarch, who has lived a bright example of Piety, in times when Piety has been generally laughed to scorn ; and will be recorded in the truth-telling page of History, as the Patron of the Sciences and the Arts, and, under God, the powerfull protector of the rights of Civil Government and of the Christian Church (institutions in their origin equally divine) in an age when a general spirit of Anarchy and Atheism threatened to re-barbarize the life of fallen Man, by the subversion of all Social Order, by obliterating the natural distinctions of Right and Wrong, by the studied misuse and perversion of all Learning and Philosophy, and by the total extinction of all Religion. May YOUR MAJESTY be long preserved, by the ALMIGHTY, to be the resolute defender of the purity of our national Faith and Worship ; while the spirit of true Piety, even in the shade of private life, is cherished by the lustre of your great example ! That, after a lengthened Reign of Prosperity and Glory here, you may rise to the brighter Glories of that better Kingdom, which the God you have so faithfully served, as his Minister for Good to all your People, has prepared for them that love him.

YOUR MAJESTY'S

Most dutifull Subject,

and most devoted Servant,

SAMUEL ROFFENS.

P R E F A C E.

HOSEA began to prophecy so early as in the days of the great-grandson of Jehu, Jeroboam, the second of that name King of Israel; and he continued in the prophetic office in the successive reigns of Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Judah. Since he prophesied not before the days of Uzziah, King of Judah, it must have been in the latter part of Jeroboam's reign, that the word of the Lord first came to him. For Jeroboam reigned in Israel 41 years in all^a; and the accession of Uzziah, King of Judah, was in the 27th year of Jeroboam^b. We must look, therefore, for the commencement of Hosea's ministry within the last 14 years of Jeroboam; and it cannot reasonably be supposed to have been earlier, than a year or two before that Monarch's death. For the interval from Jeroboam's death to the commencement of the reign of Hezekiah in Judah, upon the most probable supposition of the corresponding reigns in the two kingdoms of Judah and Israel, seems to have been no less than 68 years^c. If we increase the

The duration of
Hosea's ministry.

^a 2 Kings xiv. 23.

^b xv. 1.

^c Archbishop Usher makes it no more than 57 or 58. But I am persuaded the death of Jeroboam was 7 years earlier, and the accession of Hezekiah 3 years later, than according to Archbishop Usher's dates.

interval by the last year only of Jeroboam's reign, and the first of Hezekiah's (in the days of both which Kings he prophesied), we shall make a space of no less than 70 years, for the whole duration of Hosea's ministry. And since he was of age to chuse a wife for himself and to marry, when he first entered upon it, he must have lived to extreme old age. He must have attained his 100th year at least, if he saw the accomplishment of the judgement, he had been employed to denounce, against the kingdom of Israel. But it is probable that he was removed, before that event took place. For, in all his prophecies, the kingdom of Samaria is mentioned, as sentenced indeed to excision; but as yet subsisting, at the time when they were delivered.

His principal subject, and his peculiar character as a Prophet.

Inasmuch as he reckons the time of his ministry, by the succession of the Kings of Judah, the learned have been induced to believe, that he himself belonged to that kingdom. However that may be, for we have no direct information of history upon the subject, it appears, that whether from the mere impulse of the Divine Spirit, or from family connections and attachments, he took a particular interest in the fortunes of the sister kingdom. For he describes, with much more exactness than any other Prophet, the distinct destinies of the two great branches of the chosen people, the different judgements impending on them, and the different manner of their final restoration; and he is particularly pathetic, in the exhortations he addresses to the ten tribes. It is a great mistake, however, into which the most learned expositors have fallen, and it has been the occasion of much misinterpretation, to suppose, that "his prophecies are almost wholly against the kingdom of Israel;" or that the captivity of the ten tribes is the immediate and principal subject, the destiny of the two tribes being only occasionally introduced. Hosea's principal subject is that, which is the principal subject indeed of all the Prophets; the guilt of the Jewish nation in general, their disobedient

ent

ent refractory spirit, the heavy judgements that awaited them, their final conversion to God, their re-establishment in the land of promise, and their restoration to God's favour, and to a condition of the greatest national prosperity, and of high pre-eminence among the nations of the earth, under the immediate protection of the Messiah, in the latter ages of the world. He confines himself more closely to this single subject, than any other Prophet. He seems, indeed, of all the Prophets, if I may so express my conception of his peculiar character, to have been the most of a Jew. Comparatively, he seems to care but little about other people. He wanders not like Isaiah, Jeremiah, and Ezekiel, into the collateral history of the surrounding heathen nations. He meddles not, like Daniel, with the revolutions of the great empires of the world. His own country seems to engross his whole attention; her privileges, her crimes, her punishment, her pardon. He predicts, indeed, in the strongest and the clearest terms, the ingrafting of the Gentiles into the Church of God. But he mentions it only generally; he enters not, like Isaiah, into a minute detail of the progress of the business. Nor does he describe, in any detail, the previous contest with the apostate faction in the latter ages. He makes no explicit mention of the share, which the converted Gentiles are to have in the re-establishment of the Natural Israel in their antient seats; subjects which make so striking a part of the prophecies of Isaiah, Daniel, Zachariah, Haggai, and, occasionally, of the other Prophets. He alludes to the calling of our Lord from Egypt; to the resurrection on the third day; he touches, but only in general terms, upon the final overthrow of the Antichristian army in Palestine, by the immediate interposition of Jehovah; and he celebrates, in the loftiest strains of triumph and exultation, the Saviour's final victory over Death and Hell. But yet, of all the Prophets, he certainly enters the least into the detail of the mysteries of Redemption. We have nothing in him descriptive of the events of the interval between

tween the two advents of our Lord. Nothing diffuse and circumstantial, upon the great and interesting mysteries of the Incarnation, and the Atonement. His country, and his kindred, is the subject next his heart. Their crimes excite his indignation; their sufferings interest his pity; their future exaltation is the object, on which his imagination fixes with delight. It is a remarkable dispensation of Providence, that clear notices, though in general terms, of the universal redemption, should be found in a writer so strongly possessed with national partialities. This Judaism, if I may so call it, seems to make the particular character of Hosea as a Prophet. Not that the ten tribes are exclusively his subject. His country is indeed his particular and constant subject; but his country generally, in both its branches, not in either taken by itself.

His marriage a real transaction. The woman a type of the whole Jewish nation.

That this is the true view of his prophecies, appears from the extraordinary manner of the opening of his ministry. As an expositor of his prophecy, I might decline any discussion of the question about his marriage; whether it was a real transaction, or passed in vision only. I have indeed no doubt, that it was a real occurrence in the Prophet's life, and the beginning of his prophetic career. I have no doubt, that he was really commanded to form the connection; and that the commandment, in the sense in which it was given, was really obeyed. But this is, in truth, a question of little importance to the interpretation of the Prophecy. For the act was equally emblematical, whether it was real or visionary only. And the signification of the emblem, whether the act were done in reality or in vision, will be the same. The act, if merely visionary, will admit the same variety of circumstances in vision, as the real act would admit in reality. The same questions will arise, what those circumstances were. And the import of each circumstance, attending the act, will be the same, though not of the same public notoriety. The readiest and surest

way

way therefore of interpreting the prophecy will be to consider the emblematical act as really performed. The emblem was interpreted by the Holy Spirit, when he gave the command. The incontinent wife, by the declaration of the spirit, and by the general analogy of the prophetic imagery, was an emblem of the Jewish nation, polluted with spiritual fornication, i. e. with idolatry; but of the nation generally, in both its branches, for in both its branches it was equally polluted. If there was any difference between Judah and Ephraim, it was not in the degree of the pollution. For in different periods of her history Judah had defiled herself with idolatry, in a degree that Ephraim could not easily surpass. But it was, indeed, an aggravation of Ephraim's guilt, that it was the very foundation of her polity. Her very existence, as a distinct kingdom, was founded on the idolatry of the calves, which was instituted by Jeroboam for preventing the return of the ten tribes to their allegiance to the house of David. These calves of Jeroboam's, by the way, seem to have been mutilated imitations of the cherubic emblems. Thus they were very significant symbols of a religion founded on misbelief, and upon the self-conceit of Natural Reason, discarding Revelation, and, by its own boasted powers, forming erroneous notions of the Godhead^a. This corrupt worship, as an essential part of their civil constitution, the ten tribes superadded to the guilt of a total defection from their allegiance to the house of David; the type of the true David, from whom final

^a The Cherubim of the Temple, and the calves of Dan and Bethel, were both hieroglyphical figures. The one, of God's institution; the other, of Man's, in direct contravention of the second commandment. The cherub was a compound figure; the calf, single. Jeroboam therefore and his subjects were Unitarians. And when his descendants added to the idolatry of the calves, the worship of Baal, they became Materialists. For the most ancient Pagan idolatry was neither more nor less, than an allegorised Materialism. The dedication of dead men was the corruption of later periods of idolatry, when idolaters had forgotten the meaning of their original symbols, and their original rites. It was not therefore without reason, that the ancient fathers considered the nation of the ten tribes as a general type of heresy.

apostacy will be everlasting destruction. The two tribes, on the contrary, remained loyally attached to David's family; and the idolatry into which, from time to time, they fell, was rather the lapse of individuals, than the premeditated policy of the nation. Except in the reigns of one or two of their very worst Kings, the public religion was the worship of the true God, according to the rites of his own appointment, by a priesthood of his own institution. And this was the reason that the kingdom of Judah, though severely punished, was however treated with longer forbearance; and, when the dreadful judgement came, in some respects, with more lenity. But as to the degree of idolatry prevailing in either kingdom, estimated by the instances of it in the practice of individuals, it was equally gross. Accordingly, spiritual fornication is perpetually laid to the charge of the whole people, without distinction, by the Prophets; and in the nature of the thing, as well as by the declaration of the Spirit, the Prophet's incontinent wife is the general emblem of the whole Jewish nation. Whatever is said of this woman is to be applied to the whole nation, unless the application be limited, by the express mention of a part by name. And, upon this principle, we shall find that the whole discourse is general, from the end of the first chapter to the 14th verse of the fourth inclusive. In the 15th verse of the fourth chapter, the two kingdoms are distinguished. Thenceforward they are sometimes interchangeably, sometimes jointly, addressed; but the part which is common to both, with that which is peculiar to Judah, makes at least as large a portion of the whole remainder of the book, as what is peculiar to the kingdom of Israel.

Of the woman's
real char. &c.

The woman being the emblem of the whole Jewish race, the several descriptions, or parts of the nation, are represented by the children, which she bore in the Prophet's house. But here two other questions arise, upon which expositors have been much divided.

1st. What

1st. What is the character intended of the woman? What are the fornications by which she is characterised? Are they acts of incontinence in the literal sense of the word, or something figuratively called? And, 2dly, this guilt of literal or figurative incontinence, was it previous to the woman's marriage with the Prophet, or contracted after it?

The Hebrew phrase, "a wife of fornications," taken literally, A prostitute, certainly describes a prostitute, and "children of fornications" are the offspring of a promiscuous commerce. Some, however, have thought that a wife of fornications may signify nothing worse "than a wife taken from among the Israelites, who were remarkable for spiritual fornication, or idolatry." And that "children of fornications" may signify children born of such a mother, in such a country, and likely to grow up in the habit of idolatry themselves, by the force of ill example. God, contemplating with indignation the frequent disloyalty of that chosen nation, to which he was as it were a Husband, which owed him the fidelity of a wife, says to the Prophet, "Go join thyself in marriage to one of those who have committed fornication against me, and raise up children who will themselves swerve to idolatry^a." But the words thus interpreted contain a description only of public manners, without immediate application to the character of any individual, and the command to the Prophet will be nothing more than to take a wife.

But the words may be more literally taken, and yet the impropriety, as it should seem, of a dishonourable alliance formed by God's express command, as some have thought, avoided. Idolatry, by the principles on which it was founded, and by the licence and obscenity of its public rites, had a natural tendency to corrupt the morals of the sex; and it appears, by the Sacred History, that the prevalence of it among the Israelites was actually followed with this dreadful effect. It may be supposed that, in the depraved state of

^a See Abp. Newcome on Hosea, I. 2.

public manners, the Prophet was afraid to form the nuptial connection, and purposed to devote himself to a single life: and that he is commanded by God to take his chance: upon this principle; that no dishonour, that might be put upon him by a lascivious wife, was to be compared with the affront daily put upon God by the idolatries of the chosen people. “Go take thyself a wife among these wantons. Haply she may play thee false, and make thee father of a spurious brood. Am not I the Husband of a wife of fornications? My people go daily a whoring after the idols of the Heathen. Shall I, the God of Israel, bear this indignity, and shalt thou, a mortal man, proudly defy the calls of nature; fearing the disgrace of thy family, and the contamination of its blood, by a woman’s frailty?” But this interpretation differs from the former, only in the species of guilt imputed to the Israelites collectively; and the command to the Prophet is still nothing more than to venture upon a wife, ill-qualified as the women of his times in general were for the duties of the married state. And the injunction seems to be given for no other purpose, than to introduce a severe animadversion upon the Israelites, as infinitely more guilty with respect to God, than any adulterers among women with respect to her husband.

But it is evident, that “a wife of fornications” describes the sort of woman, with whom the Prophet is required to form the matrimonial connection. It expresses some quality in the woman, common perhaps to many women, but actually belonging to the Prophet’s wife in her individual character. And this quality was no other than gross incontinence in the literal meaning of the word: carnal, not spiritual fornication. The Prophet’s wife was, by the express declaration of the Spirit, to be the type or emblem of the Jewish nation, considered as the wife of God. The sin of the Jewish nation was idolatry, and the scriptural type of idolatry is carnal fornication; the woman therefore to typify the nation, must be guilty of the typical crime; and the only question that remains is, whether

whether this stain upon her character was previous to her connection with the Prophet, or contracted afterwards?

I should much incline to the opinion of Diodati, that the expression, “a wife of whoredoms,” may be understood of a woman that was innocent at the time of her marriage, and proved false to the nuptial vow afterwards, could I agree to what is alleged in favour of that interpretation, by Dr. Wells and by Lowth the father, that it makes the parallel more exact between God and his backsliding people, the Prophet and his lascivious wife, than the contrary supposition of the woman’s previous impurity; especially if, with Dr. Wells, we make the further supposition, that the Prophet had previous warning of his wife’s irregularities. “Forasmuch as in like manner,” says Dr. Wells, “God took Israel to be his peculiar people, though “he also knew aforehand, that they would often prove false to him, “and fall into spiritual whoredom or idolatry.” It seems to me, on the contrary, that the Prophet’s marriage will be a more accurate type of the peculiar connection, which God vouchsafed to form between himself and the Israelites, upon the admission of the woman’s previous incontinence. God’s marriage with Israel was the institution of the Mosaic covenant at the time of the Exodus^a; but it is most certain, that the Israelites were previously tainted, in a very great degree, with the idolatry of Egypt^b; and they are repeatedly taxed with this by the Prophets, under the image of the incontinence of a young unmarried woman^c. To make the parallel therefore exact in every circumstance between the Prophet and his wife, God and Israel, the woman should have been addicted to pleasure before her marriage. The Prophet, not ignorant of her numerous criminal intrigues, and of the general levity of her character, should nevertheless offer her marriage, upon condition that she should renounce her follies, and

The woman incontinent before her marriage.

^a Jer. ii. 2.

^b Levit. xvii. 7. xviii. 3. Josh. xxiv. 14.

^c See Ezek. xxiii.

attach herself with fidelity to him as her husband : she should accept the unexpected offer, and make the fairest promises^a. The Prophet should complete the marriage-contract^b, and take the reformed harlot, with a numerous bastard offspring, to his own house. There she should bear children to the Prophet (as the antient Jewish church, amidst all her corruptions, bore many true sons of God) ; but in a little she should relapse to her former courses, and incur her husband's displeasure ; who yet should neither put her to death, according to the rigour of the law, nor finally and totally divorce her. Accordingly I am persuaded the phrases **אשת זוניים** and **ילדי זוניים** are to be taken literally, “a wife of prostitution,” and “children of promiscuous commerce :” so taken, and only so taken, they produce the admirable parallel, we have described. The Prophet is commanded to take home a harlot for his wife, and receive her bastard brood. After the marriage she bears children in the Prophet's house ; but she is not constant to his bed. She, who at first was a fornicatress, becomes an adulteress (chap. iii.) ; yet her husband is not permitted to discard her. He removes her for a time from his bed ; debarrs her of all her intercourse with her lovers, but plainly bids her not despair of being re-admitted, after many days of mortification, upon her complete reformation, and the return of her affections to him, to the full rank and all the privileges of a Prophet's lawful blameless wife. If any one imagines, that the marriage of a Prophet with a harlot is something so contrary to moral purity, as in no case whatever to be justified, let him recollect the case of Salmon the Just, as he is stiled in the Targum upon Ruth, and Rahab the harlot. If that instance will not remove his scruples, he is at liberty to adopt the opinion, which I indeed reject, but many learned expositors have approved, that the whole was a transaction in vision only, or in trance. I reject it, conceiving that whatever

^a Exod. xix. 8. xxiv. 7—9. Josh. xxiv. 24.

^b Deut. vii. 6. xxvi. 17—19.

was unfit to be really commanded, or really done, was not very fit to be presented, as commanded or as done, to the imagination of a Prophet in his holy trance. Since this therefore was fit to be imagined, which is the least that can be granted, it was fit (in my judgement), under all the circumstances of the case, to be done. The greatness of the occasion, the importance of the end, as I conceive, justified the command in this extraordinary instance. The command, if it was given, surely sanctified the action: and, upon these grounds, till I can meet with some other exposition, which may render this typical wedding equally significant of the thing to be typified by it in all its circumstances, I am content to take the fact plainly, as it is related, according to the natural import of the words of the narration; especially as this way of taking it will lead to the true meaning of the emblematical act, even if it was commanded and done only in vision. In taking it as a reality, I have with me the authority, not certainly of the majority, but of some of the most learned and cautious expositors: which I mention, not so much to sustain the truth of the opinion, as to protect myself, in the avowal of it, from injurious imputations. “*Hæc sententia,*” says the learned Mercer, “*magis nobis placet, ut reverà uxorem*” “*scortum duxerit, et ex eâ liberos dubios procreâret. Nam quod*” “*objicitur, honestas esse oportere doctorum nuptias, sane non pe-*” “*terant non honestæ esse jubente Domino; qui id ita volebat ad fig-*” “*nificandos Israelitarum mores. Denique aliorum interpretationes*” “*tam improbables videntur, ut earum nulla sit, cui majorem quam*” “*huic assensum præbere queam. Hebræi enim scholiastæ hæc omnia*” “*visione facta fuisse arbitrantur, cum nulla omnino visionis mentio*” “*fiat.*” To the same purpose Mr. Lively: “*Quod objicitur con-*” “*tra legem Divinam et bonos mores hoc fieri, si doctor ecclesiæ me-*” “*retricem ducat, tum verum est, si libidine suâ id fecerit injussu Dei;*” “*quorum neutrum in Oseâ fuisse omnes intelligebant.*” And the learned Grotius: “*Maimonides hæc vult contigisse ἐν ὀπτασίᾳ tan-*

“ tum. Sed et fensus loci, et alia loca similia magis id credi exigunt, “ signo aliquo, in hominum oculos occurrente, expressas eas res quæ “ inter Deum et Hebræum populum agebantur. Uxorem ducere, “ quæ meretrix fuerit, non erat illicitum nisi sacerdotibus. Videri “ quidem id poterat subturpe, sed quicquid jubet Deus, idem ju- “ bendo honestum facit.” The learned Houbigant adopts the same opinion; which, among the antients, was strenuously maintained by St. Cyril of Alexandria, and by Theodoret, and entertained by St. Basil. And with these celebrated and judicious expositors I scruple not to declare, that I agree. Admitting, however, in my own private judgement, the reality of the action, I would not be understood to admit, I do most explicitly and positively deny, as absurd and impious, the extravagant conclusion, which some have drawn from the mention of “ the children of promiscuous commerce,” that the Prophet was, either in vision or reality, commanded, or permitted, to cohabit with the woman, not as a wife in lawfull wedlock, but as a harlot; and himself to beget an illegitimate race. Such a conversation of the Prophet with the harlot would have been no type of the spiritual marriage between God and the chosen people: it would have been highly sinfull; what no occasion, or pretended end, could justify; what God therefore never could command; for, I admit the distinction of the learned Drusus, “ Scortum aliquis ducere potest sine “ peccato; scortari non item.” The children of promiscuous commerce are the offspring of the woman in her dissolute life, previous to her connection with the Prophet.

Distinct parts of the Jewish nation typified by the three children; the whole nation by the mother.

After the marriage the Prophet's wife bore three children. These children represent, as I have observed, certain distinct parts or descriptions of the Jewish nation, of the whole of which the Mother was the emblem. Of these three children the eldest and the youngest were sons: the intermediate child was a daughter. The eldest, I think, was the Prophet's son; but the two last were both bastards. In this I have the concurrence of Dr. Wells; acutely remarking,

“ that

“ that whereas it is said, v. 3, that the Prophet’s wife ‘ conceived and bare a son *to Him,*’ it is said of the other two children only, “ ‘ that she conceived again and bare a daughter,’ v. 6 ; and ‘ she conceived and bare a son,’ v. 8 ; implying that the children, she then bare, not being born, like the first, to the Prophet, were “ not begotten by him.” These things being premised, the names imposed upon the children, by God’s direction, sufficiently declare what particular parts of the Jewish nation were severally represented by them. The name of the eldest son was ירעאל Jezzeel ; compounded of the nouns זרע (seed) and אל (God) : the initial י being merely formative of the proper name, as in innumerable instances. (י from עקב, ישראל from שרה and אל. ירמיה from רום and יה יאנויה from און and יה &c.) The import therefore of the name is “ Seed of God ;” and the persons represented by the Prophet’s proper son, to whom the name is given, were all those true servants of God scattered among all the twelve tribes of Israel, who, in the times of the nation’s greatest depravity, worshiped the everlasting God, in the hope of the Redeemer to come. These were a holy seed ; the genuine sons of God ; begotten of him to a lively hope, and the early seed of that Church, which shall at last embrace all the families of the earth. These are Jezrael, typified by the Prophet’s own son and rightful heir, as the children of God, and heirs of the promises.

This is St. Jerome’s interpretation of the word Jezräel as a mystical proper name ; and, for the plain and obvious connection of the typical signification with the etymology and literal meaning, it is much to be preferred to another ; which, however, has been received with approbation by many, I believe indeed by the majority, of later expositors. Conceiving that the word זרע, as a verb, signifies “ to scatter,” they render the word “ Jezräel” “ the dispersed one,” or, the “ dispersed of God ;” and they expound it as predictive of

Import of the
mystical name
Jezrael.

the

the dispersion of the Jewish nation: and this interpretation has been in so much credit, as to find its way into the marginal notes of the English Geneva Bible. And perhaps it is not altogether irreconcilable with etymology; for, the word זָרַע is, indeed, both a noun and a verb. The noun is the root; and as the noun signifies “feed,” the verb signifies “to sow seed:” and, when applied to such seeds as are sown by scattering them, virtually indeed it signifies to scatter them. Thus it acquires the sense of scattering abroad, as feed is scattered, and figuratively may signify the dispersion. But in truth, this interpretation of the word, however consistent it may be with etymological principles, is clearly set aside by the manifest application of it, in the 22d verse of the 2d chapter, in St. Jerome’s sense of feed; which in that passage is so evident, and indeed so necessary, that it is admitted there, by the most learned of those, who would impose the other sense upon it in the 1st chapter. They conceive the word susceptible of two contrary typical senses, corresponding respectively to the two contrary senses, which they ascribe to the root. The necessity of imposing contrary senses upon one and the same image, in a system of prophetic images, in different parts of the same prophecy, seems a sufficient confutation of the scheme of interpretation, which creates it. The sense, which forces itself upon the understanding of the reader, in one clear unequivocal passage, being equally apposite, though not of equal necessity, in every other passage where the type is mentioned, ought in all reason to be taken every where as the single signification of the type; even in preference to any other, which may not be irreconcilable, and may even be applicable, in some texts where the type is introduced.

^a Thus the learned Diodati, upon chap. ii. v. 22, — *ad Izrael*,” c. al mio popolo, il quale, Hos. I. 4. “era stato nominato Izrael in senso di minaccia e di maledizione: ma qui è cangiato in “senso di gratia e di promessa: perciocche Izrael puo anche significare, colui ch’Iddio femina, o “feminera.” And to the same effect Rivetus. “Mutatur hic significatio nominis ut pro disper- “sione a Deo factâ non amplius accipiatur, sed pro seminatione Dei, pro legitimo semine.”

And

And for this reason, a third interpretation of this mystical word, which is adopted by two learned Commentators of our own, Mr. Lowth and Dr. Wells, must be rejected. The noun עַרְעַל has indeed two senses. It signifies "an arm" as well as "feed." Hence these expositors conceive, that Jezräel may signify either "a Seed of God" or "the arm of God." And they take it in the first sense in chap. ii. 22, and in the second in chap. i. But since the first is the only sense, in which it can be taken, consistently with the context, in chap. ii. and is apt and applicable, wherever the word occurs; it is better to adhere to this one sense, than to introduce uncertainty and confusion, by multiplying the significations of a single image without necessity. Not to mention that the godly are often described in Scripture under the image of God's children, whereas they are not "his arm," more than any other part of the creation: being indeed the especial objects of his providence, but in common only with all his creatures, an instrument of his power. Rejecting therefore all other interpretations of this word, we may safely abide by St. Jerome's, as plain and simple, agreeable to etymology, conformable to the usual imagery of holy writ, applicable in all the passages where this mystical name is used, and indisputably confirmed by the harmony and coherence of the prophetic text with itself. And, according to this interpretation, the Prophet's eldest son, under the name of Jezräel, typifies the true children of God among the natural Israel.

All of the Jewish people that were not Jezrael, those who were not Israel, though they were of Israel, are typified by the two bastard children. The first of these, the daughter, was called Lo-ruhamah. The sex of the child is the emblem of weakness^a. Her

Lo-ruhamah explained.

^a "Nequaquam jam Jezräel, id est, "Semen Dei," nec masculini sexus filius nascitur, sed "filia; id est femina, fragilis sexus, et quæ victorum pateat contumelia." Hieron. ad locum.

name, Lo-ruhamah, is a compound of the negative particle לֹא, and רַחֵם the participle Benoni feminine in Puhal of the verb רָחַם, which signifies either to be tenderly affected with love or pity, or to be the object of such tender affection, i. e. either actively to love, or pity, or passively to be beloved, or to be pitied. The name Lo-ruhamah therefore is “unbeloved,” or “unpitied,” or, as it is paraphrased in the margin of our English bibles, in conformity with all the antient versions, “not-having-obtained-mercy.” Or, as it is rendered by the LXX and St. Peter, ἐκ ἡλεημένη. LXX, I. II. 10, by St. Paul, ἐκ ἡγαπημένην, Rom. IX. 25. It is remarkable that, of the two senses which the word רַחֵם equally bears, of pity or love, St. Peter in this place should take the one, St. Paul the other; but this, as Dr. Pocock observes, “makes no difference in the matter, inasmuch as “God’s mercy and love go inseparably together.” However, the sense of mercy or pity, in his judgement, seems more agreeable to what follows. In which, however, I differ from him; for, the word, in its primary meaning, more specifically relates to the natural affection, the *σοφγῆ* of a parent for a child: and, when it signifies pity or mercy, it is such sort and degree of pity as arises from parental tenderness. So that, if a choice is to be made between the two renderings, I prefer St. Paul’s; “not beloved.” Which is the more to be attended to, because it seems to have been his own; as all the antient versions give the other. And St. Paul’s rendering is, in this instance, to be preferred to St. Peter’s, because St. Paul expressly cites; St. Peter only alludes. This daughter, Lo-ruhamah, typifies the people of the ten tribes in the enfeebled state of their declining monarchy, torn by intestine commotions and perpetual revolutions, harrassed by powerful invaders, impoverished by their tyrannical exactions, and condemned by the just sentence of God to utter excision as a distinct kingdom, without hope of restoration: for so the type is explained by the Holy Spirit himself.

The

The last child is a son, and the name given him is Lo-ammi. Lo-ammi explained. To determine what is represented by this child (since in the application of this type, the sacred text is not so explicit as in the former), we must take into consideration the time of its birth. The daughter Lo-ruhamah was weaned, before the woman conceived this son. "A child, when it is weaned," says St. Jerome, "leaves the mother; is not nourished with the parent's milk; is sustained with extraneous aliments." This aptly represents the condition of the ten tribes expelled from their own country, dispersed in foreign lands, no longer nourished with the spiritual food of divine truth by the ministry of the Prophets, and destitute of any better guide than Natural Reason and Heathen Philosophy. The deportation of the ten tribes, by which they were reduced to this miserable condition, and deprived of what remained to them, in their worst state of willfull corruption, of the spiritual privileges of the chosen race, was, in St. Jerome's notion of the prophecy, the weaning of Lo-ruhamah. The child, conceived after Lo-ruhamah was thus weaned, must typify the people of the kingdom of Judah, in the subsequent periods of their history. Or rather this child typifies the whole nation of the children of Israel, reduced, in its external form, by the captivity of the ten tribes, to that single kingdom. The sex represents a considerable degree of national strength and vigour, remaining in this branch of the Jewish people, very different from the exhausted state of the other kingdom previous to its fall. Nor have the two tribes ever suffered so total an excision. The ten were absolutely lost in the world, soon after their captivity. They have been no where to be found for many ages, and know not where to find themselves: though we are assured they will be found again of God, in the day when he shall make up his jewels. But the people of Judah have never ceased totally to be. In captivity at Babylon they lived a separate race, respected by their conquerors. From that captivity they returned. They became an opulent and powerfull state; formidable

at times to the rival powers of Syria and Egypt; and held in no small consideration by the Roman people, and the first Emperors of Rome. And even in their present state of ruin and degradation, without territory, and without a polity of their own, such is the masculine strength of suffering, with which they are endued, they are still extant in the world, as a separate race, but not as God's people, otherwise than as they are reserved for signal mercy; God grant it may be in no very distant period! But at present they are Lo-ammi. לֹא־אֲמִי (Not) אֲמִי (My people). And so they have actually been more than seventeen centuries and a half; and to this condition they were condemned, when this Prophecy was delivered.

Proof of this explanation of the name Lo-ammi

That these are typified by the child Lo-ammi appears, from the application of that name, in the 10th verse, to the Children of Israel generally. Whence it seems to follow, that the degenerate people of Judah were implicated in the threatenings contained in the former part of the chapter. But in those threatenings they cannot be implicated, unless they are typified in some one or more of the typical children. But they are not typified in Jezrael; for the Jezrael is no object of wrath or threatening: not in Lo-ruhamah; for Lo-ruhamah typifies the kingdom of the ten tribes exclusively: of necessity, therefore, in Lo-ammi.

Another proof.

The same conclusion may be drawn, from the use of the second person plural in the explanation of the name Lo-ammi, in the 9th verse. "Call his name Lo-ammi; for YE are not my people——." It is evident, that the pronoun of the second person plural, *Ye*, is compellative of the persons typified by the child, to which the name is given. The command to name every one of the children is addressed to the Prophet, by the verb imperative in the singular number.

ber. “ Call his name Jezrael —^a.” “ Call her name Lo-ruhamah —^b.” “ Call his name Lo-ammi —^c.” But in explaining the name Lo-ruhamah, the persons typified are mentioned in the third person, “ — for I will no more have mercy upon —” not *You*, but “ the house of Israel^d.” Whereas in explaining the name Lo-ammi, the persons typified are not mentioned in the third person, but addressed in the second, “ — for ye are not my people.” The reason of which I think must be this: since the Prophet is the person, and the only person, to whom, as actually present, God speaks; the persons of whom this is declared, “ ye are not my people,” must be that branch of the Jewish nation, to which the Prophet himself belonged. Hence, if there be any truth in the received opinion, that the Prophet Hosea was of the kingdom of Judah, the men of that kingdom must be the persons typically represented by Lo-ammi. “ Call his name Lo-ammi; for ye, O Men of Judah, are not my people.” This I consider as a strong corroboration, though by itself it would not amount to proof, of what I conceive to be indisputably proved by the argument from the 10th verse; that the child Lo-ammi represents the Jewish nation, existing in the single kingdom of Judah, after the captivity of the ten tribes. Or, to put the argument in a stronger shape, independent of any previous assumption about the Prophet’s country; since God, speaking to the Prophet, speaks of the persons typified by Lo-ruhamah in the third person, and addresses those typified by Lo-ammi in the second; the Prophet did not belong to any branch of the nation, collectively typified by Lo-ruhamah: Lo-ammi typified some branch of the nation, to which he did belong. Lo-ruhamah typified the Kingdom of Israel. To that kingdom therefore the Prophet did not belong. He be-

^a v. 4^b v. 6.^c v. 9.^d v. 6.

longed therefore of necessity to the kingdom of Judah. Lo-ammi therefore typifies this kingdom.

Objection answered.

The objection, which has been brought against this interpretation of the woman's last child, from St. Peter's application of the latter part of the 10th verse to the converted Jews of the Asiatic dispersion, has little weight with me; though it appears, that it was deemed insurmountable by so great a man as Dr. Pocock. The destruction of Jerusalem, and the dispersion of the nation by the Romans, had not taken place, it is observed, when St. Peter made the application of the terms of Lo-ammi, and Lo-ruhamah, Ammi and Ruhamah, to these converts; the former, in their state of unbelief; the latter, in their converted state. The Jews, therefore, of Judah and Benjamin had not yet lost the character of God's people. Yet the prophecy, in the Apostle's judgement, was already fulfilled; as appears by his citation of it, both in the comminatory and the promissory part. The Jews therefore of Judah and Benjamin, whom the threatened punishment had not yet overtaken, were not the Lo-ammi of the Prophet; but this child was only another type of the ten tribes, in their outcast state. It would be difficult, I apprehend, to prove, what this argument tacitly assumes; that "the strangers scattered throughout Pontus, Galatia, Cappadocia, and Bithynia," to whom St. Peter writes, were descendants of the captivity of the ten tribes, rather than of those families of Judah and Benjamin, which never returned from the Babylonian captivity; which were very numerous. Besides, St. Peter's application of the prophecy is no argument that he thought it any farther then fulfilled, than in the individuals to whom he applies it; or otherwise in them, than in a spiritual sense. There have been in all times, in one part or another of the Jewish nation, those among them, who, in a spiritual sense, were Ammi and Ruhamah; the same who have, at different times, composed the Jezrael, which

at no time has totally failed. Such were the converts of the Jews in the Apostolic age. And of this class is every Jew, in every period of the world, when he is brought to look, with the eye of faith, upon him whom they pierced. The Apostle's application of these terms to the converts of his own times, affords no argument that he thought the prophecy had already received its accomplishment, as it respects the national condition of the whole, or either branch of the Natural Israel.

From this view of the wife of fornications and her three children, the general subject of the prophecy appears, by the manner of its opening, to be the fortunes of the whole Jewish nation in its two great branches; not the particular concerns (and least of all the particular temporal concerns) of either branch exclusively. And to this grand opening the whole sequel of the prophecy corresponds. In setting forth the vices of the people, the picture is chiefly taken, as might naturally be expected, from the manners of the Prophet's own times: in part of which the corruption, in either kingdom, was at the greatest height: after the death of Jero-boam, in the kingdom of Israel; in the reign of Ahaz, in the kingdom of Judah. And there is occasionally much allusion, sometimes predictive allusion, to the principal events of the Prophet's times. And much more to the events in the kingdom of Israel, than to those in Judah. Perhaps, because the danger being more immediately imminent in the former kingdom, the state of things in that was more alarming, and the occurrences, for that reason, more interesting. Still the history of his own times in detail, in either kingdom, is not the Prophet's subject. It furnishes similes and allusions, but it makes no considerable part, indeed it makes no part at all, of the action (if I may so call it) of the poem. The action lies in events beyond the Prophet's times; the commencement indeed within them; but the termination, in times yet
future;

General subject
of the prophecy
the fortunes of
the whole Jew-
ish nation.

future ; and, although we may hope the contrary, for aught we know with certainty, remote. The deposition of Jehu's family, by the murder of Zedekiah, the son and successor of Jeroboam, was the commencement ; the termination will be the restoration of the whole Jewish nation under one head, in the latter days, in the great day of Jezraël ; and the intermediate parts of the action are the judgments, which were to fall, and accordingly have fallen, upon the two distinct kingdoms of Israel and Judah, typified by Lo-ruhamah and Lo-ammi.

M Interpretation arising from a prejudice against the literal sense of the prophecies which relate to the final restoration of the Jews.

A prejudice, which for a long time possessed the minds of Christians, against the literal sense of the prophecies relating to the future exaltation of the Jewish nation, gave occasion to a false scheme of interpretation ; which, assuming it as a principle, that prophecy, under the old dispensation, looked forward to nothing beyond the abrogation of the Mosaic ritual and the dispersion of the Jews by the Romans, either wrested every thing to the history antecedent to that epoch, and, generally, as near as possible to the Prophet's times (as if it were not the gift and business of a Prophet to see far before him), or, by figurative interpretations, for the most part forced and unnatural, applied, what could not be so wrested, to the Christian Church : and rarely to the Christian Church on earth, but to the condition of the glorified Saints in Heaven. This method of exposition, while it prevailed generally, and it is not yet sufficiently exploded, wrapt the writings of all the Prophets in tenfold obscurity, and those of Hosea more than the rest. Because, what with all the Prophets was the principal, with him is the single subject. It might have been expected, that when once the principle was understood to be false, a better system of interpretation would have been immediately adopted. But this has only partially taken place. Expositions of many passages upon the erroneous scheme had obtained a general currency in the world, and were supported

supported by the authority of great names. Amongst ourselves, it has long been the persuasion of our best Biblical scholars and ablest Divines, that the restoration of the Jews is a principal article of prophecy, being indeed a principal branch of the great scheme of general Redemption. Notwithstanding this, we have followed expositors, who had a contrary prejudice, with too much deference to their authority; and, discarding their principle, have, in too many instances, sitted down content with the interpretations they have given us. Dr. Wells, himself an assertor of the literal sense of many texts relating to the final restoration of the Jewish nation, was nevertheless so wedded to the notion, that the particular accomplishment of Hosea's prophecies was to be looked for in the minute detail of the history of the kingdom of Israel, in the Prophet's own times, or the times next to them; that he conceived it necessary to the interpretation of them, to ascertain to what particular reigns the particular parts belong; rightly considering the entire book, as a collection of prophecies delivered at different periods of Hosea's long ministry. These periods he has endeavoured to distinguish, with much learning and critical ability, though not perhaps with entire success. But when this is done, he is under the necessity of supplying circumstances in the history by mere conjecture, in order to make the event and the prediction correspond. That is, in truth, he is forced to invent history, before he can find the completion of the Prophecy in the times, in which he seeks it. As when to bend a particular text, in itself not difficult of exposition as a general moral image, to his particular system, he is obliged to imagine, without a shadow of authority from sacred history, that the father of Pekah, the last King of Israel but one, was by trade a baker!

He divides the whole book into five sections, each containing, as he supposes, the prophecies of a particular period; and all together

Uncertainty of
Dr. Wells's
chronological
sections.

ther giving the prophecies, in the order of time in which he conceives they were delivered. His first section comprehends the three first chapters of the book; and contains the prophecies delivered in the reign of Jeroboam II. His second section ends with the third verse of chapter VI; and contains the prophecies delivered in the interval between the death of Jeroboam and the death of Pekahiah. His third section ends with the tenth verse of chapter VII; and contains the prophecies delivered during the reign of Pekah. His fourth section ends with the eighth verse of chapter XIII; and contains the prophecies delivered during the reign of Hosea. His fifth section comprehends the remainder of the book; “containing,” according to the title which he gives it, “a prophecy of the restoration of Israel (together with those of Judah, under the common name of Jews), after the Assyrian and Babylonian captivity; as also, and chiefly, the restoration of all the said tribes, or Jews, into their own country, after their captivity, and long dispersion by the Romans, viz. on the general conversion of all the Jews to Christianity, at the approach, or commencement, of the happy and triumphant state of the Church, which shall yet be on earth.” — Certainly this last section is composed of dreadful comminations and glorious promises wonderfully intermixed. But the promises have no clear reference to any restoration, previous to the final restoration of the whole race from their present dispersed state. In the preceding sections, the prophecies correspond so imperfectly with the times, to which they are severally referred, that the truth seems to be, as it is stated by Bishop Lowth, “*modicum habemus volumen, vaticinationes Hoseæ, ut videtur præcipuas continens, easque omnes inter se sine ullis temporum notis, aut argumenti distinctione, connexas.*” — Inasmuch, that it must be a vain attempt to distinguish, what the author has left without mark of distinction. I agree not, however, in the consequence drawn by that illustrious critic, that the want of these distinctions

is the cause of the obscurity we find in Hofea's writings: "*ita mi-*
 " *nime mirum est, si Hofeam perlegentes nonnunquam videamur in*
 " *sparfa quædam Sibyllæ folia incidere.*" The argument or subject
 is one, from the beginning of the book to the end: and obscurity
 cannot arise from the want of distinction, in that respect, in which
 the thing is incapable of distinction. And the subject of these prop-
 heties being what it is, the chronology of the several distinct ef-
 fusions can be of no consequence to the interpretation: the obscu-
 rity therefore arises from some other causes.

It arises solely from the style. And the obscurity of the style can-
 not be imputed to the great antiquity of the composition (in which
 I again reluctantly disagree with that learned writer, whose abilities
 I revere, and whose memory I cherish with affection and regard),
 nor to any thing peculiar to the language of the author's age. In
 the Hebrew language, as in the Greek, the earliest writers extant
 are beyond comparison the most perspicuous; Homer, Hesiod, and
 Herodotus, among the Greeks; Moses and Samuel among the He-
 brews. Nor, in all the poetical parts of holy writ, is there any
 thing to surpass, in simplicity of language, those noble monuments
 of the earliest inspired song, which are preserved in the pentateuch:
 the last words of Jacob, the Song of Moses, his last words, the
 Song of Miriam, and the effusions of Balaam. Whatever obscurity
 we find in these most antient compositions, arises not from any ar-
 chaïsms of the style, or from any thing of studied and affected singu-
 larity in the texture of it, but from the subject matter; and from the
 profound mysticism, which sometimes prevails in the prophetic ima-
 gery. If the book of Job be of an earlier age than any of these (except
 perhaps the last words of Jacob), still its obscurities are not from archaï-
 sms, but from dialectic idioms of the author's country. Then, for the
 age of Hofea, it was the age of Isaiah and Micah; writers in a highly
 adorned but flowing easy style. Whatever obscurity therefore we find
 in the writings of Hofea, must be confessed to be his own, not ari-
 sing from any peculiar idioms of antiquity, or of his own age.

Style, but not ar-
 chaïsm, the cause
 of the obscurity
 of Hofea's wri-
 tings.

The general character of his style.

He delights in a style, which always becomes obscure, when the language of the writer ceases to be a living language. He is comic, to use St. Jerome's word, more than any other of the Prophets. He writes in short, detached, disjointed sentences; not wrought up into periods, in which the connection of one clause with another, and the dialectic relations, are made manifest to the reader by an artificial collocation; and by those connexive particles which make one discourse of parts, which otherwise appear as a string of independent propositions, which it is left to the reader's discernment to unite. His transitions from reproof to persuasion, from threatening to promise, from terror to hope, and the contrary, are rapid and unexpected. His similes are brief, accumulated, and often introduced without the particle of similitude. Yet these are not the vices, but the perfections of the Holy Prophet's style: for to these circumstances it owes that eagerness and fiery animation, which are the characteristic excellence of his writings, and are so peculiarly suited to his subject.

His peculiar idioms.

Besides this general character of Hosea's style, I shall mention in this place two particulars, which are almost peculiar to this Prophet; which I think can create little difficulty, when the reader is previously apprized of them, and taught to refer them, wherever they occur, to the principle on which they really depend; and yet, for want of being well considered, they have much perplexed interpreters, and have been the occasion of much unwarrantable tampering with the text in the way of conjectural emendation.

Frequent change of person.

The first is a certain inconstancy, if I may so call it, in the person of the pronoun, or of the verb. A frequent sudden change from the second person to the third, or the contrary, in speaking, when the people collectively are the principal object of speech. Unaccountable as this has seemed to many expositors, it arises naturally, I apprehend, from the general plan of composition in these prophecies: which

which are all conceived in the shape of a discourse, held in public between Jehovah and the Prophet, upon the subject of the guilt, the punishment, and the final pardon of the people. Even in those prophecies, which open with a call upon the children of Israel, or upon the priests in particular and the house of the king, to give ear; still the Prophet is the person, with whom Jehovah principally talks. To him he sets forth the crimes of the people; to him he denounces the impending judgements; and to him he opens his merciful intention of restoring the converted race of Israel to his favour in the latter days. But in these discourses Jehovah often turns, in the fire of indignation, from the Prophet directly upon the people themselves; addressing them in the second person, of whom he had been speaking in the third (as in chap. iv. 4. 5). Sometimes the same turn of the discourse is made, in the tenderness of love, or exuberance of pity (chap. ii. 18. 19. &c. xi. 7. 8). Sometimes, on the contrary, Jehovah, speaking to the people, turns suddenly away from them, in contempt as it were of their unworthiness, to his friend and confident, if we may so venture to speak, the Prophet (chap. viii. 5). The instances of these changes of the speech are innumerable; and sometimes so sudden, that the same sentence, which begins in the third person, shall end in the second; or, beginning in the second, it shall end in the third. But this is so far from an obscurity, when it is traced to its true principle, that, by removing it, the whole animation of the discourse would be extinguished. I have in most places retained this peculiarity in my translation, and, I flatter myself, without obscurity. In some few instances indeed, but in very few, I have been compelled, for the sake of perspicuity, to abandon it.

The second circumstance in Hosea's style, which has much embarrassed his interpreters, is his frequent use of the Nominative Absolute. By the nominative absolute I mean a noun substantive, a proper name or an appellative, in the nominative case, placed at the beginning of a sentence, without any grammatical connection with any other

Nominative absolute.

word; and serving only to announce, by its name, the principal subject of the proposition, which is immediately to follow, and to awaken attention to it. See chap. ix. 8 and 11. The difficulty is considerably increased, when the nominative is not expressly mentioned, in what immediately follows, as the subject of the discourse, though it is really what is uppermost in the speaker's mind. See chap. xiv. 8. This nominative absolute occurs in the Psalms, and in most of the Prophets. It is a figure of vehement impassioned speech; and it is frequent in Hosea, because his style, above all the other Prophets, is vehement and impassioned. The noun so used is easily distinguished, in our language, by a note of admiration placed after it. And it is the want of that mark, that has made this figure a cause of obscurity in the original Hebrew text.

Anomalies of
number and
gender.

The obscurities arising from what is called an anomaly either of the number, when a collective noun, singular in form and plural in sense; or a noun, plural in form and singular in sense, is connected indifferently with singular or plural verbs, pronouns, and adjectives; or, an anomaly of the gender, when a noun, rendering what has naturally no sex, is connected almost indifferently with masculine and feminine, and with both in the same sentence; and that other anomaly of the gender, when one and the same word, taken as the name of a people, may be masculine, and as the name of the country which the people inhabit, feminine; and that too in the same sentence: these are not peculiar to Hosea, and are too inconsiderable to deserve more, than the bare mention that they are frequent.

Ambiguity of
the pronouns.

An obscurity, arising from an indistinctness in the reference of the pronoun of the third person, will appear to the English reader to prevail remarkably in Hosea. But this is not to be imputed to the Prophet, nor indeed to any of the sacred writers; in all of whom it is found in the English Bible, but is introduced, often indeed unavoidably

avoidably, by translation; and it arises from a circumstance, in which the idiom of our language differs from the Hebrew, and from all the antient languages. The English language admits, in some particular cases only, a subintellection of the pronoun as the nominative case to the verb; which, in the antient languages, is oftener understood than expressed. And this often lays the English translator under an inevitable necessity of introducing the pronoun of the third person as the nominative case, when it is also the accusative after the verb; and, before and after the verb, necessarily rehearses different persons.

————— and THEY bare children to THEM.” Gen. vi. 4. “They,” the daughters of men, bear “to them;”—to them, the sons of God. Here, indeed, the ambiguity is introduced in the English by a mis-translation. The verb יָרָא signifies either “to bear” or “to beget.” And the nominative case of the masculine verb יָרָאוּ, in the original, is “the sons of God.” And the proper rendering would be thus: “—— the sons of God came in unto the daughters of men, and begat to themselves children.” And this is the rendering of the Alexandrine LXX, and the old version of Tyndal, and of the Bishop’s Bible: — εἰσεπορεύθη ὁ θεὸς πρὸς τὰς θυγατέρας τῶν ἀνθρώπων, καὶ ἐγέννησαν ἑαυτοῖς. LXX. “—— the children of God had lyen with the daughters of men, and had begotten them children.” Tyndal. Again, “—— in the likenets of God made HE HIM.” Gen. v. 1. He, God, made him man. Here again the translation has introduced the ambiguity; which is not in the original, and was avoided in the old translation of Tyndal, by a better arrangement of the words, “—— when God created man, and made hym after the similitude of God.” The ambiguity, however, in the English language is often unavoidable; as in Hosea, chap. xii. 4. 5: “—— HE had wept, and made supplication unto HIM. At Bethel HE found HIM, and there he spake with us;” i. e. He [Jacob] had wept; and made supplication unto him [the Angel]. At Bethel he [Jacob] found him [the Angel], and there he [the Angel] spake with us.

The

The insertion of the nominative *He*, in the English translation, is unavoidable ; and produces the ambiguity, which is not in the original.

The causes of Hosea's obscurity, or reputed obscurity, to speak with more justice of his writings, I take to be those, which I have enumerated. The general commatism of his stile ; his frequent and sudden transitions ; the brevity and accumulation of his similes, and those two remarkable circumstances, his inconstancy in the person of the verb, and the use of the nominative absolute.

Supposed obscurity, from corrupt readings, not to be removed by conjectural emendations.

But Archbishop Newcome maintains that the “ greatest difficulties arise from the corrupt readings, which deform the printed text.” Much as I have been indebted, in the prosecution of this work, to the previous labours of that learned Prelate, against this opinion I must openly and earnestly protest. It is an erroneous opinion, pregnant with the most mischievous consequences ; and the more dangerous, as having received the sanction of his great authority. That the sacred text has undergone corruptions, is indisputable. The thing is evident from the varieties of the MSS, the antient versions, and the oldest printed editions : for, among different readings, one only can be right ; and it is probable, I go farther, I say that it is almost certain, that the worse reading has sometimes found its way into the printed text. That the corruptions are greater in Hosea, than in other parts of the Old Testament, I see no reason to suppose. That the corruptions in any part are so numerous, or in such degree, as to be a principal cause of obscurity, or, indeed, to be a cause of obscurity at all, with the utmost confidence I deny. And, be the corruptions what they may, I must protest against the ill-advised measure, as to me it seems, however countenanced by great examples, of attempting to remove any obscurity supposed to arise from them, by what is called conjectural emendation. Considering the matter only as a problem in the doctrine of chances,

the

the odds are always infinitely against conjecture. For one instance in which conjecture may restore the original reading, in one thousand, or more, it will only leave corruption worse corrupted. It is the infirmity of the human mind, to revolt from one extreme of folly to the contrary. It is therefore little to be wondered, that, when the learned first emancipated their minds from an implicit belief, which had so long obtained, in the immaculate integrity of the printed text, an unwarrantable licence of conjectural alteration should succeed to that despicable superstition. Upon this principle, great allowance is to be made, first for Cappellus, after him for Hare and Houbigant, and for others since, men of learning and piety, by whose labours the church of God has been greatly edified; if, in clearing away difficulties by altering the reading, they have sometimes proceeded with less scruple in the business, than the very serious nature of it should have raised in their minds. But their example is to be followed with the greatest fear and caution. I must observe, however, that, under the name of conjecture, I condemn not altogether alterations, which, without the authority of a single MS, are suggested by the antient versions, especially by the Vulgate, Syriac, or Septuagint. The consent indeed of those versions, in one reading, wherever it is found, I esteem a considerable, though not always an indisputable authority for an emendation.

What authority may, consistently with the rules of sober criticism, be allowed to the antient versions in general, or to any one of them in particular, for the establishment of various readings; are questions of great moment, which well deserve a deep consideration. Perhaps the error of late years has been to set this sort of authority much too high. “ *Lectiones versionum, quæ superstitum codicum habent præsidium (says De Rossi with great judgement) multi faciendæ sunt, censendæque generatim ex exemplari depromptæ, quod interpretes habebat ob oculos. Contra, quæ MSS fide destituuntur, dubiæ sunt, infirmæque per se auctoritatis; quum dubii simus, num*

Authority of the versions to establish various readings.

“ ex archetypo codice eas hauserit interpres, an vero arbitrio indui-
 “ ferit; ipsumque codicum silentium posterius videtur arguere, nisi
 “ gravis conjectura critica aliter suadeat, historixque analogia ac
 “ veritas. Cautè itaque colligendæ veterum interpretum lectiones—
 “ cautius vero præferendæ.” With respect to the Greek version of
 the LXX in particular, it may reasonably be made a doubt, whe-
 ther the MSS, from which it was made, were they now extant,
 would be entitled to the same degree of credit as our modern He-
 brew text, notwithstanding their comparatively high antiquity.
 There is certainly much reason to believe, that, after the destruction
 of the Temple by Nebuchadnezzar, perhaps from a somewhat earlier
 period, the Hebrew text was in a much worse state of corruption,
 in the copies which were in private hands, than it has ever been
 since the revision of the sacred books by Ezra. These inaccurate
 copies would be multiplied during the whole period of the captivity,
 and widely scattered in Assyria, Persia, and Egypt; in short, through
 all the regions of the dispersion. The text, as revised by Ezra, was
 certainly of much higher credit, than any of these copies, notwith-
 standing their greater antiquity. His edition succeeded, as it were,
 to the prerogatives of an autograph (the autographs of the inspired
 writers themselves being totally lost), and was henceforward to be
 considered as the only source of authentic texts: insomuch, that the
 comparative merit of any text now extant will depend upon the pro-
 bable degree of its approximation to, or distance from, the Esdrine edi-
 tion. Now, if the translation of the LXX was made from some of those
 old MSS, which the dispersed Jews had carried into Egypt, or from
 any other of those unauthenticated copies; which is the prevailing
 tradition among the Jews, and is very probable; at least it cannot
 be confuted: it will be likely, that the faultiest MS, now extant,
 differs less from the genuine Esdrine text, than those more antient,
 which the version of the LXX represents. But much as this con-
 sideration lowers the credit of the LXX, separately, for any various
 reading,

reading, it adds great weight to the consent of the LXX with later versions, and greater still to the consent of the old versions with MSS of the Hebrew, which still survive. And as it is certainly possible, that a true reading may have been preserved in one solitary MS; it will follow, that a true reading may be preserved in one version: for the MS, which contained the true reading at the time when the version was made, may have perished since; so that no evidence of the reading shall now remain, but the version. I admit, therefore, that, in some cases, which however will be very rare, the authority of any antient version (but more especially that of the Syriac) may confirm a various reading, supported by other circumstances, even without the consent of any one Hebrew MS now extant. Provided only, that the emendation be not made without a reasonable certainty, after due consideration, that the sense of the version, which suggests the alteration of the reading, is not to be derived from the text as it stands: the reverse of which I take to be the case in many instances of various readings, which have been proposed upon the imagined authority of some one or more of the antient versions. But a difference between any of the antient and our modern version, is no indication of different readings in the MSS used by the different translators; unless the text, as it now stands, be clearly incapable of the sense given in the antient version: in which case the conclusion of a variety in the reading of the original, or of a corruption in the version, is inevitable. It must be observed, however, that this authority of the antient versions is to be considered both ways. The agreement of any of them, in the sense of any passage, with the modern, being a more certain evidence of the agreement of the MSS, from which that antient translation was made, with the text as it now stands; than the disagreement in sense, when it is not to be reconciled with the present text, is an evidence of a various reading of the text in the older MSS. I say, a more certain evidence; because, from the disagreement of any antient version with the present text, the utmost, we can conclude, is the alternative. Either the author of that antient

tient version had a different reading of the Hebrew, or the text of the version itself is corrupted; or, perhaps, the antient interpreter has mistaken the sense of the original. But the conjectural emendation, which I chiefly dread and reprobate, is that which rests solely, on what the critics call the “ exigence of the place.” For a supposed exigence of the place, in the text of an inspired writer, when it consists merely in the difficulty of the passage as we read it, may be nothing more, than the imperfect apprehension of the uninspired critic. With respect to the division indeed of sentences and words, an entire freedom of conjecture may be allowed; in taking words, or letters, which, as the text is printed, terminate one sentence, or one word, as the beginning of the next: or the contrary. Because these divisions, in the antient languages, are not from the author, but have been supplied by scribes and editors of a late age: and his critical judgement must be weak indeed, who, in such matters, is not qualified to revise and reverse the decisions of the wise men of Tiberias. Numerals may sometimes be corrected by conjecture; to make dates agree one with another, or a sum total agree with the articles of which it is composed. But this is not to be done without the greatest circumspection, and upon the evidence of calculations formed upon historical data, of which we are certain. A transposition of words may sometimes be allowed; and all liberties may be taken with the points. Beyond this conjecture is not to be trusted, lest it make only a farther corruption of what it pretends to correct. At the utmost, a conjectural reading should be offered only in a note (and that but rarely), and the textual translation should never be made to conform to it. It is much safer to say, “ This passage it is beyond my ability to explain;” than to say, “ The Holy Prophet never wrote what I cannot understand; I understand not the words, as they are redde—I understand the words thus altered; therefore, the words thus altered are what the Holy Prophet wrote.”

I must observe, that the great similitude between some of the letters of the Hebrew alphabet, in particular between כ and כ; ד and ד; ה and ה; ג and ג; ו and ו; ו, ו, and ו; which is often alleged in defence of conjectural emendation; though it might be an argument of some weight, in justification of the exercise of that sort of criticism, in the time of Capellus, Hare, or even Houbigant, who all lived before any great number of Hebrew MSS had been collated; is now, by the immortal labours of Kennicott and De Rossi, completely turned the other way. For, if the text has been corrupted, by the error of a scribe confounding similar letters; it might be expected, that, in some of the multitude of copies from the MS in which the error was first committed, the true reading would regain its place, by the same contingency of error, by which it lost it. If a transcriber in the tenth century writes a ד for a ד, and his MS is copied by various transcribers in the eleventh, twelfth, and thirteenth centuries; surely the odds are great, that some of these blunder back again, and restore the ד. And if a conjecturer of the present day, proposing to change a ד into a ד, cannot find a ד, in the place of the ד, in any one of the numerous MSS that have been collated; he ought to give up his conjecture, whatever difficulty he may find in the text as it stands: for the uniformity of the MSS, where the chance of error is equal either way, is hard to be otherwise accounted for, than by the truth of the reading. I have already admitted, that in some cases, though but rarely, the antient versions may establish a reading without a single MS. But a reading that has no support either from version or MSS, now that MSS have been diligently collated, ought to be rejected as indubitably false: unless the case falls within the limits of allowable conjecture, specified above. The work of Dr. Kennicott is certainly one of the greatest, and most important, that have been undertaken, and accomplished, since the revival of letters. But its principal use and importance is this; that it shuts the door for ever against conjecture, except under the restrictions which have been mentioned.

Similarity of Hebrew letters no justification of conjectural emendation.

	READING OF PRINTED TEXT.	REJECTED EMENDATION.	AUTHOR.
CHAP. VII.			
6.	אפהם	אפרים	Archbishop Newcome, upon the authority of one MS. and the version of the LXX.
14.	יתגוררו	יתגודרו	Michaelis. The authority of one MS, and one edition only is alleged, and the version of the LXX. Another edition, and six or seven other MSS, might have been produced from De Rossi. But there is no sufficient reason to disturb the printed text.
16.	לא על	לא יועיל	Archbishop Newcome, upon mere conjecture.
CHAP. VIII.			
5. 6.	נקון : כי מישראל	נקון בישראל or נקון במו ישראל :	Archbishop Newcome, upon authority of LXX.
6.	והוא	הוא	Houbigant, alleging the Syriac. But if an alteration were to be made upon the authority of the Syriac, it would be to omit the whole word והוא. One MS. only of Kennicott's omits the ך, and originally one other of De Rossi's.
CHAP. IX.			
13.	בנוה	בנאוה	Archbishop Newcome, upon the authority of the Vulg. and the supposed authority of Chald.
CHAP. X.			
5.	יגילו	יחילו	Calmet, upon mere conjecture, without any authority, and without any <i>exigentia loci</i> .
10.	באותי	באתי	Houbigant, upon mere conjecture, without authority, and without necessity.
—	באסרם	בהוסרם or ביסרם	Archbishop Newcome, upon the supposed authority of LXX. Vulg. and Syr.
11.	עברתי	העברתי	Archbishop Newcome, upon mere conjecture, without any authority, and much for the worse.
—	טוב	מוט	Houbigant, upon mere conjecture.
—	ארכיב	דרך	Archbishop Newcome, upon mere conjecture.
12.	כפי	לפרי	Archbishop Newcome, upon the supposed authority of LXX.
—	ועת	דעת	Archbishop Newcome, upon authority of LXX.
14.	שלמן	צלמנע	Grotius. See chap. X. note (S).

P R E F A C E.

	READING OF PRINTED TEXT.	REJECTED EMENDATION.	AUTHOR.
CHAP. X.			
14.	בית ארבל	בד ירבעל	Grotius, with some countenance perhaps from Vulg. and the Alex. LXX. See chap. X. note (S).
15.	ביתאל	בית ישראל	Houbigant, upon authority of LXX. See chap. X. note (S).
—	מפני רעת רעתכם	מפני רעתיכם	Archbishop Newcome; thus expunging from the text a frequent and most emphatic Hebraism, confirmed by Vulg. Syr. and LXX. except indeed the reading of the Aldine MS. and text be admitted.
CHAP. XI.			
2.	קראו	נקראי	Houbigant, upon supposed authority of LXX. and Syr.
3.	ורועתי	בורעתי or בורעותי	Archbishop Newcome, upon the alleged authority of the versions, the latter Prophets of Soncinum, and one MS. of Kennicott's originally; Abn Wallid and R. Tanchum; to which may be added, for the omission of the suffix ך, three MSS. of De Rossi's originally. But the introduction of the prefix ב is entirely his own, without any authority at all. I should think by mistake; the learned Primate having overlooked the preposition על.
4.	כמרימי	למרים	Archbishop Newcome, upon authority of the versions, and one MS. of Kennicott's originally.
—	אוכל	אוכלו or אוכל לו	Archbishop Newcome, upon the supposed authority of the LXX.
5.	לא	omitted.	Archbishop Newcome, upon authority of LXX.
12.	רד	ירד	Archbishop Newcome, upon authority of Vulg. and perhaps Syr.
—	נאמן	ונאמן	Archbishop Newcome, upon authority of Vulg.
CHAP. XII.			
4.	בכה	בכה	Houbigant, upon mere conjecture.
—	עמו	עמו	Houbigant, upon supposed authority of Syr.
8.	יגיעו	יגיעו or יגיעו	Archbishop Newcome, upon authority of LXX.
—	לי	לו	Archbishop Newcome, upon authority of LXX.
9.		המעלהך inserted	Archbishop Newcome, upon supposed authority of LXX. and Syr.

	READING OF PRINTED TEXT.	REJECTED EMENDATION.	AUTHOR.
CHAP. XIII.			
4.		המעלך inserted	Archbishop Newcome, upon the authority of two MSS with the supposed authority of the versions.
6.	כמרעיתם	במרעיתם	Houbigant, mere conjecture, and to the great detriment of the meaning.
9.	שחתך	שחתיך	Houbigant, upon the supposed authority of the Syr
—	בי	מי	Houbigant, upon supposed authority of Syr. and LXX.
13.	עת	עתה	Houbigant. Archbishop Newcome cites the Syr. and Ald. LXX.
14.	אהי	איה	} Houbigant, upon the supposed authority of the versions, and the supposed authority of St. Paul. See chap. XIII. note (O).
—	אהי	איה	
CHAP. XIV.			
2.	פרים שפתינו	פדי משפתינו or פרי שפתינו	Le Clerc, mere conjecture. Archbishop Newcome, upon authority of LXX and Syr. See chap. XIV. note (C).
6.	כלבנון	כלבנה	Archbishop Newcome, upon authority of Chald
8.	לי	לו	Archbishop Secker, upon authority of LXX.

In addition to these fifty-one instances^a, in which I reject the proposed alteration of particular passages, as unnecessary in every one, and, in many, much for the worse; the metrical arrangement, attempted by the learned Primate, may be considered as one vast conjectural emendation, affecting the whole text of the Prophet, in the form, though not in the substance,

Metrical arrangement of Hosea's composition irrecoverably lost.

^a It may strike the learned reader, if he takes the trouble to compare the foregoing table, with another which he will find in the 186th page of the ensuing volume, that in two but in two only, of the fifty-one passages in which I reject Archbishop Newcome's emendations, namely, in chap. vi. 3. and viii. 5. I have ventured to make emendations of my own. But these emendations of mine he will find to be confirmed by a great consent of the oldest printed editions and best MSS.

which

which I have not ventured to adopt. The stile of Hofea is indeed poetical in the very highest degree. In maxim solemn, sententious, brief: in perswasion, pathetic; in reproof, severe; in its allusions, always beautifull and striking, often sublime: rich in its images; bold in hyperbole; artificial, though perspicuous, in its allegory: possessing in short, according to the variety of the matter, all the characters by which poetry, in any language, is distinguished from prose. And there cannot be a doubt, that the composition was originally in the metrical form. But as the division of the hemistichs is not preserved in the MSS, nor in any of the versions; I consider the metrical form as lost. And as the greatest adepts, in the mysteries of the Masoretic punctuation, have never discovered in this book (or, as far as I know, in any of the Prophets) those peculiarities of accentuation, which are remarkable in the books confessedly retaining the metrical form; I suspect that it was lost early, not only in Hofea, but in all the Prophets (Isaiah perhaps excepted) and the attempt to restore it is too much, in my judgement, for modern criticism; especially as the parallelism (the only circumstance the modern critic has to guide him in the construction of the distichs), is, in many parts of the book, if not indeed in the greater part of it, exceedingly imperfect, interrupted and obscure: an effect perhaps of the commatism of the stile. If in certain passages the parallelism is entire, manifest, and striking (as in some it certainly is, infomuch that some of Bishop Lowth's choicest examples, of this great principle of Hebrew verse, are taken from this Prophet), I trust that my translation is so close, as in those parts to display the structure of the original, though the hemistichal division is not exhibited to the eye in the printed page: and that, notwithstanding this defect, if a defect it be, as much of the versification, if it may be so called, is preserved, as is with certainty discernible to the Biblical scholar in the Hebrew text, in its present state.

With

With respect to my translation, I desire that it may be distinctly understood, that I give it not, as one that ought to supersede the use of the Public Translation in the service of the Church. Had my intention been to give an amended translation for public use; I should have conducted my work upon a very different plan, and observed rules in the execution of it, to which I have not confined myself. This work is intended for the edification of the Christian reader in his closet. The translation is such as, with the notes, may form a perpetual comment on the text of the Holy Prophet. For a translation, accompanied with notes, I take to be the best perpetual comment upon any text in a dead language. My great object therefore in translating has been, to find such words and phrases, as might convey neither more nor less than the exact sense of the original (I speak here of the exact sense of the words, not of the application of the prophecy). For this purpose I have been obliged, in some few instances, to be paraphrastic. But this has only been, when a single word, in the Hebrew, expresses more, than can be rendered by any single word in the English, according to the established usage of the language. A translator, who, in such cases, will confine himself to give word for word, attempts in truth what cannot be done; and will give either a very obscure, or a very defective translation. That is, he will leave something untranslated. The necessity of paraphrastic translation will particularly occur, wherever the sense of the original turns upon a paronomasia: a figure frequent in all the Prophets, but in the use of which Hosea, beyond any other of them, delights. With the same view of presenting the sense of my author in language perspicuous to the English reader, for Hebrew phrases I have sometimes judged it expedient to put equivalent phrases of our own tongue (where such could be found) rather than to render the Hebrew word for word. But these liberties I have never used, without apprising the learned reader of it in my Critical Notes, and assign-

Design of the present work.

ing the reason. And sometimes, in the case of phrases, I have given the English reader a literal translation of the Hebrew phrase in the explanatory notes. In some instances, but in very few, I have changed words, and forms of expression, in frequent use in our public translation, for others, equivalent in sense, of a more modern phraseology: ever keeping my great point in view, to be perspicuous to the generality of readers. The dignity, resulting from Archaisms, is not to be too readily given up. But perspicuity is a consideration, to which every thing must be sacrificed. And if the phraseology of the Bible were not changed, from time to time, to keep pace, in some degree, with the gradual changes of common speech; it would become unintelligible to the common people. With respect to them at this day, the Holy Bible, translated into the English of Chaucer's age, would be a translation out of one dead language into another. Not to say that Archaisms, too long retained, instead of raising the style, become in the end mean, and even ludicrous. The Book of Psalms would be of little use to the vulgar, if it were translated into the vulgar tongue, after the manner of this specimen: "Why gnastes the gens, and the peple
 " thoughte ydil thingis^a." Though the text were accompanied with this luminous comment: "The Prophete, snybband hem that
 " tourmentid crist, saies, *whit the gens* — thoo were the knyttes
 " of rome that crucified crist. — *gnasted,*" " as bestes with oute
 " refoun. — *and the peple*, thoo were the Jews, *thoughte vaynte*
 " *thoughtes*, &c." And the tragical story of John the Baptist, so admirably related in all its circumstances by the Evangelist, would not be heard with gravity in any congregation at this day, were the narrative to proceed in this language: "When the doughtyr of that
 " Herodias was in-comyn, and had tombylde and pleside to Ha-
 " rowde, and also to the sittande at mete, the kynge says to the

^a Pf. ii. 1.

“ wench, &c.” There is a limit therefore to the love of Archaifms, beyond which it fhould not be indulged. But there is a limit alfo to innovation, which I hope I have not paffed.

The Notes, which accompany my tranflation, are of two kinds ; Of the Notes. Explanatory and Critical. The firft are intended to open the fenfe of the text, and point out the application of the prophecy, to the Englifh reader. The latter are difquifitions upon various points of antient learning, many of them purely philological, to afcertain the true fenfe of the text, to juftify my tranflation of it, or the application of it that I teach the unlearned reader to make, to the fatisfaction of the learned reader. The Explanatory Notes accompany the text, being given at the bottom of the page ; and the reference to thefe is by the fmaller letters. The Critical Notes are placed at the end by themfelves ; and the reference to thefe is by the capitals of the Roman alphabet. It often happens, that I have occafion to give an explanatory and a critical note upon the fame paffage. In this cafe, that the text might not be too much crowded with letters of reference ; I have often made the reference to the Critical Note, at the end of the Explanatory. It has fometimes happened, that an Explanatory note has unavoidably run to too great a length, to be placed with convenience at the bottom of the page. In this cafe it is put at the end, among the Critical. And the unlearned reader is referred to it in this manner. “ For an explanation of this, or, for a further explanation of this, fee note “ (A).” Whereas in the cafe of reference at the end of an Explanatory note, to one of the Critical, in which the mere Englifh reader is lefs interefted, the reference is fimply, “ fee note (A).” I would obferve, however, that in the Critical Notes, with the exception of fuch as are purely Philological, the unlearned reader will find much, that may afford him both amufement and inftruction. And many even of the Philological may be of ufe to thofe,
who

who have a general acquaintance with ancient literature, though but a superficial knowledge of the Oriental languages.

Although no pains have been spared to ascertain the true sense of the original in the obscurest passages, by consulting the ablest commentators and grammarians, and translations, ancient and modern, in all the languages I understand; and by an analysis, which to many may seem in some instances too strict, of words and phrases of various and doubtful meaning; I cannot have the vanity to suppose, that the critical reader will not discover many blemishes and imperfections. Some corrections, which have occurred to myself, in the progress of the work through the press, I have given in a short Appendix ^a.

^a See Appendix, N^o I

H O S E A.

CHAP. I **T**HE word of JEHOVAH which was [spoken] unto
 I. (A) Hofea, son of Beerī, in the days of Uzziah, Jotham,
 Ahaz, Hezekiah, kings of Judah, and in the days of Jero-
 boam, son of Joash, king of Israel.

2 The beginning of the word of JEHOVAH by (A) Hofea
 [was in this manner] (B). JEHOVAH said unto (A) Hofea;
 Go, Take to thee a wife of prostitution, and children of
 promiscuous commerce: for the land is perpetually play-
 ing the wanton (C), forsaking JEHOVAH.

3 So he went and took Gomer, daughter of Diblaim, and
 4 she conceived and bare him a son. And JEHOVAH said
 unto him, “ Call his name JEZRAEL [*a seed of God*^a]; for
 yet a little while, and I will visit the blood of Jezraël^b

^a See Preface.

^b — blood of Jezraël. Heb.—bloods of Jezraël,” i. e. blood of the holy seed, the faithful servants of God, shed by the idolatrous princes of Jehu’s family in persecution, and the blood of children shed in their horrible rites upon the altars of their idols. For further explanation of this see (D).

upon the house of Jehu, and I will abolish the kingdom
 5 of the house of Israel. And it shall be in that very day^c,
 when I break the bow of Israel in the valley of Jezraël^d.”
 6 And she conceived again and bare a daughter. And
 God said, “Call her name LO-RUHAMA^e [*Not Beloved*]: for
 I will no more cherish with tendernefs^f the house of Israel,
 7 inasmuch as to be perpetually forgiving them” (F). But
 the house of Judah with tendernefs I will cherish; and I
 will save them by JEHOVAH their God, and will not save
 them by bow, nor by sword, nor by battle, by horses
 nor by horsemen^g.

^c And it shall be in that very day, when I break—” This entire abolition of the kingdom of the ten tribes shall take effect, at the time when I break, &c. See (E.)

^d — when I break the bow of Israel, &c.” St. Jerome says the Israelites were overthrown by the Assyrians in a pitched battle in the plain of Jezraël. But of any such battle we have no mention in history, sacred or profane. But Tiglath-pileser took several of the principal cities in that plain, in the reign of Pekah. And afterwards, in the reign of Hoshea, Samaria was taken by Salmazer after a siege of three years; and this put an end to the kingdom of the ten tribes. 2 Kings, xv. 29, and xvii. 5, 6. And the taking of these cities successively, and at last of the capital itself, was “a breaking of the bow of Israel,” a demolition of the whole military strength of the kingdom, “in the valley of Jezraël,” where all these cities were situated. For the breaking of a bow was a natural image for the overthrow of military strength in general, at a time when the bow and arrow was one of the principal weapons.

Although the valley of Jezraël is here to be understood literally of the tract of country so named, yet perhaps there is an indirect allusion to the mystical import of the name. This being the finest spot of the whole land of promise, the name, the vale of Jezraël, describes it as the property of the holy seed, by whom it is at last to be possessed. So that, in the very terms of the denunciation against the kingdom of Israel, an oblique promise is contained of the restoration of the converted Israelites. The Israel which possessed it, in the time of this prophecy, were not the rightful owners of the soil. It is part of the domain of the Jezraël, for whom it is reserved.

^e — not beloved,” a disowned, neglected child, having no part in the affections of the reputed father.

^f — cherish with tendernefs.” or. “cherish with a parent’s tendernefs;” for this is the full force of the original word.

And

8 And she weaned Lo-ruhamah; and she conceived and
 9 bare a son. And God said, "Call his name LO-AMMI
 [Not a people of mine], for ye are no people of mine, and
 10 I will not be yours. Nevertheless the number^h of the
 children of Israel shall be as the sand of the Sea, which
 cannot be measured, and cannot be counted; and it shall
 be, that, in the placeⁱ where it was said unto them, "No
 people of mine are ye," [there] it shall be said unto them,
 11 "Children of the living God." And the children of Ju-

^s These expressions are too magnificent to be understood of any thing but the final rescue of the Jews from the power of Antichrist in the latter ages, by the incarnate God destroying the enemy with the brightness of his coming; of which the destruction of Sennacherib's army in the days of Hezekiah, might be a type, but it was nothing more. It may seem perhaps, that the prophecy points at some deliverance peculiar to the house of Judah, in which the ten tribes will have no share; such as the overthrow of Sennacherib actually was; whereas the destruction of Antichrist will be an universal blessing. But, in the different treatment of the house of Judah and the house of Israel, we see the prophecy hitherto remarkably verified. After the excision of the kingdom of the ten tribes, Judah, though occasionally visited with severe judgements, continued however to be cherished with God's Love, till they rejected our Lord. Then Judah became Lo-ammi; but still continues to be visibly an object of God's Love, preserved as a distinct race for gracious purposes of Mercy. Perhaps in the last ages the converts of the house of Judah will be the principal objects of Antichrist's malice. Their deliverance may be first wrought, and through them the blessing may be extended to their brethren of the ten tribes, and ultimately to the whole world. This order of things the subsequent prophecy seems to point out.

^h — the number of the children of Israel." I think this is to be understood of the mystical Israel; their numbers, consisting of myriads of converts, both of the natural Israel, and their adopted brethren of the Gentiles, shall be immeasurably great.

ⁱ And it shall be that in the place, &c." That is at Jerusalem, or at least in Judaea, where this prophecy was delivered, and where the execution of the sentence took place. There, in that very place, they, to whom it was said, Ye are no people of mine, shall be called children of the Living God. This must relate to the natural Israel of the house of Judah, for to them it was said, "Ye are no people of mine." And since they are to be acknowledged again as the children of the Living God, in the same place where this sentence was pronounced and executed, the prophecy clearly promises their restoration to their own land. See Note (G.)

dah shall be collected^k, and the children of Israel shall be united, and they shall appoint themselves one head, and come up from the earth^l. For great shall be the day of Jezräel^m.

- CHAP. II.
- 1 Speak to (A) your brethren, O AMMI [*O my People*],
and to your sisters, O RUHAMAH [*O darling daughter*]^a.
2 Argue with your mother; Argue, that she is no wife of
mine, and [that] I am not her husband. But let her re-
3 move her paramours from her presence, and her adul-
4 terers from her embraces^b. Lest I strip her even of her
under garments; and set her up to public view naked as
the day when she was born (B); and make her like the
waste wilderness^c, and reduce her to the condition of a
4 parched land, and kill her with thirst: and cherish not

^k And the children of Judah shall be collected, &c." When converts of the house of Judah shall have obtained a re-settlement in the Holy Land, then a general conversion shall take place of the race of Judah, and the race of the ten tribes. They shall unite in one confession, and in one polity, under one king, Christ the Saviour.

^l — and come up from the earth." i. e. from all parts of the earth to Jerusalem. Jerusalem being situated upon an eminence, and in the heart of a mountainous region, which rose greatly above the general level of the country to a great distance on all sides, the sacred writers always speak of persons going to Jerusalem, as going up.

^m — great shall be the day of Jezräel." Great and happy shall be the day, when the holy seed of both branches of the natural Israel shall be publicly acknowledged of their God; united under one head, their king Messiah; and restored to the possession of the promised land, and to a situation of high pre-eminence among the kingdoms of the earth. See note (H.)

^a Although the Israelites in the days of Hosea were in general corrupt, and addicted to idolatry,

her children with kindness, for they are children of promiscuous commerce.

5 For their mother hath played the wanton; she that conceived them hath caused shame (C). For she saith, I will go after my lovers; givers of my bread and my water, of my wool and my flax, of my oil and my liquors^d. Therefore, behold I stop up her ways (D) with thorns, and I fence her in with a stone fence (E), that she shall not find her outlets (F). Though she run after her lovers^e, she shall not overtake them; though she seek them, she shall not find them. Then she will say, I will go and return to my first husband; for it was better with me then, than now. But she would not know that I gave her the corn, and the wine and the oil; and silver I sup-

yet there were among them, in the worst times, some who had not bowed the knee to Baal. These were always Ammi and Ruhamah, God's Own People and a Darling Daughter. God commissions these faithful few to admonish the inhabitants of the land in general, of the dreadful judgments that would be brought upon them by the gross idolatry of the Jewish Church and Nation.

^b Heb. from between her breasts." See Cant. I. 13.

^c Heb. and lay her waste like a wilderness." It may seem harsh to say of a woman, that she shall be laid waste like a wilderness, and reduced to the condition of a parched land. But it is to be observed, that the allegorical style makes an intercommunity of attributes between the type and the thing typified. So that when a woman is the image of a country, or of a church; that may be said of the woman which, in unfigured speech, might be said of the country, or the church, which she represents. The country might literally be made a waste wilderness, by unfruitful seasons, by the devastations of war, or of noxious vermin: a church is made a wilderness and a parched land, when the living waters of the spirit are withheld.

^d Milk, Honey, Wine, &c.

^e — her lovers;" i. e. her idols, which, in her distress, she will supplicate in vain.

plied

plied to her in abundance, and gold, with which they
 9 provided for Baal. Therefore I take away again my corn
 in its proper time, and my wine in its season, and I carry
 off my wool and my flax [which were] to cover her na-
 10 kedness^f. And now I will discover her vileness (G) in
 the sight of her lovers, and none shall deliver her out of
 11 my hand. And I will cause all her merriment to cease,
 her festivals, her new moon, and her sabbaths, and all her
 12 public assemblies. And I will lay waste her vineyards and
 her fig-tree orchards (H), of which she saith, these are
 my pay (I), with which my lovers requite me; but I will
 make them a forest, and the beasts of the field shall devour
 13 them. Thus I will visit upon her the days of the Baalim,

^f I think this 9th verse speaks of calamities already begun, and the 10th describes the progress and increase of them. It appears from all the prophets, and particularly from Amos and Joel, that the beginning of judgement upon the refractory, rebellious people was in unfruitful seasons, and noxious vermin, producing a failure of the crops, dearth, murrain of the cattle, famine, and pestilential diseases.

^e — sooth her and — speak kindly to her." Speak what shall touch her heart, in her outcast state in the wilderness of the Gentile world, by the proffers of mercy in the Gospel. "For the doctrine of the Gospel," says Luther upon this place, "is the true soothing speech, with which the minds of men are taken. For it terrifies not the soul, like the Law, with severe denunciations of punishment; but, although it reproves sin, it declares that God is ready to pardon sinners for the sake of his son; and holds forth the sacrifice of the Son of God, that the souls of sinners may be assured, that satisfaction has been made by that to God."

^h — thence." The English word "thence" renders either "from that place," or "from that time," or "in consequence of those things." And the original word is used in all these various senses. No one of these senses would be inapplicable in this place: but the last seems the most significant. God declares, that the calamities of the dispersion, together with the soothing intimations of the Gospel, by bringing the Jewish race to a right mind, will be the means of

when

when she burnt incense to them, and decked herself with her nafa! gem, and with her necklace, and went after her lovers, but Me she forgot, faith JEHOVAH.

- 14 Nevertheless, behold I will sooth her; and though I make her travel the wilderneys, I will speak kindly to her^g. For thence^h I have appointed her vineyards for her, and the vale of tribulationⁱ for a door of hope. And
 15 there she shall sing as in the days of her youth, even as in the day when she came up out of the land of Egypt^k.
 16 And it shall be in that day, faith JEHOVAH, thou shalt call me ISHI [*My husband*], and no more shalt thou call me
 17 BAALI^l [*My Lord*]. For I will take the names of the Baalim out of her mouth, and they shall no more be re-

re-inflating them in that wealth and prosperity, which God has ordained for them in their own land.

^g ——— tribulation" or consternation, Heb. Achor, alluding to the vale near Jericho, where the Israelites, first setting foot within the Holy Land, were thrown into trouble and consternation by the daring theft of Achan. In memory of which, and of the tragical scene exhibited in that spot in the execution of the sacrilegious peculator and his whole family, the place was called the Vale of Achor. Josh. vii. And this Vale of Achor, though a scene of trouble and distress, was a door of hope to the Israelites under Joshua; for there, immediately after the execution of Achan, God said to Joshua, "Fear not, neither be thou dismayed" (chap. viii. 1.); and promised to support him against Ai, her king and her people. And from this time Joshua drove on his conquests with uninterrupted success. In like manner the tribulations of the Jews, in their present dispersion, shall open to them the door of hope.

^k See Exod. xv. This perpetual allusion to the Exodus, to the circumstances of the march through the wilderneys, and the first entrance into the Holy Land, plainly point the prophecy to a similar deliverance, by the immediate power of God, under that Leader, of whom Moses was the type.

^l Ihi is an appellation of Love, Baali of Subjection and Fear. "God hath not given us the spirit of Fear, but of Power and of Love, and of a sound mind." 2 Tim. i. 7. See Jer. xxiii. 27. See note (K.)

membered

18 membered by their name^m. And I will make a covenant
 for them in that day, with the beasts of the field, and
 with the fowls of the heavens, and with the creeping
 things of the ground; and bow, and sword, and armour,
 (L) will I break from off the earth, and I will make them
 19 lie down in their beds in security. And I will betroth
 thee to myself for ever. Yes — I will betroth thee to myself
 with justiceⁿ, and with righteousnessⁿ, and with exuberant
 20 kindnessⁿ, and with tender loveⁿ. Yes — I will betroth
 thee to myself, with faithfulnessⁿ; and thou shalt know
 21 the Jehovah. And it shall be in that day, I will perform
 my part (N), faith JEHOVAH — I will perform my part upon
 the Heavens; and they shall perform their part upon the

^m It is in vain to look for a purity of religious worship, answerable to this prophecy among the Jews returned from the Babylonian captivity. This part of the prophecy, with all the rest, will receive its accomplishment in the converted race in the latter days. It is said, indeed, that, after the return from Babylon, the Jews scrupulously avoided Idolatry, and have continued untainted with it to this day. But generally as this is asserted by all commentators, one after another, it is not true. Among the restored Jews there was indeed no public Idolatry, patronised by the government, as there had been in times before the captivity, particularly in the reign of Ahaz. But from the time of Antiochus Epiphanes to the last moments of the Jewish polity, there was a numerous and powerful faction, which in every thing affected the Greek manners; and this Hellenising party were Idolaters to a man. The Jews of the present times, as far as we are acquainted with them, seem indeed to be free from the charge of Idolatry, properly so called. But of the present state of the ten tribes we have no certain knowledge; without which we cannot take upon us either to accuse, or to acquit them.

— a covenant." This covenant with the beasts of the field, the fowls of heaven, and the reptiles of the earth, is the final conversion of the most ignorant and vicious of the Heathen to the true faith. The effect of which must be, that they will all live in peace and friendship with the re-established nation of the Jews.

ⁿ — justice,—righteousness,—exuberant kindness,—tender love,—faithfulness." These words all have reference to what Christ did and gave for the espousal of the Church, his Bride. See note (M.)

Earth ;

22 Earth ; and the Earth shall perform her part upon the corn, and the wine, and the oil ; and they shall perform
 23 their part upon the JEZRAEL [*the seed of God*]. And I will sow her [as a seed], for my own self, in the earth^o ; and with tenderneſs I will cheriſh her, that had been LO-RU-HAMAH [*the not-beloved*] ; and I will ſay to LO-AMMI [*no people of mine*], AMMI [*my own people*] art thou ; and he ſhall ſay, MY GOD !

CHAP. I
 III. And JEHOVAH ſaid unto me again, “ Go, love the woman^a addicted to wickedneſs (A), and an adultereſs ; after the manner of JEHOVAH’s love for the children of Iſrael^b, although they look to other Gods, and are addicted to goblets of wine.”

^o The myriads of the natural Iſrael, converted by the preaching of the Apoſtles, were the firſt ſeed of the Univerſal Church. And there is reaſon to believe, that the reſtoration of the converted Jews will be the occaſion and means of a prodigious influx of new converts from the Gentiles in the latter ages. Rom. xi. 12 and 15. Thus the Jezrael of the Natural Iſrael from the firſt have been, and to the laſt will prove, a ſeed ſown of God for himſelf in the Earth. See note (O).

^a — the woman ;” i. e. Gomer the prophet’s wife, diſcarded for her incontinence after her marriage. In Chap. i. 3, before her marriage, ſhe was only a fornicatreſs ; but, for her irregularities afterwards, ſhe is now branded with the name of an adultereſs. See note (B), and Appendix, N^o II.

^b — children of Iſrael.” “ Children of Iſrael,” and “ Houſe of Iſrael,” are two diſtinct expreſſions to be differently underſtood. “ The houſe of Iſrael,” and ſometimes “ Iſrael” by itſelf, is a particular appellation of the ten tribes, as a diſtinct kingdom from Judah. But “ the children of Iſrael,” is a general appellation for the whole race of the Iſraelites, comprehending both kingdoms. Indeed it was the only general appellation, before the captivity of the ten tribes ; afterwards, the kingdom of Judah only remaining, “ Jews” came into common uſe as the name of the whole race, which before had been the appropriate name of the kingdom of Judah. It occurs for the firſt time in the 16th chapter of the Second Book of Kings, in the hiſtory of Ahaz. It is true we read in Hoſea of “ the children of Judah and the children of Iſrael ;” i. 11. But this is only an honourable mention of Judah as the principal tribe, not as a diſtinct kingdom. And the true

- 2 So I owned her (B) as my own by fifteen pieces of silver,
 3 and a homer and a half of barley. And I said unto her,
 “ Many days shalt thou tarry for me ; thou shalt not play
 the wanton, and thou shalt not have to do with a husband,
 neither will I with thee ^c.”
- 4 For many days shall the children of Israel tarry, without
 king, and without ruler ^d, and without sacrifice ^e, and
 without statue, and without ephod and teraphim ^f. After-
 ward shall the children of Israel return, and seek the JE-
 HOVAH their God, and the DAVID their King, and adore
 (D) JEHOVAH, and his goodness, in the latter days.

exposition of the expression is, “ the children of Judah, and all the rest of the children of Israel.” We find Judah thus particularly mentioned, as a principal part of the people, before the kingdoms were separated. See 2 Sam. xxiv. 1. 1 Kings, iv. 20 and 25. And yet at that time Israel was the general name. 1 Kings, iv. 1.

^c The condition of the woman restrained from licentious courses, owned as a wife, but without restitution of conjugal rites, admirably represents the present state of the Jews, manifestly owned as a peculiar people, withheld from idolatry, but as yet without access to God through the Saviour.

^d — without king and without ruler ;” without a monarch, and without any government of their own.

^e — without sacrifice ;” deprived of the means of offering the typical sacrifices of the law, and having as yet no share in the true sacrifice of Christ.

^f — without statue, ephod, and teraphim.” After much consideration of the passage, and of much that has been written upon it by expofitors ; I rest in the opinion strenuously maintained by the learned Pocock, in which he agrees with many that went before him, and has the concurrence of many that came after, Luther, Calvin, Vatablus, Drufius, Livelye, Houbigant, and archbishop Newcome, with many others of inferior note ; I rest, I say, after much consideration, in the opinion, that Statue, Ephod, and Teraphim, are mentioned as principal implements of idolatrous rites. And the sum of this 4th verse is this ; that for many ages the Jews would not be their own masters ; would be deprived of the exercise of their own religion, in its most essential parts ; not embracing the Christian, they would have no share in the true service ; and yet would be restrained from idolatry, to which their forefathers had been so prone.

Hear

- CHAP. I Hear the word of JEHOVAH, ye children of Israel ^a ;
 IV. for JEHOVAH hath a controversy with the inhabitants
 of the land ; because there is no truth, nor piety, nor
 2 knowledge of God in the land. Cursing and falsehood,
 and murder and theft, and adultery, are burst out (A),
 3 and blood follows close upon blood ^b. Therefore the land
 shall mourn, and every one dwelling therein shall pine
 away, even to the beasts of the field, and the fowls of
 the heavens ; yea, the fish of the sea also shall be taken
 away.
- 4 By no means (B) let any one expostulate, nor let any
 one reprove ^c ; for thy people ^d are exactly like those who

It is to be observed, that this fourth verse is the exposition of the type of the prophet's dealing with his wife. If the restriction of the Jews from idolatry is not mentioned, we have nothing in the exposition answering to that article of the typical contract with the woman, "Thou shalt not play the wanton." And certainly the restriction from idolatry is not mentioned, in this fourth verse at all, if it be not represented by tarrying without statue, without ephod, and teraphim. See note (C).

^a See the foregoing chapter, note ^b. The prophecy is still general, respecting both branches of the Jewish people.

^b Murder upon murder.

^c — Let no one expostulate or reprove ;" for all expostulation and reproof will be lost upon this people, such is their stubbornness and obstinacy.

^d — thy people ;" i. e. thy countrymen, O prophet.

^e — contend with the priest." To contend with the priest, the authorized interpreter of the law, and the typical intercessor between God and the people, was the highest species of contumacy and disobedience, and by the law was a capital offence. See Deut. xvii. 12. God tells the prophet, that contumacy and perverseness, even in this degree, were become the general character of the people. That the national obstinacy, and contempt of the remonstrances and reproofs of the prophets, were such, as might be compared with the stubbornness of an individual ; who, at the peril of his life, would arraign and disobey the judicial decisions of God's priests. See note (C).

5 will contend with the priest^c. Therefore thou^f shalt fall
 in the day^g, and the prophet also shall fall with thee in
 6 the night^h, and I will cut off thy motherⁱ.

My people are brought to nothing for lack of know-
 ledge^k: because thou^l hast scornfully rejected knowledge,
 therefore I will scornfully reject thee, that thou be no
 priest to me. In as much as thou hast forgotten the law
 7 of thy God, thy children also will I forget. In proportion
 as they were magnified^m, they have sinned against me.
 8 Their glory I will change into infamy. The sin offerings
 of my people they eat, while to their iniquity they lift up
 9 their soulⁿ. [Or, every one of them lifts up his soul.] (G)
 Therefore it shall be like people like priest, and I will

^f — thou." The last sentence was addressed to the prophet—"thy people, O prophet." This to the people themselves: "Thou, O stubborn people." This sudden conversion of the speech of the principal speaker, from one to another of the different persons of the scene, is so frequent in the prophets, that it can create no difficulty.

^g — in the day;" not for want of light to see thy way; but in the full day-light of divine instruction, thou shalt fall. Even at the rising of that light, which is for the lighting of every man that cometh into the world." In this day-time, when our Lord himself visited them, the Jews made their last false step, and fell.

^h — in the night." In the night of ignorance, which shall close thy day, the prophet shall fall with thee; that is, the order of prophets among thee shall cease.

ⁱ — thy mother;" i. e. thy mother-city, the metropolis. So Capellus, Houbigant, and archbishop Newcome. But Jerusalem is intended, not Samaria. For Samaria was the metropolis of the kingdom of the ten tribes, not of the whole nation, the children of Israel in general. See (D).

^k — knowledge;" i. e. consideration, attention. Because they would not use the means of knowledge which they had. But this lack of knowledge in the people was, in great measure, owing to the want of that constant instruction which they ought to have received from the priests.

visit

vifit upon each his ways, and his own perverse manners to
 10 either I will requite. And they fhall eat, and not be fatif-
 fied; wanton, and not procreate; becaufe they have for-
 11 faken the JEHOVAH, to give attention (H) to chambering
 and wine, and the intoxicating juice, which take poffeffion
 of the heart.

12 My people confult their wood^o! — Let their ftaff therefore
 give them answers (I). For a fpirit of lasciviousnefs hath
 driven them aftray, and they play the wanton, [breaking
 13 loofe] from fubjection to their God. Upon the tops of
 the mountains they facrifice, and upon the hills they burn
 incenfe, under the oak^p and the poplar, and the acorn-
 tree, becaufe the fhade thereof is good. Since thus it is,

The lack of knowledge therefore is a general inattention of the people to their religious duty, arifing from a want of the admonitions of their conftituted teachers. The mention, therefore, of this lack of knowledge occafions a fudden transition from general threatenings to particular denunciations againft the priefthood. See note (E).

ⁱ — becaufe thou," &c. — thefe denunciations are addreffed to the High Prieft for the time being, as the representative of the whole order.

^m — magnified." The priefthood among the Jews was, by God's appointment, a fituation of the higheft rank and authority. The complaint is, that, in proportion as they were raifed in dignity and power above the reft of the people, they furpaffed the reft in impiety. See (F).

ⁿ "The fin offerings, &c." That is, while they exercife the facred function of the priefthood, and claim its higheft privileges, their own hearts are fet upon the prevailing idolatry.

^o — confult their wood;" i. e. the images of their idols, made of wood, "confult," as oracles, to foretell what is to come to pafs, or to advife what meafures fhould be taken.

^p — the oak;" i. e. the evergreen oak, or ilex; — the acorn-tree," the common oak.

^q — feparate themfelves with harlots;" i. e. they go afide, retire with the women, who prostituted their perfons in the precincts of the idolatrous temples. — themfelves;" with refpect to the change of perfon. See note f.

(K) let your daughters play the wanton, and your daughters-in-law commit adultery. I will not visit upon your daughters when they play the wanton, nor upon your daughters-in-law when they commit adultery. Because themselves separate themselves^q with harlots, and sacrifice with the women set apart to prostitution^r. Therefore the people, which will not understand, shall fall^s.

15 'If thou play the wanton, O Israel, let not Judah become guilty.—And come ye not unto Gilgal^u, neither go ye up to Bethaven, and swear not “JEHOVAH liveth^w.”

^r — set apart to prostitution;” or, — consecrated to prostitution.” The people are charged with partaking in those rites of the idolatrous worship, in which prostitution made a stated part of the religious festivity. The expressions clearly allude to the practice mentioned by Baruch, vi. 43, and minutely described by Herodotus, book i. ch. 199.

^s Here the chapter ought to end.

^t Here a transition is made, with great elegance and animation, from the general subject of the whole people, in both its branches, to the kingdom of the ten tribes in particular. “Whatever the obstinacy of the house of Israel may be in her corruptions, at least let Judah keep herself pure. Let her not join in the idolatrous worship at Gilgal or Bethaven, or mix idolatry with the profession of the true religion.—As for Israel, I give her up to a reprobate mind.” Then the discourse passes naturally into the detail and amplification of Israel's guilt.

^u Gilgal, in this period of the Jewish History, appears from Hosea and Amos to have been a scene of the grossest idolatry. “Come ye not”—i. e. Ye, O Men of Judah. See note ^f.

^w — Swear not, &c.” i. e. Swear not the solemn oath of the living God in an idolatrous temple.

^x — in a large place,” i. e. in an uninclosed place, a wide common. They shall no longer be fed with care in the rich enclosures of God's cultivated farm; but be turned out to browse the scanty herbage of the waste. That is, they shall be driven into exile among the Heathen, freed from what they thought the restraints, and of consequence deprived of all the blessings and benefits, of religion. This dreadful menace is delivered in the form of severe derision: a figure much used by the Prophets, especially by Hosea. Sheep love to feed at large. The sheep of

Truly

16 Truly Israel is rebellious, like an unruly heifer (L).
 17 Now will JEHOVAH feed them as a lamb in a large place ^x.
 18 A companion (N) of idols is Ephraim. — Leave him to himself. Their strong drink is vapid ^y. — Given up to lasciviousness, greedy of gifts ^z, (O shame!) (Q) are her
 19 great men. The wind binds her up in its wings ^{aa}, and they shall be brought to shame because of their sacrifices.

CHAP. I Hear ye this, O ye Priests, and hearken ye, O House of
 V. Israel, and House of the King give ear, for upon you [proceeds] the sentence; because ye have been a snare upon

Ephraim shall presently have room enough. They shall be scattered over the whole surface of the vast Assyrian Empire, where they will be at liberty to turn very heathen. See (M.) It is remarkable, however, that even in this state it is said Jehovah will feed them. They are still, in their utmost humiliation, an object of his care.

^y — vapid." Sour, turned. The allusion is to libations made with wine grown dead, or turning sour. The image represents the want of all spirit of piety in their acts of worship, and the unacceptableness of such worship in the sight of God. Which is alledged as a reason for the determination, expressed in the preceding clause, to give Ephraim up to his own ways. "Leave him to himself," says God to his Prophet, "his pretended devotions are all false and hypocritical, I desire none of them." See (O).

^z Heb. They love, Give ye. See Prov. xxx. 15. See (P).

^{aa} An admirable image of the condition of a people torn by a conqueror from their native land, scattered in exile to the four quarters of the world, and living thenceforward without any settled residence of their own, liable to be moved about at the will of arbitrary masters, like a thing tied to the wings of the wind, obliged to go with the wind whichever way it set, but never suffered for a moment to lie still. The image is striking now; but must have been more striking, when a bird with expanded wings, or a huge pair of wings without head or body, was the hieroglyphic of the element of the air, or rather of the general mundane atmosphere, one of the most irresistible of physical agents. — binds," or, "is binding," the present tense, to denote instant futurity.

Mizpah,

- 2 Mizpah, a net spread upon Tabor ; and the prickers ^a have made a deep slaughter. Therefore will I bring chastisement ^b upon them all.
- 3 I have known Ephraim, and Israel hath not been concealed ^c from me. For at this moment thou playest
- 4 the wanton, O Ephraim ; Israel is polluted. Their perverse habits (B) will not permit them to return unto their God ; for a spirit of wantonness is within them ^d, and the
- 5 JEHOVAH they have not known. Therefore the excellency of Israel ^e shall answer ^f to his face, and Israel and

^a — prickers," scouts on horseback, attendants on the chase, whose business it was to scout the country all around, and drive the wild beasts into the toils. The Priests and Rulers are accused as the seducers of the people to apostacy and idolatry, not merely by their own ill example but with premeditated design, under the image of hunters deliberately spreading their nets and snares upon the mountains. And their agents and emissaries, in this nefarious project, are represented under the image of the prickers in this destructive chase. The toils and nets are whatever in the external form of idolatry was calculated to captivate the minds of men : magnificent temples, stately altars, images richly adorned, the gaiety of festivals, the pomp, and, in many instances, even the horror of the public rites. All which was supported by the government at a vast expence. The deep slaughter, which the prickers made, is the killing of the souls of men. See (A).

^b — will I bring chastisement upon —." Heb. — will I be chastisement, or, a chastiser, unto —."

^c — have known — hath not been concealed," i. e. — have always known — hath at no time been concealed." In like manner, at the end of the next verse, — have not known," is equivalent to — have never known."

^d — within them," — deep in their minds."

^e — the excellency of Israel," i. e. God. The original word, which the public translation renders "pride," is the same which in Amos viii 7, is rendered "excellency." And there the "excellency of Jacob" certainly signifies the God of Jacob. See (C.)

^f — answer." God is considered here, as in many parts of the Prophets, as condescending to a litigation with his people ; and the answer here is an answer in the cause argued. The answer on the part of God will be so clear and convincing, that the people of Israel will stand

Ephraim

Ephraim shall fall in their iniquity; with them also shall
 6 Judah fall. With their flocks and their herds they will
 go to seek the JEHOVAH, but they shall not find him^s;
 7 he hath disengaged himself^h from them. To JEHOVAH
 they have been false, for they have begotten a race of
 aliensⁱ. Now shall a month devour them with their
 portions^k.

8 Blow ye the cornet in Gibeah, the trumpet in Rama;
 found an alarm at Bethaven. — [Look] behind thee, O
 9 Benjamin^l! Ephraim shall be given up to desolation, in
 the day of rebuke, among the tribes of Israel. I have
 declared what shall surely be.

condemned by their own judgement. The answer will prove the justice of God's dealing with them, and their guilt, even to their own conviction.

^s See 2 Chron. xxix. 31—35. xxx. 13—15. 22—24. xxxi. 2—10. 2 Kings xxiii. 21. 22. and 26. 27. 2 Chron. xxxv. 1. 7—9. 18. Also, 2 Chron. xxxiv. 20—28. The prophecy looks forward to the times of Hezekiah and Josiah; declaring, that the attempts of those pious Kings, to restore the true worship, will fail of any durable effect, and will not avail to reverse the doom pronounced upon the guilty people.

^h — disengaged himself." Heb. — loofened himself."

ⁱ — a race of aliens." Heb. — children strangers." that is, children trained from their earliest infancy in the habits and principles of idolatry, and growing up aliens with respect to God (for all are not Israel that are of Israel), alienated from Jehovah in their affections; and in their way of thinking, in their sentiments, and practices mere heathen.

^k Now shall a month devour them with their portions." A very short time shall complete their destruction. — with their portions," i. e. their allotments. They shall be totally dispossessed of their country; and the boundaries of the separate allotments of the several tribes shall be confounded and obliterated, and new partitions of the land into districts shall be made, from time to time, at the pleasure of its successive masters. The captivity of the ten tribes was completed soon after Hezekiah's attempted reformation, and the kingdom of Judah not long survived Josiah's. To these things I think "the month" alludes.

^l Look behind thee, O Benjamin." This presents the image of an enemy in close pursuit, ready to fall upon the rear of Benjamin.

- 10 The rulers (E) of Judah have been as those that remove the bounds ^m. Upon them like a flood I will pour out my fury.
- 11 Ephraim is hard pressed, ruined in judgement ⁿ; because he is self-willed, walking after a commandment ^o.
- 12 Therefore am I as a moth in the garment ^p to Ephraim, and as a worm in the flesh ^p to the house of Judah (G).
- 13 When Ephraim perceives his holes ^q, and Judah his corrupted fore (I), then Ephraim will betake him to the Assyrian, and ^r send to the King, who takes up all quarrels ^s. But he shall not be able to repair the damage
- 14 for you ^t, nor shall he make a cure of (L) your corrupted

^m That is, they have confounded the distinctions of right and wrong. "They have turned upside down all political order, and all manner of religion." English Geneva.

ⁿ — hard pressed, ruined in judgement." That is, he has no defence to set up against the accusation brought against him; he has nothing to say for himself.

^o — self-willed, walking after a commandment." That is, although he has a commandment to walk after, namely the divine law, yet he will take his own way; and this he does, notwithstanding that he pretends to acknowledge the authority of the commandment. The ten tribes pretended to be worshippers of Jehovah; but they worshipped him in the calves at Dan and Bethel: and they appointed a priesthood of their own, in prejudice of the prerogative of the sons of Levi. But see note (F).

^p — a moth in the garment, a worm in the flesh." From small and unperceived beginnings, working a slow, but certain and complete destruction.

^q — holes" eaten by the moth. See (H).

^r I leave a space here, to shew that something is wanting to be the nominative case of the verb "send." Perhaps "Judah," which however is not supplied either by MSS. or versions. But certainly something must have been said about what Judah would do, when he perceived his fore.

^s — the king who takes up all quarrels." This describes some powerful monarch, who took upon him to interfere in all quarrels between inferior powers; to arbitrate between them, and compel them to make up their differences, upon such terms as he thought proper to dictate: whose alliance was of course anxiously courted by weaker states. Such was the

fore.

fore. For, I will be as a lion unto Ephraim ; and as a young lion to the house of Judah, I. I will seize the prey, and
 15 begone ; I will carry off, and none shall rescue. I will begone, I will return unto my place^u ; till what time they acknowledge their guilt, and seek my face. When distress is upon them, they will rise early to seek me^s.

CHAP. I VI. Come^a, and let us return unto Jehovah. For he hath torn, but he will make us whole ; he hath inflicted the
 2 wound, but he will apply the bandage. He will bring us to life after two days ; the third day he will raise us up,
 3 and we shall live in his presence^b. Then we shall know,

Assyrian monarch, in the times to which the prophecy relates. His friendship was purchased by Menahem, King of Israel. 2 Kings xv. 19, 20. and in a later period solicited by Ahaz. xvi. 5—9. See (K).

^u See 2 Chron. xxviii. 19—21.

^a ——— unto my place." The image of the lion is pursued, making off to his lair with the prey. The sense is, that Jehovah will withdraw the tokens of his presence from the Jewish temple. The three first verses of the next chapter should be joined to this.

^s ——— rise early to seek me." Dr. Wheeler. Compare Jer. xxxv. 14, 15.

^a Come ———." The Prophet speaks in his own person to the end of the third verse. He takes occasion, from the intimation of final pardon to the penitent, given in the conclusion of God's awful denunciation of judgement, to address his countrymen in words of mild pathetic persuasion.

^b ——— live in his presence." Jehovah, who had departed, will return, and again exhibit the signs of his presence among his chosen people. So the converted and restored Jews will live in his presence. The two days and the third day seem to denote three distinct periods of the Jewish people. The first day is the captivity of the ten tribes by the Assyrians, and of the two under the Babylonians, considered as one judgement upon the nation ; beginning with the captivity of the ten, and completed in that of the two. The second day is the whole period of the present condition of the Jews, beginning with the dispersion of the nation by the Romans. The third day is the period yet to come, beginning with their restoration at the second advent. R. Tanchum, as he is quoted by Dr. Pococke, was not far, I think, from the true meaning of the

we shall pursue after the knowledge of the JEHOVAH. His coming forth is fixed as the morning^c; and he shall come upon us as the pouring shower (B), as the harvest rain, [as] the rain of seed-time [upon] the earth^d.

4 What^e shall I do for thee, O Ephraim? What shall I do for thee, O Judah? Since your piety (D) is as the cloud
5 of the morning; as the dew, which goeth off early. It is for this that I have belaboured [them] by the prophets (E), killed them by the words of my mouth^f: and the precepts given thee (F) were as the onward-going
6 light^g. For I desired charity (G), not sacrifice; and know-

place. "The Prophet," he says, "points out two times — and those are the first captivity, and a second. After which shall follow a third [time]; Redemption: after which shall be no depression or fervitude." And this I take to be the sense of the prophecy in immediate application to the Jews. Nevertheless, whoever is well acquainted with the allegorical style of prophecy, when he recollects, that our Lord's sufferings were instead of the sufferings and death of sinners; that we are baptized into his death; and by baptism into his death are buried with him; and that he, rising on the third day, raised us to the hope of life and immortality; will easily perceive no very obscure, though but an oblique, allusion to our Lord's resurrection on the third day: since every believer may speak of our Lord's death and resurrection, as a common death and resurrection of all believers.

^c — fixed, &c." His appearance is fixed and certain, at its proper season, as the return of the morning. See (A).

^d The images here describe the Jehovah, who is to come forth, as coming in the office of an universal benefactor; the giver of the most general and usefull benefits, and as coming forth at a fixed season, and at a season when his appearance will be expected. See note (C).

^e Here Jehovah takes up the discourse again in his own person.

^f — killed them," frightened them to death with terrible threatenings.

^g — as the onward-going light." Heb. — as light which goeth forth," i. e. as light, of which it is the nature and property to *go forth*—to propagate itself infinitely, and in all directions. A most expressive image of the clearness of the practical lessons of the prophets.

^h This is the general rule, comprehending the sum of the practical precepts of the prophets.

ledge

7 ledge of God, more than burnt offerings^h. But they,
 like Adamⁱ, have transgressed the covenant; even in these
 circumstances^k they have dealt treacherously against me.
 8 Gilead^l is a city of workers of iniquity, marked with foot-
 9 steps of blood. And, like a banditti lying in wait for a
 man, a company of priests, upon the highway, murder
 unto Sichem^l. Verily they have committed lewdness in
 10 the house of Israel (L). There have I seen a horrible
 11 thing. Fornications in Ephraim! Israel polluted! More-
 over, O Judah, harvest-work^m is appointed for thee, when
 I bring back the captivity of my people.

ⁱ — like Adam." As Adam transgressed a plain command; so the Israelites transgressed the plainest and the easiest precepts. As Adam's crime was not to be excused by any necessity or want; so the Israelites, secure under the protection of Jehovah had they continued faithful to him, had no excuse in seeking other aids. Adam revolted from God to Satan; so the Israelites forsook God to worship Devils. Adam broke that one command, on which the justification of himself and his posterity depended; so the Israelites broke the one precept of charity.

^k — even in these circumstances." With all the advantages of the prophetic teaching; in spite of all admonition and all warning. See (H).

^l If Gilead be put here for Ramoth Gilead (and I know not what other city can be meant, see (I),) it was a city of refuge, Deut. iv. 43; and such also was Sichem. Josh. xx. 7. Both therefore inhabited by priests and Levites. By describing the first of these two cities as polluted with blood, and the high-road to the other as beset with knots of priests, like robbers, intent on blood, and murdering on the whole length of the way, up to the very walls of the town; the Prophet means to represent the priests as seducers of the people to that idolatry, which proved the ruin of the nation. Inasmuch, that, like a man who should be murdered in a place of religious retreat, or upon his way to it; the people, under the influence of such guides, met their destruction in the quarter where, by God's appointment, they were to seek their safety. See (K.)

^m — harvest-work." Harvest-work is cut out for Judah at the season of bringing back the captivity. The tribe of Judah is in some extraordinary way to be an instrument of the general restoration of the Jewish people. Observe that the vintage is always an image of the season of judgement; but the harvest, of the in-gathering of the objects of God's final mercy. I am not aware, that a single unexceptionable instance is to be found, in which the harvest is a type of

When

CHAP. I When (A) I would have healed^a Israel, then the ini-
 VII. quity of Ephraim shewed itself openly^b, and the wicked
 doings of Samaria; for they carried on (B) delusion^c.
 Therefore a thief is coming; a banditti fallieth forth in
 2 the streets^d. And let them not say unto their heart, (D)
 that I have remembered all their wicked doings^e: even
 still their perverse habits cling around them, they are be-
 3 fore my face. By their evil doings they pleasure the
 4 king, and by their perfidies^f the rulers. All of them

judgement. In Rev. xiv. 15, 16, "the sickle is thrust into the ripe harvest, and the earth is reaped;" i. e. the elect are gathered from the four winds of heaven. The wheat of God is gathered into his barn, (Matt. xiii. 30.) After this reaping of the earth, the sickle is applied to the clusters of the vine; and they are cast into the great wine-press of the wrath of God. Rev. xiv. 18—20. This is judgement. In Joel, iii. 13, the ripe harvest is the harvest of the vine, i. e. the grapes fit for gathering, as appears by the context; see (M). In Jer. li. 33, the act of threshing the corn upon the floor, not the harvest, is the image of judgement. It is true, the burning of the tares in our Saviour's parable, Matt. xiii. is a work of judgement, and of the time of harvest, previous to the binding of the sheaves. But it is an accidental adjunct of the business, not the harvest itself. I believe the harvest is never primarily, and in itself, an image of vengeance.

^a — healed," or "restored." The particular time alluded to is, I think, the reign of the second Jeroboam, when the kingdom of Israel seemed to be recovering from the loss of strength and territory it had sustained, in the preceding reigns, by the encroachments of the Syrians; for Jeroboam "restored the coast of Israel, from the entering of Hamath unto the sea of the plain." 2 Kings, xiv. 25. The successes, vouchsafed to this warlike prince against his enemies, were signs of God's gracious inclination to pardon the people, and restore the kingdom to its former prosperity. "For the Lord saw the affliction of Israel that it was bitter.—And the Lord said that he would not blot out the name of Israel from under heaven; but he saved them by the hand of Jeroboam, the son of Joash." 2 Kings, xiv. 26, 27. But these merciful purposes of God were put aside by the wickedness of the king and the people. For this same Jeroboam "did that which was evil in the sight of the Lord, he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin." Ver. 24.

^b — shewed itself openly," literally "was uncovered," or "was bare," i. e. was open, avowed, and undisguised.

are

are adulterers; like an oven over-heated for the baker; the stoker (F) desists, after the kneading of the dough, 5 untill the fermentation of it be complete (G)^g. In the day^h of our king (I), the rulers were fevered with wineⁱ; 6 he stretched out his hand to (K) scorners^k. Truly, in the inmost part of it, their heart is like an oven (L), while they lie in wait; all the night their baker sleepeth; in 7 the morning it^l burneth like a blazing fire^m. They are all hot as an oven; and have consumed their judges; all

^g — delusion," literally "they wrought falsehood," or "a lie." The lie, falsehood, or delusion, was every thing that was seductive in the external rites of the false religions.

^h — The thief, Pul; whose peace Menahem bought with contributions levied upon the people. The banditti, the armies of Tiglath-pileser, over-running Gilead, Galilee, and Napthali, 2 Kings, xv. 19, 20, 29, and 1 Chron. v. 26.

ⁱ Let them not console themselves with the imagination, that in these judgements, to be executed by Pul and Tiglath-pileser, they have suffered punishment in full proportion to their guilt, and have nothing further to dread. They continue unreclaimed. Their evil habits surround them; they are observed and noticed by me, and will bring down further vengeance. Observe that even the first of these things was yet to come, when this prophecy was delivered. But it is usual with all the prophets, looking forward to futurity with full assurance of faith, to speak of it in the present, or even in the past time. See (C).

^k — their perfidies" towards God, in deserting his service for idolatry. See (E).

^l For the exposition of this text see (H).

^m — the day of our king," The king's birth-day, or perhaps the anniversary of his accession.

ⁿ — fevered with wine," Heb. "were sick with heat from wine."

^o — he stretched out his hand to scorners." Those, who in their cups made a jest of the true religion, and derided the denunciations of God's prophets, he distinguished, with the most familiar marks of his royal favour; in this way carrying on the plot of delusion.

^p — it," i. e. the oven.

^q As an oven conceals the lighted fire all the night, while the baker takes his rest, and in the morning vomits forth its blazing flame; so all manner of concupiscence is breeding mischief in their hearts, while the ruling faculties of reason and conscience are lulled asleep, and their wicked designs wait only for a fair occasion to break forth.

their

their kings are fallen ⁿ, not one among them hath called unto me.

8 Ephraim, he hath mixed himself with the peoples ^o !
 9 Ephraim is a cake not turned ^p ! Foreigners have devoured his strength ^q, and he perceiveth not ; grey hairs also are
 10 sprinkled upon him ^r, and he perceiveth not. And the excellency of Israel answereth to his face ^e ; but they return not to JEHOVAH their God, nor seek him for all this.
 11 For Ephraim is like a filly dove without sense. They call
 12 upon Egypt ; they betake them to Assyria ^s. — Whithersoever they betake them, I will spread over them my net ; as the fowls of the heaven I will bring them down ; I will chastise them, as they hear it declared in their congregations ^t.

* — all their kings are fallen." The prophecy looks forward to the fall of the six last Kings in perpetual succession, Zechariah, Shallum, Menahem, Pekahiah, Pekah, Hoshea.

o — mixed himself with the peoples." By his alliances with the heathen, and by imitation of their manners, he is himself become one of them. He has thrown off all the distinctions, and forfeited the privileges, of the chosen race.

p — a cake not turned." One thing on one side, another on the other. Burnt to a coal at bottom ; raw dough at the top. An apt image of a character that is all inconsistencies. Such were the ten tribes of the Prophet's day ; worshippers of Jehovah in profession ; but adopting all the idolatries of the neighbouring nations, in addition to their own semi-idolatry of the calves.

q Foreigners, &c." His alliances with the Assyrians at one time, with the Syrians at another, at last with the Egyptians, have weakened his strength.

r — grey-hairs," the symptoms of decay.

e See v. 5.

s — betake them to Assyria." Heb. — they go to Assyria." This going to Assyria cannot relate to the captivity of the ten tribes, of which Dr. Wells understands it. It is some voluntary going to Assyria, which is imputed to them as a crime. Indeed, from this passage and many others, it appears that Dr. Wells's third and fourth sections were delivered before the

Woe

13 Woe unto them, for they have wandered away from
 me. Destruction awaits them, for they have rebelled
 against me. And I would have redeemed them, but they
 14 spoke lies against me. And they cried not unto me in
 their heart, although they howled upon their beds, and
 15 put themselves in a stir about corn and wine (M). They
 turned against me (N); — then I chastised. — I strength-
 ened their arms; — then they imagined mischief^u against
 16 me. They fall back into nothingness of condition^w.
 They are become like a deceitfull bow. Their ru-
 lers shall fall by the sword, for the petulance of their
 tongues. This shall be their derision in the land of
 Egypt.

time, to which Dr. Wells refers them. Those of the third, and part of the fourth, not later than the reign of Menahem, and all of them before the reign of Hoshea: though the predictions contained in them extend to the very last period of the kingdom of the ten tribes, and even far beyond it.

^t ——— hear it declared in their congregations." They heard their punishments declared in the prophetic denunciations in the Books of Moses, which were read in their synagogues every Sabbath-day.

^u ——— imagined mischief against me." Formed their plots for the introduction of idolatry, proceeding even to persecution of the prophets and the true worship.

^w The situation of the Israelites, as the chosen people of God, was a high degree; a rank of distinction and pre-eminence among the nations of the earth. By their voluntary defection to idolatry, they debased themselves from this exaltation, and returned to the ordinary level of the heathen; so far above which the mercy of God had raised them. As if a man, ennobled by the favour of his Sovereign, should renounce his honours, and of his own choice mix himself with the lowest dregs of the people. Thus voluntarily descending from their nobility of condition, the Israelites returned to "Not-High." For so the Hebrew literally sounds. See (O).

CHAP. I The cornet at thy mouth, [be it] like the eagle upon
VIII. the house of JEHOVAH ^a; in as much as they have trans-
2 gressed my covenant, and rebelled against my law. [Yet]
they cry unto me, O my God, we acknowledge thee (B).
3 Israel! He hath cast off, hath Israel, what is good — the
4 enemy shall pursue him. They have set up kings of
themselves (C), but not from me. They have appointed
rulers, whom I knew not ^b. Their silver and their gold
they have wrought for themselves into idols ^c, that they
may be cut off.

5 Thy Calf, O Samaria, hath cast thee off ^d. My anger

^a Let the sound of the cornet in thy mouth be shrill and terrifying, as the ominous scream of the eagle lighted upon the roof of the temple. See (A).

— house of Jehovah." The house of Jehovah is the temple at Jerusalem. The first four verses therefore of this chapter seem to concern the whole people, and to predict the final dispersion of the people by the Romans. At the 5th verse the prophecy returns to the kingdom of the ten tribes.

^b The only kings of the Israelites, of God's appointment, were those of the line of David in Judah, and of Jeroboam and Jehu in the kingdom of the ten tribes. But these kings and princes, made without any divine direction, are, I think, rather to be understood of those who reigned in Judæa after the death of John Hyrcanus, with the usurped title of king, being not of the royal family of David; and of the high priests irregularly constituted, in violation of the right of primogeniture in Aaron's family, than of the usurpers after Zechariah in the kingdom of Israel.

^c Of the idolatry of the Jews, after the return from the Babylonian captivity. See Chap. II. note ^m.

^d Here God himself, who is the speaker, turns short upon Samaria, or the ten tribes, and, in a tone of dreadful indignation, upbraids their corrupt worship, by taking to himself the title of Samaria's Calf. I, whom you have so dishonoured, by setting up that contemptible idol, as an adequate symbol of my glory; I, who have so long borne with this corrupt worship, now expressly disown you.

^e This thing, vile and abominable as it is, was his own invention; not a thing that he had learnt or borrowed from any other nation.

^f — him." viz. Israel. The first line of this 7th verse predicts generally the dispersion of
burns

burns against them. How long will they bear antipathy
 6 (D) to pure religion (E)? For from Israel came^e even
 this (F): the workman made it, and it is no God. Verily,
 7 the calf of Samaria shall be reduced to atoms (G). Verily,
 a wind shall scatter him^s abroad, a whirlwind shall cut
 him down (H): there shall be no stem belonging to him:
 the ear shall yield no meal; what perchance it may yield,
 8 strangers shall swallow it up. Israel is swallowed up^h:
 They are now among the Gentiles like a vessel in which
 9 no man delightethⁱ. For they are gone up of their own
 accord (I) to Assyria^k. A wild ass all alone for himself^l

the ten tribes, and the demolition of their monarchy by the force of the Assyrian, represented under the image of a scattering wind and destroying whirlwind. The following clauses describe the progressive steps of the calamity, in an inverted order. "There shall be no stem belonging to him." Nothing standing erect and visible in the field; that is, the nation shall be ultimately so utterly extinguished, that it shall not be to be found upon the surface of the earth. But before this utter ruin takes place, it shall be impoverished, and reduced to great weakness. For "the ear," upon the stem yet standing, shall be an ear of empty husks, "yielding no meal." The nation shall not thrive in wealth or power. "And what perchance it may yield, strangers shall consume." Before the extreme decay, represented by the barren ear, takes place; its occasional temporary successes, in its last struggles, will all be for the enrichment and aggrandizement of foreign allies, at last the conquerors of the country.

^h — "swallowed up." Under this image the Hebrew language, the Greek, and our own, describe any sudden destruction so complete, as to leave no visible vestige of the thing remaining.

ⁱ A utensil for the lowest purposes.

^k — "to Assyria." This is not yet the going into captivity. The captivity, though near at hand, is yet to come. This going up is past. It is a voluntary going up, and a crime. The captivity is the punishment.

^l — "all alone for himself." The pronoun "for himself," after "alone," is highly emphatical. It expresses the selfishness which belongs to an animal, savage in such degree as not only not to be tamed for the service of man, but frequently not disposed to herd with its own kind; without attachment to the female, except in the moment of desire; governed entirely by the restraint of its own lusts. "Though wild asses be often found in the desert in whole herds, yet

10 is Ephraim. They have given bounty to lovers^m. Notwithstanding that they may give the bounty among the gentiles, forthwith will I embody them (K); and ere long they shall sorrow on account of the burthen, the king and (L) the rulers^m.

11 In as much as Ephraim hath multiplied altarsⁿ, altars
12 are (counted) sin unto him (M). I will write upon him
13 SIN's^o. The masters (N) of my law are accounted as it
were an alien race^p. The sacrificers of my proper offerings (O) sacrifice flesh, and eat. — JEHOVAH accepteth them not. Forthwith will he remember their iniquity,
14 and visit their sins. They shall return into Egypt^q. For

it is usual for some one of them to break away and separate himself from his company, and run alone at random by himself: and one so doing is here spoken of." Pococke upon the place.

^m — bounty to lovers." The prophecy alludes not exclusively to the bargain with Pul, but to the general profusion of the government in forming foreign alliances; in which the latter kings both of Israel and Judah were equally culpable; as appears by the history of the collateral reigns of Ahaz and Pekah. — to lovers." Every forbidden alliance with idolaters was a part of the spiritual incontinence of the nation. — given bounty to." The Hebrew word might be more literally rendered "gifted," or "endowed." But to preserve any thing of the spirit of the original, it is necessary to use a word here capable of being applied to military bounties in the next verse. In the next verse God says, that whatever bounties the Israelites might offer, in order to raise armies of foreign auxiliaries; he would embody those armies; he would press the men, paid by their money, into his own service against them.

ⁿ Ere long the king and the rulers will lament the impolitic expence incurred in gifts and presents to their faithless allies, and the burthen of taxes for that purpose laid upon the people.

^o — multiplied altars;" in contempt of the one altar at Jerusalem.

^p I will write upon him SIN's." An allusion to the custom of marking a slave with the owners name. See note (M).

^q — the masters of my law." Those, who pretend to be expounders of my law, shall be disowned as aliens.

^r "To return into Egypt," or, "to go to Assyria," seem to be used as proverbial expressions, capable, according to the application, of the one or the other of two different meanings. Either

Israel

Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, which shall devour the stately buildings thereof.

CHAP. I
IX.^a Rejoice not, O Israel, like the peoples^b, with joyous exultation (A); for thou hast played the wanton, not cleaving to thy God: thou hast set thy heart upon the fee of prostitution (B). Upon all floors is corn^c. The floor and the vat shall not feed them^c, and the must (C) shall deceive their
2 (D) expectations. They shall not dwell in the land of
3 JEHOVAH, for Ephraim is returning into Egypt, and they

to be reduced to an abject oppressed condition, like that of the Egyptian servitude; which is the sense here: or to fall into the grossest idolatries, such as were practised in Egypt and Assyria; which is the sense below, chap. ix. verse 3. See Dr. Blaney on Zechariah, v. 11.

^a The prophecy, delivered in this and the next following chapter, seems to regard the kingdom of Israel principally.

^b It should seem that this prophecy was delivered at a time, when the situation of public affairs was promising; perhaps after some signal success, which had given occasion to public rejoicings.

— like the peoples.” Those national successes, which might be just cause of rejoicing to other people, are none to thee; for thou liest under the heavy sentence of God’s wrath, for thy disloyalty to him; and all thy bright prospects will vanish, and terminate in thy destruction. The Gentiles were not guilty in an equal degree with the Israelites; for, although they sinned, it was not against the light of Revelation, in contempt of the warnings of inspired prophets, or in breach of any express covenant.

^c What the fee of prostitution was, on which they had set their hearts, appears by chap. ii. 12; namely abundance of the fruits of the earth; which they ascribed to the heavenly bodies, and other physical agents, which they worshipped. The prophet here tells them, they might think they had obtained their fee. For their crops were indeed abundant; nevertheless they would not be the better for the plenty of their land. This might be brought to pass, by the just judgement of God, in various ways; either the corn not yielding a nutritious meal; nor the grape a generous juice: or the stomach failing in its office, to extract nutriment from good bread, and wholesome drink; or the enemy driving them from their land, which thenceforward should produce its abundance for strangers.

4 eat unclean things in Affyria^d. Let them not make libations of wine to JEHOVAH^e, for their sacrifices are not pleasant to him (E): they are to them as the meat of mourners^f; of which all that eat are polluted: their food forfooth be it to themselves(G); let it not come into the house of JEHOVAH.

5 What will ye do for the feafon of folemn affembly, and
6 for the feftival of JEHOVAH? For lo they^g are gone becaufe of devaftation! Egypt fhall gather them—Memphis fhall bury them^h. Their valuables of filver, the nettle fhall difpoffefs them, and the thiftle, in their dwellings(H).

7 The days of vifitation are come! The days of retri-

^d — returning into Egypt, and they eat unclean things in Affyria," i. e. they are degenerating in their manners into mere idolaters of the very worft fort.

^e Compare Jer. vi. 20. and If. i. 11. 13.

^f — meat of mourners," i. e. the viands fet out at funeral feafts; which feafts were in ufe among the Jews as well as the Gentiles, and for any thing that appears, were not forbidden, by the law, except to the priefts; who were to take no part in the ceremonies of interments, except of their neareft relations. But fuch viands were unclean, and brought a temporary uncleanness upon all who partook of them. See note (F).

^g — they," i. e. the people of the land.

^h Probably many of the inhabitants of the kingdom of Samaria fled into Egypt before the Affyrian captivity, and remained there to their death.

ⁱ Stupid. — gone mad." Stupid, if he himfelf difcerneth not the figs of the times. Gone mad, if, aware of the impending judgement, he flatters the people with delufive hopes; and, by that conduft, makes himfelf an inftrument in bringing on that public ruin, in which he himfelf muft be involved. For a fuller explanation of this paffage fee note (I).

^k — his ways." either the ways which the prophet himfelf purfues, and then the prophet is threatened with judicial deception; or the prophet's ways may be the ways he recommends to the

bution are come ! Ifrael fhall know it. Stupid is the Prophet (I) ! The man of the fpirit is gone mad ⁱ ! In proportion to (K) the greatnefs of thine iniquity, great alfo 8 is the vengeance ! The watchman of Ephraim is with his God (L). The Prophet ! — the fnare of the fowler is over all his ways ^k. Vengeance againft the houfehold ^l of my 9 God (M) ! They have gone deep in corruption, as in the days of Gibeah ^m. He will remember their iniquity, he will vifit their fins.

10 As grapes in the wildernefs ⁿ I found (O) Ifrael ; as the firft ripe upon the fig-tree, in the beginning of her feafon, I beheld your fathers. They of their own will (P) went to Baal Peor, and confecrated themfelves to that obfce-

people ; and then they are warned againft his prevarications. The former, I think, is the better expofition.

The watchman is here evidently a title, by which fome faithfull prophet is diftinguifhed from the temporifers and feducers. But who in particular is this watchman, thus honourably diftinguifhed, and how is he “ with his God ? ” I think the allufion is to Elijah and his miraculous tranflation. “ Elijah, that faithfull watchman, that refolute oppofer of idolatry in the reign of Ahab and Jezabel, is now with his God, receiving the reward of his fidelity in the enjoyment of the beatific vifion. But the prevaricating prophets, which now are, are the victims of judicial delufion.” See (N).

ⁱ — the houfehold of my God,” the priefts and prophets.

^k See Judges xix.

ⁿ — in the wildernefs.” The wildernefs is rightly connected with grapes, and is not to be connected with Ifrael. Here is no fort of allufion to the wildernefs, through which the Ifraelites were ledde to the promifed land, as fome of the Jewifh expofitors have moft abfurdly imagined ; in which God found not Ifrael, but led him into it. The “ wafte howling wildernefs,” in which God is faid to have found Ifrael, in Deut. xxxii. 10. is the wildernefs of idolatry ; and the image there expreffes the weak ftate of the Ifraelites, when they lived intermixed with idolaters, as ftrangers in Canaan, and afterwards as flaves in Egypt.

nity ;

- nity (Q) ; and as [my] love of them so were their abo-
 11 minations^o. Ephraim (R) ! like a bird shall their glory
 flie away ; there shall be no birth, no gestation, no con-
 12 ception^p. If so be they bring up their children, still will
 I make them childless, till not a man is left. Yea, verily
 woe unto them, when I turn away (S) from them^q.
 13 Ephraim, to all appearance (T), was planted on a rock (V)
 in a quiet habitation. But Ephraim is upon the point of
 bringing out his children to the murtherer.
- 14 Give them, O JEHOVAH—What wouldst thou give ?
 — Give them an abortive womb and dried-up breasts ;
 all their wickedness^r in Gilgal (W).
- 15 Truly there I hated them^s. For the evil of their per-
 verse practices (X), I will drive them out of my house,

^o The love, gratuitous ; the abominations without inducement, but from mere depravity. The love, the tenderest ; the abominations, enormous.

^p Baal Peor was the power presiding over procreation ; making the women fruitful, and giving them quick and easy labour. (See note Q.) Sterility therefore is threatened, with peculiar propriety, as the judgement for the worship of that idol.

^q ——— turn away from them," i. e. when I give them totally up ; no longer attending to their conduct, or visiting their sins ; when I have done with them.

^r Requite them all their idolatries committed in Gilgal. At the beginning of the verse the prophet addresses Jehovah. Jehovah interrupts him, " What wouldst thou give ?" i. e. what wouldst thou ask me to give them. The prophet resumes, and goes on to the end of the verse. Then Jehovah speaks again to the end of the 16th verse. The spirit of the prophet's prayer I take to be, that God would in mercy rather visit the sinful people with judgements immediately from himself, than give them up to the sword of the enemy. " Let us fall into the hands of the Lord," said David, " for his mercy is great, and not into the hands of man."

^s ——— there I hated them." The first great offence of the Israelites, after their entrance into the Holy Land, was committed while they were encamped in Gilgal. Namely, the sacrilegious speculation of Achan. (Josh. vii.) And to this, I think with Dr. Wells, these words allude.

I will

I will love them no more; all their rulers are revolters.
 16 Ephraim is blighted (Y); their root is dried up: they shall
 produce no fruit^t: even if they bring forth, yet will I flay
 the goodliest [offspring] of their womb.

17 My God will cast them away, because they have not
 hearkened unto him; and they shall become wanderers
 among the heathen.

CHAP. I
 X. Israel was a yielding (A) vine; his fruit^a was answer-
 able to his vigour (B). According to the increase of his
 fruit he increased in altars; like the beauty of his
 2 land he made the beauty of his images^b. Their heart is
 divided^c: now shall they undergo their punishment.
 [God] himself (C) shall break down their altars, and de-

There, says God, of old was my quarrel with them.

Gilgal was the place where the armies of Israel, upon their entering Canaan, first encamped; where Joshua set up the twelve stones, taken by God's command out of the midst of Jordan, in memorial of the miraculous passage through the river. There the first passover was kept, and the fruits of the promised land first enjoyed. There the captain of the host of Jehovah appeared to Joshua. There the rite of circumcision, which had been omitted during the 40 years of the wandering of the people in the wilderness, was renewed. And in the days of the prophet Samuel, Gilgal appears to have been an approved place of worship and burnt offering. But in later times it appears from Hosea and his contemporary Amos, that it became a place of great resort for idolatrous purposes. And these are the wickednesses in Gilgal, of which the prophet here speaks.

^t Or thus, "Ephraim is smitten at the root; he is dried up, that he can bear no fruit." See note (Y).

^a The fruit here meant is not the fruit of good works, but the fruit of national prosperity; increasing population, abundant crops, numerous flocks and herds, public opulence, military strength.

^b His idolatrous altars were as numerous, as his national prosperity was great; and the exquisite workmanship of his images was as remarkable, as the natural beauty of his country.

^c — divided" between God and his idols.

3 face their images. Surely presently shall they say, We have no King, because we feared not the JEHOVAH; and a King, what could he do for us!

4 Negotiate (D) — Swear false oaths — ratify a treaty ^d —
 Nevertheless judgement shall sprout up, like hem-
 5 lock (E) over the ridges of the field. The inhabitants (F)
 of Samaria shall be in consternation (G) for the great
 calf (H) of Bethaven; for there shall be mourning over it
 of its people and of its priests, who exulted (I) over its
 6 glory ^e, because it is stripped off from it. With itself (K)
 also it ^f shall be carried into Assyria, a present to the
 King (L) who takes up all quarrels ^g. Ephraim shall be
 overtaken in sound sleep ^h (M), and Israel shall be disgraced

^d Negotiate alliances with one power and another — make a treaty with the Assyrian — bind yourselves to it with an oath. — Break your oath, and make a new alliance with the Egyptian. In spite of all measures of policy, all acquisitions of foreign aid and support, judgement is springing up.

^e — its glory." The riches of its temple.

^f — it." The glory; the riches of the temple shall be carried away, together with the idol itself.

^g See v. 13.

^h — in sound sleep." In a dream of security; when nothing will be less in his thoughts than danger.

ⁱ The politics of treaties of alliance mentioned v. 4. An impolitic alliance with the King of Egypt was the immediate occasion of Shalmanezar's rupture with Hosa, which ended in the captivity of the ten tribes.

^k — like a bubble, &c." which no sooner swells, than it bursts.

^l The sin of Israel now exceeds the sins of those sinful times, when every one did what was right in his own eyes; and it seemed right in the eyes of the whole tribe of Benjamin, to protect the outrage of the Sodomites of Gibeah. See Judges xix.

^m There —" i. e. upon that occasion, the quarrel with the tribe of Benjamin, on account of
 by

7 by his own politics ⁱ. Samaria is destroyed. Her king is
 8 like a bubble (N) upon the surface of the waters ^k. The
 chapels also of Aven, that sin of Israel, shall be demo-
 lished; the bramble and the thistle shall overgrow their
 altars; and they shall say to the mountains, Cover us; and
 to the hills, Fall upon us.

9 More than in the days of Gibeah is the sin of Israel ^l.
 There they stood ^m. It overtook them not (O) at Gibeah,
 10 the war against the children of iniquity ⁿ. ——— It is in
 my desire, and I will chastise them ^o; and the peoples
 shall be gathered together against them, when they are
 tethered down to their two furrows (P).

11 Yet Ephraim is a trained heifer — I delighted in tread-

the outrage of the men of Gibeah. ——— they stood." they, the Israelites, "stood," set themselves in array for the attack.

^o God gave the Israelites success in that righteous war. It may seem however strange, that it should be said that the "war overtook them not," as if they had not suffered by it; when they were unsuccessful in the two first assaults, and were repulsed by the Benjaminites with a slaughter amounting, in the two days, to 40000 men. Judges xx. 21 and 25. But besides that the confederated tribes were ultimately successful, this loss, in proportion to their whole embattled force, which consisted of 400000 men (v. 2.), was nothing in comparison with that of the tribe of Benjamin, which was all but cut off. For of their force, which was 26700, no more than 1600 survived the business of the third day, in which the town of Gibeah was taken and destroyed. And of this remnant all seem to have been cut off afterwards, except the 600 men that fortified themselves upon the rock Rimmon; so that of the whole tribe not one forty-fourth part was left.

^o It is in my desire, &c. Then I protected and gave them success. — But now it is my desire, that they should suffer due punishment, and I will bring punishment upon them.

—— when they are tethered down to their two furrows." Or, —— when they are tied to their two faults." That is, when they are reduced to a situation of such difficulty and danger, as to have no hope of deliverance by any measures of human policy, in which alone they place their

ing out [grain] (Q). Therefore I myself for good have crossed her neck^p. — I will make Ephraim carry me (R) — Judah shall plow, Jacob shall harrow for himself^q.

12 Sow to yourselves for righteousness, reap according to mercy^r; break up your fallows^s; for it is time to seek the JEHOVAH, until he come, and rain down righteousness^t
 13 upon you. — Ye have plowed wickedness, ye have reaped iniquity, ye have eaten deceitful fruit^u; because thou hast trusted in thy own way^w, in the multitude of thy mighty
 14 men. Therefore a tumult shall arise among thy peoples, and all thy fortresses shall be demolished, as Shalman de-

confidence, but by choosing one or other of two alliances, the Egyptian or the Assyrian; in the forming of either of which they are criminal, having been repeatedly warned against all foreign alliances.

^p This and the following clause give the image of a husbandman mounting his bullock, to direct it over the corn.

^r The three first clauses of this verse express what had been done, for the instruction of Ephraim, by the Mosaic institution. The two last predict the final conversion of the Ephraimites, with the rest of the people, and their restoration to a condition of national splendor and prosperity. Notwithstanding the judgements that are to fall upon Ephraim, she was long under the training of my holy law; and the effect of that early discipline shall not be ultimately lost. I will in the end bring Ephraim to obedience — Judah shall be diligent in the works I prepare for her; and the whole race of Jacob shall take part in the same labours of the spiritual field, with profit and advantage to themselves.

^s i. e. Sow such seed as may produce righteousness in God's sight, that so ye may reap according to his exuberant mercy. The prophet speaks in this 12th verse. In the following Jehovah takes up the discourse again.

^t Compare Jer. iv. 3.

^u The imputed righteousness of Christ.

^v — "deceitful fruit," fair to the eye, but without flavour, and affording no nourishment.

^w — "thy own way," the measures of thy own policy.

^x Heb. "The wickedness of your wickedness." The idolatries practised in Bethel shall bring down similar vengeance upon you.

molished

molished Betharbal (S); in the day of battle the mother
 15 was dashed in pieces upon the children. Thus shall
 Bethel do to you, because of your extreme wickedness^x.
 As the morning (T) is brought to nothing (V), to nothing
 shall the King of Israel be brought^y.

CHAP. I When Israel was a child, then I loved him, and out
 XI. ^a 2 of Egypt called (A) my son^b. No sooner they called
 them, than they were gone from my presence, They! (C)
 They sacrificed to Baalim, and burnt incense to graven
 3 images^c: although I was a go-nurse (E) to Ephraim,
 taking them (F) over the shoulders^d: but they would not

^y The sudden and total destruction of the monarchy of the ten tribes is compared to the sudden and total extinction of the beauties of the dawn in the sky, by the instantaneous diffusion of the solar light: by which the ruddy streaks in the East, the glow of orange-coloured light upon the horizon, are at once obliterated, absorbed, and lost in the colourless light of day. The change is sudden even in these climates. It must be more sudden in the tropical; and in all, it is one of the most complete that Nature presents.

^a The Israel of this eleventh chapter is the whole people composed of the two branches of Judah, and the ten tribes. But "the house of Israel" is the kingdom of the ten tribes, as distinct from the other branch.

^b — my son." Although the son here immediately meant is the natural Israel, called out of Egypt by Moses and Aaron; there can be no doubt, that an allusion was intended by the Holy Spirit to the call of the infant Christ out of the same country. In reference to this event the passage might be thus paraphrased: "God in such sort set his affection upon the Israelites, in the infancy of their nation, that, so early as from their first settlement in Egypt, the arrangement was declared of the descent of the Messiah from Judah, and of the calling of that son from Egypt." See Gen. xlix. 10. Numbers, xxiii. 22. xxiv. 8. and Deut. xxxiii. 7. See note (B.)

^c — graven images." For an explanation of this common expression see note (D.)

^d — a go-nurse, &c." When a young child is first taught to go, the nurse places herself behind its back; and putting her hands forward, over its shoulders, brings them under its arms: and, supporting the child in this manner, paces slowly after it, taking step for step with the child. The allusion in the text is to that sort of nurse, who performs this office.

know

know that I preserved their health (F²) amid the grievous
4 plagues (G) of men^e. I drew them with the bands of
love, and I was unto them as they that raise the yoke^f
upon their cheeks, and I spread provender^g before him.

5 He shall not return into the land of Egypt^h; but the
Affyrian, he shall be his king : because they have refused to
6 return [to me] (H). And the sword shall weary itself in his
cities, and consume his divinersⁱ, and devour because of their
7 counsels. And my people shall hang in anxious suspense
till my returning^k : for they called them to a high degree^l;
all of one mind (K), they would not (L) be exalted.

^e — grievous plagues of men." The plagues of Egypt, which touched not the Israelites.

^f — the yoke;" the heavy yoke of the Egyptian bondage. The expression of raising the yoke refers, as is well observed by archbishop Newcome, and before him by bishop Lowth on Isaiah, I. 3, to the custom of raising the yoke forward, to cool the neck of the labouring beast.

^g — provender." The manna in the wilderness. Castalio.

^h — not return into Egypt." They were desirous of making their escape thither, and many families perhaps effected it. See ix. 6. But here it is threatened, that the nation in a body shall not be permitted so to escape.

ⁱ — diviners." The stupid prophet, and the man of the spirit gone mad, mentioned ix. 7. See note (I).

^k The Israelites are not threatened with utter destruction, but a near approach to it. Till the season shall come for God's turning to them again, they shall remain in a state of doubtful anxious expectation of relief, or of worse distress.

^l — a high degree;" the opposite of "nothingness of condition," mentioned chap vii. 16. See the notes on that place.

^m — return." When I come a second time, it will not be to destroy. An indirect promise of coming again, not for judgement, but for mercy.

ⁿ — the Holy One, &c." Dwelling with thee, but in a peculiar and extraordinary manner, not after the manner of men. I am no frequenter of cities in general. See note (N).

^o — after Jehovah." Time will yet come, when they shall be converted.

^p — children." It is remarkable that the expression is neither "their children" or "my children," but simply "children." The first would limit the discourse to the natural Israel ex-

8 How shall I give thee up, O Ephraim? Abandon thee,
 O Israel? How shall I make thee as Admah, place thee in
 the condition of Zeboim? — My heart is turned upon me,
 9 my bowels (M) yearn all together. — I will not execute
 the fury of mine anger; I will not return^m to make de-
 struction of Ephraim. For GOD I am, and not man; the
 Holy One in the midst of thee, although I am no fre-
 10 quenter of citiesⁿ. They shall walk after JEHOVAH^o. —
 Like a lion he shall roar, — verily he himself (O) shall
 11 roar; and children^p shall hurry (P) from the West. They
 shall hurry like the sparrow (Q) from Egypt, and like the

clusively; the second would be nearly of the same effect, as it would express such as were already children at the time of the roaring. But the word “children,” put nakedly, without either of these epithets, expresses those who were neither of the natural Israel, nor children, that is worshippers, of the true God, at the time of the “roaring,” but were roused by that sound, and then became children; i. e. the adopted children, by natural extraction Gentiles. This and the next verse contain indeed a wonderful prophecy of the promulgation and progress of the Gospel, and the restoration of the race of Israel. The first clause of this 10th verse states generally, that they shall be brought to repentance. In what follows, the circumstances and progress of the business are described. First, Jehovah shall roar — the roaring is unquestionably the sound of the Gospel. Jehovah himself shall roar — the sound shall begin to be uttered by the voice of the incarnate God himself. The first effect shall be, children shall come fluttering from the West; a new race of children — converts of the Gentiles; chiefly from the Western quarters of the World, or what the Scriptures call the West; for no part I think of Asia Minor, Syria, or Palestine, is reckoned a part of the East in the language of the Old Testament. Afterwards the natural Israel shall hurry from all the regions of their dispersion, and be settled in their own dwellings.

It is to be observed that the roaring is mentioned twice. It will be most consistent with the style of the prophets, to take this as two roarings; and to refer the hurrying of the children from the West, to the first; the hurrying from Egypt and Assyria, to the second. The times of the two roarings are the first and second advent. The first brought children from the West; the renewed preaching of the Gospel, at the second, will bring home the Jews. And perhaps this second founding of the Gospel may be more remarkable even than the first, the roaring of Jehovah in person.

dove from Affyria; and I will fettle them in their own
 12 houfes, faith JEHOVAH (R). Ephraim hath compaffed me
 about with treachery, and the houfe of Israel with deceit.
 But Judah fhall yet obtain dominion^a with God, and fhall
 be eftablihed^r with the Holy Ones.

CHAP. I Ephraim feedeth on wind^b, and followeth after the Eaft
 XII.^a wind^c. Every day he multiplieth falfehood and deftruftion^d.
 They make a covenant with the Affyrian, and oil is
 2 carried into Egypt. JEHOVAH hath alfo a controverfy
 with Judah; and is about to vifit upon Jacob according
 to his ways; according to his perverfe praftices, he will
 3 recompence unto him. In the womb he took his brother
 by the heel, and in his adult vigour (A) he had power
 4 with God. Even matched with the angel (B) he had power,

^a — obtain dominion." A promiffory allufion to a final reftoration of the Jewifh monarchy.

^r — eftablihed." The word may fignify either the conftancy of Judah's fidelity to the "Holy Ones;" or the firmnefs of the fupport, which he fhall receive from them. "The Holy Ones," the Holy Trinity. By the ufe of this plural word the prophecy clearly points to the converfion of the Jewifh people to the Chriftian faith. See note (S.)

^a The prophet fpeaks to the end of the 6th verfe; then God.

^b — feedeth on wind;" purfues meafures, from which he reaps no advantage: his forbidden and impolitic alliances.

^c — Eaft wind." The females of fome animals, mares in particular, are fuppofed to conceive heat, by fnoiffing the dry Eaft wind. So the Ifraelites, by their foreign alliances, were inflamed with the love of idolatry.

^d — deftruftion;" i. e. multiplies his falfehood to God, and the caufes of his own deftruftion.

^e — he fpake with us;" he, that is God, fpake with us in the loins of Jacob. The things fpoken certainly concerned Jacob's pofterity, as much, or more than himfelf. See note (E). Obferve that the taking of his brother by the heel is not mentioned in difparagement of the Patriarch. On the contrary, the whole of thefe two verfes is a commemoration of God's kindnefs for the

and

and was endued with strength (C). He had wept (D), and made supplication unto him. At Bethel he found him, 5 and there He spake with us^e; even JEHOVAH God of Hosts, 6 JEHOVAH is his memorial^f. Thou^g therefore turn unto thy God; keep to Charity and Justice (G), and ever look out for thy God.

7 ^hA trafficker of Canaan (H)! The cheating balances in his hand! He has set his heart upon over-reaching (I). 8 Nevertheless Ephraim shall sayⁱ, Although I became rich, I acquired to myself [only] sorrow; all my labours procured not for me, what may expiate iniquity (K). But I, JEHOVAH, am thy God from [the time thou wast in] the land of Egypt. I will yet again make thee dwell in tents, 10 as in the days of the solemn assembly. I also have spoken [coming] upon the prophets (L), and I have multiplied vision;

ancestor of the Israelites, on which the prophet finds an animated exhortation to them, to turn to that God, from whom they might expect so much favour. This favour of God for Jacob displayed itself, when he was less than an infant; for, before he was born, he took his brother by the heel; and, in his adult vigour, he was endued with such strength, as to prevail against the angel.

^f — his memorial; i. e. God's memorial. His appropriate, perpetual, incommunicable name, expressing his essence. See note (F.)

^g Thou therefore, O Israel, encouraged by the memory of God's love for thy progenitor, and by the example, which thou hast in him, of the efficacy of weeping and supplication, turn to thy God in penitence and prayer, and in the works of righteousness; and ever, under all circumstances, and at all times, look out for his mercy and aid, and weary not with expectation of his coming.

^h God says to the prophet, instead of turning to me, and keeping to works of charity and justice, he is a mere heathen huckster.

ⁱ Nevertheless, the time will come, when Ephraim will repent and cry, &c. What follows is the penitent confession of the Ephraimites, in the latter days, wrought upon at last by God's judgement and mercies.

and, by the ministry of the prophets, I have shewn similitudes ^k.

11 Was there idolatry in Gilead? Surely in Gilgal they
 are become vanity. They sacrifice bullocks; their altars
 12 also are as heaps upon the ridges of the field^l. But Ja-
 cob^m fled into the field of Syria, and Israel became a fer-
 13 vant for a wife, and for a wife he kept watch (M). There-
 fore by a prophet JEHOVAH brought up Israel out of
 14 Egypt, and by a prophet was he tended (N). Ephraim
 has given bitterest provocation. Therefore his mur-
 thers shall be upon him — He shall be forsaken — And
 his masterⁿ shall requite unto him all his blasphemies.

^k Compelling the prophets to perform symbolical actions; as, in the case of Isaiah, going naked; Jeremiah, binding himself; Ezekiel, lying on one side; not mourning for his wife; Hosea's marriage; and many other instances.

^l The tribes settled about Gilead, beyond Jordan, were already captivated by Tiglath-pileser. God, by the prophet, declares, that the idolatry still practised in Gilgal was equally abominable, and would bring down similar judgements upon the remaining tribes, on the West of Jordan.

^m So opposite to thine was the conduct of thy father Jacob, that he fled into Syria, to avoid an alliance with any of the idolatrous families of Canaan; and, in firm reliance on God's promises, submitted to the greatest hardships. And in reward of his faith, God did such great things for his posterity, bringing them out of the land of Egypt, and leading them through the wilderness like sheep, by the hand of his servant Moses.

ⁿ — his master;" that is, his conqueror, who shall hold him in servitude, and be the instrument of God's just vengeance,

^o The former part of the verse describes the consequence and pre-eminence of Ephraim, in his own country, and among the neighbouring nations; the latter part, his diminution and loss of consequence by his idolatry.

^p Spoken ironically.

^q This verse briefly describes the progress of idolatry among the ten tribes, from the time of

When

CHAP. I When Ephraim spake, there was dread. He was ex-
 XIII. 2 alted in Israel: but he offended in Baal, and died ^a. And
 now they repeat [their] sin: and, (A) in their great wis-
 dom ^b, they have made to themselves molten images (B) of
 their silver; idols, the workmanship of artificers. Their
 3 finishing is (C), that they say, “let the sacrificers of men
 kiss the calves ^c.” Therefore they shall be as the cloud of
 the morning, and as the dew which passeth away early ^d;
 as chaff driven by the whirlwind from the threshing floor,
 4 and as smoke from the chimney. Yet I JEHOVAH am thy
 God from the land of Egypt; and thou shalt know no
 God but me ^e, for favour there is none beside me.

the introduction of the worship of the Tyrian Baal in the reign of Ahab, which may be reckoned its commencement. From this time they were daily multiplying their idols, and adopting all the abominations of the heathen rites. The worship of Jeroboam's calves was the least part of their guilt; for it was not properly idolatry; it was a schismatical worship of the true God, under disallowed emblems, and by a usurping priesthood. But at length superstition made such a progress among them, that human sacrifices were made an essential rite in the worship of the calves. And this was the finishing stroke, the last stage of their impiety; that they said, “Let the sacrificers of men kiss the calves.” Let them consider themselves as the most acceptable worshippers, who approach the image with human blood. — Kiss the calves;” i. e. worship the calves. Among the ancient idolaters, to kiss the idol was an act of the most solemn adoration. Thus we read in Holy Writ of “all the knees which have not bowed to Baal, and every mouth which hath not kissed him.” Tully mentions a brazen statue of Hercules at Agrigentum, in which the workmanship of the mouth was sensibly worn by the frequent kisses of the worshippers. And in allusion to this rite, the Holy Psalmist, calling upon the apostate faction to avert the wrath of the incarnate God, by full acknowledgement of his Divinity, bids them “kiss the son;” i. e. worship him. See more about human sacrifices note (D).

^d Compare vi. 4.

^e — thou shalt know no God but me;” i. e. thou shalt not experience the power and pro-

5 I sustained thee (E) in the wilderness; in the land of parching thirst (F), as in their own pastures: and they
 6 were fed to the full (G). Fed to the full, and their heart was lifted high; — for that very reason^f they forgot me.
 7 Therefore I will be unto them as a lion; as a leopard by
 8 the way side (H) I will lye upon the watch (I). I will meet them as the bereaved bear, and I will rend the caul of their heart: like a lionets I will devour them upon the spot (K). The wild beast^g shall tear them limb from limb (M).

9 It is thy destruction (N), O Israel, that upon me [alone

tection of any other. Those thou callest thy Gods will be able to do nothing for thee.

^f — for that very reason." My kindness itself was the occasion of their ingratitude; for, in the pride of heart, which the miraculous supply of their wants for so long a time produced in them, they forgot their benefactor.

^g God, in a paroxysm as it were of indignation, calls himself the wild Beast. See note (L).

^h Powerfull as my protection would have been, O Israel, hadst thou placed thy reliance and hope upon me exclusively; thou hast broken the covenant, thou hast sought to other succour, thou hast formed alliances with the heathen, and even courted the protection of their Gods. I therefore, in my wrath, withdraw from thee my special aid: and, since forsaken of me, thou hast no other helper, thy ruin must ensue. Thus thy great privilege, to have God alone for thy defence, becomes the occasion of thy destruction. What follows is angry expostulation, in broken sentences.

ⁱ Where is thy king? &c." This vehement redoubled interrogation seems to suppose a denial on the part of the Israelites of the helpless ruined state, asserted, in the former verse, as the consequence of God's withdrawing his protection. Do you deny this? Do you pretend that you have still means of defence, hope of deliverance? You rely upon the policy or prowess of your monarch. Where is he, this wise and mighty king? Tell me in what quarter? Your judges, your provincial rulers, where are they? Let see what deliverance this king and these rulers can effect.

10 it lies] to help thee^h. Where (O) is thy King? Where
 1 now is he? To save thee forfooth (P) in all thy cities. — And
 11 thy Judges? (Q) Inasmuch as thou saidst, Give me a King
 and Rulers, I gave thee a King in mine anger^k, and I
 take him away in my fury.

12 The iniquity of Ephraim is faggotted up^l; his sin
 13 is hoarded^l. The pangs of a travailing woman are coming upon him — He is of the thoughtless race (R), for it is the critical moment when he ought not to stand still; — the children are^m in the aperture (S).

* — I gave thee a king in mine anger." It is not to be concluded from this expression, that God dislikes the monarchical form of government. If this were the place for the discussion, it were easy to shew, that the monarchical is the form most approved in Holy Writ; as it was also among the heathen the favourite government of the heroic ages. But the original form of government in Israel was a monarchy; in which God himself was the monarch, and the priests, prophets, and judges, were his ministers. When the Israelites therefore desired to have a king, they forgot that they had a king already; the Lord of all the Earth condescending to be in a peculiar manner their immediate sovereign. Their petition for a king was in contempt of that sovereignty of God; and this was the circumstance, by which they incurred God's displeasure in that petition. I would observe that the seven verses of this chapter, from the 5th to the 11th inclusively, form a section which regards the whole race of Israel in general. At the 12th verse the prophecy turns again on Ephraim in particular.

^l — faggotted up — hoarded" in God's remembrance.

^m — the aperture," Heb. — the breach." They are actually passing through the opening of the parts distended by the throes of labour. It is the very moment, when the pains must terminate in the delivery, or the death of the woman. A proverbial expression for a crisis of extreme danger, and doubtful catastrophe. See *Ic.* xxxvii. 3. At such a moment as this, thoughtless Ephraim is supine and unconcerned.

From

14 (T) From the power of HELLⁿ I will redeem them. From DEATH I will reclaim them^o. DEATH! I will be thy^p Pestilence (V). HELL! I will be thy^p Burning Plague (W).

15 (X) No repentance is discoverable to my eye^q! because he is run wild among savage beasts (Y). The East wind (Z) shall come. JEHOVAH is raising up the blast (Z) from the wilderness; and he shall dry up his fountain, and lay dry his spring (AA) shall HE^r. He shall plunder the store
16 house of all goodly vessels^s. Samaria is found guilty, —

ⁿ — Hell." Not the place where the damned are to suffer their torment; but the invisible place, where the departed souls of the deceased remain, till the appointed time shall come for the re-union of soul and body. This is the only Hell of the Old Testament; though, by an abuse of the word, the place of torment is the first notion it presents to the English reader. But the English word Hell properly imports no more than the invisible or hidden place, from the Saxon "helan," to cover over.

In the New Testament we find the word Hell in our English Bibles in twenty-one passages in all. In nine of these it signifies the place of torment; namely, in these, Matt. v. 22. 29. 30. x. 28. xviii. 9. xxiii. 15. 33. Mark ix. 47. Luke xii. 5. In the other twelve, simply the region of departed spirits. And in this same sense it is used in the Apostle's Creed, "He descended into hell." Of this place we know little, except that to those, who die in the Lord, it is a place of comfort and rest. Not a jacobinical paradise of eternal sleep and senselessness; but a place of happy rest and tranquil hope. In the prophetic imagery it is often mentioned, with allusion to the popular notions, as a dark cave deep in the bowels of the earth. Sometimes it is personified as in this passage.

^o As my property, by the right of an owner.

^p — Pestilence," the putrid plague-fever, — Burning Plague." The solstitial inflammation, which seizes and kills in an instant. See note (W).

^q The frequent and sudden transitions from threatening to promise, from indignation to pathetic persuasion, and the contrary, produce much obscurity in the latter part of this prophet; which however disappears, when breaks are made in the proper places. In the 13th verse, the peril of Ephraim's situation, arising from his own hardened thoughtlessness, is described in the most striking images. In the 14th, God the Saviour comforts him with the promise of the final deliverance

that

that she hath rebelled against her God. By the sword they shall fall; their infants shall be dashed in pieces, and their pregnant women shall be ripped up.

CHAP. I Return, O Israel^b, unto JEHOVAH thy God, for thou
XIV.^a 2 hast fallen by thine iniquity. (A) Take with you words^c,
and return unto JEHOVAH. Say unto him, Take away all
iniquity, and accept good^d. So will we render thee bul-
3 locks (C), our own lips^e. The Assyrian shall not save
us; we will mount no cavalry, and no more we will say

and salvation. In these words, "No repentance is discoverable to my eye," the Saviour complains, that these terrors and these hopes are all ineffectual. That he perceives no signs of repentance wrought by them. The Hebrew sounds literally, "Repentance is hidden from mine eyes." The total defect of the thing is most strongly expressed in the assertion, that nothing of it is to be discerned by the all-searching eye of the Divine Saviour. This complaint of universal impenitence, with the reason assigned, introduces new threatening, with which the chapter ends. The reason assigned for the impenitence is, that Ephraim is run wild among savage beasts. Broken loose from the restraints of God's holy law, given up to his depraved appetites, and turned mere heathen. For the heathen are the savage beasts.

^a — He." Either Jehovah, or the conqueror represented under the image of the wind.

^b — all goodly vessels." Every article of ornamental furniture of costly materials and exquisite workmanship.

^c In this sixteenth chapter, the Prophet is the speaker to the end of verse 3. Then to the end of verse 6, God, the Saviour. In verse 7, the Prophet; verse 8, the Saviour; verse 9, the Prophet.

^d — Israel." The whole family of Israel, in both its branches, is addressed.

^e Take with you words, i. e. a set form of supplication.

^f Take away all iniquity —" i. e. Take intirely away the sinful principle within us. Take away the carnal heart of the old Adam. "Create in me a clean heart, O God, and renew a right spirit within me." And then, when we are thus begotten again unto holiness by thy Spirit, "accept the good:" accept, as good, what, so regenerate, we shall be enabled to perform. See note (B).

^g — bullocks, our own lips." Lips are here put for praises and thanksgivings uttered by

"Our

“Our Gods are ye,” to the work of our own hands : inas-
much as with Thee the fatherless obtaineth fond protec-
tion.

4 I will restore their conversion^f. I will love them gra-
tuitously^g ; for mine anger is departed from me (D). I
5 will be as the dew unto Ifrael ; he shall blossom as the
lily, and strike his roots like [the forest-trees of] Leba-
6 non^h. His suckers shall spread farther and farther (E) ;
and he shall be like the olive tree, for his beauty,
and a smell [shall be] in him like [the smell of] Le-
banonⁱ.

the lips. This kind of metonymy, which puts the cause or instrument for the effect, is very frequent with the sacred writers. By calling vocal devotions bullocks, the phraseology shews, that this form of supplication is prepared for those times, when animal sacrifices will be abolished, and prayer and thanksgiving will be the only offering.

^f — their conversion.” i. e. their converted race. I take conversion as a collective noun, for converts ; like captivity, for the captives, and dispersion, for the dispersed. The converted nation God promises to restore to his favour, and to a situation of prosperity and splendour.

^g — gratuitously.” Are good works then nothing, you will say. “ Is there no place at all for them in the doctrine of Repentance ? I answer, that hitherto the discourse hath been about remission of sins, and the gift of the Holy Ghost. These are entirely gratuitous, and not of our merit, but simply of the inexhaustible goodness and compassion of God. Therefore, when we speak of the remission of sins, it is right to be silent about our own works ; which, because they are done without the Holy Spirit, although with regard to civil society they may not be bad, yet cannot be called good, and ought not ; because of the unclean heart, from which they proceed. But when through faith we have received remission of sins, and, together with that the gift of the Holy Ghost ; forthwith from the heart, as from a pure fountain, come forth works also good, and well-pleasing to God. For, although by reason of the remains of original sin, the obedience even

THEY

7 THEY SHALL RETURN (F). Sitting under his shadow^k, they shall abound in corn (G). They shall germinate like the vine, [and] be famous (H) as the wine of Lebanon^l.

8 Ephraim (I)! What have I to do any more with idols^m? I have answered him. And I will make him flourish (K), like a green fir-tree. From me thy fruit is supplied.

9 Who is wise? for he will consider these things; intelligent? for he shall comprehend (L) them. For strength and even (M) are the ways of JEHOVAHⁿ, and the

“of the Saints is not perfectly pure, yet on account of faith in Christ it is pleasing and acceptable “to God.” Luther, in his Commentary upon this chapter.

^b Lebanon is put by metonymy in the Hebrew for the forests growing on it.

^r — the smell of Lebanon.” The mountain is celebrated by travellers for the fragrance of the greens, that cloth its sides. Maundrell found the great rupture, “which runs at least seven hours travel directly up from the sea, and is on both sides exceeding steep and high, clothed with fragrant greens from top to bottom.” Compare Cant. iv. 11.

^k — his shadow,” i. e. the shadow of Jehovah.

^l — as the wine of Lebanon.” The Phœnician wines in general were esteemed by the ancients; especially those of Tripolis, Tyre, and Berytus, places at the foot of Lebanon, or very near it: and the wines of that country still are excellent. “Le vin du Mont Liban, dont le Prophète Osée a fait d’où l’éloge, est encore excellent.” Niebuhr, Voyage, tom. II. p. 366.

^m Ephraim — idols.” An exultation of Jehovah over idols. Ephraim! Even he is returned to me. I have no more contest to carry on with idols. They are completely overthrown. My sole Godhead is confessed.

ⁿ The ways of Jehovah, are the ways which Jehovah himself takes, in his moral government of the world; and the ways of godliness, which he prescribes to man. These taken together are

H

justified

justified (N) shall (O) proceed ° in them, but revolvers (P) shall stumble therein ¢.

“the ways of Jehovah.” They are freight, because they go freight forward, without deviation, to the end; the happiness of man, and the glory of God.

° — and the justified shall proceed in them.” In the ways of God, as they have been described, “the justified,” those who by faith in Christ have obtained remission of their sins and the gift of the Holy Ghost, “shall proceed;” they will be making daily and hourly approaches to the journey’s end. They shall be enabled to advance continually in the understanding of the ways of Providence, and of the way laid out by Jehovah for them.

¢ — revolvers shall stumble therein.” To the incorrigible enemies of God, the very scheme of mercy itself will be a cause of error, confusion, and ruin. “As God’s ways are plain to the Holy, so are they a stumbling block to the workers of iniquity.” Eccus. xxxix. 24.



CRITICAL NOTES

UPON

H O S E A.

CHAP. I.

(A) — UNTO HOSEA" אל הושע — by Hofea" ברושע — unto Hofea" אל הושע

To speak *to* Hofea and *by* Hofea (אל and ב) are phrases of different import. To speak *to* — expresses, that to him the discourse was immediately addressed. To speak *by* — that through him it was addressed to others. And that the speech, so addressed to others, was not the prophet's own, but God's; God using the prophet as his organ of speech to the people. The different import of these two constructions, so manifest in the Hebrew text, has been very judiciously preserved in the LXX, according to the Vatican, in the Vulgate, in the Chaldee, in Luther's Latin translation, in Calvin's, in our public translation, and in Archbishop Newcome's, but neglected by Castalio, Jun. and Trem. and by Houbigant. It must be confessed, that in some instances the prefix ב seems used as equivalent to אל. But its most proper meaning is indisputably a mean between the opposite senses of מן and אל, *from* and *towards*, denoting "rest, residence, or continuance in." Hence it is the proper preposition of the instrument, as that in which the active power of the first efficient is placed.

And in such studied change from one mode of expression to another, as occurs in this passage, it is reasonable to suppose, that each is used in its distinct and appropriate meaning. Some passages indeed have been alleged, in which **א** after verbs of speaking to, might be rendered by the Latin "cum," or the English "with." As in Numbers xii. 8. "With him [בני] will I speak mouth to mouth." But in this, and every instance of the same kind except one, the parties in the discourse, or the supposed discourse, are God and the Prophet. And in every discourse of God with a prophet, much more is intended than the prophet's information; the prophet is always the vehicle of a Divine Message to the people. Even in this text of Hosea, where what is said by God seems immediately to concern the prophet individually, being a command of something to be done by him in the œconomy of his domestic life; yet the act commanded being of public interest and importance, as it was typical of the case between God and the people of Israel; being commanded for that very reason, as a method of public admonition and denunciation; even in this instance, which in the first face of it has much the appearance of a private affair of the prophet's, it was rather *by* than *to* Hosea that Jehovah spake; and the change in the original from **אל** to **ב**, and back again, is not immaterial, and ought to be preserved in the translation.

Some imagine, that **ב**, in this and similar passages, describes the manner of the divine communication with the holy prophets, not by an audible voice, but by internal suggestions. "Loqui in aliquo dicitur Deus, cum ea, quæ agi vult, ejus cordi, ut agantur, inspirat." Eucher. de quæst. V. & N. T. If this be the force of **ב**, it renders neither "to" nor "by," but "within." "The beginning of the word of Jehovah within Hosea ——" But I cannot but think, that in all this extraordinary intercourse which God vouchsafed to hold with man, the internal suggestion must always have been accompanied, not perhaps with an audible voice, but with some external sign, by which the prophet might with certainty distinguish the revelations of the Holy Spirit from thoughts arising in his own mind: and I very much doubt, whether internal suggestion alone was a method of communication. I have no doubt therefore, that "by," rather than "within," is the proper rendering of **ב** in this passage.

(B) ————— was in this manner." This I take to be the force of the copula ו prefixed to יאמר. And so it is taken by Castalio and Houbigant. The ו is often to be taken as a particle of specification, equivalent to *scilicet*, *nempe*, or *nimirum*. A very remarkable instance of this use of it we find in Job's memorable confession of his faith in the Redeemer to come. Job xix. 23—27.

- 23 Oh that my words were now written !
 Oh that they were inscribed in a register !
 24 That, with a pen of iron or lead,
 For everlasting they were graven on a rock !

After this wish, ו prefixed to אני at the beginning of the next verse, very ill rendered " for " in our public translation, specifies the words, which Job would have recorded ; the matter of the inscription.

- 25 ואני ידעתי Namely, [these words,] I know the Living one is my Redeemer, &c. to the end of v. 27.

Vide Nold. not. 1208.

(C) ————— is perpetually playing the wanton" זנה תזנה. — to whose whores." This construction, in which the finite verb is connected with its own infinitive, for the most part expresses the perpetual repetition of the action, as a matter of daily practice and habit.

Buxtorf's distinction, that when the infinitive is put first, this construction expresses the greater certainty and evidence of the thing^a; but when the infinitive follows, the continuance and frequent practice, seems to me to have no foundation. I think that, in either position of the infinitive, greater certainty, or greater frequency may be expressed, as the subject matter may require.

(D) ————— I will visit the blood of Jezræel upon the house of Jehu."

Jezræel, the mystical name of the Prophet's son, must be familiar to all who are conversant in the Holy Scriptures, as the name of a city in the tribe of Issachar, and of a valley or plain, in which the city stood: the city, famous for its vineyard, which cost the rightfull owner, the unfortunate Naboth, his

^a See Thef. Gramm. lib. II. cap. 16. Reg. 2.

life ; and, by the righteous judgement of God, gave occasion to the downfall of the Royal House of Ahab : the plain, one of the finest parts of the whole land of Canaan ; if we may judge from the partiality of the Kings of Israel for the spot, who all fixed their residence in one or other of its numerous cities. Modern expositors, entirely forgetting the Prophet's son, have thought of nothing in this passage but the place ; the city, or the plain. A mistake into which perhaps they have the more easily fallen, by reason of the explicit mention of the place at the end of the subsequent verse. But if the word Jezriël be taken here as the name of a place, the threat of " avenging, or visiting, upon the house of Jehu the blood of Jezriël," will signify, that the family of Jehu was to be punished for blood shed by Jehu, or by his descendants, in that place.

Jehu himself shed the blood of Ahab's family, with unsparing hand, in Jezriël. But this was an execution of the judgement, which God had denounced by his Prophet Elijah against the house of Ahab, for the cruel murder of Naboth. And it may justly seem extraordinary, that this should be mentioned as a crime of so deep a dye, as to bring down vengeance upon Jehu's house. It is true, that when the purposes of God are accomplished by the hand of Man (which is the case indeed in some degree in every human action), the very same act may be just and good, as it proceeds from God, and makes a part of the scheme of Providence ; and criminal in the highest degree, as it is performed by the Man, who is the immediate agent. The Man may act from sinful motives of his own, without any consideration, or knowledge, of the end to which God directs the action. In many cases the Man may be incited by enmity to God and the true religion to the very act, in which he accomplishes God's secret, or even his revealed, purpose. The Man, therefore, may justly incur wrath and punishment, for those very deeds, in which, with much evil intention of his own, he is the instrument of God's good providence. But these distinctions will not apply to the case of Jehu, in such manner as to solve the difficulty arising from this interpretation of the text. Jehu was specially commissioned by a Prophet " to smite the house of Ahab his master — to avenge the blood of the Prophets, and the blood of all the servants of Jehovah, at the hand of Jezabel^a." And however the general corrup-

^a 2 Kings ix. 7.

tion of human nature, and the recorded imperfections of Jehu's character, might give room to suspect, that in the excision of Ahab's family, and of the whole faction of Baal's worshippers, he might be instigated by motives of private ambition, and by a cruel sanguinary disposition; the fact appears from the history to have been otherwise: that he acted through the whole business with a conscientious regard to God's commands, and a zeal for his service: inasmuch, that when the work was completed, he received the express approbation of God; and the continuance of the sceptre of Israel in his family, to the fourth generation, was promised as the reward of this good and accepted service. "Jehovah said unto Jehu, because thou hast done well, in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all, that was in my heart; thy children of the fourth generation shall sit on the throne of Israel ^a." And it cannot be conceived, that the very same deed, which was commanded, approved, and rewarded, in Jehu, who performed it, should be punished as a crime in Jehu's posterity, who had no share in the transaction.

To avoid this difficulty, another interpretation is mentioned with approbation by the learned Pococke, in which "the blood of Jezrael" is still understood of the blood of Ahab's family, shed by Jehu in Jezrael: but, by a particular acceptation of the verb פקד, this is understood not as the object, but as the standard, or model, of the punishment. And the words are brought to this sense; that God will execute vengeance upon the wicked house of Jehu, in slaughter abundant as the slaughter of Ahab's family and kindred in Jezrael. But in this way of taking the words, a punishment is denounced for a crime not specified; which is not after the manner of the denunciations of Holy Writ. Besides, although the Hebrew words in themselves might not be incapable of this construction, if this were the only passage in which the phrase occurred; the truth is, it is a very common manner of expression. And wherever the phrase is used of "visiting any thing upon a person," the thing, which is the object of the verb transitive (without any preposition or prefix) is always to be understood as some crime to be punished upon the person. And to take the phrase in any other manner here would be a mode of interpretation, which would tend to bring upon the style of the sacred writers the very worst species.

^a 2 Kings x. 30.

of obscurity — that of uncertainty; divesting the most familiar expressions of a clear definite meaning.

For these reasons, I am persuaded, that Jezräel is to be taken in this passage in its mystical meaning; and is to be understood of the persons typified by the Prophet's son — the holy seed — the true servants and worshippers of God. It is threatened, that their blood is to be visited upon the house of Jehu, by which it had been shed. The princes descended from Jehu were all idolaters: And idolaters have always been persecutors of the true religion. In all ages; and in all countries, they have persecuted the Jezräel unto death, whenever they have had the power of doing it. The blood of Jezräel, therefore, which was to be visited on the house of Jehu, was the blood of God's servants, shed in persecution, and of infants shed upon the altars of their idols, by the idolatrous princes of the line of Jehu. And so the expression was understood by St. Jerome and by Luther.

(E) And it shall be in that very day, when I break, &c." I suggest it to the learned to consider, whether the phrase so frequent in the Prophets, **והיה ביום ההוא** is not to be differently taken, according as it is connected, or not connected, with the subsequent clause by the copula **ו**. I am much inclined to think, that when it is not so connected, **יום ההוא** is to be understood of a time described, or marked, by some event already mentioned; and the force of the expression is to notify, that the event of the subsequent clause is to take place at that time. But when these three words are connected with the subsequent clause by the copula **ו**; then I conceive, that the event of the subsequent clause affords the marks of the time, and gives the date of the event previously mentioned. So that in both cases a synchronism is described, but with this difference; that in the first case the event previously mentioned gives the date of the other; in the second case, the other event gives the date of that previously mentioned. Thus in chapter ii. verse 16. (18 Heb.) **והיה ביום ההוא נאם יהוה תקראי אישי** "And it shall be in that day (saith Jehovah) thou shalt call me Ithi." i. e. in the day when Jehovah shall do the things mentioned in the preceding verse. These things make the date of the time; and the calling of Jehovah Ithi is the event referred to that date. But in this passage **והיה ביום ההוא ושברתי** "And it shall be in that very day and I break, &c." i. e. And it shall be [the thing last mentioned, the "demolition of the kingdom

kingdom of Israel, shall take place] in that very day when I break, &c." Here the breaking of the bow is the event that marks the date; and to that date, so marked, the threatened excision of the kingdom of the ten tribes is referred. I presume not to lay this down as a rule of interpretation, which will invariably hold. But I think it will, and I propose it to the learned, as a matter that deserves an accurate investigation. Whether the rule hold invariably or no, I cannot but think that the supposed distinction has led me to the true sense of this text; which, taken the contrary way, as I think it has been generally taken, as a denunciation, that, when the Monarchy should be abolished, its military strength should be broken, appears to be of less importance. For how should the military strength survive the Monarchy? But it was of moment to give the people warning, that the advantages, which the enemy would gain over them in that part of the country, would end in the utter subversion of the kingdom. For had this timely warning produced repentance and reformation; the judgement, no doubt, would have been averted.

(F) ——— infomuch as to be perpetually forgiving them." So I render with Jun. and Trem. Livelye, and Houbigant, and with the approbation of Drufius. The words will not bear the sense, in which they are taken by Arias Montanus; although it is adopted by Calvin, Castalio, Diodati, in our public translation, and by Archbishop Newcome. For the verb נשא, in the sense of taking away, never governs its object by the prefix ל.

(G) ——— in the place where." So I render the words במקום אשר, and for thus rendering we have the authority of LXX. Jerome, Vulg. Syr. and Chald. and, it must be added, of St. Paul himself^a. It seems, therefore, to have been without due consideration, that a different rendering has been adopted, upon the authority of some of the later Jews, by Jun. and Trem. Castalio, Grotius, Wells, and Houbigant. As if במקום אשר might be equivalent to תחת אשר — "instead of what," *pro eo quod*: a sense which I believe cannot be supported by a single instance. Junius objects to the other rendering, that to bear that sense the word מקום ought to have had the emphatic article prefixed. But Mr. Livelye well remarks, that in other places

^a Rom. ix. 26.

this self same expression, in the self same form, is taken by that learned interpreter himself, in the very sense which in this place he rejects. Namely, in Lev. iv. 24. Jer. xxii. 12. and Ezek. xxi. 35. Indeed, in those places it can be taken in no other. I agree with Mr. Livelye, that this sense, confirmed by all the antient versions, and by St. Paul, is indeed the only true and certain sense of the phrase.

(II) 10. 11. By the exposition which I have given of the several parts of this passage, I hope I have shewn that it is an express prophecy of the final conversion and restoration of the Jews, not without manifest allusion to the call of the Gentiles. The word Jezraël, though applied in this passage to the devout part of the natural Israel, by its etymology is capable of a larger meaning, comprehending all of every race and nation, who, by the preaching of the Gospel, are made members of Christ and the children of God. All these are a seed of God, begotten of him, by the spirit, to a holy life, and to the inheritance of immortality. The words Ammi and Ruhamah, and their opposites, Lo-ammi and Lo-ruhamah, are capable of the same extension; the two former to comprehend the converted, the two latter the unconverted Gentiles. In this extent they seem to be used in chap. ii. verse 23, which I take to be a prophecy of the call of the Gentiles, with manifest allusion to the restoration of the Jews. Accordingly, we find these prophecies of Hosea cited by St. Paul to prove, not the call of the Gentiles solely, but the indiscriminate call to salvation both of Gentiles and Jews. He affirms, that God “has called us, [i. e. us Christians] vessels of mercy, afore-prepared unto Glory,” *ἐμόνον ἐξ Ἰσραήλων ἀλλὰ καὶ ἐξ ἔθνων*, “not of the Jews only, but moreover of the Gentiles too^a.” And it is in proof of this proposition, that he cites the prophecies of Hosea. And the manner of his citation is thus. First, he alleges two clauses, but in an inverted order, from the 23d verse of chapter ii. which seem to relate more immediately to the call of the Gentiles. “I will call them my people, &c. — and her beloved, &c.” And to these he subjoins, as relating solely to the restoration of the Jews, that part of this prophecy of the first chapter, which affirms, that “in the place where it was said unto them, ye are not my people, there they shall be called the children of the Living God.” From these

^a Rom. ix. 24.

detached passages, thus connected, he derives the confirmation of his proposition, concerning the joint call of Jew and Gentile to the mercy of the Gospel^a.

The allusion, which is made to these prophecies by St. Peter in his first Epistle^b, is not properly a citation of any part of them, but merely an accommodation of the expressions, “Not my People;” “My People;” “Not having obtained mercy;” “Having obtained mercy;” to the case of the Hebrews of the Asiatic dispersion before and after their conversion.

It is surprizing, that the return of Judah from the Babylonian captivity should ever have been considered, by any Christian Divine, as the principal object of this prophecy, and an event in which it has received its full accomplishment. It was indeed considered as an inchoate accomplishment, but not more than inchoate, by St. Cyril of Alexandria. The expositors of antiquity, in such cases, were too apt to take up with some circumstances of general resemblance, without any critical examination of the terms of a Prophecy, or of the detail of the History to which they applied it: The fact is, that this prophecy has no relation to the return from Babylon in a single circumstance. And yet the absurd interpretation, which considers it as fulfilled and finished in that event, has of late been adopted. “— et erit numerus filiorum, &c.” v. 10. “Quando impleta est hæc prædictio?” says a learned expositor; and answers the question, “In reditu Babylonico.” But what was the number of the returned captives, that it should be compared to that of the sands upon the sea shore? The number of the returned, in comparison with the whole captivity, was nothing. “Then Judah and Israel shall appoint themselves one head.” Zorobabel, says Grotius. But how was Zorobabel one head of the rest of Israel, as well as of Judah? A later critic answers, “After the return from Babylon, the distinction between the kingdoms of Israel and Judah ceased.” But how was it, this distinction ceased? In this manner, I apprehend. The kingdom of Israel had been abolished above 180 years before; Judah alone existed as a body politic; and the house of Judah returned under their leader Zorobabel, with some few stragglers of the captivity of the ten tribes. And no sooner were the returning captives re-settled in Judæa, than those of the ten tribes, joining with the mongrel race, which they found in Samaria, separated

^a Rom. ix. 25, 26.

^b Chap. ii. 10.

themselves from Judah, and set up a leader, and a schismatical worship of their own. Was this any such incorporation, as the prophecy describes, of Judah and the rest of Israel under one Sovereign? To interpret the prophecy in this manner is to make it little better, than a paltry quibble; more worthy of the Delphic tripod, than of the Scripture of Truth. Very judicious upon this subject are these remarks of the learned Houbigant. "The Prophet," he says, "in the 10th verse, passes from threatenings to promises, which is the manner of the Prophets, that the Jews might not think, that after the accomplishment of the threatenings, God would concern himself no more about their nation. Those promises seem to respect the final condition of the Jews, when they should collect under one head, the Messiah; that it might properly be said of them, "Ye are children of the Living God." It is difficult to accommodate the words of this passage to the return from the Babylonian captivity. Those Jews, who returned from Babylon, were not so much as one hundredth part of the whole Jewish race; so little were they to be compared with the sands of the sea: nor did they appoint themselves one head. Zorobabel was indeed their leader, but not their single leader; and their form of government henceforward was not monarchical, but an aristocracy. Nor had they kings till the very last, when they were become unworthy to be called, "Children of the Living God."

CHAP. II.

(A) **T**HE verb אָמַר is comparatively so seldom used otherwise, than as equivalent to the English verb "to say," with a declaration subjoined of what was said; that I hesitated long about the translation, which I venture to give of this passage; in which I take the verb as equivalent to the English word "to speak," without immediate mention of the words spoken. But, consulting the Concordances, I find many unquestionable instances of this use of it. See Pf. iv. 5. Pf. lxxi. 10. Gen. xliii. 27. 29. Ezek. xxxiii. 10. Ezra viii. 22. Pf. xxix. 9. Ethic

Esther iii. 4. iv. 10. vi. 4. Pf. lxxxix. 19. cxlv. 6. Exod. xix. 25. 2 Chron. xxxii. 24. 2 Sam. xiv. 4.

(B) The verb פשט signifies properly “to flay the skin.” Hence, when applied to garments, it signifies, “to strip to the bare skin,” to divest even of the garments next the skin. ערם is a more general word, and expresses a less degree of denudation. And the two joined together express, “to strip perfectly one already half naked.” פן אפשר ערמה. *Ne nudam eam plane denudem.* This is confirmed by a similar expression in the Book of Job^a — “thou hast stripped the naked of their clothing,” i. e. thou hast even divested the beggar, thinly clad, of that poor covering. The verb יצג sometimes signifies, “to fix, or leave remaining in its place.” But properly, I think, it denotes “to present openly to view.” Hence the full sense of the passage is, that the disgraced discarded wanton should be stripped stark-naked, and in that situation exposed to public view. To express this clearly in the English language, I have found it necessary to transpose the Hebrew words, which stand in this order. “Left I strip-her-to-the-skin, naked, and-set-her-up-to-view as the day when she was born.” But it is evident that the circumstance, in which the condition of the disgraced adultress resembles that of the day of her birth, is perfect nakedness.

(C) ——— hath caused shame.” I take the verb הובישה actively, as it is taken by LXX, and Archbishop Newcome. It is evidently the third person singular, fem. præterit. Hiphil.

(D) ——— her ways.” For דרכך I read with Syr. דרכיה, the noun plural in regimine, instead of the singular, and with the suffix of the third person feminine singular, instead of the second. The LXX render the pronoun in the third person, instead of the second: but the noun they give in the singular: as if they read דרכה; which reading is adopted by Houbigant and Archbishop Newcome.

(E) ——— a stone fence,” גדר is properly “maceria.” A low wall of loose stones, laid one upon another, without any cement or mortar.

^a Chap. xxii. 6.

Such enclosures are very common at this day in Gloucestershire, and other parts of this island, where quarries of the stone, fit for the purpose, abound.

(F) ——— her outlets.” נתיבות, are paths worn by the feet, often passing and re-passing upon the same line. I think that here the word signifies “gaps” in a bramble hedge, or stone-fence, made by clambering over repeatedly at the same place. The text alludes to a double enclosure, an inner fence of loose stone, a bramble hedge on the outside: both damaged and broken in many places. The hedge is to be made; the stone fence repaired; the gaps in both closed; and all made so firm and strong, that it will be impracticable to find any way out. This enclosure is an admirable image of national difficulty, and distress, from which no human policy, or force, can extricate.

(G) ——— her vileness.” נבלתה. Considering the connection of this menace with that immediately preceding, of carrying off the wool and the flax, the materials of the woman’s cloathing, I have some suspicion that this word may signify the parts of the person, which modesty conceals: and might be better rendered — “her shame.” In Leviticus v. 2. and in other passages, נבלה, in reg. נבלת, is used for a putrid carcase.

(H) ——— her vineyards and her fig-tree orchards.” I cannot but think the words נפץ and תאנה are used here by a synecdoche for plantations of vines and fig-trees. Certainly it cannot be said of a single tree, that it is laid waste, or made a forest.

(I) ——— my pay.” אתנה. The fee of prostitution. Compare ix. 1.

(K) — Ihi — Baali.” The words איש and בעל are both applicable to a husband: and sometimes simply as a husband. But taken strictly, the latter signifies a severe; the former, a kind indulgent husband. “Vox בעל proprie sonat ὁ ἄρχων habens quamcumque rem in sua potestate; quare ad maritum refertur per-ellipsis, qui integrè dicitur בעל אשה, Exod. xxi. 3. — Sed vox sumitur in sacris hoc sensu geminâ significatione; vel simpliciter, pro marito absque alterius qualitatis respectu, ut Gen. xx. 3. Joel i. 3. vel ἰμπεριτωῦς; pro viro imperioso, qui uxorem severe habet tanquam Dominus,
“ minus,

“ minus, & omni suo in eam jure utitur; quomodo אִישׁ זָפֵן, viro leni & benigno, contradistinguitur; ut apud Hof. cap. ii. 15. & Jer. xxxi. 32.”
Vitringa ad Jef. cap. liv. 5.

(L) ———— armour,” מִלְחָמָה. I think the word is used here for every accoutrement of battle, all offensive weapons, and defensive armour.

(M) ———— betroth thee to myself with justice, &c.” A noun substantive after the verb אָרַשׁ, with ב prefixed, denotes the dowry, or that which the Man gives to obtain his spouse of her parents^a. Christ gave for the espousal of the Church his bride, צֶדֶק, his own justice; מִשְׁפָּט, his perfect obedience to the law; חֶסֶד, exuberant kindness; רַחֲמִים, tender love; אֱמוּנָה, faithfulness, steady adherence to his part in the covenant between the Holy Three.

“ ———— Ubi diligenter expendi loca scripturæ, in quibus usus est vocis אֱמוּנָה, ubi Deo aut Regi tribuitur; observavi convenientissimam ei esse significationem, Fidei, sive Fidelitatis, Veracitatis, Constantiæ in repræsentandis promissis: & est vere propria hæc & genuina vocis significatio, ubi de Deo usurpatur.” Vitringa ad Jef. xi. 5.

“ Yes—I will betroth thee, &c.” The copula ו in the original expresses all this emphasis of reiterated asseveration.

(N) ———— I will perform my part, &c.” אֶעֱנֶה. The primary and most proper meaning of the verb עָנָה I take to be “to re-act;” when B re-acts upon A, in consequence of a prior action of A upon B. But more largely it predicates reciprocal, correspondent, or cor-relate action. Thus it signifies the proper action of one thing upon another, according to established physical sympathies in the material world; or, among intelligent beings, according to the rule of moral order. It has always reference to a system of agency; and may be applied to any individual agent, in a system of agents, whose action regularly excites, or is excited by, the actions of the rest. Thus it may be applied to the act of the first mover, which sets all the rest a-going, as well as to the acts of the subordinate agents: as in vocal music, it is applicable to the singing of the first voice, as well as to the inferior performers, who

^a See 2 Sam. iii. 14.

follow him. And in this passage it is applied first to the action of God himself, upon the powers of Nature; then, to the subordinate action of the parts of Nature upon one another; and last of all, to the subservience of the elements and their physical productions, to the benefit of man, and ultimately by the direction of God's over-ruling providence, to the exclusive benefit of the godly. In short, it expresses generally one agent performing its proper part upon another. And to this general notion all the particular senses of the word are reducible.

(O) ——— I will sow her as a seed for myself." Thus the learned Vatablus; "Et feminabo eam — Hebraismus, pro spargam eam instar sementis super terram." And Mr. Lively: "Ad ecclesiæ multiplicationem hoc pertinet."

CHAP. III.

(A) ——— addicted to wickedness." I adopt the rendering of the LXX and Syr. which nothing opposes but the Masoretic pointing.

(B) ——— I own'd her," וּמְכַרָּהּ, from the root מְכַר. See Parkhurst. This was not a payment, in the shape of a dowry; for the woman was his property, if he thought fit to claim her, by virtue of the marriage already had: but it was a present supply of her necessary wants, by which he acknowledged her as his wife, and engaged to furnish her with alimony, not ample indeed, but suitable to the reclusive life, which he prescribed to her. Calvin observes, that the parsimonious gift, a sum of money which was but half the price of a female slave, and a pittance of black barley bread, typified the hard fare, which the Israelites were to expect at the hand of God, in their state of exile.

(C) ——— without Statue, and without Ephod and Teraphim."

An EPHOD seems to have been a garment, like a cloak without sleeves, covering the body as low as the pit of the stomach before, and as low as the shoulder-

shoulder-blades behind. It seems to have taken its name from the straitness of its collar, and the manner in which it was fastened about the person. The Ephod of the High Priest was of costly materials, and the richest embroidery; and it made a very principal part of his robes of office. But something of a similar shape, and of the same name, but made of plain linen, was worn by the inferior priests^a, and occasionally at least by other persons^b. But it appears also, that idolaters, at least the idolatrous Israelites, sometimes dressed up the images of the deities they worshipped, in a gorgeous Ephod, resembling that of the High Priest, and made perhaps in imitation of it. And this was so principal, and so sacred a part of the idol's robes, that the word was sometimes used as a name for the idol itself. Thus certainly we must understand Gideon's Ephod; when it is said, "that he set it up (עָצָה) in his own city, in Ophrah, and that all Israel went a whoring after it; which thing became a snare unto Gideon and his house^c." This Ephod was made, according to the sacred Historian, of the spoils of the slaughtered Midianites, the purple robes of their kings, the gold of their ear-rings, and other ornaments. Inasmuch that, in the costliness of the materials, it much resembled the sacred Ephod of the High Priest. But when it is said, that it "was set up in Ophrah, and that all Israel went a whoring after it," the robe is certainly put for an image, which was adorned with it, and drew so much admiration, that, whatever the original intention of the maker of it might be, in process of time it became an object of idolatrous adoration. The Ephod, therefore, appears to have been a principal ornament both of the true and of the false worship. And when the word is used, in the figurative language of Prophecy, as it is in this passage, to express in general the external grandeur of public institutions; it is in itself of ambiguous import, and its connexions in the context must determine, whether it refers to the approved forms of a pure service, or to idolatry. That it refers to the latter in the text, is evident from the connection with Statues mentioned next before, and Teraphim next after the Ephod. For both these will be found to be produced here, as principal articles of the furniture of idolatry.

^a 1 Sam. xxii. 18.^b 1 Sam. ii. 18.^c Judges viii. 27. 28.

We find the TERAPHIM among the faithful, in the patriarchal ages, and among idolaters afterwards. For Laban, who was a worshipper of Jehovah, had his Teraphim^a, and Nebuchadnezzar had his^b. They seem to have been images, made in some general resemblance of the person of a man^c. The Teraphim of the idolaters were probably corrupt imitations of those of the true worshippers; for the ancient idolatry was in every thing a mimicry and misapplication of the patriarchal symbols. The Teraphim of idolaters were magical images, used for the purposes of Divination; as appears in particular from Ezekiel in the place quoted. But the patriarchal Teraphim were probably emblematical figures, like the Cherubim; like those I mean of the simpler sort, which were seen in the ornaments of the more open parts of the tabernacle, and of the temple. The Teraphim I take to have been figures of the like mystic import; but of materials less costly, of coarser work, and certainly upon a smaller scale: though not of so diminutive a size, as to be carried about by the High Priest, according to Dr. Spencer's wild notion, concealed in the folds of the sacred breast-plate. For it appears, that one of these images was big enough to personate a sick man in bed^d. I imagine they were used, as most sacred ornaments of consecrated chapels, or oratories, in private houses. The use of them was certainly allowed before the law; and whether it might not be tolerated occasionally for some time afterward, when, by reason of the depressed situation of the Israelites, the tabernacle at Shilo might not be accessible to the greater part of the people, is a question, that may deserve consideration. For my own part, I would not take upon me to pronounce, that Micah, the man of Mount Ephraim of whom we read in the Book of Judges^e, was an apostate, and an idolater. The circumstances of the story incline me indeed to the contrary opinion; though his worship seems to have been, in a considerable degree, corrupt. But however that may be, however innocent the use of these images might have been in the patriarchal ages, and however it might be tolerated (which however I assert not) upon particular occasions in the earliest periods of the Jewish History, when the public worship was interrupted by the tyranny of the heathen nations, who were permitted from time to time to hold the Israelites in subjection; it is very certain, that

^a Gen. xxxi. 19.^b Ezek. xxi. 21.^c 1 Sam. xix. 13 and 16.^d 1 Sam. xix. 13 and 16.^e Chap. xvii. and xviii.

in process of time they were so much abused, to superstitious purposes, that the use of them was absolutely forbidden to God's people; and, long before the time of the Prophet Hosea, they were considered as a part of the worst rubbish of idolatry, which it became the duty of the faithful to destroy. Just as the brazen serpent, which Moses had erected by God's express command, a sacred symbol, as our Lord himself expounds it, of the redemption, became so much an object of superstitious adoration, that it is recorded as one of the good acts of Hezekiah, that he brake it in pieces, calling it in contempt *Nehushtan*; "the brazen thing^a." When the Prophet Samuel would represent to Saul the enormity of his crime, in not having executed the command of God; he could find nothing worse with which he could compare it, than the sin of witchcraft and *Teraphim*^b. The *Teraphim* are numbered among the abominations in the land of Judah and in Jerusalem, which Josiah put away^c. From all this I cannot but conclude, that the *Teraphim*, in the text of Hosea, are to be understood of nothing but implements of idolatrous rites, images consecrated to the purposes of Magic and Divination. If the reader wishes for fuller information upon this subject, from which he may form an opinion for himself, let him consult Dr. Spencer's Dissertation on Urim and Thummim. Information he may derive from the various and profound erudition of that work, which will make him amend for the disgust, which the extravagance (not to give it a worse name) of the opinion which the author would sustain, if he has any reverence for the mysteries of the true religion, must create. Let him also consult the learned work of Franciscus Moncæius, *De Vitulo aureo*, particularly the 4th, 5th, 6th, and 7th, the 16th, 17th, 18th, 19th, and 20th chapters of the 1st book; Mr. Hutchinsohn, on "The Names and Attributes of the Trinity of the Gentiles," in the section, intituled, *אלהים תרפים*: the learned Julius Bate's "Enquiry into the occasional and standing Similitudes of the Lord God:" the same learned writer's "Critica Hebræa," under the roots *רפה* and *פסל*, Vitringa, upon Isaiah ii. 8. and xl. 19. But above all, let him consult the judicious Pococke upon this place. In these writers he will find great variety, and contrariety indeed, of opinions; and none perhaps that he will think proper, in every particular, to adopt. But he will collect much information from them all; and upon the whole perhaps will see reason

^a 2 Kings xviii. 4.^b 1 Sam. xv. 23.^c 2 Kings xxiii. 24.

to acquiesce in the opinion, which I venture to uphold; that the Teraphim were originally emblematical figures, of patriarchal institution; afterwards mimicked and misapplied by idolaters; and at last, generally and so grossly abused, to superstitious purposes, that they became unfit for the use of God's people, and were absolutely prohibited and condemned. And this had taken place before the days of Samuel; consequently long before Hosea, in whose time they must have been considered as purely idolatrous and profane.

I come now to the STATUE, the first word of the three; which will require no long discussion. This, like the Teraphim, had been in use among the true worshippers in early ages; but was so much abused, before the giving of the law, that it was absolutely prohibited by Moses. A statue, *מַצֵּבָה*, signifies any thing, more especially of stone, erected or set up as a monument or memorial; but particularly as a religious monument. That consecrated pillars of stone were in use among the Patriarchs, we learn from the history of Jacob. Idolaters, instead of simple pillars, set up images carved in the human, or other form, to represent the object of their worship. This abuse was certainly ancient, and gave occasion to the strict prohibition of the Mosaic Law, "Ye shall make you no idols, nor graven image; neither rear you up *מַצֵּבָה*, a standing image [statue, or pillar^a]." "After this prohibition," says Dr. Pococke, "we cannot look on any such used in religious worship, but as a part, and so a sign, of the falseness of that worship. And so here therefore [in this text of Hosea] to say, the children of Israel shall be without such; is as much as to say, that they shall not have free exercise of their former ways of idolatry."

If I may offer a conjecture concerning the difference between these idolatrous Statues and the Teraphim; I would say, that the Statues were of large dimensions, set up in public, as objects of popular adoration: the Teraphim were of a smaller size, and for different purposes; kept in the most sacred recesses of temples, or consecrated chapels, for magical rites, and rarely, if ever, exposed to public view.

Thus, since it appears, that both the Statue and the Teraphim of Hosea were implements of idolatry; no doubt can remain, that the Ephod, which is mentioned between the two, is to be understood of the idolatrous Ephod, not of

^a Lev. xxvi 1.

that which belonged to the holy vestments of the High Priest. As it is put between the Statue and the Teraphim, it may seem, that it may be connected with either : connected with the statue, it will denote the robe, with which the idol was clothed : connected with the Teraphim, the Ephod of the Priest of the Teraphim. And in this connection (to which indeed the structure of the sentence in the original seems to point in preference) I would choose to take it. For thus we shall have idolatry described, by the three principal features in its external appearance : the Statue, the public object of popular adoration : the Teraphim, the images of the more secret rites of incantation : and the Sorcerer, or Hierophant, conducting the ceremonies and propounding to the consulters of the oracle the answers he pretended to receive, represented by the Ephod, the most remarkable of his robes of office.

(D) ——— and adore ——” וּפְחָדוּ אֵל. The construction of פָּחַד; governing its object by the preposition אֵל, I take to be singular. I apprehend, that when a verb, expressing any affection of the mind, governs its object by this preposition, that construction expresses the motion or effort of the mind, so affected, towards that object. The force of this construction here is to denote, that the converted Israelites will make Jehovah, and his goodness, the object of religious awe and admiration. The phrase is well paraphrased by the LXX, ἡ ἐκείνη σέβεται ἐπὶ τῷ κυρίῳ ἡ ἐπὶ ταῖς ἀγαθότησιν αὐτοῦ. The English word *adore* expresses the motion of the mind towards Jehovah and his goodness. Aben Ezra, Drufius, and Livelye, take the verb יִפְחָדוּ here as equivalent to יִהַרְדּוּ, cap. xi. 11. rendering — “and hasten to.” “Nam verba pavendi & trepidandi festinare & properare quandoque significant,” says Livelye. The observation is true ; but as no instance occurs, in which the verb פָּחַד is actually so used, after much hesitation between the two, I prefer the former exposition.

CHAP. IV.

(A) ——— burft out." פּרָצוּ. A metaphor taken from rivers exundating the banks, and bearing down every obstacle to the impetuosity of the waters. The version of LXX, and the vulgate, retain the image of the waters, but fail in expressing the violence of the eruption. κέχυται ἐπὶ τῆς γῆς. LXX. ——— inundaverunt." Vulg.

(B) By no means." This is the force of אָד, urging and pressing the prohibition.

(C) ——— like those who will contend with the Priest." This is the natural rendering of the Hebrew words, and the sense agrees well with the context. The objections raised by Rivetus, and adopted by Houbigant, though they seemed of so much weight to Archbishop Newcome, as to induce him to alter the text upon the authority of a single MS. are entirely founded upon a misapprehension of the prophecy, and a misconception of the passage: upon a misapprehension of the prophecy, as if the ten tribes exclusively were the object of it: upon a misconception of the passage, according to the usual acceptance of it, as if litigation with the Priests were the crime charged: whereas it is only a simile.

(D) The word אָם signifies a principal city^a.

(E) ——— for lack of knowledge." The Hebrew verb יָדַע, and the nouns דַּע and דַּעָה are applied not only to every endowment and acquisition of the mind, which falls under the general notion of knowledge of any kind, but to that sort of conduct also, which may be referred to knowledge and under-

^a 2 Sam. xx. 19.

standing as its proximate cause, or motive. And they more frequently answer to the Greek words *συνίνασι* and *σύνεσις*, than to *ἐπίστασθαι* and *ἐπιστήμη*: signifying rather the voluntary application of the mind to the consideration of the practical good, than the mere possession of speculative knowledge. The English words, “to know,” and “knowledge,” by the constant use of them in our public translation to render the Hebrew words in all their applications to spiritual subjects, have acquired the same extent of meaning, and the same peculiar force; and have become familiar even to the English reader, in what may be called their Hebrew sense. It has been thought fit therefore to retain them in many instances, as in this, where other words might be more conformable to the habits of modern speech.

But in this place, “lack of knowledge” signifies a lack of this practical knowledge, arising from lack of instruction. The Priests are taxed with negligence of their duty, in not teaching the people, and in suffering a general ignorance to prevail; and for this crime, they are threatened with the abolition of their order.

In this part of the discourse, some obscurity has arisen from the sudden turnings of the speaker from the people in general to the priests in particular, and back again from the priests to the people; and from the difficulty of catching the exact places, where these transitions are made. In the 8th verse, it is manifest, the Priests are in question: for of no other persons it could be said, that “They ate the sin-offerings of the people.” And St. Cyril of Alexandria thinks, the first transition to them is in this place. Calvin, with more judgement, thinks they are first accosted at the beginning of this 6th verse. But in the 7th verse he thinks the discourse returns again to the people; and what follows he applies to the people generally, though not without particular allusion, as he supposes, to the Priests. But his exposition is embarrassed, and obscure. I am persuaded, that the discourse turns short upon the Priests at the beginning of this 6th verse, with the complaint of the people’s lack of good teaching; and turns away from the Priests again to the people at the 12th, and not before; and I have the satisfaction to find, that in this I have the concurrence of that great critic Drusius; who, upon “lack of knowledge,” in verse 6, says, “Hoc autem accidebat culpâ sacerdotum ——— Nam ordinarium munus sacerdotum erat enarrare legem, & populum ex eâ erudire. Mal. ii. 7. Deut. xxxi. 9. and xxxiii. 10.” And at the end of verse 11, he says, “Hactenus

“Haëtenus facerdotum mores Prophetica libertate infectatus est.” This division of the matter of the discourse makes the whole perspicuous.

———— I will also reject thee, &c.” Since the person threatened was to be rejected from being a Priest; he was a Priest, at the time when he was threatened: otherwise he had not been a subject of rejection. The person threatened therefore must have been the head, for the time being, of the true Levitical Priesthood, not of the intruded Priesthood of Jeroboam. This is a proof, that the metropolis, threatened with excision, is Jerusalem, not Samaria; and that the ten tribes exclusively are not the subject of this part of the Prophecy.

(F) ——— magnified.” כרנבם. The word is applicable to increase in any way, either in size, numbers, power, or wealth, &c. See Drusius and Luther on the place. But as the Priests were greatly magnified in dignity and power, and there is no reason to suppose, that they were multiplied by natural increase, in a greater proportion than the rest of the people; I think the thing intended here is the elevation of the order in civil rank and authority.

(G) ——— every one of them lifts up his soul,” נפשו. All the antient versions give the pronoun plural. And eight of Dr. Kennicott’s MSS, among which are some which he esteemed of high authority, with others of De Rossi’s, read נפשם. Archbishop Newcome adopts this reading, which seems indeed entitled to the preference. If the singular suffix be retained, it must be taken in that distributive sense, in which Jun. and Trem. understand it.

(H) From Archbishop Secker’s note upon this passage, it appears to have been the opinion of that acute and wary critic, that the public translation, “because they have left off to take heed to the Lord,” was not to be brought, by any usual and natural construction, out of the Hebrew words, כי את יהוה עזבו לשמר. He moves two questions: 1st, Whether the verb עזב can govern its immediate object by the prefix ל? 2^{dly}, Whether יהוה can be the object of the verb עזב? Upon both he seems himself inclined to the negative. “Vix puto “servare.” With respect to the second point, it is certain that יהוה never once occurs as the object of the verb עזב. Drusius refers to Zech. xi. 11, where

where the personal pronoun **אני** is the object of the participle **מִמְרִים**, as a passage which may warrant this construction. But in that passage Jehovah is not the speaker, to whom the personal pronoun belongs; nor is the participle used in the sense of obeying, or serving, but of observing, or remarking. “The poor of the flock which observed me, or watched me;” i. e. watched my actions. See Archbishop Newcome, and Dr. Blaney, on that place.

In the Book of Proverbs, however, we find a text, which affords an instance of a construction of this verb so similar to that, which our public translation supposes here, that if the connection of Jehovah, as the object, with the verb were the only difficulty, it might seem removed. In Proverbs xxvii. 18. the noun **Adonai**, not indeed as a title of Jehovah, but in the sense of a master, is the object of the participle **Benoni** of the verb **עָמַר** in the sense of “waiting upon,” in the capacity of a servant. But the other difficulty seems insuperable. After a nice examination, I scruple not to assert, that the verb **עֹב** never governs its immediate object, the person or thing forsaken, abandoned, or left off, with the prefix **ל**. It follows of necessity, that the order of construction cannot be that which our public translation demands. Namely, this, **כי עֹבֵב לַעֲמֹר אֶת יְהוָה**. For in this order, the sentence, **לַעֲמֹר אֶת יְהוָה**, is the object of the verb **עֹבֵב**, and connects with the verb by the prefix **ל**.

The verb **עֹב** always governs its immediate object without any prefix. But when a noun, following this verb, is connected with it by **ל**, the noun expresses either the person to whom, i. e. to whose possession, use, and advantage, or the thing in return for which, as a more desired object, or the end and purpose for which (the *ἕνεκα αἰτίας* or *ἕνεκα*) or, the time for which, the dereliction is made. Thus Pf. xlix. 11. **וְעֹבְבוּ לְאַחֵרִים הַיָּלִם**—and leave their wealth to others;” i. e. to the possession and use of others. So If. xviii. 6. **יְעֹבְבוּ יַחְדָּו לְעֵיט הַרִים וּלְבַהֲמַת הָאָרֶץ**. “—— they shall be left together to the bird of prey of the mountains, “and to the beasts of the earth.” And Malachi iv. 1. (Heb. iii. 19.) **לֹא יַעֲבֹב לָהֶם שֹׁרֶשׁ וְעֵנָף**—shall not leave them root or branch.”

Joshua xxiv. 16. God forbid **אַתָּה יְהוָה לְעַבְדֵי אֱלֹהִים אַחֵרִים**—that we should forsake the Jehovah to serve other Gods;” i. e. to take up with the service of other Gods as a preferable service.

2 Chron. xxxii. 31. ——— **עֹבֵב הָאֱלֹהִים לְנִסּוֹתוֹ**—God left him to try him;” i. e. for the end or purpose of trying him.

Pf. xvi. 10. **לֹא תַעֲבֹב נַפְשִׁי לְעֵאֵל**—“thou wilt not abandon my soul to hell.”

Lam. v. 20. "Wherefore תעזבנו לארך ימים dost thou forsake us so long time."

These seven texts are the only instances in the Bible, in which a noun, or what stands as a noun, following the verb עזב is connected with the verb by ל.

I have therefore adopted a division of the Hebrew, received by some learned Rabbin, and confirmed by a much higher authority, that of the Syriac version, and not contradicted by the LXX. I make a stop equivalent to a comma at עזבו, and expunging the soph-pafuk at לזמר, I take that word in immediate connection with the following words; so that ונות, יין, and תירוץ are accusatives after the infinitive שמר, and I suppose an ellipsis of the pronoun אֲנִי rehearsing the nouns ונות, יין, and תירוץ (than which ellipsis nothing is more frequent in the prophetic style), as the nominative of the verb יקה. Thus, according to this division, "to give attention to chamberings, &c." is either the end to which, or the object of preferable choice for which, they forsake Jehovah; and, as such, is connected with the verb עזב by ל. Thus the construction is regular and natural, and the sense perspicuous, and well suited to the context. The learned reader will perhaps be the more easily reconciled to this exposition, and rendering of the text, if he remarks the similitude of phraseology in this passage, and another in the Book of Jonah, chap. ii. 10. מְעַמְרִים הַבְּלִי עוֹא חֲסָרִים יַעֲזֹבוּ. "They who attend the vanities of deception" (i. e. the vain rites of the false religions), forsake their gracious benefactor."

(I) ——— give them answers." יגיד לו נגד as a verb in Hiphil (for in that conjugation, and in Hophal alone, the verb is used,) is "to tell, relate, "make publicly or manifestly known," by words, or other signs and tokens, of certain interpretation: also "to foretell." And in this sense it is almost an appropriate word of oracular prediction: and so it is used here.

(K) Since thus it is." — This I take to be the force of על כן. The phrase is more emphatical than "therefore," in the English language, or than the simple copula in the Hebrew. It refers distinctly to what has gone before concerning the manners of the people, as the ground of God's dealing with them in the manner declared in what follows.

(L) ——— Israel is rebellious like an unruly heifer." כפרה סררה סרר ישראל. I restore the rendering of the Bishop's Bible and the English Geneva. It was

changed into what we now read in the public translation, — “ Israel slideth back “ as a backsliding heifer,” upon a supposition, that the actions of the restive beast, refusing the yoke, are literally expressed in the original by the word סררה, and that the disobedience of the Israelites is represented under the image of the like action. A notion which the apparent affinity of the roots סרר and סור might naturally suggest.

The version of the LXX too is evidently founded upon a similar notion of the original, as literally describing the actions of the animal; but actions of a very different kind, not those of restiveness, but the involuntary running about of the heifer stung by the gad-fly. Διότι ὡς δάμναλις παροιστρῶσα παροίστησεν Ἰσραήλ. But there is certainly no ground at all for this particular interpretation in any use of the verb סרר, or of סור, among the sacred writers: and our public translation is much more, than this of the LXX, to the purpose of the context.

The fact, however, is, that the verb סרר, or the participle, is in no one passage in the Bible, except this, applied to a brute. It is true, in Lam. iii. 11. we find the word סורר applied to a brute. But not to a domestic brute, in a restive or a frisky mood; but to a wild beast, sprung from his laire, and crossing the way of the traveller: and not to the wild beast immediately, but to Jehovah, in wrath and taking vengeance, represented under the image of the wild beast. And in the phrase in this passage, דַּרְבִּי סוֹרֵר, I take סוֹרֵר to be another word, not from the root סרר, but the Poel form of the verb סור. “ He turneth aside my ways.” That is, he scares me out of the strait path, and compels me to take a new direction. In the fifteen other passages (and no more) in which the word סרר occurs, it invariably signifies the perverse disposition, or disorderly conduct, of a moral agent; without any express allusion to any brute. It seems, therefore, at least doubtful, whether, in this passage of Hosea, the figure is not rather in the application of the participle to the heifer, than of the verb to Israel. And it seems safer to give what is indubitably the sense of the passage in plain terms, after the example of the author of the Syriac version, and the majority indeed of interpreters, than to affect to retain metaphors of the original, which may be merely imaginary.

It is worthy of remark, that in many passages of Scripture besides this, we read in our English Bibles of “ backsliding Israel,” and of “ Israel’s back-

“slidings.” But the Hebrew word, in all these other passages, is very different, and from quite another root. And that other word, in the sense of “back-sliding,” is never, any more than this word סָרַר, applied to a brute.

(M) ———— feed them in a large place,” במרחב. This word מרחב is never used but in a good sense; and, for the most part, figuratively, as an image of a condition of liberty, ease, and abundance. I agree, therefore, with Grotius, that this is said with bitter irony. “Est hic *γλευσσμός*: irrisio acerba; ex ambiguo. Latè pascere amant agni: Deus Israelem disperget per totum Assyriorum regnum.”

(N) ———— a companion of idols,” הבור עֲנָבִים. See Psalm cxix. 63. Isaiah i. 23.

(O) ———— their strong drink is vapid,” סַר סַבָּאִים. The verb סַר with an accusative after it, without a preposition or prefix, will not bear the sense of “going after,” which some have given it in this place. Nor can I think with Houbigant, that the verb in the Kal form is to be taken in the Hiphil sense, the noun סַבָּא being its subject, and the pronominal suffix attached to the noun its object. I agree with those interpreters, who take the noun סַבָּא as the nominative of the neutral verb; which makes the construction natural, and the sense most apposite. It is well remarked by Drusus and Livelye, that wine, in that state which the Hebrew words describe, is called in Latin, *Vinum fugiens*. “Si quis vinum fugiens vendat sciens, debeatne dicere.” Cic. de Off. lib. 3.

(P) The construction is certainly uncommon. But I see nothing in it so harsh and obscure, as to make an alteration of the text necessary. I give the sense which the learned Pocock approves, which seems to me to arise easily from the Hebrew words. It must be observed, however, in justice to Houbigant and Archbishop Newcome, that their omission of הַבו has the authority of three manuscripts of Kennicott’s, of the Syriac version, and the LXX, and was suggested by Archbishop Secker.

(Q) — (C).

(Q)—(O shame) For a long time I thought myself original and single in this way of rendering. But I have the satisfaction to find, that the learned Dru-
fius was before me in it. He renders thus: “Scortando scortati sunt, amant
“date (O Dedecus) protectores ejus.” And he makes this note upon O Dedecus,
“Primus ita exposui; an rectè, judicent periti harum rerum, ἢ ἐκ ἀπειροῦ τῶν
κρίτων.”

CHAP. V.

(A) ——— Prickers.” עֲטִים, from the verb עָטַת, circumire, discurrere,
obambulare, lustrare, latè per campos quaquaversum discurrere^a. It is applied,
Num. xi. 8. to the people scattered over the plain to gather up the manna.
Hence the noun עֲטִים, in this place may naturally render those horsemen,
whose office it was in the chace to spread themselves on all sides of the plain, to
drive the wild beasts, roused from their laires or coverts, into the toils. Such persons,
in our old English language, were called “prickers,” as I conceive from the verb
“to prick,” i. e. to shew off on a mettlesome horse^b; because their office required,
that they should be well mounted, and they were always galloping across the coun-
try in all directions. The noun is not yet become quite obsolete. For the yeomen
that attend the King, when his Majesty hunts the stag, whose duty it is to
keep the animal within convenient bounds, are at this day called the “Yeo-
“men Prickers.” I take עֲטִים here in this sense, as the nominative of the
verb העֲטִיקוּ, and שֶׁחַטָּה as the accusative after the verb. “Curfores profun-
“dam ediderunt cædem.” In the Latin expression, “profunda cædes,”
cædes is properly the blood shed; and the great number of murders is re-
presented under the image of a great depth of that blood. The imagery of
the Hebrew in this place is exactly the same. But it is a figurative chace.

^a See Appendix, N^o II.

^b A gentle knight was *pricking* on the plain,
Yclad in mighty arms and silver shield,

.

His angry steed did chide his foming bit,
As much disdainin to the curb to yield.

Spenser, Fairy Queen.
The

The wild beasts are Men, not influenced and restrained by true principles of religion: the principle hunters, the Kings and the apostate Priests, who, from motives of self-interest, and a wicked and mistaken policy, encouraged idolatry, and supported its institutions: the pricklers, the subordinate agents in the business: the slaughter, spiritual slaughter of the souls of men.

(B) ——— their perverse habits.” מעללים. I take this as the nominative case to the verb יתני, as it is taken by the Syr.

There are few words in the Hebrew language less reduced to any one precise meaning, than this very common one מעללים. The true sense of which we shall therefore endeavour to ascertain. It is very obvious, that it is immediately derived from עלל, which the Lexicons give as a root, signifying, as a verb, “to do, perform, effect,” in any manner; and, as a noun, any sort of deed, work, performance, action, &c. good or bad. And under this imaginary latitude of meaning, the lexicographers have contrived to cover their ignorance of the real definite meaning of the word.

The two words על and עלה are distinct roots in the Hebrew language; and each has an עלל descending from it, differing as much in sense, as in etymology, from the עלל derived from the other.

The first of these two roots על signifies, “to oppress, defraud, injure, to be unjust.” This seems to be the primary meaning of the root, though the verb occurs but once in Kal, namely, in Isaiah xxvi. 10. But as a noun rendering, injustice, fraud, iniquity, unrighteous dealing, or an unjust or wicked man, it occurs frequently.

In the Poel form this verb signifies, to treat very harshly, to treat injuriously, contumeliously, and in this sense it is applied to inanimate things, to disfigure, to mar external beauty^a. Also, “to glean,” because the vineyard, that is gleaned, is treated harshly, divested of its rich cloathing, and marred in its external beauty. In this sense both the verb, and the nouns deriving from it, are sometimes written defectively, without the ו after the ע; as ויעללו^b; for ויעללו. But in all these passages we find the ו in a great number of the best MSS, and in our common printed text the absence of the ו is marked by the Cholem point.

^a Job xvi. 15:

^b Judges xx. 45†

As a noun substantive, the word עול signifies “a little boy, a child:” because the age of childhood is obnoxious to injury and ill usage. Some of the lexicographers would have it a fucking child. But for this there is not the least authority. The place where the notion of fucking would be most to the purpose is Iſaiah xlix. 15. But even here it is not neceſſary, and it is not expreſſed in any one of the antient verſions.

With this noun substantive עול the feminine plural עלות, rendering, according to ſome, females of the herd or flock giving fuck; according to others, pregnant females, or females that have juſt dropped their young, but more properly, I think, females that are “bringing up” their young, has no ſort of connection. We never find the word עלות with a ו between the ע and the ל, or with the Cholem point to mark the abſence of the ו in that place. It has no connection, therefore, with the root עול. Its connection, in the ſenſe of “bringing up,” with the other root עלה, “to riſe, or raiſe,” is evident. There is another very remarkable difference between the maſculine עול and the feminine עלות. The former is never applied to the young of any other ſpecies than man; the latter to brutes only, never to the human ſpecies: notwithstanding that Calafio ſays, that the plural עולים ſignifies “lactentes, parvuli hominum & beſtiarum,” and that עול as a verb ſometimes ſignifies “lactare.” Both which aſſertions are erroneous.

To this ſame root the noun substantive עול or על, in the ſenſe of a yoke, is to be referred.

From the Poël form of the verb, two nouns עולל and מעולל are derived, both ſignifying, “a little child.” The former is ſometimes written עלל. But the majority of the beſt MSS. give it every where complete, with the ו between the ע and the ל, and in the printed text the abſence of the ו is marked by the Cholem point. The latter noun occurs only in one place, namely, If. iii. 12.

If this noun מעולל had any plural it would be מעוללים, which might be written defectively מעללים. But with this word, our noun מעללים, the immediate ſubject of this diſquiſition, has no connection.

Our noun מעללים is found in 38 different paſſages; or in 39, if in Zech. i. 4. וממעללים, which ſome MSS. give inſtead of ומעללים, be the true reading. But it is not once found with a ו between the ע and ל, nor with the Cholem point to mark the abſence of a ו in that place. There is nothing there-

fore

fore, in the form of the word, to indicate any connection with the root עול. We must therefore refer it to the עלל of the other extraction.

From the root עלה, “to ascend, mount upwards, to go or come up,” we form the re-duplicate verb עלל, by dropping the final ה of the primary root, and doubling the middle radical. In which way, however it may displease the Masoretes and their disciples, many verbs doubling Ain are formed from verbs quietcent Lamed He. Of which פנץ from פנה כלל from כלה, and קלל from קלה רבב from רבה, are indubitable instances. To this עלל, from עלה, the learned Mr. Parkhurst would reduce the verb, which signifies “to glean.” עלל, he says is, to “ascend repeatedly.” He adds, “it is used for a repeated, or second ascending of vines, in order to gather all the grapes, and may be “rendered to glean.” But in every one of the passages, which he cites, the verb is manifestly the Poel form of עול. And I cannot find, that the verb עלל, from עלה, occurs in any other than the Hithpael form. And in this form it carries no marks, in its orthography, of a descent from עול, but in its sense manifests its extraction from עלה. For it signifies, “to exalt or raise one’s self up, to assume and display superiority in a good or bad sense,” with or without just grounds.

From this verb עלל, which as a verb is found only in Hithpael, I derive our verbal מעללים. This noun is used only in the plural number. It denotes, therefore, something which is in its nature plural. And if it denotes actions of any sort, it must signify not any individual act, but a set or system of actions. And because it must connect with the sense of the primary root עלה (with which the verb most evidently connects), it must express some set, or system of things, which naturally ascend, mount, get uppermost. Upon these grounds I am persuaded, that the word מעללים denotes the moral or immoral habits of a man, as things coming over him, growing up, and, in the vulgar phrase, “getting the upper hand.” The learned reader will judge for himself, upon a critical examination of the 38 or 39 passages in which this word occurs, whether this sense be not well adapted to the context in every one of them; and whether every other sense, which expositors have offered, be not positively excluded by the use of the word in some one or other of them.

As the ascendancy of habit is the principal circumstance, which this noun expresses, it is applicable to all habits possessing that ascendancy, good or bad. This indifference of the natural meaning of the word appears evidently from the

the use of it in Prov. xx. 11. That evil is not necessarily implied in it, appears from the application of it, in two other places^a, to the works of God. For the most part, however, it denotes evil habits.

It may seem, that the application of it to the works of God, in the two passages in the Psalms just mentioned, excludes the sense of habits entirely. For in God, philosophically speaking, there can be no habit. But the sacred writers, in speaking of God, confine themselves not to a philosophical style. They are studious rather of a manner of speaking, which may convey what is to be understood of God to the minds of men in general, even of those the least improved by science and philosophy. Hence it is that they speak, of the works and actions of God, in figures taken from the actions, not only of men, but even of wild beasts. The works of God, intended in the two texts cited, are not indeed those, which are daily, and every where, seen in the ordinary proceedings of his providence; but those wonderful works of mercy, which he was performing in favour of his chosen people for many years, indeed for ages, from the very beginning of the History of the Israelites to the Psalmist's own times; which, proceeding from the unmerited goodness of God, may be called, in the accommodating style of Holy Writ, works of habit. And however unphilosophical the manner of speaking may be, as it certainly is, the philosophical Greeks could find no terms, in their distinct and copious language, by which they could so well describe the immutability of God's perfections, as by words literally rendering "habit," or "character" "fixed by habit," μένων ἐν αὐτῷ ἥθει.

This interpretation of the word מְהַלְלִים as rendering "habits," is much confirmed by the antient versions. In one passage, indeed^b, the LXX render it by αἰσμία. In three others^c, by διαβόλια. In six^d others^e, by ἔργα. In another^f, by παράγωμα. In the remaining 28 of the 39 passages in which the word is found, they render it ἐπιτηδεύματα; which is the word of the Greek language exactly rendering "habits." And by the same word ἐπιτηδεύματα it is rendered by Aquila, in four of the eleven passages in which the LXX give another word^g; and in a fifth of those eleven by Theodotion^h.

^a Pf. lxxvii. 12. and lxxviii. 7.

^b If. iii. 8.

^c Hof. iv. 9. v. 4. vii. 2.

^d See Appendix, N^o II.

^e Pf. lxxvii. 12. lxxviii. 7. If. iii. 10. Jer. xxi. 12—14. xxvi. 13.

^f Jer. xlv. 22.

^g If. iii. 8. Hof. v. 4. vii. 2. Jer. xxi. 14.

^h Jer. xxi. 12.

“Habits,” therefore, is the true English rendering of the word. For which, in some instances, “manners,” or “practices,” may be used. But some epithet will generally be wanted, in English, to express the ascendancy, and, in the case of evil habits, the malignant ascendancy, implied in the notion of the original word.

(C) ——— the excellency of Israel.” גִּאֹן יִשְׂרָאֵל.

From the verb גָּאָה, “to rise, swell, grow higher and higher, to be exalted in power, honour, glory,” come three nouns; two masculine, גִּאֹן and גָּאָה; and one feminine, גִּאוּה, in regimine גִּאוּת. The first גִּאֹן sometimes drops the final ה, and makes its plural גִּאִים. It renders the adjective “proud,” or “arrogant,” and in one passage the noun substantive “pride,” or “arrogance,” and is used in no other sense, or for no other sort of swelling, than that of pride. The feminine noun substantive גִּאוּה (which sometimes drops the א and becomes גוּה) and the masculine גִּאֹן express the action of swelling, in all the various ways in which the verb may signify to swell. And they are used with so little discrimination, that two very able critics in the Hebrew language have said, that they knew not what the difference is between them. Both are used for “swelling,” in the literal sense; for an increase in bulk or quantity. They are both applied to the swelling of the sea. The feminine גִּאוּה, in Pf. lxxxix. 10. The masculine גִּאֹן, in Job xxxviii. 11. And either of them is used to render figurative swellings; excellence in general, in power, rank, wealth, &c. But with this distinction, that the feminine גִּאוּה often signifies “pride,” properly so called, as an internal quality and a vice. The masculine גִּאֹן is never used for pride, in a bad sense, and as an internal quality; though it has been taken in that sense in this passage, and in many others, by our own translators and other interpreters. But גִּאֹן expresses rather condition, or external appearance, than character: great elevation in rank and power; brilliant prosperity; splendor and gaiety of ornamental dress; majesty, pomp, stateliness; any thing in condition, which, in the degenerate mind, may engender pride; any thing in external deportment, which may be a symptom of it; and any thing grand and majestic in outward appearance, without any imputation of pride to the person to whom it belongs. The feminine גִּאוּה, besides every thing to which גִּאֹן is

* Prov. viii. 13.

applied, extends also to the moral internal swellings of the heart, and renders the vice of “pride,” which נָאֵץ never expresses. In Prov. viii. 13. נָאֵץ is rendered in our public translation “arrogancy.” In II. xvi. 6. the word occurs twice, and is repeatedly rendered “pride.” But in a parallel passage², where the word occurs again twice, our translators first render it by “pride,” and the second time by “arrogancy.” But in every one of these passages נָאֵץ is joined with the feminine נִאֲזָרָה, which is the proper word for pride. It may signify therefore something, in some way connected with pride, but not pride itself. I would render it “stateliness;” preserving the reference to external deportment or appearance, which I take to be essential to the word. “— pride and stateliness, and the evil way, and the mouth of inconstancy, I hate^b.” “We have heard of the stateliness of Moab (he is very proud), of his pride, and his stateliness, and his fury, not in just proportion to his ability^c.” Or, as the passage might be rendered, “We have heard of the stateliness of Moab — extravagantly proud is his pride. And his stateliness and his fury not in just proportion to his ability.” In this rendering, the adjective נָאֵץ, in the second clause of the sentence, is taken as the predicate of נִאֲזָרָה, and the verb substantive is understood. Again, “We have heard of the stateliness of Moab — his haughtiness is exceedingly supereminent. — His stateliness also and his pride, and the towering ambition of his heart^d.” The rendering of the middle clause of this sentence is from Dr. Blaney’s translation; which first suggested to me the translation, which I propose, of the corresponding clause in the parallel passage of Isaiah. נִאֲזָרָה is taken as a verb, of which גִּבְרוֹתוֹ is the subject. The word נָאֵץ occurs in Scripture above forty times. But these three are the only passages, in which elevation of rank or power, grandeur and majesty, externally displayed, are not more to the purpose of the context, than pride, or any internal affection of the heart. And in these three passages the internal affection is mentioned by its proper name, and stateliness of deportment, as the effect or symptom of the affection, connects well with it.

The words “Pride,” in the English language, and “Superbia,” in the Latin, are sometimes used abusively, to express an affection of the mind not criminal. As “fume superbiam quæsitam meritis.” That satisfaction and com-

^a Jer. xlviii. 29.

^b Prov viii. 13.

^c II. xvi. 6.

^d Jer. xlviii. 29.

placency, which we naturally feel in conscious superiority, either in mental endowments, bodily strength, or in rank and condition, is in itself not criminal. It is natural to the mind of man; and when it is accompanied with a due sense of thankfulness to God, as to him by whose only gift one man differeth from another, and is not mixed with an arrogant assumption of merit to ourselves, or with contempt of others, it is indeed a virtuous feeling. The word גאון however is never used to express even this honourable inoffensive pride. But, like the words pride and *superbia*, it is often applied to the external thing, which produces this internal affection. In our English Bibles, we read in three passages^a of the “swelling of Jordan.” In the original גאון הירדן. But the swelling of the waters of the Jordan cannot be the thing intended. For, it appears, from a fourth passage^b where the same expression occurs in the original, that this גאון הירדן was something that might be the subject of devastation; for, it is said of it, that it “is spoiled.” It could be nothing but the thicket of trees and bushes, which adorned the banks of the river. It is very properly rendered in this place, “the pride of Jordan,” in our public translation, and “*superbia Jordanis*,” in the Vulgate. It is properly called the pride of Jordan, as an ornament of which the river, could we ascribe to it sense and intelligence, might justly be proud. *Superbia Jordanis* is the rendering of the Vulgate in the three other passages; and “the pride,” instead of “the swelling of Jordan,” would be the true rendering in English. See Dr. Blaney, upon Zech. xi. 3.

It is now evident, in what sense, and with what propriety, the Temple at Jerusalem, in two passages^c, and God himself, in a third^d, as resident in that Temple, is called, “the excellency of Jacob;” and God himself again, in this passage, “the excellency of Israel.” The Temple, by the magnificence of the structure, the costliness and splendor of its furniture and ornaments, and the pomp and awefulness of the rites performed in it, but, above all, by the tokens of the Divine presence in the sanctuary, was the great ornament of the city of Jerusalem, and the boast and pride of the whole nation. A temple, in which the Glory of Jehovah was visibly displayed, and the immediate communication of God with the Israelites thus manifested, was the circumstance, in their external condition, which raised them above all the nations of the earth; and this Temple, and this God, ought to have been their pride. But pride being too common and ambiguous a word to be ap-

^a Jer. xii. 5. xix. 19. 1. 44.

^b Zech. xi. 3.

^c Ps. xlvii. 4. Amos vi. 8.

^d Amos viii. 7.

plied to such holy subjects, I retain the well chosen word of our public translation, “excellency.”

(D) ——— a month.” חר'שׁ. The change of חר'שׁ into חרסל proposed by Houbigant, stands upon the single authority of the LXX (if indeed upon that), unsupported by any MS, and contradicted by Chald. Aquila, Symmachus, Theodotion, St. Jerome, and the Vulgate, who all represent the received reading חר'שׁ.

(E) ——— rulers. שׁדי. I prefer the word “rulers” to “princes,” by which our public translation here, and in most other places, renders the Hebrew word; because, in the modern acceptation of the word princes, royalty, or, at least, royal blood, is included in the notion of it. But these שׁרים of the Old Testament, were not persons of royal extraction, or connected by blood or marriage with the royal family; but the chief priests and elders, who composed the secular, as well as the ecclesiastical, magistracy of the country.

(F) ——— self-willed, walking after a commandment.” According to the antient versions, “going after idols.” Instead of the word צו, a commandment, it should seem that these antient interpreters read some word signifying idols, and describing them either as vanities, or as objects of contempt and disgust. The versions of the LXX, and the Syr. suggest זנוא, “vanity:” St. Jerome and the Vulg. צא, “filthy ordure.” Which might also be the reading of Jonathan, who has a rendering of his own, “—— their judges have “turned themselves to go a-whoring after the mammon of iniquity.” But as no trace of either of these readings, or of any other variety, appears in any one of the numerous MSS. collated by Kennicot and De Rossi, and the present text gives a striking and apposite meaning; I have thought it my duty to adhere to it. Declaring, however, that I consider זנוא, צא, and צו, as three various readings, each of high authority, among which the learned reader is at full liberty to make his own choice.

(G) ——— a moth in the garment — a worm in the flesh.” עשׁ — רקב. Rabbi Tanchum, as he is quoted by Dr. Pocock upon this place, says, that עשׁ is a worm breeding in clothes, and eating them; רקב, a worm breeding in

old rotten wood. But the learned Drufius fays of the latter word, that it may be understood of a worm that breeds either in wood, or in the bones. That it fignifies fome kind of worm, or maggot, I have no doubt. Becaufe the rule of the parallelifm demands fome gnawing infect, that may correspond with עש, the moth. But from the effect afcribed to it in the following verfe, which is a fore running with corruption, I think it muft be understood of a worm, bred indeed within the human body, but eating through the flefh. I have taken the liberty to add the words, “ in the garment,” “ in the flefh,” to mark the diftinction of the fpecies expreffed by the two words, and to prefer the image of the original more adequately to the Englifh reader.

(H) ——— his holes.” חליו, made by the fretting of the moth. I take the word as a noun, from חלל, to perforate, or make a hole of any fort.

(I) ——— his corrupted fore,” מורו. Or, according to many of the beft MSS, מוורו. I fee no neceffity for making מור the root, and going to the Arabic for the fenfe of it. The noun מור comes regularly from the Hebrew root מור, to prefs or fqueeze, and fignifies fomething that wants fqueezing or preffing: and thus a purulent fore, which wants to have the matter fqueezed out, or perhaps to be preffed with a bandage; but the firft notion I prefer. See Bifhop Lowth, upon Ifaiah i. 6.

(K) ——— the King who takes up all quarrels,” ירב. No proper name either of man or place, but clearly a noun, from the verb רוב, put here in oppofition with מלך, and characteristic of the King, in the manner expreffed in my tranflation. So Aquila, διαζόμενον. Symmachus, St. Jerome, and Vulg. “ ultorem.” Theodotion ἐπιόν. למלכא דייתי לאתפרע להון. “ ——— ad regem “ ut adventaret ultum eos.” Jonathan.

(L) ——— repair the damage ——— make a cure of.” The words, רפא and ידה, refer refpectively to the moth-eaten holes in the garment, and the fore in the flefh. רפא is properly to reftore, whatever is damaged, to a found and whole condition: to repair a decayed or ruined building, to mend a damaged cloth.

CHAP. VI.

(A) ——— His coming forth is fixed as the morning." "Coming forth," for מוצאו. 37 MSS. and some of the oldest printed texts give מוצאו. — fixed as the morning," ὡς ἔθρονος βεβαιὰ ἢ ἐπιφάνεια αὐτοῦ. Sym.

(B) ——— pouring shower." The word גשם is not simply a shower, but a hard pouring shower.

(C) ——— harvest rain — rain of seed time," יורה — כמלקוש. Our public translation gives "latter rain — former rain." But the Hebrew nouns have nothing of "latter" or "former," implied in their meaning. And the English expressions convey a notion, just the reverse of the truth, to the English reader. For what it calls the latter rain, fell in the spring, which we consider as the former part of the year; and what it calls the former rain; fell about the end of our year, namely, in the autumn. מלקוש is literally the "crop-rain." That which fell just before the season of the harvest, to plump the grain before it was severed. And the beginning of the season of the harvest in Judæa being the middle of March, according to the old style; this rain fell about the beginning of that month, and may properly be called the "Harvest-rain." The other יורה, is literally the "springing-rain," or rather, "the rain which makes to spring:" that which fell upon the seed, newly sown, and caused the green blade to shoot up out of the ground. This fell about the end or middle of October. I call it the "rain of seed time;" for the springing rain might turn the thoughts of the English reader to the spring. These rains of seed time and harvest are the ὑστὶς σπέρματος ἔξ ἄρουρας of St. James^a. But the Apostle's epithets have reference to the order of the husbandman's expectations, not to the civil division of the year.

^a V. 7.

(D) ——— piety." חסד. The various senses of this word are well enumerated by Vitringa upon Isaiah xl. 6. But the general radical meaning of the word is by none so well developed, as by Mr. Parkhurst. Exuberance is included in the notion of it, in all its applications. The exuberant kindness of God to man; overflowing piety of man towards God; exuberant kindness of man to man; exuberant pruriency of inordinate lust^a; exuberance of wrath, and of reproachfull language. In its good sense, the word "mercy" is inadequate, in the application of it either to God, or man. As from God to man, exuberant or abundant kindness is in general the best English word. As between man and man, "exceeding kindness." In many passages in which it is rendered "mercy," it properly signifies "philanthropy," displaying itself in a general mildness and gentleness of manners. This is clearly the sense in Prov. xi. 17. and, I think, in many other passages, in which it is not applied to any individual act. As from man to God, "piety," swelling in the heart, and displaying itself in acts of devotion. In this place, I think, it signifies that sudden flow of piety, which occasionally comes upon men of very loose lives, if they are not wholly lost to all sense of religion; particularly under afflictions, which produce a momentary penitence.

Munster pertinently remarks, that the Jewish nation had its transient fits of reformation, cutting down the groves, killing the priests of Baal; but they soon returned to their abominations.

(E) ——— belaboured by the prophets," הצנתי בנביאים. The LXX, and Syr. certainly take the Prophets for the object of the verb הצנתי. And the prophetic order was indeed deeply implicated in the national guilt: in-fomuch that many of them were promoters of it; and as such are frequently reproved and threatened by Hosea, and by all the faithful Prophets that were true to their commission. But I cannot find, that this verb, in any instance, governs its object by the prefix ב. I take the prefix therefore for the preposition of the instrument; and I take Ephraim and Judah, rehearsed by the suffix ם, in the verb הרגתים, for the object of both verbs. And to this Jonathan, St. Jerome, and the Vulgate agree.

^a Lev. xx. 17.

———— belaboured ;” the image is that of a hewer of wood, laying on heavy strokes, with the axe, upon a piece of hard timber.

(F) ——— the precepts given thee.” So I understand the word מִשְׁפָּטִיךָ. The learned reader will find the various senses, or applications rather, of this word distinctly exhibited by Vitringa, upon Isaiah, vol. II. p. 422. It signifies a fixed principle, or rule, in any thing to which principle and rule can be applied. Here I take it for the practical rules of a moral and godly life, as delivered by the Prophets; and so Calvin expounds it:—“Significat hic “Deus se regulam piè et sanctè vivendi monstrasse Israelitis.—*Judicia tua, “hoc est ratio piè vivendi*.” It is certain indeed that the Syr. and Jonathan read מִשְׁפָּטִי כְאֹרֶךְ יְיָ. But none of the MSS give this reading, or any variety; except that one, of no great authority, has מִשְׁפָּטִיךָ in the singular; which seems to have been the reading given in St. Jerome’s Septuagint; though the Septuagint, as we now have it, agrees with the Syr. and Jonathan. But St. Jerome and the Vulgate are with the printed text, though they render it but ill.

(G) ——— Charity.” I think, with Calvin, that the word חֶסֶד is used here in a comprehensive sense; signifying both piety towards God, and philanthropy. I can find no single word to answer to it, but Charity. For Charity, in the Evangelical sense, is the love of man founded upon the love of God, and arising out of it.

(H) ——— even in these circumstances.” This I take to be the force of the adverb שָׁם, as it is used here, referring neither to place nor time, but to a state of things. The Latin “Ibi” might in some degree express it, but we have no one word for it in our language.

(I) The very learned Drusus says, in his notes upon this place, that he once conjectured, that Gilead was put here by a sort of abbreviation for Ramoth Gilead, as Aven is sometimes put for Beth-aven; but that he abandoned this conjecture, when he found mention, as he thought, in Eusebius of a city called simply Gilead, in the mountainous regions of the same name. Then he produces a passage from Eusebius “De Locis Hebraicis,” as translated and altered by St. Jerome, in which, after a general description of the mountain Galaad, or Gilead, it is said, “from which mountain a city also, built in it, took its

^a Calvin. ad locum.

“ name ; which city Gilead the son of Machir, the son of Manassèh, took “ from the Amorites.” It is evident that in these words the author, whether Eusebius himself or St. Jerome, refers to the fact recorded Num. xxxii. 39. 40 ; and understands the Gilead, which Machir the son of Manassèh is there said to have taken from the Amorites, of a city of that name ; in which I have no doubt that he is right. But I see no reason to suppose, that this was any other than Ramoth-gilead itself. It is to be observed, that the conqueror of the Amorites in this quarter was not Machir himself, the son of Manassèh ; for he must have been dead long before the Exodus ; but a son of Machir’s ; of necessity, therefore, Machir’s son Gilead ; for he appears to have had no other son. And if I might offer a conjecture upon a point, which, from the silence of history, is of so much uncertainty ; I should say that Gilead, having taken a principal city of the Amorites, in the mountainous country, fortified it for himself, and gave it his own name. That from the city the name passed to the district, which was allotted to him ; and from that district, to the whole of a large tract of mountainous country, which made part of the settlement, not only of the half tribe of Manassèh, but moreover of the tribes of Reuben and Gad. But the name Gilead, having thus been transferred from the city to a country comprehending many cities ; the city, for distinction, took the name of Ramoth-Gilead ; the word Ramoth probably alluding to the lofty turrets raised by Gilead for defence against besiegers.

(K) — to Sichem.” In taking **שִׁכְמָה** for the name of the city with the local paragogic **ה**, I am supported by the Syr. LXX, and Symmachus ; and by the Vulgate, in taking **שכם** for the name of the place, though not in the construction of the paragogic **ה**.

(L) In the original I remove the Soph-pafuk at **עֵינֵי** to **יִשְׂרָאֵל**, so connecting the two words **בְּבֵית יִשְׂרָאֵל** with the 9th verse, and making the 10th verse begin with the word **רְאִיתִי**. This is the only alteration of the printed text, which I make or admit, in this passage ; and this is supported by the version of the LXX. ^b

^a “ A quo monte et civitas, in eo condita, fortita est vocabulum ; quam et cepit de Amoræorum “ manu Galaad filius Machir, filii Manassè.”

^b Vide Appendix, No. II.

(M) That

(M) That the harvest in Joel, iii. 13. is the fruit of the vine is confirmed by the versions of Syr. and LXX. and by the use of the word קציר in If. xvii. 11. where it is used for the ripe fruits of a *grafted plantation* (see bishop Lowth's translation); whence it should seem that, although by its etymology, it most properly signifies corn reaped, mowed, or cut down; yet it is used, as a general word, for the severed fruits of the earth, of whatever kind. And the word קציר by itself being capable of this general meaning, קציר קמה is a specific name for the corn-harvest (If. xvii. 5.); and קציר השים a still more specific name for the wheat-harvest.

CHAP. VII.

(A) **WHEN** I would have healed." כרפאי. At the very time when I was about to heal. — Dum in eo essem ut sanarem. This is the force of the prefix כ, which would be very ill changed into ב; an alteration for which there is no authority, but that of a single printed edition, not of any MS.

(B) — carried on—"פעלו. The verbs עשה and פעל are not perfectly equivalent. The verb עשה is simply "to do," or "make," facere, in any manner, without reference to the length of time, degree of labour or thought, necessary to the performance. But the verb פעל is applied to those operations only, which require some continued labour of the hand, or long application of the mind, or both. The thing meant here seems to be the carrying on of a premeditated plot or scheme for the subversion of the true religion, and the establishment of idolatry.

(C) — let them not say unto their heart, that I have remembered all their doings." To the same effect Aquila; καὶ μήποτε εἴπωσι ταῖς καρδίαις αὐτῶν, πᾶσαν κακίαν αὐτῶν ἐμνήσθη. St. Jerome also, the Vulgate, and Abarbanel take the negative בל as a prohibitory particle; though neither he, nor St. Jerome, expound the prohibition exactly in the sense expressed in my translation. See Pocock, p. 289.

(D) — unto their heart." ללבכם. The change of the prefix ל into ב, though supported by the reading of the Complutensian edition, and seven or eight MSS of Kennicott's, and seven or eight more of De Rossi's, would be much for the worse. When a man thinks within himself what he is afraid, or ashamed, or unwilling, to utter aloud, or declare openly; then he speaks *in* his heart: and this is expressed by ב. But when a man pursues his own thoughts without utterance, but without any desire of concealment; more especially when he soothes and consoles himself with hopes and expectations well or ill founded, when he encourages and incites himself to action; then he speaks *to* his heart. — πρὸς ὃν μεγαλήτορα θυμόν: and this is expressed by ל.

(E) — their perfidies." I think the word כהש, as a noun-substantive, renders not so properly "a lie," in the sense of a false assertion, as a "failure" in the truth of a promise or engagement; a failure in any point of duty, or natural obligation; in particular, in loyalty to the rightful sovereign, and above all to the Sovereign of sovereigns.

(F) — the stoker." מעיר, a noun-substantive, regularly formed from the Hiphil of the verb עיר. Excitator. The man whose business it is to stir up the fire in the oven. This I take as the nominative case of the verb יִשְׁבֹּת.

(G) — untill the fermentation of it be complete. All this I take to be expressed in the words עַד הַמְצֵתוֹ. And St. Jerome's rendering, which is also that of the Vulgate, is to the same amount — donec fermentaretur totum." The noun הַמְצֵה properly renders the act, or passion rather, of fermentation; the being fermented.

(H) An oven, in which the fire is raised to such a pitch, as to continue burning fiercely for a long time, by its own internal fury, when no further means are used to stir it up; in which the heat is so intense, as to be too strong for the baker's purpose, inasmuch that it must be suffered to abate, before the bread can be set in; is certainly a most apt and striking image of the heart of the sensualist, inflamed with appetite, by repeated and excessive indulgence so wrought into the ordinary habit and constitution of the man, that it rages by the mere lust of the corrupted imagination, even in the absence of the external objects

objects of desire, that might naturally excite it; and works itself up to an excess, which is even contrary to the purpose, for which the animal appetites are implanted; in such sort disordering the corporeal frame, that till the passion has spent itself in a great degree, it is incapable of enjoying its proper object.

To apply the images severally, I take the Oven to be the heart: the burning fire, the animal appetites in act: the stoker, or fire-stirrer, the external objects of desire, considered as present to the senses, and exciting the appetites. The dough, the sensitive animal frame, or nervous system, considered as the proper object of the immediate action of appetite: the baker, who ought to manage the oven, regulate the heat, superintend the stoker, and conduct every thing aright for the baking of the bread, is reason or intellect; which ought to be the governing faculty in the human soul. The fire always gets a-head, when this baker takes too long a sleep. As in the 6th verse.

The sensuality however here is that, of which sensuality is the constant scriptural type, the absurd and wicked passion for idolatry.

(I) ——— our king.” מלכנו. I think there is irrision in the suffix, “This rare king of ours.”

(K) ——— to scorners.” So the Bishop’s Bible, and the English Geneva. And to the same effect Calvin. ——— *extendit manum suam ad illusores.*” “Dicit regem manum suam protraxisse illusoribus; nempe in signum societatis.” Instances of the use of the particle את in the sense of the Latin *ad*, or, which would come to the same thing here, as a sign of the dative case, are to be found in Noldius. Perhaps the passages cited by him are not all to the purpose; but some among them seem decisive.

(L) Truly, in the inmost part of it, their heart is like an oven.” I take the order of construction thus: כי לבם קרבו [היה] כתנור. I take the suffix ו in the word קרבו, as rehearsing the noun לב; which I understand as the nominative case of the verb substantive understood: and thus I bring out the sense, which I have given in my translation.

(M) ——— put themselves in a stir about corn and wine.” In the Hebrew I place the Soph pasuk at the word יתנוררו, in the 14th verse; and I make the

the 15th begin with the word יסורו. Then at the word בי (the second word of the 15th verse, according to this division), I place Rebhia; and at יסרתני, Athnach; Rebhia again at זרועתם; and the Soph pasuk at רע I leave undisturbed. These corrections of the stops are the only alterations I make in the printed text.

—— put themselves in a stir." יתְּגַזְּרוּ. This can be nothing but the third person plural of the future in Hithpael of the verb גור. There are four distinct roots, יגר, גור, גרה, גרר, each of which has its proper signification. יגר, "to fear, to be in consternation." גור, to "sojourn," as a foreigner. גרה, "to excite or stir up," particularly war or strife; or, neutrally, "to be in a stir." גרר, "to saw." יגר is evidently the leading word; but all the four, especially the three first, have an intercommunity of secondary senses. גור, in a secondary sense, takes the sense of יגר, "to fear;" and, in another secondary sense, agrees with גרה, "to be in a stir." Even the fourth גרר, "to saw," seems not entirely unconnected with גרה, "to excite;" for the first effect of sawing is the excitation of small light dust, that flies about in the air, and is in perpetual stir. The Lexicons, among the senses of גור, give "to assemble," or "collect." But I agree with the learned Mr. Parkhurst, that this sense belongs not to this root, nor to any one of the four roots; and where the Hithpael is rendered in our public translation, as in this place, of "persons assembling themselves," it is to be understood of "putting themselves in a vehement stir, or commotion." סער מתגורר, in Jer. xxx. 23. is "a whirlwind stirring itself up."

(N) ——— turned against me." יסורו. From the root סור, not from סרר, which forms the third perf. pl. fut. יסרו.

(O) They fall back into nothingness of condition." ישבו לא על. For the elucidation of these difficult words, I observe, first, that the verb שוב signifies either "to return," or "to turn away from," or "to turn towards." But properly and most frequently "to return," in reference to a former place, or condition. 2. In the sense of returning, or of turning towards, it usually governs the place to which, by the detached preposition אל, or the prefix ל. But either of these may be omitted; and the verb will appear as a verb transitive, governing

verning the place, or condition, “to which,” as its object, without a preposition; like some verbs of motion, in particular connections, in the Latin language. Urbem adii. Domum redii. Romam profectus sum. This construction, in the Hebrew language, is very rare; but this passage is one clear instance of it. For על לא (whatever it may mean) stands as the place “to which,” and as the accusative after the verb transitive שׁוּב; and it is by no means necessary to correct the text by conjecture, with the learned Houbigant, to supply the supposed omission of the prefix. Although, if any emendation were necessary, his conjecture, ללא for לא, might seem very plausible.

II. The word על has been very differently taken by different interpreters; whose various opinions are stated at length, by the learned Pocock upon the place. I consider none of them as deserving of attention, but those which attempt to ascertain the meaning of the word as it stands, without the aid of conjectural emendation. And these all take the word in one or other of three different ways: 1. As a noun adjective. 2. As a noun substantive. 3. As an adverb. But, whichever way it is to be taken, לא אל is something described by privation of the thing signified by על, whatever that may be.

1. As a noun adjective, the word על is supposed to be an epithet of God, describing him as the High one, or the Highest. The learned Drusius, who adopts this sense, thinks the word an abridgement of עליון by apocope. And for this he may have the authority of some learned Rabbin. Nevertheless, I scruple not to deny, that a single instance of a similar apocope is to be found in the Hebrew language. The word אל is no such instance, by apocope from אלהים; for אל and אלה are two distinct roots. The word יה is no such instance, by apocope from יהוה: for the latter is a compound of the former, with the Benoni of another root. Nor is any unexceptionable instance to be found, in which the word על is used as an adjective rendering “High.” This interpretation, therefore, though it is adopted by our English translators, being rejected, as founded on an irregular formation of the noun, and an unexampled sense of the noun so formed; it remains, that the word על must be either a noun substantive, or an adverb. As a noun substantive it may render either “a yoke,” or “height;” as an adverb, “on high,” sursum. The Vulgate takes it in the sense of “a yoke,” understanding, figuratively, “the yoke of the Mosaic law.” For the rendering of the Vulgate is, “Reversi sunt, ut
“effent

“*essent absque jugo.*” Which is well expounded by Grotius, “*Denno vero luerunt esse absque jugo. Per jugum intelligenda lex.*” Symmachus, and the 6th Greek, render to the same effect. ἀνέσπεσαν εἰς τὸ μὴ ἔχειν ζυγόν. Sym. ἀπίστησαν ἵνα διαγῶσιν αὐτοὺς ζυγῶ. E. This sense the Hebrew words will certainly bear; and of all that have been proposed it seems the best sense, next after that which I have given in my translation; which is R. Tanchum’s, and, in my judgement, the best of all.

According to this interpretation, על is taken either as a noun substantive, rendering “height;” or, as an adverb, rendering “on high;” and it is not material, which way it be taken. For if it be an adverb, still על לא stands as a noun, after the verb שׁוּב, and expresses that which is the privation of height. But the height, whether expressed by the noun, or by the adverb, is to be understood figuratively, of height of rank or condition. In which sense the adverb is used, 2 Sam. xxiii. 1. הַנְּבִיר הָקָם עַל. “The man who was settled in a high degree;” i. e. established on the throne of Judah, which was made the inheritance of his family in perpetuity, and raised, in his own person, to be the type of his great descendant. The Israelites also were placed in a high degree, to be worshippers of the true God; which high degree they relinquished by their defection to idolatry, and returned to the low level of the heathen^a. The versions of the LXX, and the Syriac, rightly understood, convey the same meaning, and give it in words exactly equivalent to those which I have used. ἀποσπράφη εἰς ἄδύ. LXX. 𐤀𐤏𐤍𐤏𐤍 𐤀𐤏𐤍𐤏𐤍 Syr. “Obliquarunt se ad nihilum;” not, as the Polyglott translation gives it, “nulla de causâ.” We say, in common speech, of a man, who, by misconduct, has lost all esteem and credit in the world, ‘He has brought himself to nothing.’

^a See R. Tanchum ap. Pocock.

CHAP. VIII.

(A) **T**HE cornet at thy mouth, &c." To this effect the Vulgate ; with Aquila, Symmachus, and Theodotion according to St. Jerome.

In gutture tuo sit tuba, quasi aquila, &c." Quæ tam latè audiatur, quam aquila templum supervolitans, & è sublimi crocicans. *Grotius.*

(B) I place the Soph-pafuk at ירענוך. "O my God" — Israel, fpeaking collectively, ufes the fingular pronoun and the plural verb.

(C) ——— of themfelves." Sponte. This I take to be the force of the pronoun הם. See v. 9.

(D) ——— have antipathy." This is the true fenfe of the phrafe לא יכל. See Pf. ci. 5. If. i. 13. and compare Amos vii. 10.

(E) ——— pure religion." For נקן, the Complutenfian, and four other printed texts, with 44 MSS, among them fome of the very oldeft and beft, give נקיין ; which is certainly the true form of the word. It fignifies purity, or cleanness, generally. Hence moral purity, innocence. But here, I think, it particularly denotes "pure religion," or the purity of worship. "Pure religion, and undefiled," in oppofition both to the fuperftitious practices of idolaters, and the falfe fhew of hypocrites.

(F) ——— even this." והוא. The ו is highly emphatical, aggravating the accusation. Even a thing fo abominable, as this, was his own invention. Archbishop Newcome fays, "The Ifraelites may have originally borrowed this " fuperftition from the Egyptians ;" for, in Egypt, he obferves, " this fpecies " of animals were worshipped ; the Apis at Memphis, and the Mnevis at He- " liopolis." But the Prophet fays exprefly, not indeed in the learned Pri-

mate's amended text, and mis-translation; but, in his own words, he says expressly, that the Israelites borrowed this superstition from nobody. It was all their own. Indeed, what they had seen in Egypt was the worship of a living calf; not of the lifeless image of a calf, or of any other animal.

(G) ——— reduced to atoms." שבבים היה. Sebab est minimum quidque in re quâvis; ut scintilla, fragmenta, segmenta. Grotius ad locum.

(H) "To sow the wind, and reap the whirlwind," may certainly be a proverbial expression for measures of bad policy, ending in ruin, and disappointing the statesman's expectations. But instead of taking the verbs ירעו and יקצרו as plurals, of which the plural pronoun of the third person understood, rehearsing Israel collectively, is the subject; I take the verbs in the singular number, and the final ך as the affixed pronoun of the third person singular, rehearsing Israel: and the nouns רוח and סופתה I take as the subjects of those verbs respectively. And thus I bring out the sense expressed in my translation. The only objection I am aware of is, that the feminine nouns, רוח and סופתה, are taken as the subjects of verbs masculine. But of these two nouns, the former is often masculine. And the anomaly of gender between verbs and nouns, especially when the noun is the name of a thing, which hath not naturally the one sex or the other, is so frequent, that רוח is sometimes both masculine and feminine in the same sentence. It is somewhat in favour of my interpretation, that for יקצרו five MSS give יקצורו; in which form the verb must be singular, and the final ך must be the affixed pronoun. For the third person pl. præter. admits not the epenthetic ך. It is true, that in Exodus xviii. 26. we read, in the printed texts, ישפוטו. But upon this Buxtorf observes, "Unum reperitur cum Schu- rek præter morem." And 15 MSS, and the Samaritan text, give ישפטו in the regular form, without the epenthetic ך.

(I) ——— of their own accord." This I take to be the force of the pronoun המה. And this is generally its force, where it appears, as in this place, pleonastic. See v. 4. and chap. ix. 10.

(K)

(K) ——— will I embody them.” אִקְבְּצֵם. The verb קָבַץ signifies to collect, into one mass, things naturally separate and dispersed. Hence more particularly, to form or assemble armies. The use of the verb in this sense, in the historical books of Scripture, is very frequent. In II. lvii. 13. the noun קְבוּצָה renders “thy companies,” i. e. “companies of soldiers.” I take the verb here therefore as a military term; and, considering how it stands connected with the verb יָתַן, I think that verb is to be taken as a military term too; the former rendering the embodying of armies, the latter the granting of bounties to the persons enlisting, or of tribute to foreign princes furnishing auxiliaries. Thus God threatens, that he will press, into his own armies against the Israelites, those very bands of foreign mercenaries, whom the Israelites themselves, to the great mortification of the King and the rulers, when the error of the measure appeared by the event, had paid at a dear rate.

I find, I have the concurrence of the learned Noldius in this interpretation of the passage; as far at least as the general meaning is concerned. “Sen-
“sus est, quamvis mercede conducant gentes in auxilium, ego tamen mox
“contra eos illas ipsas colligam. Scil. brevi futuras ex amicis hostes.” Nold.
Concordant. Partic. Annot. 1031.

(L) ——— and the rulers.” The reading of וְשָׂרִים for שָׂרִים is supported by such a weight of authority, that I cannot but adopt it. Eight MSS of Kennicott's; nine of De Rossi's; two more of Kennicott's originally; six more of De Rossi's originally; the notes of the printed Bible Minchath Shai^a; the Babylonian Talmud; LXX; Syr. Chald. Aq. Theod. St. Jerome, Vulg. And yet there is no difficulty in the construction of the common text. For it might be thus rendered, “And ere long the rulers shall sorrow for the burthen
“of the King,” i. e. for the burthen imposed by the King in taxes.

(M) I punctuate the original thus. Over the first מִזְבַּחֹת, in verse 11, I place Rebhia, or the semicolon; and at the second מִזְבַּחֹת, in the same verse, I place the Soph-pafuk: that the second לְחֵטָא may be thrust forward into the subsequent verse, where it stands as the object of the verb transitive אֶבְרֹב; ex-

^a For an account of this Bible, see De Rossi, Prolegom. part I. §. 27, 38.

preffing what God will write, or infcribe, upon Iſrael; namely, that he is the property of Sin. *Inauram ei notas, "Peccati maſtigia."*

A ſimilar alluſion, though with a different application, to an owner's, or commander's mark impreſſed upon the perſon, occurs *If. xliv. 5.* in nearly the ſame phraſes.

“ One ſhall ſay, I am Jehovah's;

“ And another ſhall be called by the name of Jacob;

וזה יכתב ידו ליהוה

“ And another ſhall infcribe his hand, **JEHOVAH'S,**

“ And ſurname himſelf by the name of Iſrael.

—— **JEHOVAH'S,** this is what he will write upon his hand: as “**SIN'S,**” is what God in *Hofea* threatens to write upon *Ephraim's* perſon. The only difference in the phraſeology of the two Prophets is this: the verb **כתב** governs the thing written upon, in *Iſaiah* in the accuſative; in *Hofea*, by the prefix **ל**. The prefix **ל** in the word written, **ליהוה** in *Iſaiah*, **לחמא** in *Hofea*, is the ſign of the genitive of the poſſeſſor.

“ —— an alluſion,” ſays *Bishop Lowth*, upon *Iſaiah*, “to the marks which were made by punctures rendered indelible by fire, or by ſtaining, upon the hand, or ſome other part of the body, ſignifying the ſtate or character of the perſon, and to whom he belonged. The ſlave was marked with the name of his maſter; the ſoldier, of his commander; and the idolater, with the name or enſign of his God.” *Dean Spencer* obſerves, that, among the heathen, ſlaves were uſually marked in the forehead; ſoldiers, in the hand. And he thinks, that ſlaves were uſually marked in the hand among the Jews. The mark of the idol was impreſſed on different parts of the body[†]. We have alluſion to this cuſtom, in *Rev. iii. 12. xiii. 16. xiv. 1.* In the primitive ages, it was uſual for Chriſtians to mark themſelves, upon the wrift or arm, with the name of Chriſt, or with the ſign of the croſs: as *Spencer* and *Lowth* ſhew from *Procopius* upon this paſſage of *Iſaiah*. *Τὸ δὲ τῆ χειρὶ λέγει, διὰ τὸ εἰς αὐτὸν ἴσως πολλὰς, ἐπὶ καρπῶν ἢ βραχιόνων, ἢ τῷ σαρκοῦ τὸ σημεῖον, ἢ τὴν Χριςτὸν προσηγορίαν.*

[†] See *Spencer De Leg. Hebr. lib. II. c. 14. §. 1. and 4.*

(N) The masters ——.” For רבו I read with the marginal varieties of the Venice Bible of 1518, with the marginal Keri of Vander Hooght, and with 13 MSS, רבי.

(O) —— my proper offerings.” One can only guess at the precise sense of the unusual word הבהבי, which, with the majority of interpreters, I take to be the plural of a noun substantive הבהב, from the root יהב, with the pronoun of the first person singular affixed, but blended by crasis with the iod plural. I think it renders those offerings, which were so appropriate to God, so demanded, as it were, by God as his exclusive property, that the whole was to be burnt upon the altar, and even the priests were not to taste it. And thus the word seems to have been taken by Livelye and Drufius. The accusation is, that the priests, the sacrificers of these offerings, sacrificed, and ate; an act of the highest sacrilege. — “The sacrificers of my proper offerings;” זבדי, I take for the participle Benoni plural, in regimine, signifying persons offering sacrifices. It is so used in 18 places besides this.

CHAP. IX.

(A) —— with joyous exultation,” אל ניל, *exultationem usque*. ניל is a noun substantive, signifying, “leaping and dancing for joy,” after the preposition אל; not, as some have taken the word, the imperative Hiphil of the verb נול constructed with the prohibitory particle אל. For it is contrary to the invariable rule of the Hebrew language, that the imperative mood should prohibit. Or, in other words, the prohibitory particle must be constructed with a future tense, never with an imperative mood. Compare Job iii. 22.

(B) —— fee of prostitution,” אתני. At this word I place the Sophrafuk.

(C)

(C) ——— must," תירוש. The word often signifies "new wine;" but its primary and proper meaning seems to be "must in the vat," under the process of fermentation. When this process miscarries, the must never turns to a sound wine. And this seems to be threatened here.

(D) ——— their." For the singular בּוֹ, the marginal varieties of the Venice Bible of 1518, the Bible of Hale 1720, the notes of the Bible Minchath Shai, the Bible of Pefaro 1517, seventeen MSS of Kennicott's (among them the oldest and the best), and three more originally, eight of De Rossi's, and nine more originally, give the plural בָּם.

(E) ——— their sacrifices are not pleasant to him." I take away the Zakeph-katon from לוֹ, and instead of it place Rebbia at צבחהם, taking that noun as the nominative of the verb יערבו. Dr. Wheeler adopted the same punctuation.

Our public translation, with many others, makes this 4th verse predictive of the condition of the Israelites in captivity; when they should be deprived of the means and opportunity of making offerings to Jehovah, according to the prescribed rules of the Mosaic ritual. According to the construction which I adopt, it is a description of the enormity of their idolatrous practices, in their own land, previous to their captivity, which brought down upon them that judgement. And with this interpretation stands the authority of Kinchi, the LXX, Capito and Ecolampadius as quoted by Pocock, Calvin, Zanchius, and the learned Drusius. In the general sense of the passage all these interpreters agree; with some difference however among them in the grammatical construction of the words. That, which I adopt, is approved by Kimchi, and the critical Drusius.

(F) ——— as the meat of mourners," בלחם אונים. The noun און, and the verb אנה, are distinct roots in the Hebrew language. And from the verb descends another noun, differing in sense as well as in etymology, but expressed by the same letters, as the former. The Masoretes have endeavoured to distinguish the two nouns by giving them different points, which would make the radical noun sound "awven;" the derivative from the verb,
"own."

“own.” Nevertheless, they have perpetually confounded the two, applying to the one the points, which, in their system, belong to the other.

The radical noun און, in the Masoretic pronunciation “Awven,” signifies “activity,” or strength and vigour, in actual exertion; and specifically the generative strength and vigour of the male. And this sense of activity acting, I take to be the proper and primary meaning of the word. In one place I think it is used to denote “adult vigour,” in opposition to the weakness of infancy^a. In the plural number, it is sometimes used to express intensity, or abundance of active vigour; and once, I think, for the rapid motions and efficacious influences of the heavenly bodies^b. “Lift up your eyes “on high, and behold! Who hath created these? [namely, the heavenly “bodies.] He that leadeth forth their host by number, calleth every one of “them by name. Made abundant in active powers [מרב אונים], and firm in “strength, not one faileth.” It occurs in the plural once as a noun-adjective, signifying persons endowed with strength, power, and activity, for great enterprises. “When a wicked man dieth, his expectation shall perish, and the “hope of the active [ותוחלת אונים] perisheth^c.” The noun here renders the Latin “impigri ad labores;” and describes those, who have been the most active, and with the best success, in arduous enterprises; never backward to encounter toil or difficulty.

From this primary sense of active strength, and specifically the generative vigour of the male, this noun became a name or title of the Sun; incessantly active in the constancy and rapidity of the apparent diurnal and annual motions (rejoicing as a Giant to run his course), in the perpetual propagation of light and heat to the utmost limits of the universe, and in his genial influences on all nature, as the first physical principle of fecundity in the animal, vegetable, and mineral kingdoms. These physical powers, which properly indeed belong to the Sun, as an instrument in the hand of God; the ancient idolaters ascribed to that luminary, as inherent in itself, independent of the Creator; for they made it self-existent. *Αὐτοφύης*^d. By its influences on nature, they made it the author of all good to the good, and of all evil to the bad. At last they ascribed to it intelligence and will; at least they spoke of it as intelligent, and made it the sovereign of the moral, as well as of the material world.

^a Hof. xii. 4.^b Is. xl. 26.^c Prov. xi. 7.^d Orph. H. V. lin. 3.

These various powers are distinctly expressed in the epithets, ascribed to the Sun in the Orphic invocation :

Αὐτοφυῆς, ἀκάμα, _____

 Κραῖσιν ἔχων αἰράων _____
 Εὐδρομε, ροιζωτήρ _____ δ. φρεϊζά
 ῥόμβος ἀπειρεσίης διενύμασιν αἶμον ἐλαίωων,
 Εὐστρέσι καθοδηγὲ καλῶν, ζαμενῆς ἀστρέστι :

 Κοσμοκράτωρ, _____
 _____ Φιρέστειε, κόρπιμε, παιών.

 Δείκλα δικαιοσύνης _____ δέσπολα κόσμου,
 Πισοφύλαξ _____
 Ὅμμα δικαιοσύνης, ζωῆς φῶς.

Orph. H. V.

The noun **ἥρ**, as generally denoting activity, but more particularly the activity of the fecundating principle, comprehends almost every thing that is expressed by these separate epithets, except intelligence and self-existence, and was perhaps the oldest name of the sun as an object of worship. Being once used as a title of the sun, it became the name perhaps of any image or emblem of the sun, placed in the idolatrous temples; and was afterwards more largely used among the Israelites as the name of any idol-image. Thus it is understood in *H. lxvi. 3*; at least so it is taken by *Jer.* and *Vulg.*; though nothing hinders but that it may be used, even in that place, as an appropriate name of some idol-image of the sun: for the worship of the sun was a very principal part of the idolatry of the Israelites, both long before, and long after, the times of the prophet *Isaiah* ^a.

From this use of the word, as a name for idol-images of the sun, it naturally acquired the sense of sun worship in particular; and thence, of idolatrous wor-

^a See 2 Chron. xiv. 5. 2 Kings, xxiii 5. and 2 Chron. xxxiv. 4.

ship in general. And then its meaning was extended to signify any thing in thought, word, or deed, contrary to true religion and the positive commands of God. And this accounts for the various senses of iniquity, unrighteousness, ἀδικία, ἀνομία, κακία, τὸ ἄτοπον, μάταια, πονηρία, in which it is rendered by interpreters in various places; in the far greater part of which, however, the original word seems used with reference, more or less obvious, to idolatry, as the cardinal vice.

It once, and I think only once, signifies “Vanity,” in the sense of “Falseness^a,” and that in the specific instance of the false responses of the oracles of the idols^b. In some other passages, in which it is rendered “vanity,” it is either confounded with the other word, rendering affliction, or may be taken in its common meaning of iniquity.

Falseness is so nearly allied to “non-entity,” that it is not surprizing, that the word should be found in this sense in Amos v. 5. וּבֵית אֱלֹהִים לֹא יִהְיֶה — and Bethel shall come to nought.” ἢ Βαβυλῶν ἕξει ὡς ἐχὺ ὑπὸ ἀρχαῖσσι. LXX. וּרְפִלְחוּן לְשׁוּמְרָא בְּבֵיתֵאל יְהוֹן לְלִמָּא. Jonathan.

ⲛⲟⲩⲟⲩⲁⲛ ⲛⲟⲩⲟⲩⲁⲛ ⲛⲟⲩⲟⲩⲁⲛ ⲛⲟⲩⲟⲩⲁⲛ ⲛⲟⲩⲟⲩⲁⲛ. Syr. — et Bethel erit inutilis. Vulg. This is certainly the only passage, in which the word און signifies non-entity, or, nothing. And were it not for the consent of all these antient versions with the Masoretic punctuation; another sense, with an alteration of the points, might be admitted here, which will be mentioned in the sequel.

Whether this word ever renders “wealth,” or “worldly substance,” may deserve consideration. From its primary sense of “activity,” it might naturally be applied to the acquisitions of activity. But unexceptionable examples of this application seem to be wanting.

As the noun און, in the sense of idolatry, or iniquity, in the singular number never signifies a single individual act, a sin, or a crime, but denotes the general sinfulness, iniquity, or idolatry of the character; it is never used in the plural number to denote a multitude of such single acts: “Idolatrics, sins,

^a Zech. x. 2.

^b “As עוה or עון, by being a word for what made man fall, became a root for “iniquity;” so by this the principal object in the system [i. e. the system of the visible universe] being worshipped, perhaps it [the name of that principal object] became a root for “falsity.”

Mr. Hutchinson, *On the Names of the Trinity of the Gentiles*. Tit. בֵּית אֱוֹן.

“iniquities.” It occurs, indeed, in the plural only in four places^a. And, in every one of these places, it is confounded by the Masoretes with the other noun (*own*). But, in the last of the four^b, it is used in its proper sense of animal strength and vigour. “He giveth strength to the faint, **ולאין אונים**, and “to him that is nothing in vigour he increaseth force.” In the second^c, it signifies vigour of procreation: and in both places the plural is used, only to give intensity to the sense. In the third^d, it denotes the incessant activity of the heavenly bodies, in their rapid motions and physical influences, as hath been already declared: and in the first^e, it is a noun adjective, in apposition with **אנושים** understood, and is rendered, in our public translation, “unjust men;” but rather signifies, as hath been shewn, “active men,” “bufflers.” This text is rendered in a singular manner by the learned Mr. Parkhurst, in his Lexicon (after Schultens, I believe), “And his lingering hope shall miserably “perish. He takes the plural **אונים** adverbially, “dolorificis modis.” But there seems to be no reason to resort, in this text, to an unexampled use of the word.

Upon the whole it appears, that **אונים**, in the passage of Hosea under consideration, cannot be taken as the plural of the radical noun **און** (*awven*); since no sense of that word, authorized by the usage of the sacred writers, is applicable in this place.

The verb **אנה** has two senses, remotely, if at all, connected with each other. I. To occur, happen, to befall, betide. II. To mourn, lament, grieve.

Some, instead of giving the root **אנה** these two senses, make two different roots; **אנה**, to occur; and **אנן**, to grieve, or mourn. But from **אנה**, which Calasio makes the single root, the verb **אנן**, which occurs only in the Hithpael conjugation, may be formed; as **עלה** from **עלל**.

From this root, **אנה**, therefore, in its second sense, or from **אנן**, if that be a distinct root, comes the noun substantive **און** (*own*, in the Masoretic pronunciation), rendering what occasions mourning, lamentation, or grief; namely, “pain of body;” or “a condition of calamity and affliction.” It is used for “bodily pain,” in Gen. xxxv. 18. where it denotes the excruciating pains of laborious parturition. It is used for grief, or mourning for the dead,

^a Prov. xi. 7. Pf. lxxviii. 51. If. xl. 26. If. xl. 29.

^b If. xl. 29.

^c Pf. lxxviii. 51.

^d If. xl. 26.

^e Prov. xi. 7.

in Deut. xxvi. 14. It is used for a state of misery or affliction, in Prov. xxii. 8. "He, that soweth evil, shall reap misery." And it signifies calamity, misery, or tribulation, wherever it is connected, by the copula, with the noun עֲמַל. In the phrase אָנֹכִי וְעַמִּי, אָנֹכִי is always to be taken as this derivative noun, not as the radical. For though in many passages either might suit the context; yet in some, the radical noun will give no good meaning: whereas there is not one, in which this derivative, in the sense of misery or affliction, is not applicable. In Amos v. 5. אָנֹכִי might be taken as this derivative noun in the sense of tribulation. So Calvin takes it. "Bethel erit in molestiam," i. e. Bethel is doomed to tribulation; or Bethel shall be a cause of tribulation. But the consent of the antient versions with one another, and with the Masoretic punctuation, in the sense of "nought," or "non-entity," seems decisive, that the אָנֹכִי of this place of Amos is the radical noun. Were it not for the deference due to antient authority, Calvin's exposition of the word, which takes it for the derivative, would be greatly to be preferred.

It may seem perhaps an objection to this analysis of the meaning of the two nouns, the radical and the derivative, that the name of the Sun has been generally supposed to have been Own, not Awven. That it is to be referred, therefore, to the derivative, not to the radical word; and cannot have been, as I suppose, the origin of that sense of the latter, by which it renders idolatry, and iniquity. I know not, that this opinion has been taken up, on any better authority, than that of the Masoretic punctuation. We read twice in Genesis^a, of a "Priest of Own," according to the points. But the versions of the LXX and the Vulg. in these places are so paraphrastic, that no conclusion can be drawn from them, concerning the pronunciation of the name. From the Syriac it should seem, that it was Awvan or Ovan; much nearer to Awven, than to Own. But however that may be, I contend only, that the two words, the same in the letters, are distinct in their etymology, and in their meaning. That the Masorettes meant to mark this distinction by their points. But I maintain, that if the two words were differently founded, according to their different meanings, the Masorettes have perpetually confounded them; and in many places have given Awven, when they should have given Own, and Own when they should have given Awven; and thus have brought obscurity upon

^a xli. 45. and 50. and xlvii. 20.

the meaning of the words, and have perplexed the texts, in which they occur. And the name of the Sun is one instance, in which they have mis-pointed. But this is immaterial to my argument; which rests not on any supposed accuracy of the Masoretic points, or the truth of the pronunciation they represent. On the contrary, I impeach both. The name of the Sun, rightly sounded, may have been Own, or it may have been Awven. The sound of the two words may have been, in all cases, the same; always Awven, or always Own, or always something else; and yet the words might be different in etymology and sense. As in Greek, *ἄρανος*, "the sky," and *ἄρανος*, "the palate." In Latin, *malum*, "evil," and *malum*, "an apple." In English, "a hop," a certain motion of the body, and "hop," the flower of a certain plant. "Born," carried, and "born," *partu editus*. Without deciding whether the pronunciation of the two Hebrew nouns were the same or different, or what was the true sound of either; I maintain only the distinction between the two, in sense and etymology; and I use the different sounds, "Awven," and "Own," only as received marks of that distinction, often confounded.

In two passages the word **און** has been taken in the sense of "goods," or "substance." "His children shall seek to please the poor, **און** תשבנה און; and his hands shall restore their goods^a." And, "I have found me out substance^b." But it must be the radical noun, if either, not this derivative, that can render "goods," or "substance." And if these passages are thus rightly rendered, the word in both texts is mis-pointed by the Masorettes. In the text of Job, it is at any rate mis-pointed; for no sense of the derivative noun is applicable there; and the radical is capable of its usual meaning: for the passage may be rendered, "His children shall make their court to the poor, and his own hands shall recompense his iniquity." See Scot's version of the Book of Job, and the notes. The text of Hosea will be considered in its place.

The derivative word **און** never occurs in the plural, in the sense of griefs, afflictions, calamities, mournings, or indeed in any sense at all. For the plural **אונים** is found only in the four passages quoted above; and, in every one of those, it is the plural of the radical noun, though otherwise pointed by the Masorettes.

^a Job xx. 10.

^b Hosea xii. 8.

Hence

Hence it follows, that the word אֲנָנִים, in this text of Hosea, is not the plural of the derivative noun אָנָן, rendering “mournings.” And it has been shewn, that it cannot be the plural of the radical noun; which would give no meaning here. It remains, therefore, that it is the participle Benoni in Kal of the verb אָנָן, regularly formed, according to the rule of conjugation of the verbs quiescent Lamed ה; rendering “*lugentes*, persons who are mourning, or “mourners.”

This being settled; it is not difficult to understand, what is meant by the “meat of mourners.” The external expressions of grief for the dead, the rites of mourning, and the ceremonies of interment, seem to have been much the same among the Jews, as were practised by the Heathen; even in some particulars which were expressly forbidden by the Mosaic law: insomuch, that practices, in many things, contrary to the law, seem to have obtained even among those, who cannot be suspected of giving in to any thing, that was understood, in their own times, to be idolatrous. How it came to pass, that the Divine Law, in these instances, gave way to fashion and custom; it is difficult to explain. But the fact seems indisputably proved by Jer. xvi. 5—8. For the expressions of grief and mourning for his countrymen, dying of grievous deaths, and consumed by the sword and by famine^a, forbidden to the Prophet, seem to be such, as it is supposed the Holy Prophet would have used, had he not been so forbidden. And they seem to be forbidden, not as things generally sinful, but improper upon that particular occasion. And yet many of them were certainly contrary to the provisions of the law. It is very remarkable, that some of the same things were prohibited by the Decemviral Law, and yet continued in practice among the Romans. “*Mulieres genas ne radunto, neve lesium* “*funeris ergo habento.*” Was it that the prohibition among the Jews, as well as the Romans, was founded on political, rather than religious, considerations; so that though the Civil Law was disobeyed, in the continuation of the practice, no religion was violated? Among the ceremonies of interment in use among the heathen, the most essential and indispensable were banquets among the relations of the deceased. These, indeed, were not forbidden by the Mosaic Law, except to the Priests; and to them only by virtue of the general prohibition of their interference in the obsequies of the dead; with permission, however, in

^a v. 4.

the case of father, mother, son, daughter, brother, or virgin sister^a. These banquets were of two kinds. Banquets around the body of the deceased, before it was carried out; and a feast of the family and relations, after the obsequies were finished, and the body, or the ashes of it, entombed. Both are to be traced among the Gentiles up to the heroic ages. Of the first sort was the sumptuous feast, which Achilles made for his myrmidons around the body of Patroclus, while it lay unburied^b. Of the second, the banquet in Priam's palace, after the interment of Hector^c. The latter was the conclusion of the mourning. The relations of the deceased assumed the garb of festivity; for they were crowned with garlands, and celebrated the praises of the deceased^d. To this feast "the cup of consolation," mentioned Jer. xvi. 7. is probably to be referred, answering to the "circumpotatio;" which was interdicted among the Romans by the Decemviral Law, on account of the excess to which it was carried. The former feast, before the interment, was the Parentalia of the Romans, and the *περιδευπνα* of the Greeks. It is said, that the viands for this feast were contributed by the relations and friends of the deceased; and thence it is supposed to have acquired its Greek name. In the manner of the celebration among the Greeks, this banquet, in itself innocent, seems to have been connected with something of an idolatrous worship of the manes of the deceased. For in the parentalia of Patroclus, the company seem to have formed a ring around the dead body, placed in the center, which, in that situation, was plentifully wetted with the blood streaming from the slaughtered animals^e; which gives the banquet the appearance of a feast upon the victims

^a Levit. xxi. 1—3.

^b ———— οὐδὲρ ὁ τεῖσι τάξον μιν οἰκία δαΐου.

Πολλοὶ μὲν βόες ἀργοὶ ἔχθησαν ἀμφὶ σιδήρῳ
Σφραζόμενοι, πολλοὶ δ' ὕει καὶ μακάδες αἴγες·
Πολλοὶ δ' ἀρηιόδοιες ὕει, θαλίβοιες ἀλοιφῇ
Εὐόμενοι ταυβοῦο διὰ φλογὸς ἠφαιόσιο.

Il. Ψ. 29, &c.

^c Χεύοντες δὲ τὸ σῆμα, σάβην κίον· αὐτὰρ ἐπέλα

Εὖ συναγειράμενοι, δαίτου' ἱερικυδέε δαίτα,
Δύμασιν ἐν Πριάμοιο διττρεφέας βασιλῆος.

Il. Ω. 801.

^d Sequebantur epulae. quas inibunt parentes coronati; apud quas de mortui laude, cum quid veri erat, predicatum. Cic. De Leg. lib. II. c. 25.

^e Πάνη δ' ἀμφὶ κίον κούληζυλον ἔρριεν αἶμα. Il. Ψ. 34.

sacrificed to the shade of the hero. The feast, however, not abused by this superstition in the manner of the celebration of it, was so much esteemed among the Jews an indispensable duty to the memory of the dead, that it was a part of Tobit's excellent exhortation to his son, to "pour out his bread upon the burial of the just^a;" that is, to be liberal in contribution of viands to the *πρόσπινα*. These contributory viands were probably "the bread of men" of the Prophet Ezekiel^b. Among the Athenians it is said to have been the duty of a particular magistrate, to supply the provisions for this feast for the poorer citizens.

In the simplicity of the primitive ages, this feast was probably celebrated only a single day. It appears not, at least, that the parentalia of Patroclus were repeated. But in later times the feasts were continued every day, as long as the body lay above ground. Whence they acquired, among the Romans, the name of "Novendiales Epulæ." For on the ninth day, the body, according to their practice, was carried out. The Jews proceeded to such profusion in these banquets, that Josephus says, many persons of condition reduced themselves to beggary by this expence^c. The viands served up at these funeral feasts, whether the parentalia, or the concluding feast after the funeral, were all unclean, by the use to which they were applied, and defiled all who ate of them; and all come properly under the denomination of the "meat of mourners."

But there were other offerings consecrated to the dead, in rites of the grossest superstition; which may be included under the same denomination. Such were the libations of wine and oil poured upon the funeral pile, and the meats burned with the dead body.

Congesta cremantur

Thurea dona, dapes, fuso crateres olivo. Æn. VI. 224.

Such also were the provisions laid from time to time upon the tomb, or placed near the grave, for a repast for the shade of the deceased, which was supposed to feed upon them. These were properly the *κτερίσματα* of the Greeks, and the Silicernium of the Romans. They were sometimes offered for the purpose of

^a Tobit. iv. 17:

^b xxiv. 17.

^c De Bello Judaico, lib. II. c. 1.

magical evocation, as in the *Odyſſey*. Sometimes, to appeaſe the gholt of a murdered man; as the offerings of Clytemneſtra, at the tomb of Agamemnon, in the *Choephoræ* of *Æſchylus*, and the *Electra* of *Sophocles*. But more frequently they were merely offerings of the relations in honour of the dead. It may ſeem almoſt incredible, that the choſen people of God ſhould ever give into a practice of ſuch horrible idolatry. But what may we not believe of thoſe, who could “ ſet their abominations in the houſe called by the name of “ *Jehovah*,” and make their children “ paſs through the fire to *Moloch*?” And there is a text which brings them under ſtrong ſuſpicion, and ſeems plainly to inſinuate, that they brought this practice with them out of *Egypt*, and continued it afterwards. In the 26th chapter of *Deuteronomy* there is a law, which requires of every one, who ſhould preſent himſelf before God to offer his firſt fruits, to make a ſolemn profeſſion, that he had *bonâ fide* applied the whole of his tithes to the religious and charitable uſes preſcribed by the laws of tithing; without ſubtraction of the ſmalleſt particle, upon any pretence, for any other purpoſe. “ I have not eaten thereof in MY MOURNING [that is, I “ have conſumed no part of them in feaſts at the funerals of my relations,] “ neither have I taken away ought thereof for any unclean uſe, nor given ought “ thereof for the dead.” Or, more literally, “ — nor given of it to a dead “ man.” Now what ſhould this giving of the fruits of the ground, or of the flock, to a dead man be, but ſomething analogous to the ſilicernium of the heathen? And why ſhould this ſolemn profeſſion be exacted, if the *Iſraelites* were not in fact addicted to this abominable practice? All theſe viands ſerved up at the funeral feaſts, and all the ſepulchral cates laid about the graves of the dead, as offerings to the departed ſpirit, were “ meats of mourners,” and all in the higheſt degree, but eſpecially the laſt, unclean.

It would be unpardonable not to appriſe the reader, that in the interpretation I have given of the text in *Deuteronomy*, I differ widely from the learned *Dr. Spencer*; whoſe ſecond chapter, of the ſecond book of his work, upon the Hebrew ritual, entitled “ *Lex, de profeſſione triplici, poſt oblatas decimas & “ primitias, faciendâ,*” is well worth the reader’s peruſal, if he delights in the refinements of deep erudition fancifully miſapplied.

Upon the general subject of funeral feasts; and the rites of mourning, many interesting and judicious remarks are to be found in the notes of the learned Dr. Blayney, upon Jer. xvi. 5—8.

(G) ——— to themselves.” So Abarbanel expounds the word לנפשם, and after him Grotius. “Cibus eorum ipsis erit ——” ipforum tantum usus fervire poterit; quasi dicat, *ἑαυτοῖς*.

(H) Their valuables of silver, &c.” There is certainly much ambiguity in the grammatical construction of this passage, though the general sense is very clear. It describes the extreme devastation of the country, by the Assyrian conquest, under the image of weeds growing up in the dwellings, deserted by the owners, and stripped of their costly and elegant furniture of silver.

To ascertain the construction, I observe, in the first place, that מהמד is a noun substantive, signifying generally whatever, for its value or beauty, is most desired. This is its frequent sense. The sense, in which some take it, and which the learned Pocock seems to prefer, of the places, in which such valuables were stored for safe keeping, or set out for use or ornament; though not inconsistent with the frequent import of the verbals formed with the heemautic מ prefixed, and with the peculiar force of that formative, is, I believe, in this word unexampled.

2. In the word לכספם, the prefix ל denotes that כסף is the material, in which these valuables were wrought^a. And when two words are connected, as these two are here; a pronoun, suffixed to the latter of the two, very often belongs properly to the former; which I take to be the case here. So that כחמד לכספם may properly be rendered, “Their valuables of, or in, silver.”

3. The two words מהמד לכספם stand as a nominative absolute, expressing the principal subject of the sentence following; a figure of speech frequent in all the prophets, and in which Hosea particularly delights.

4. The verb ירשם is the third person singular future of the verb ירש in the Hiphil conjugation, with the pronoun plural of the third person suffixed. I say in the Hiphil conjugation; to which interpreters have not attended. For I cannot find, that the verbs quiescent Phe Jod ever form the third person singu-

^a See Noldius, ל. §. 15.

lar of the future in Kal, or Pihel, with the double י. Buxtorf, indeed, cites two instances^a; the latter with some hesitation. But in the first, the Samaritan text, and the Complutensian Bible, give יִצַר in the regular form. And in the second, the verb יִדַע seems to be in Hiphil, as Buxtorf himself allows it may be taken. For the true rendering of the verse I take to be, “For Jehovah is high, yet hath he respect unto the lowly; but the lofty one from afar *be maketh to feel.*” Compare Judges viii. 16, where many MSS. give יִדַע. And יִדַע is a Hiphil form of the future, though less regular than the double י. Now the verb יִרֵשׁ, in the Hiphil conjugation, signifies “to dispossess,” to drive out the former owner or occupier, and take possession in his room.

5. The nominatives of this Hiphil verb are the nouns קִמּוֹשׁ and הַחֹחַ. And בְּאַהֲלֵיהֶם is to be taken as connected with both these nouns. Thus the exact rendering will be, “Their valuables in silver — the nettle, the thistle in their dwellings shall dispossess them.”

6. The pronoun ׀, suffixed to the verb יִרֵשׁ, may rehearse either the people, the Israelites; or their valuables, מַחֲמֵר being taken as a collective. In the first way the sense will be, that the nettle and the thistle, growing up in the deserted mansions of the Israelites, shall dispossess them of their valuables; in the second, that these weeds so growing up shall dispossess the valuables, i. e. occupy the place, which those costly things once filled. The latter, I think, the more easy and natural exposition.

If the learned reader is not satisfied with this exposition of the grammar of the text, he may find in Pocock all the constructions (except this) which the words can be brought to bear. And in the variety he may make his own choice.

(I) — the Prophet.” The title of “Prophet” seems to have been given to all of the prophetic order; that is, to all who had been educated in the schools of the Prophets, and professed a life of retirement and religion: because these were usually the persons, to whom the gift of prophecy was imparted; though it was by no means given to all, or even to the greater part of them. Some, perhaps, among them pretended to it, who had never received

^a Gen. ii. 7. and Pf. cxxxviii. 6.

it at all. And others, to whom it was in some degree given, temporised in the use of it, by profane accommodations to the humour of the people, the religious opinions, or the political measures of the court. Of the latter in particular we have a remarkable instance in those Prophets of Israel, who encouraged Ahab to the expedition against the Syrian, for the recovery of Ramoth Gilead, which proved so fatal to himself. That the gross imposture of pretences to inspiration, by persons that had it not at all, was actually practised, seems to be implied in Micah ii. 11. and Jer. xxiii. 31, 32. That those, who had the extraordinary gift, pretended, upon some occasions, to visions which they had never seen, and to commands which they had never received, is certain, from the very memorable story of the imposition practised by the old Prophet, who dwelt in Bethel at the time of the schism of the ten tribes, upon the man of God of Judah, who had prophesied against Jeroboam's altar^a. The old Prophet, whatever his crime might be in this deceit, and it certainly was great, appears to have been, in his general character, a true servant of God. But the more frequent crime was certainly that of temporising, in the manner of delivering messages of warning, which had been really received. The persons guilty of this conduct were deeply implicated in the guilt of the nation, and were promoters of the idolatry, to which the Kings and the people were so much addicted^b; and they are reprov'd and threaten'd in every page of the prophetic writings. These are the persons, who, in this text of Hosea, under the title of Prophets, are tax'd with stupidity and madness.

The communication of the gift of prophecy, to persons so false to the duties of their office, seems somewhat analogous to the communication of the miraculous gifts, in the primitive church, to many who made, if not a wicked, certainly an improper and injudicious use of them. And analogous to the threaten'd punishment of false teachers, in the latter ages of Christianity, was the punishment of these prevaricating Prophets. "God sent them
" strong delusion that they should believe a lie^c." "If the Prophet be de-
" ceived when he hath spoken a thing, I the Lord have deceived that Prophet;
" and I will stretch out my hand upon him, and will destroy him from the
" midst of my people Israel^d." How it was, that God deceived the Prophet, is an awefull question, to be cautiously touch'd. It is evident, from the text of Ezekiel, that the Prophet himself was highly criminal in the deception

^a 1 Kings xiii.^b Jer. xxiii. 15.^c 2 Thess. ii. 11.^d Ezek. xiv. 9.

that he suffered. It may be, that, for his unworthiness, the spirit of wisdom and understanding was withheld from him, which might have enabled him to discern the true meaning of the allegorical visions presented to his imagination. Or it may be, that, for the guilt of the nation, the prophetic spirit was imparted to those, who wilfully misinterpreted their visions. Thus the vision was true, and the whole falsity was in the error, or the dishonesty, of the Prophet. It is hardly to be conceived, that falsified scenes of futurity could be obtruded by the Holy Spirit on the Prophet's mind. I would observe, that in the case of Ahab, the lying spirit in the mouth of the Prophets, was not a spirit that lied to them, but a spirit that incited them to lie to the King.

(K) In proportion to." This is the force of על. — according to."

(L) ——— his God." I read אלהי, with the Soncinum Bible of 1486, the notes of the Bible Minchath Shai, four MSS. of Dr. Kennicott's, two more originally, three of De Rossi's, and one more originally.

(M) ——— my God." I read אלהי, with two MSS. of Dr. Kennicott's, and one originally of De Rossi's. The words אלהי and אלהי, in this verse, seem to have changed places, to the great detriment of the emphasis.

(N) Luther's notion of this passage was not very different from mine. Existimo Antithesi uti Prophetam. — Sententia enim est, quod priora tempora habuerint veros prophetas; qui magno animo reprehenderunt idolatriam, & docuerunt verum Dei cultum. Sed qui nunc sunt, inquit, occasio sunt errorum & impietatis. Ponunt enim laqueos populo, &c. Diodati too agrees in this interpretation.

(O) ——— I found." The verb מצא here signifies not to find something in a place unexpected, but it is equivalent to the verb, "to find," or "trou-
"ver," in such expressions as these. "I find it very good." — "Je le trouve
"tres bon." — And the sense is, as grapes in the parched barren desert are found delightfull by the thirsty traveller, so was Israel antiently delighted in by God. See Pocock on the place. Calvin's remark is very judicious: "Porro
"non intelligit Propheta dignum fuisse populum, quem tantopere amaret: sed
"Hebraei

“Hebræi dicunt “Invenire,” quemadmodum etiam Gallicè dicimus, “Je trouve cela a mon gout.” Reputavi igitur Iſrael tanquam uvas in de-
“ferto.”

(P) See chap. VIII. note (I).

(Q) ——— to that obscenity.” לבִּישֵׁת. Luther takes the word בִּישֵׁת for the name of the idol. For rendering the passage, “Et fanctificaverunt se turpi Idolo,” he adds this note: “Boshet autem sine dubio appellat idolum Peor, turpem & fœdam statuam.” He certainly is not far from the truth, though the word בִּישֵׁת is not altogether a proper name.

The word פֶּעַר, as a verb, signifies to “open.” It occurs in this sense in four places only, in all of which “a mouth” is the object: in three, the human mouth: in the fourth^a, the mouth of Hades personified. It is never used as a noun, but in the name of the idol, Baal-Peor; and once, as the name of a hill^b. In the name of the idol it seems to be the infinitive used, as a noun; or as the Latin gerund in *-di*, after the preceding noun Baal. So that the name of the idol renders in English, “The Lord of opening.” I take Baal-Peor, therefore, to have been worshipped as the power presiding over procreation; opening the womb, both for conception and for parturition; to have been in short the *Προβυραία* of the Orphic system^c.

This power was worshipped by the Greeks, under the name of Artemis. Her office extended far beyond the affairs of mere midwifery. She had not only propagation universally, not merely that of the human species, in her care. But as generation and corruption reciprocate in material things, she superintended both. And, being supposed to have in her power the issues of life and death, she was the general arbitress of the fortunes of men. She had a variety of titles, according to her various offices; and her family connections, her pedigree, and her consanguinity, are differently stated, according as she is contemplated in the exercise of one, or another, of her various powers. And from these different names and different stories, the poets, and their commentators, have made as many different goddesses. But “*Ἀρῆμις, Εἰλειθία, Προβυραία,*

^a If. v. 14.

^b Num. xxxiii. 28.

^c Compare Hutchinson, “On the Names of the Trinity of the Gentiles.” Tit. בעל פֶּעַר.

Δημήτηρ.

Δημήτηρ, Τύχη, Ἐκώϊη, Jana, Diana, Partuna, Luna, Juno Lucina, were all the same power, considered in various acts, and worshipped with various rites, and under different symbols. But the paramount character of this divinity was that of the patroness of procreation; and, in this character, she was the Baal-Peor of the Moabites.

The learned reader will make it no objection, that all the titles, I have enumerated, of the Greek and Latin idol, are feminine; whereas Baal is a masculine. It was a first principle among the Mystagogues, that every God was of either sex. And this very personage, in the character of Selene, is saluted, in the Orphic invocations, as male and female, — Ἐὐλύς τε καὶ ἄρσην^a, and was both Lunus and Luna among the Latins; and the word בַּשֵּׁת will lead to feminine appellations of Baal-Peor.

We are told, by Herodotus, that the Artemis of the Greeks was worshipped by the Egyptians, under the feminine appellation of Bubastis, in the city of the same name^b. And in a Greek epigram, cited by H. Stephens, in his *Thefaurus*, Bubastis is said to be a title of Isis, as the guardian goddess of women in labour. It is very remarkable, that Bubatos was a title of Diana, as Hesychius affirms, among the Thracians. The Egyptian rites of Bubastis, as they are described by Herodotus^c, were in the highest degree obscene. But this is not all. The city Bubastis (commonly written Bubastos, but Herodotus writes it with an i) certainly took its name from the goddess. Now the name of the city, in the Prophet Ezekiel^d, is פִּי בַשֵּׁת; which seems only a dialectic variation, as is observed by the learned Parkhurst^e, for פִּי בַשֵּׁת. And the literal rendering of פִּי בַשֵּׁת is “foramen turpitudinis.” Hence it is easy to guess, under what emblematical figure the goddess was worshipped, in the city that bore her name; and the conjecture is much confirmed by the attitudes, by which the Egyptian ladies are said to have expressed their devotions^f, in the annual festival of this object of their worship.

Hence I have no doubt, that in the word בַּשֵּׁת, as it is used here, and in some other texts of Scripture, there is a paronomasia; a favourite figure with the Prophets, which cannot be adequately expressed in a translation. To preserve what they could of it, our English translators have judiciously added

^a Orph. H. 8.

^d xxx. 17.

^b Euterpe, 156. and 59. and 138.

^e Lexicon, under the word בַּשֵּׁת.

^c Euterpe, 60.

^f Herodot. Euterpe, 60.

the demonstrative “that” to the word “shame,” by which they render the noun substantive; and I have followed their example, prefixing “that” to my word “obscenity.” By giving the appellative “shame,” or “obscenity,” without “that,” the appropriation of the word to the idol would be lost: and the sense of the name would be lost, if the Hebrew word “Boshet” were retained in the translation as a proper name.

The learned Vitringa has a notion of his own about this “consecrating of themselves to that obscenity.” He thinks some rite must be signified, by which some of the Israelites devoted themselves to the worship of that idol, “ut placerent amafis.” And so far he is probably in the right. But he conceives, that the particular rite was the circular tonsure of the hair, by which the Moabites and Arabs, according to Herodotus, marked themselves as worshippers of Dionysus. This opinion Vitringa sustains, with much learning and ability; but, as often happens to him, with too much refinement. It cannot be true, unless Baal-Peor was Dionysus. And of this he offers not a shadow of a proof^a.

The opinion, that Baal-Peor was Priapus, seems to have taken its rise from a random guess of St. Jerome’s, who understood that Baal Peor was something obscene; and looked no farther, than to something obscene in the Greek idolatry, to answer to the idol of the Moabites.

(R) Ephraim!” A nominative absolute.

(S) ——— when I turn away,” for **בשורי**. I read, with the Bible of Hale (1720), three MSS of Kennicott’s, one originally of De Rossi’s, Aquila, Vulgate, Houbigant, and Archbishop Newcome, **בסורי**.

(T) ——— to all appearance.” This I take to be the force of **באשר ראיתי**. And so the LXX, *ὅν ἄρα πᾶσι ἐπέκειντο*; and to the same effect the Bishop’s Bible, “—— as methinks.”

Diodati’s rendering deserves attention. “—— mentre io l’ho reguardato ——.” “So long as I looked upon him.”—If this might be adopted, it would produce

^a See Vitringa, in *If. xv.* Not. Moab. §. 3.

an elegant antithesis between the happy effects of God's providential care, and the deplorable consequences of his turning away, mentioned in the preceding sentence. But I think, the Hebrew words will hardly bear this sense.

(V) ——— planted on a rock." εἰς πέτρων πεφυλισμένοι. Th. And to the same sense, as it should seem, Aquila and Symmachus ὡς ακρότομον πεφυλισμένην ἐν ἀσπίδι.

(W) I remove the Soph-pafuk from צמקים, where I place only Rebbiah, to בגלגל: that רעתם may be an accusative after תן, in apposition with רחם and שרים.

(X) ——— perverse practices." See chap. V. note (B).

(Y) ——— blighted." The allusion is evidently to a tree, killed by what is called a blight. The verb נכה is often used in this particular sense of blighting^a. Dr. Pocock thinks that the word, though used in a much larger signification, is "in proper language spoken of trees and plants, when by any chance "marred." See his note upon this place. I have sometimes been inclined to adopt the construction and rendering of the Syriac. "Ephraim is smitten at "the root; he is dried up, so that he shall bear no fruit." The version of the LXX, when it is rightly pointed, is to the same effect. Ἐπόνησεν Ἐφραὶμ ἡὸς ῥίζας αὐτοῦ· ἐξηράνθη, καὶ οὐκ ἔτι μὴ ἐνεύκη.

^a Pf. cii. 5. Amos iv. 9. and Jonah iv. 7.

CHAP. X.

(A) ——— yielding.” בוקק. The root בוק, or בק, signifies properly, to empty a vessel of its contents. Hence “vastare.” But a vine “emptying itself,” must be a vine pouring forth its internal strength in abundance of fruit¹. All the antient versions, except the Chaldee, agree in rendering the participle as expressive of luxuriance. Symmachus, indeed, renders it by a word that denotes “running to wood,” ὑλομανῆσα, and Aquila, by ἑνδρος, “a watery vine,” which St. Jerome explains to be a vine bearing grapes, which gave but a thin and watery juice, such as would not make good wine. But the context shews, that fertility of fruit is meant, and this idea is conveyed in all the other versions. ἐκκλημαῖσα. LXX. “abounding in goodly branches.” But goodly branches are branches which bear fruit; and accordingly this version adds, καρπὸς ἐβηγίων αὐτῆς. The Vulgate renders the participle of leaves, “Vitis frondosa Israel;” but then he adds, “fructus adæquatus est ei.” The Syriac ܩܘܩܩܐ ܕܝܫܪܐܝܝܠ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ. “A branchy vine is Israel, which beareth fruit.” The fruit, however, is not to be understood of the fruit of good works, as I have explained in note^a.

(B) ——— his fruit was answerable to his vigour,” literally, “—— and his fruit was equalled to himself.” So the Vulgate, “fructus adæquatus est ei.”

(C) ——— God himself.” This I take to the force of הוא. And so it is understood by St. Jerome.

(D) Negotiate ——,” literally, if דברו be taken as an imperative, “Talk words.” — I take אלות as another accusative, in apposition with דברים, after

^a See Parkhurst, under the word בוק,

the verb **דַּבַּר** and **בָּרַת**, as the infinitive used for the imperative, which is very common. “Talk words,” i. e. “negotiate.”—Among the Indian tribes of America, a public conference to settle differences is called “a talk.”

(E) Hemlock” **רֵאשׁ** may be a general name for the vegetable poisons, hemlock, aconite, &c. from their common property of affecting the head. Compare Dr. Blaney, on Jer. viii. 14.

(F) ——— the inhabitants.” I take **שָׁכֵן** here as a collective, with all the antient versions. As I think, the same word (though differently pointed by the Masoretes) is used in Pf. cxxxv. 21. For I would render that verse thus: “Blessed be Jehovah in Sion. O inhabitants of Jerusalem, praise ye Jah.” To be rendered with the versions, ——— that dwelleth in Jerusalem,” i. e. Jehovah that dwelleth, the word should be **דֹּשְׁכָן**.

(G) ——— shall be in consternation.” Of the four verbs, **יָבַר**, **בֹּרַר**, **נִבְרָה**, **גָּרַר**, see chap. VII. note (M).

The word **יָבַרְוּ**, here, can be nothing but the third person plural future in Kal of the verb **יָבַר**, regularly formed, according to the rule of conjugation of the verbs quiescent **אין**, and the verb must be taken in its secondary sense of being in consternation.

(H) ——— for the great calf.” **לַעֲגֹלָה**. It is not to be concluded from the feminine form of the noun, that the idol was a heifer. “Imagines carent ‘fexu,’” says Vatablus. I conceive that when the living animal is in question, the masculine, **עֵגֶל**, renders a bull-calf, the feminine, **עֲגֹלָה**, a cow-calf. But that speaking of the image of a calf, the feminine, **עֲגֹלָה**, may be used of the figure either of the bull, or the cow. The plural number is used, because the calf of Beth-el (here called Bethaven, because it was become the temple of an idol), was in its size, and the riches of the temple, the principal image. “——— quod Vitulus, qui in Bethel colebatur, esset præcipuus,” says Vatablus. I render the word, therefore, “the great calf.” This noun in the feminine and plural form, is rehearsed in this text by a masculine and singular pronoun.

(I)

(N) ————— like a bubble." בקֶפֶה. " Bullam interpretor. — Dicitur " autem bulla קֶפֶה a קֶפֶה, quod fervere & bullire significat, quia fervoris & " ebullitionis effectum est." Livelye.

Mr. Woide first proposed the division of the clauses which I follow, putting Rebbia or Athnach at שִׁמְרוֹן, and understanding the verb substantive after מִלְכָּה.

(O) ————— It overtook them not ————— iniquity." I have preserved the exact collocation of the words in the original, that the ambiguity arising from it (if any) might remain in the translation. The clear sense, and the only sense, unless the particle לֹא be taken interrogatively, is that which I have given and explained in note ("). Taking the לֹא interrogatively, the words must be thus rendered: " Overtook it not them in Gibeah, the children of iniquity?" That is, " Did not the war against the children of iniquity overtake them (i. e. " those children of iniquity) in Gibeah?" The pertinence of the interrogation to the subject might be, " Did I not thus execute judgement on those " sinners? Much more will I execute judgement on you, who are worse sin- " ners." But this rendering is not so easy and natural, as the former. The pronoun מִ suffixed to the verb, in this way of taking the sense, must refer to the children of iniquity, which are placed after it in the sentence; a construction by no means unexampled, but not to be admitted without necessity.

(P) ————— when they are tethered down to their two furrows." באֲסָרִם לְשֵׁתֵי עֵינָתֶם. For the last word, the Keri gives עֵינָתֶם. The editions and MSS differ. The varieties of the Venetian Bible of 1518, eleven MSS of Kennicott's, and one more originally, agree with the Keri. Thirteen MSS of Kennicott's, and three more originally, give עֵינָתֶם. The Complutensian Bible, and one MS of Kennicott's, give עֵינָתֶם. The text of the Venetian Bible of 1518, and the Bible of Hale of 1536 (Munster's 2d), the Brescian of 1494, the Soncinenian latter Prophets of 1486, and eight MSS of Kennicott's, give עֵינָתֶם. I take עֵינָתֶם, עֵינָתֶם, and עֵינָתֶם, to be in fact the same word, written defectively in some MSS, and in its perfect form in others. The authorities, therefore, for the Keri seem to preponderate; especially if we add those of the LXX, Syr. and Vulg. If עֵינָתֶם be the true reading, it might signify iniquities;

iniquities; and in this sense it is taken by the LXX. Syr. and Vulg. and many modern critics, who all render to this effect: — when they shall be chastised for their two iniquities.” And modern expositors understand by the two iniquities the two calves of Dan and Bethel. This may seem at first an easy and obvious sense. But, upon a narrower inspection of the Hebrew words, it will be found, that they will not bear it.

In the first place, the word באסרם cannot otherwise be resolved, than into אסר, with the prefix ב, and the suffixed pronoun ם. The word אסר, under the prefix ב, cannot be derived from the root יסר, “to chastise.” And of the two alterations of the text, offered by Archbishop Newcome to his readers choice, neither is justified by any sufficient authority; unless that of the three versions of LXX. Syr. and Vulg. without a single MS, and without any exigence of the place, may be deemed such. Much authority is indeed due to the concurrence of ancient versions, and especially of these three. But, in the present instance, it is by no means certain, that we have the consent of the three, or the authority indeed of any one of them, for an alteration of the text in this word. The more probable conclusion from their versions seems to be, that there is a great affinity of sense (as many men of learning have observed) between the two roots, אסר and יסר; which is the case, in various other instances, between roots quiescent Phe י and others quiescent Phe א; and that they took אסר in this place in the sense of יסר.

2. But admitting that the word אסר might be so taken; or, if it cannot be so taken, admitting, in deference to the versions, one or other of Archbishop Newcome’s altered readings, still there will be great difficulty in the construction. I know of no instance in which the prefix ל is used, as what some grammarians call *Causalis rei praterita*, or as the preposition of the reason, or motive of action, arising in the consideration of something past. Which must be the use of it here, if לשתי עונותם is to be rendered “for their two iniquities.” It is true, that, among the enallages of the prepositions, grammarians mention ל used for the detached על. But then it is for על in the sense of “against,” or “upon,” or “close to,” not as signifying “upon account of.” The prefix ל indeed sometimes signifies “according to the rule or measure of,” or, “in proportion to.” Thus Jeremiah xxx. 11. ויסרתך למשפט, where למשפט is equivalent to במשפט. chap. x. 24. And the learned Dr. Blaney judiciously remarks, that the word משפט in these texts signifies that “calm and dispassionate

“fionate

“sonate judgement, which stands opposed to the hasty fallies of anger and furious revenge.” And the sense of the former is, “But I will correct thee according to measure of such judgement.” Again, Ezekiel xxii. 6. **איש לורעו**. “—— each in proportion to his power.”—And in this place of Hotea the prefix **ל** might render “in proportion to,” if iniquities had been mentioned without limitation to the number two. “When they are chastised in proportion to their iniquities.” But to take the prefix in this sense, with respect to “two iniquities,” would produce a litosis, little consistent with the vehemence of the discourse. For to punish in proportion to two iniquities, would be to “punish twice,” and only twice.

Upon these considerations, I am persuaded, that in the word **אסר**, **באסרם** is the infinitive mood of the root **אסר** in its own proper sense of “binding,” “tying to,” “fastening to, or upon,” or, in some respect, “confining, restraining.” The suffixed pronoun **ם** expresses the persons which are the objects of such, binding, tying, fastening, confinement, or restriction; and the noun following, under the prefix **ל**, must denote that, to or upon which, those persons are bound, tyed, fastened, confined, or restrained. Indeed the verb **אסר**, to bind, properly governs the thing to which, by the prefix **ל**^a. There are two of these things; and it remains to enquire, what they may be.

It is supposed that the word **עונה**, the plural of **ענה**, may render “furrows in a ploughed field.” No other passage is to be found in the whole Bible, in which the word is used in this sense. And the process of criticism, by which this sense is deduced from the etymology of the noun, as derived from the root **ענה**, may seem rather far-fetched. The noun **מענה**, from the root **ענה**, certainly signifies “a furrow^b.” Hence it is concluded, that the verb **ענה** may signify “to make a furrow.” No example of this sense of the verb occurs; but it is certainly very consistent with its general sense, furrows being drawn to correspond in parallel lines. And if this sense of the verb be admitted, the noun **עונה**, or **ענה**, if that be the true orthography, may signify “a furrow.” The only authority for this meaning of the word, among the antients, is Jonathan. But it is received with approbation by the most learned of the Rabbin, and by the majority, and the most able, of the Christian expositors. By Munster in particular, by Vatablus, Calvin, Tarnovius, and the learned Drusus. The latter, in his

^a See Gen. xlix. 11.

^b See 1 Sam. xiv. 14. and Ps. cxxix. 3.

annotations upon the Vulgate, goes so far as to say, that it is the only sense the word will bear. For proposing this correction of the rendering of the Vulgate, “Cum ligavero eos in duobus fulcis ipsorum,” he adds, “& ita necessario videtur reddendum ex Codice Hebræo.” The necessity, indeed, which this great critic supposes, is founded entirely on the Masoretic rules of punctuation; and the sense, which he esteemed so necessary, is rejected, as ill-suited to the context, by two other critics of great learning and great penetration, Luther, and Livelye.

Those, who adopt this sense of the word, all seem to agree, that the image, which the clause presents, is that of a pair of heifers yoked to the plough; which I take to be erroneous. For the furrows are two. ——— bound to or upon their *two furrows*.” But a plough, though dragged by a pair of heifers, makes but one furrow at a time; and this is the one furrow of both heifers. Two of the Jewish expositors, Abn Walid, and R. Tanchum, avoid this discordance between the words and the supposed image, by imposing on the word עֲנֹת, the sense not of furrows, but of “plowing heifers.” But how this image of “plowing heifers,” or “heifers yoked to the plough to make “furrows,” represents the ten tribes, is but ill-agreed among those, who receive the one or the other of these senses of the word; and no one among them, either Jew or Christian, has given any tolerable elucidation of the matter.

If “furrows” be the true sense of the word עֲנֹת, I am inclined to think the being bound, or confined, to their two furrows may be a proverbial expression, not much unlike the more homely proverb of our own language, of “an ass between two bundles of hay;” describing the situation of a person fluctuating in his choice between two things, of which he must choose one. In like manner, the situation of extreme difficulty to which the Israelites were reduced under their latter Kings, without any human means of relief, but in the choice of one of the two alliances, between which they were ever fluctuating, that of Assyria, and that of Egypt, may be represented under the image of an animal tethered by a short rope, in such a manner that its utmost liberty of feeding is but the breadth of a single ridge between two furrows, one on the one side, one on the other. The only objection, of which I am aware, to this interpretation of the image is, that pasture-grounds are not usually laid down in ridge and furrow, and animals are not usually tethered to feed in corn-land.

But

But if the word עונות be taken to signify "iniquities," or "faults," the passage may be brought to the same general meaning, dismissing the image of a tethered animal, and rendering, "— when they are tied to their two faults," or, with the Syr. "— their two follies." The two alliances, already mentioned, might be called the two faults of the people, as both were repeatedly reprobated by the Prophets, and yet the people were always courting the one or the other of them. Or they might be called their two "follies." For they never formed the one or the other, but they experienced the folly of the measure. Their ally, whichever of the two they chose, always proved a treacherous friend; and yet the name of an alliance with one always drew down the resentment and vengeance of the rival power. They were tied to these two faults, or two follies, when, by God's just desertion of them, they were cut off from all prospect of any better aid, than one or the other of these alliances might offer to their hopes, and felt themselves obliged to make a choice.

And after all, if it be asked for what reason the word עונות may not be taken, as it is taken by all the ancients except Jonathan, in particular by that most excellent interpreter, the author of the Syriac version, in the sense of "iniquities," "faults," or "follies;" I say, that the objection stands upon no other grounds, than that of the principles of the Masoretic punctuation. From this arises all the necessity, which the learned Drusius holds out, of the other sense. For the single authority of Jonathan, though respectable, will hardly be allowed to constitute a necessity, especially when set against that of the LXX, Syr. and Vulg. The textual word, or Cetib, is עֲוֹנֹתָם. By the decree of the Masoretes the Keri must always take the vowel points applied to the Cetib. The Keri, therefore, pointed in conformity to this rule, must be עֲוֹנֹתָם, in which both the ו's are quiescent in Cholem. And this word cannot be derived from the root עוה, to signify "their iniquities," because we have nothing but Cholem to represent the omitted ה of the root; and, by another decree of the Masoretes, one vowel point cannot supply the absence of two letters; or, in other words, the ו in עוה cannot be quiescent. But put the point Chateph-patach under the initial ע, and give the Cholem to ו consonant, that the word may be עֲוֹנֹתָם, and then the sense of iniquities will be imposed upon the word by the very same necessity, upon the principles of the Masoretic

Masoretic system, by which, according to the other pointing, it is excluded: that is by no necessity at all, but the arbitrary rules of uninspired expositors of the sacred text. It is true, that the more regular orthography of this feminine noun would be **עֲוֹנוֹתֶיהָ**. But in the masculine form the word is usually written without the second ו. “In textu plerumque scribitur,” says the learned lexicographer Robertson, “cum simplice Vau ante Cholem absque Vau susten-
“tante.” And for what reason a like omission of the quiescent Vau may not take place in the feminine form of the noun, since the only reason of the omission is the quiescence of the letter, let the believers in the Masoretic explain.

(Q) ——— I delighted in treading out grain.” To this effect Castalio.

(R) ——— I will make Ephraim carry me.” To this effect LXX, Syr. Vulg. Luther, Castalio, Junius and Tremellius, and Grotius, who adds this remark, “solent interdum rustici infidere bobus.”

(S) “If we read as Shalman destroyed Beth-Arbel, reference is made to
“a fact, not elsewhere recorded,” says Archbishop Newcome. And so said Luther long before him: “Historia, cujus hoc in loco Propheti meminit, nusquam extat.” And so said Diodati: “— questa istoria non è discritta al-
“trove —.” But it never occurred to Luther, or to Diodati, that this would justify violent alterations of the text, to obtrude upon the Prophet an allusion to a history, which is indeed extant, but to which no man, without the gift of inspiration, can know, that the Prophet meant to allude. The sense of the passage is as clear as it could be, if the history were known. The allusion is to a military exploit, well known we may be sure in Hosea’s time, in which the conqueror spared neither sex nor age. And the Israelites are threatened with an equal calamity. Upon the subject of such emendations, as they are called, as have been proposed in this place, I present the reader with the judgment of the great Pocock. Having mentioned a remark of Drusius, that the LXX appear to have found **כָּשַׁר** in their copies instead of **כָּשֶׁר** (but Drusius never set up this as a true reading), and Capellus’s crotchet of changing **כָּשֶׁר** into **כָּשַׁר** upon no authority at all, to make the text agree with some imaginations in history of his own; Pocock says, “By the same reason, every one,

“ for introducing any where such a meaning, as pleased him best, might alter
 “ the words, as he pleased, of which there would be no end; and it would be a
 “ matter of very ill consequence: we must fit our meaning to the words, and
 “ not the words to our meaning.” And afterwards, having mentioned the altera-
 tions of the proper names proposed by Grotius, which Houbigant adopts, and
 Archbishop Newcome from Houbigant, he says, “ But it will be too bold for
 “ us to follow his conjecture, as before we said concerning that of Cappellus;
 “ if we should give ourselves that liberty, we should have in this verse three
 “ different readings; one from the Greek, in reading **בשר** for **כשר**; another
 “ from Capellus, reading for it **כשר**, and another from Grotius in reading **ביר**
 “ for **בית**. And why may not some others, by the same authority, make
 “ others both here or any where else; so that we shall not know where to fix?
 “ It will be the only safe way to keep our reading as we have it, and to lay
 “ any fault or incongruity, which we meet with, on the expositions, not on the
 “ words read in the text.” Thus this sober critic.

It is worthy of remark, however, that the Vulg. St. Jerome, and the LXX suppose the history alluded to is Gideon's destruction of Zalmunna. I join the LXX, with the two others, because the reading of the Alexandrian MS, **Ιεροσαάλ** for **Ιεροσόαμ**, is confirmed by St. Jerome's version of the LXX. St. Jerome says, that Arbel and Jerubbaal are names of the same signification.

I must observe further, that St. Jerome, the Vulg. and the LXX, all expressing the word **בית** in their versions, clearly reprobate the change of it into **ביר**.

(T) As the morning ———.” For **בשחר**, I read with the latter Prophets of Soncinum of 1486, the varieties of the Venice Bible of 1518, the Bible of Hale of 1720, ten MSS. of Dr. Kennicott's, three more originally, five of De Roffi's, and three more originally, and with St. Jerome, and Cyril of Alexandria, and the Vulg. **בשחר**.

The simile is expounded by St. Jerome, in his Commentary; and by St. Cyril of Alexandria, in the sense which I have given in (v) of the explanatory notes. This exposition the prefix **ב** would not admit. It is strange that Archbishop Newcome should have thought the two readings equivalent.

(v)

(V) ——— brought to nothing.” The force of the word דמה, when it is used, as here, to signify a total destruction, is very often what cannot be adequately expressed in any word, hardly in any two or three put together, of the English language. From its leading sense of assimilation, it may naturally signify the making of a thing all alike, inside and out, from top to bottom: hence the obliterating of all features and distinctions; the resolution of any organised substance into the promiscuous mass of unformed, undistinguished atoms, of which it is composed; the not leaving of a vestige of a form behind. The reducing of a thing to its ὕλη πρώτη. We express much the same sort of destruction, but with less force, and much less propriety, by the verb “to annihilate.”

I would observe by the way, that of the four words, דם, דום, דמם, and דמה, the middle pair are certainly distinct from the extreme pair. Of the two דום and דמם, I take the noun דום, “silence,” to be the primary root, and the verb דמם, “to be silent,” or to make silent, to be derived from that noun. Of the other pair, if they are not two distinct roots, I take דמה, “to be like,” or “to assimilate,” to be the root, and the noun דם, “blood,” to be derived from that root; the blood taking its Hebrew name, as Mr. Parkhurst, with great probability, conjectures, “from its property of being assimilated or conformed, in the course of its circulation, to all the various constituent parts of the body, which want supply or nourishment.” But with the root דום the root דמה seems to have no connection. Mr. Parkhurst brings all these words, and all their derivatives, under the single root דמה, which, I think, is injudicious.

To return to the text of Hosea, it is to be remarked, that St. Jerome, Vulg. LXX, and the Syr. make the 10th chapter end with the word רעתכם, “wickedness,” in the 15th verse, and carry on the subsequent clause to the beginning of the 11th chapter. And the Syriac very strangely connects it with the assertion of God’s love of Israel, when he was a child. For his rendering is to this effect, “In the morning, the King of Israel was astonished and astounded, because, while Israel was a child, I loved him.” As if the love of Israel at the beginning was the cause of the King of Israel’s astonishment. It must have been the false division of the chapter that led that interpreter into this error, and equally misled Jerome, Vulg. and LXX; who all seem to assign God’s love for the infant Israel, as the reason of the King of Israel’s sudden destruction.

- CHAP. XI.

(A) ——— my son." ——— *טאָ טאָמאָ אָנזיג*. LXX. But this and the Chaldee only of the antient versions give the noun in the plural, and the LXX only give it with the pronoun of the third person. St. Matthew's citation is in conformity with the Hebrew text, not with LXX.

(B) In the explanatory note (b), I have cited Deut. xxxiii. 7, as a passage relating to the Messiah. It will not be foreign therefore to my purpose to endeavour to deliver this text, containing indeed a remarkable prophecy of the Messiah's connection with the tribe of Judah in particular, from the obscurity in which the Masoretic pointing has enveloped it. It runs thus in the public translation :

“ And this [is the blessing] of Judah : and he said, Hear, Lord, the voice of Judah, and bring him unto his people : let his hands be sufficient for him, and be thou an help [to him] from his enemies.”

This is indeed a very faithful rendering of the words, as they are pointed by the Masorettes ; and in the passage, so rendered, no mention of the Messiah appears. For the elucidation of this disfigured text, I shall begin with the latter clause ; which will be a key to the true meaning of the former.

The latter clause may be thus rendered, without the alteration even of a point : “ Great is his power for himself, and thou shalt be help from his enemies.” *יָדוֹ* — “ his power,” not his hands. The use of *יָדִים* in the plural, as well as in the singular, for power, is unquestionable. And the construction of the plural, in the sense of power, with a singular verb is not unexampled^a. This clause is so evidently characteristic of the Messiah, who, with greatness of power of his own, in his human nature depended upon God's support ; that some commentators have supposed, that the proper name of Ju-

^a See Josh. viii. 20.

dah is here to be understood of Christ^a. “ — hæc unicè conveniunt,” says Houbigant, “ in eum Judam, de quo Jacob ; ‘ Juda, adorabunt filii patris tui,’ ‘ quem Judam optat Moses advenire ad populum suum ; i. e. in terras venire, ‘ et cum homine conversari.”

But it is not true, that the Messiah is designed under the name of Judah, in the last words of Jacob. The Messiah and Judah are mentioned by the patriarch under different appellations, as distinct persons ; and there is no reason to think they are confounded here.

Dr. Kennicott imagines an emphatic reference of the pronoun “ Him” (bring Him) to Christ.

“ Bring HIM unto his people —,” i. e. bring unto his people, in thy good time, Him, the King, the Shiloh of the tribe of Judah.

Passages, I believe may be found, in which the mention of the Messiah is first introduced, by a pronoun carrying an emphasis like that of the Greek and Latin pronouns *ὁστος*, and *iste*, when they demonstrate some very remarkable person not mentioned before. But then this emphatical reference of the pronoun must be made evident, by a construction of the sentence, which shall exclude the reference of it to any person or thing expressly named. In this case, the pronominal suffix of the verb **תְּבִיאֵנוּ** naturally rehearses Judah mentioned in the preceding clause ; “ hear the voice of Judah.”

But there will be no necessity for this unnatural reference of the pronominal suffix, or for any mystic exposition of the proper name of the tribe (by which the tribe itself, as the declared object of the blessing, must be intended here), when this clause, “ Bring, &c.” is rescued from the obscurity, with which the points have covered it. We shall find the Messiah mentioned, under an appellation that most properly belongs to him, the appellative **אֵל** ; which the Masoretes by their mis-pointing have turned into the preposition **אֶל**. But point the word with Tzere instead of Sægol, and the entire verse must be thus rendered :

And this for Judah. — And he said,

Hear, O Jehovah, the voice of Judah

וְאֵל עֲמֹ תְּבִיאֵנוּ

^a See Poole's Synopsis, and Houbigant.

ו And תביאנו bring thou unto him, אל עמו, the Mighty One of His people.

Great for himself shall be his power,

And thou shalt be an help from his enemies.

תביאנו “bring him,” i. e. “bring to him.” The verb “bring,” and some others, which in Latin require a dative of the person, and an accusative of the thing; in Hebrew, as in English, often admit two accusatives; one of the thing, and another of the person.

אל עמו “the mighty one of his people.” So Ezek. xxxi. 11. אל נמים “the mighty one of the heathen.” אל, applied to man, seems to be something more than גבר. See Ezek. xxxii. 21. The plural אלים is frequently used for “leaders.” And here perhaps, and in Ezek. xxxi. 11. the singular אל might be rendered the leader, the captain, or the chief. But I prefer “mighty one;” because the Hebrew word seems to involve the idea of pre-eminence in valour, and power to help, or power in the act of helping, rather than in rank.

(C) ——— from my preference, they!” I divide מפניהם into two words, thus, מפני הם. For which I have the authority of LXX, and Syr. and the approbation of Houbigant and Archbishop Newcome. But I agree not to the removal of the stop, made by those two learned writers, in order to thrust the separated word הם into the subsequent clause. On the contrary, I would alter the stops in the Greek of LXX. — ἀπώχρητο ἐκ προσώπου με αὐτοῖς τοῖς, &c. A similar instance of a pleonasm of a pronoun nominative at the end of a sentence, has occurred, chap. v. 14. The Deinosis produced by it is vehement.

(D) We read frequently, in our English Bibles, of graven images, and of molten images. And the words are become so familiar, as names of idolatrous images, that although they are not well chosen to express the Hebrew names, it seems not advisable to change them for others, that might more exactly correspond with the original.

The graven image was not a thing wrought in metal by the tool of the workman we should now call an engraver; nor was the molten image, an
image

image made of metal, or any other substance melted, and shaped in a mould. In fact, the graven image and the molten image are the same thing, under different names. The images of the ancient idolaters were first cut out of wood, by the carpenter, as is very evident from the Prophet Isaiah. This figure of wood was overlaid with plates either of gold or silver, or, sometimes perhaps, of an inferior metal. And in this finished state it was called a graven image (i. e. a carved image), in reference to the inner solid figure of wood, and a molten (i. e. an overlaid, or covered) image, in reference to the outer metalline case or covering^a. And sometimes both epithets are applied to it at once. “I will cut off the graven and molten image^b.” Again, “What profiteth “the graven and molten image^c?” The English word “molten” conveys a notion of melting, or fusion. But this is not the case with the Hebrew word, for which it is given. The Hebrew נסך signifies, generally, to overspread, or cover all over, in whatever manner, according to the different subject, the overspreading or covering be effected; whether by pouring forth a substance in fusion, or by spreading a cloth over or before, or by hammering on metalline plates. It is on account of this metalline case, that we find a founder employed to make a graven image^d. And that we read in Isaiah^e of a workman that “melteth a graven image;” and in another place^f we find the question, “who hath molten a graven image?” In these two passages the words should be “overlayeth,” and “overlaid.”

(E) ——— a go-nurse,” תַּרְנֻלָּהּ. It is impossible to make this word a verb of any form, unless we would coin a conjugation on purpose, as some of the Jewish grammarians have done, calling it the conjugation Tiphel; though no other verb is to be found in this conjugation of theirs, nor this supposed verb, in this conjugation, in any other place. But the word is a noun substantive; either the feminine הַרְנָלָה, with a paragogic י, or the feminine תַּרְנֻלָּה, with a final ה, turned into ת before the suffixed pronoun of the first person.

If the י be simply paragogic, the noun signifies that sort of nurse, who is employed in the office of teaching a young child to go, in the manner described, in the explanatory note (d).

^a See the learned Mr. Parkhurst, in his Hebrew Lexicon, under the word נסך.

^b Nah. i. 14.

^c Hab. ii. 18.

^d Judges xvii. 3.

^e Is. 19.

^f Is. xlv. 10.

If the *ו* be the suffixed pronoun, the noun **תרנגלה** expresses the stepping or pacing of the nurse after the child^a. The former seems to me the easier, and the better exposition, though both come to the same sense. The Vulgate seems to have adopted the former; the LXX, the latter. “Et ego quasi nutritius Ephraim.” Vulg. *Καὶ ἐγὼ συνεπόδισα ἐν Ἐφραϊμ.* i. e. “And I stepped along with Ephraim.” For I cannot think that *συνεπόδισα* is to be taken here, as St. Jerome takes it, in its common sense of tying the two feet together. Or, as St. Cyril of Alexandria understands it, of bringing the legs and thighs together, by the bending of the knees, in the sitting posture. I confess, I cannot produce another instance, in which the word *συνεπόδισα* signifies “to step along with.” But there are many peculiarities in the phraseology of the LXX. The simple verb *ποδίζω* often renders “incedere,” and the compounds *ἀναποδίζω* and *προποδίζω*, “referre pedem,” and “proferre pedem.”

It is to be observed, that some even of the Jewish grammarians take the word **תְּרַנְגְּלָתִי** as a noun. But the great oracle Elias would not allow it, for this weighty reason; that, if it were a noun, it ought to have the accent on the last syllable, the annexed *ו* requiring that collocation of the accent. Place the accent therefore upon the last syllable, and there is an end of Elias’s objection.

(F) ——— taking them.” **קחם**. “Infinitivum anomalum,” says Livelye. Buxtorf and Archbishop Secker thought **קח** might be the præterit of the verb **לקח**; but De Rossi would admit an aphæresis of the *ל* in Benoni, whose opinion I adopt.

This verb **לקח** is found in the præterite, without the first radical, in Ezek. xvii. 5. Buxtorf^b produces two instances (but both are doubtful) of verbs quiescent Phe Jod, **ירד** and **יצק**, dropping the first radical in the præterite. If a verb drops the first radical in the præterite, there seems no reason why the like aphæresis should not take place in the Infinitive or Benoni. And the verb **לקח** seems to have had peculiar anomalies. In Jer. v. 3. and in 2 Kings xii. 8. it forms the infinitive like the verbs defective Phe Nun, dropping the first radical, but assuming a final **ת**. The anomalies seemed so extraordinary to Avenarius, that he had recourse to his usual expedient, of coining another root **קוח**.

^a See Parkhurst **רנל**. II.

^b Thef. Gramm. lib. I. c. 13.

———— over the shoulders,” over his shoulders ; but I omit the pronoun, to avoid the discordance of the numbers in the two pronouns, the one singular, the other plural, rehearsing the same collective ; which would appear harsh in English, though this anomaly is so frequent in the Prophets, that it may be deemed a “*licentia poetica*” of the Hebrew language.

(F) ——— preserved their health.” רפאתים. The verb רפא is rendered in the Lexicons “to heal,” and so it usually signifies. But it also signifies, “to preserve health ;” or, when God is the agent, “to give health,” as well as to restore it. The Benoni in Kal is remarkably so used, in Exodus xv. 26. If thou wilt diligently hearken to the voice of Jehovah thy God, “and wilt do that which is right in his sight, and wilt give ear to his commandments, “and keep all his statutes, I will put none of these diseases upon thee, which “I have brought upon the Egyptians, כי אני יהוה רפאך, for I Jehovah give thee “health,” or “preserve thy health.” The plural noun רפאות in Proverbs*, signifies, not restored, but perfect original health. The noun מרפא occurs often in the same book, and is always rendered in our English Bible as a noun substantive, “health,” and as a noun adjective, “sound.” And I believe it will bear the same renderings, in most other places where it is found.

(G) ——— amidst the grievous plagues.” So I render בחבלי. I place the Soph-pafuk at אדם. The version of the LXX, rightly pointed, gives the same sense, *ἡ ἀσθενία αὐτῶν, ὅτι ἰαμαὶ αὐτῶν ἐν διαφθορᾷ ἀνεβρώπων* : and so it is understood by St. Cyril of Alexandria.

(H) ——— to me.” I add these words, with Archbishop Newcome, to preserve, with perspicuity, the elegant paronomasia of the original.

(I) ——— the sword shall weary itself.” It has been objected to this way of rendering, that, to give this sense, the verb should be חלתה, not חלה, which is masculine ; inasmuch as חרב, the nominative case of the verb, is a feminine noun ; and two other verbs, with which it is connected, in this same sentence are in the feminine form. Not to insist upon the frequent anomaly of the gen-

* iii. 8.

ders, in things not naturally of either sex, the roots חול “to be in pain,” and הלה “to be sick, or faint, or weary,” are so nearly allied, that an intercommunity of significations may easily be allowed. And הלה from the root חול is the third person præterite singular feminine. I must add, that the version of the LXX, and Syr. confirm this sense of הלה in this place. And the Syriac indisputably, and the LXX too according to the Alexandrine text, takes חרב as the nominative of the verb ^a.

———— his diviners.” בריו. Diviners are called ברים, from the root בוד, because they affected a solitary ascetic life ^b.

This sense of the word ברים seems of all the most apposite to the context. The word is certainly capable of other senses, and has been differently taken, in this place, by different interpreters; among those, I mean, who adhere to the Hebrew text, as we now read it.

Some render it “branches.” The word certainly signifies, among other things, the arms, or principal branches, of a great tree. But if this be the true rendering here, it must be taken figuratively. And what the figure may be, is not agreed among those, who adopt this rendering. Abarbanel expounds it, of the strong or valiant men; saying, that the chief branches of the people in a kingdom are the valiant men. Rabbi Tanchum explains it, of their children, which he says, are as the branches springing from their fathers. “Branches” is the rendering of the Bishop’s Bible. But in a marginal note the word is expounded of “the villages adjoining to the cities.” This was Kimchi’s interpretation. But, in my judgement, it is set aside by his own remark upon the word; that, in the sense of branches, it is to be understood only of the great limbs of a tree, which issue immediately from the trunk. If branches therefore were the proper rendering, I should think Abarbanel’s, or R. Tanchum’s, the better exposition. Some expound the branches of the turrets and bastions upon the wall; *quæ prominent ex muris, ut rami ex trunco*. But in this interpretation the similitude is so far fetched, that it deserves no attention.

Some render the word “membra,” or “artus.” Indeed, it is used for the principal limbs of an animal, as well as of a tree. And this sense is adopted by

^a See Appendix, N° II.

^b See Vitringa, upon If. xvi. 6. and xlv. 25. and Livelye, upon this place.

Arias Montanus, Calvin, Jun. and Trem. and Cocceius. I suppose by the members of Ephraim, these interpreters understood the different orders of the state; the royal family, the army, the magistrates, the priests, the prophets, the commonalty, for these are the limbs of the body politic.

In the English Geneva the word is “bars.” Luther has an equivalent Latin word, “*vec̄tes*;” and Diodati, “ *sbarre*.” The word may certainly signify stout wooden bars. In Exodus xxv. 13. 14. 15. and in other places, it is used for the long wooden poles on which the ark, and other articles of the furniture of the sanctuary, were carried upon the shoulders of the Levites. These bars are understood by some literally, of the bars of the gates of the fortified towns; but by the most learned of those who adopt that rendering, figuratively; of great men, either in the state or in the army. “*Magnates, qui vec̄tium in-* “*star rempublicam sustinent,*” says Calasio. But Grotius, “*Vec̄tes rect̄e vo-* “*cantur, qui armis rempublicam sustentant.*” And with him I think Jonathan and Rabbi Solomon agree. For גבורים is properly a military word. It is somewhat in favour of this interpretation, that the Greek language has a similar figure in the word ἔρματα: which, among its other senses, signifies literally the great wooden rollers, which were placed under vessels drawn up upon the beach, to preserve the keels from the effect of the damp; which would have rotted them, had they rested upon the bare ground. But, figuratively, the same word is used to denote great chieftains; who, by their valour and skill in the art of war, were the defence and stay of the kingdom. Thus in the Iliad, Sarpedon is called ἔρμα πύργου. And he is so called, as the poet tells us, on account of the great force that he led to the defence of Troy, and his personal military prowess^a: And in the Odyssy, after the slaughter of the suitors, Ulysses says to Telemachus, that they two had slain ἔρμα πύργου, giving that name to the whole corps of the slaughtered princes as the bravest of the youth of Ithaca^b.

^a ————— Τρῶας δὲ καίανηθιν λάθε πύργου
 Ἄσχετον, ἐκ ἐπιεικλόν, ἐπεὶ σφισιν ἔρμα πύργου
 Ἔσκε, καὶ ἀλλοδαπὸς περὶ ἑῶν· πολέες γὰρ ἄμ' αὐτῶ
 λαοὶ ἔποντο, ἐν δὲ αὐτὸς ἀριστεύσκε μάχισθαι.

Il. Π. 548.

^b Ἡμεῖς δὲ ἔρμα πύργου ἀπέκλιμεν, οἳ μὲν ἄριστοι
 κέζων ἐν Ἰθάκῃ.

Od. γ. 121.

Diodati understands the word of the whole military strength of the kingdom, consisting both in the works of the fortifications, and the valour of the people. “ *sbarre. c. tutte le sue forze e difese, così nella fortezza delle città, come nel valor degli huomini.*”

The LXX, and the Syriac, certainly represent a different reading: **בִּרְדֵי**, instead of **בְּרֵדֵי**. *Και ἡσθένησεν ῥομφαία ἐν ταῖς πόλεσιν αὐτοῦ, ἣ κατέπαυσεν ἐν ταῖς χερσὶν αὐτοῦ.* “The sword is weakened in his cities, and is become inactive in his hands.” Thus the LXX; and the Syriac is to the same effect. In both these versions the sword is taken, not for the sword of the enemy, but for Ephraim’s own sword. The sense is certainly very good, but not better I think, hardly so good as most of the senses brought of the various interpretations of **בְּרֵדֵי**. And as none of the collated MSS, or printed editions, confirm the other reading, I am not inclined to adopt it.

Every one of the interpretations of **בְּרֵדֵי**, as rendering branches, limbs, bars, or diviners, is admissible, and may very well suit the context. I therefore submit them all to the learned reader; but, in my own judgement, that of “diviners” is far the best.

(K) ——— all of one mind.” So I render **יחד**, unanimiter. See Noldius.

(L) ——— called them ——— they would not.” I give the pronoun after the first verb, and the nominative before the second, in the plural, for perspicuity; though they are singular in the original, as belonging to a collective, with which the participle **תְּלוֹאִים** agrees in the plural. The verb **יִקְרְאוּ** is plural^a.

(M) ——— my bowels.” As the word **רַחֲמִים** literally rendering bowels, is used, figuratively, for the feelings of compassion, with which, when vehement, the viscera are sensibly affected; I am persuaded, the word **נְחוּמֵי** here pays back what it borrows, and signifies “my bowels.” Diodati, as it should seem from the reference which he makes, in his note upon this place, to Gen. xliii. 30. was in the same opinion.

^a See Appendix, N° II.

(N) ——— of cities.” Est nimirum, in posteriore membro, **לֹא אֶבְיָא בְּעִיר** parallelum & synonymum **לֹא אֶבְיָא**, in priore. Futurum **אֶבְיָא** habet vim frequentativam. “Non soleo urbem intrare; non sum urbicola.” Est etiam in singulis membris pulchra inter se oppositio partium. “Sum Deus & non Homo;” est auxesis in sequenti, & paulum variatur oppositio partium: “Sum Deus tuus, tecum habitans, sed peculiari modo, extra ordinem, non more hominum. Lowth, Prælect. XIX. To this exposition of that admirable critic, I scruple not to apply, what he himself says of this passage of the Prophet, “Nihil, opinor, clarius, nihil elegantius.”

(O) ——— himself.” **הוּא** is evidently emphatical here. But the emphasis would not appear in the translation, without the insertion of “himself.”

(P) ——— hurry.” It is impossible to render, in English, the full force of the word **יִהְרְרוּ**. It expresses the rapid motion of birds in the air upon fluttering pinion. The Latin word, “trepidabunt,” would exactly render it.

(Q) ——— as the sparrow.” **כַּצִּפּוֹר**. As a particular species of bird (the dove) is connected with Assyria, a particular species also must be connected with Egypt. Therefore I take **צִפּוֹר** in its specific, not in its general sense.

I render “the sparrow,” and “the dove;” because the Hebrew nouns, though in the singular number, certainly are to be taken here for the species, not for a single bird of each kind; a flight of sparrows, and a flight of doves. The sparrow and the dove are both birds of very quick motion.

(R) ——— faith Jehovah.” Here the chapter is closed in the Hebrew text, and the Syriac version; and the following verse is given to the next version. But the division of the LXX, Vulg. and Chald. which our public translation follows, seems preferable.

(S) ——— the Holy ones.” **קְדוּשִׁים**. Even the Jewish expositors, R. Tanchum and Kimchi, understand this plural word in this place as signifying God: although the former disapproves not altogether the opinion of those, who would understand it of “Angels.” Among Christian expositors, Lyra, Œcolampadius, Munster, Mercer, Vatablus, understand it, as I do, of the Persons of the

the

the Godhead. Lyra goes farther; for he takes נאמן also for an epithet of God. And the apposition of this in the singular, with "Holy Ones" in the plural, he understands as an intimation of the mystery of the unity of the essence in the plurality of the persons. But in this I cannot follow him. For although I think not lightly of the like argument for the doctrine, drawn from other texts of Scripture, I cannot find it here; being persuaded that נאמן is not to be applied to God, but to Judah. It is remarkable, however, that a learned Jew, Kimchi's father, understood נאמן here as an attribute of God.

CHAP. XII.

(A) SEE chap. IX. note (F).

(B) ——— matched with the angel." This I take to be the exact force of the Hebrew אל מלאך. *αὐτὸς τὸν ἄγγελον.*

(C) ——— and was endued with strength;" for ויכל, the later prophets of Soncinum (1486), forty-one MSS of Kennicott's, and one more originally, read ויכל. It makes no difference in the sense, but the orthography is certainly more regular.

(D) ——— he had wept." Of weeping, Archbishop Newcome says, "we read nothing in Gen. xxxii." Certainly we read nothing of Jacob's weeping, upon the occasion of the colluclation at Peniel. But as the weeping and supplicating stand connected here, with the finding of God at Bethel; it is evident, that this weeping and supplicating were previous to any meeting with God at Bethel: consequently, previous to Jacob's first meeting with God at Bethel. Now, previous to the first meeting, there certainly was weeping and supplicating. For we read, that previous to that meeting Jacob was "in distress."

And

And that God “answered him in that distress^a.” I agree with Calvin, that the weeping and entreaty, which procured the very extraordinary favour of God’s appearance to Jacob, in a dream at Bethel^b, are mentioned here, as the means by which he obtained that strength, which enabled him to prevail over the angel.

The remark of Luther, upon this extraordinary conflict between Jacob and the person called the angel, is so excellent, that I cannot but subjoin it here.

“Disputari autem varie solet, qualis ea fuerit lucta. Sed historia ostendit, “Jacob venisse in certum vite discrimen, & totis viribus esse ab antagonista “ignoto invasum. Itaque viribus corporis ipse quoque contra antagonistam “est usus, ut defenderet vitam. Non tamen pugnavit corporis viribus tan- “tum; etiam fides ejus luctata est; ac primum in tam presentis periculo con- “solatus se est, quod divinitus esset jussus redire in terram Canaan. Deinde “toto pectore arripuit promissionem in Bethel a domino factam, ubi clare “promissa est defensio. Cum igitur angeretur, ac ab ignoto hoste totis viribus “oppugnaretur, etsi viribus suis contra est usus, tamen fortius pugnavit fide; “intuens promissionem, & certo statuens Deum, secundum verbum suum, af- “futurum in tanto periculo, & servaturum. Atque hac fide vicit Deum: etsi “enim Christus tentaret Jacob hac lucta, tamen preter vel contra verbum “suum, quo Jacob nixus est, nihil potuit facere.”

(E) ——— with us.” עמנו. It is perhaps a question that has never been accurately discussed, in what cases the suffix גו may be taken as the pronoun of the third person singular masculine; whether, when attached to any other words than the infinitives and third persons singular future of verbs. If to any other words, whether to indeclinables.

(F) ——— his memorial.” זכרו. Houbigant refers the suffixed pronoun not to Jehovah but to Jacob, conceiving that the passage alludes to the name of Israel, given by the angel to Jacob. It must be confessed, that the versions of the LXX, and the Syr. are in favour of this interpretation, which was adopted also in the Bishop’s Bible, ‘Ο δὲ κυριος ὁ Θεος ὁ παντοκράτωρ ἔσται μνη- μὸς υἱου αὐτοῦ. LXX. זכרו זכרון זכרון זכרון זכרון. Syr. If the pro-

^a Gen. xxxv. 3.

^b Gen. xxviii.

noun may be supposed to rehearse Jacob, as these interpreters must have taken it, Houbigant's proposed emendations would however be unnecessary. For his sense, with this reference only of the pronoun, would be more emphatically expressed in the text as it stands, than as altered, without any authority, by that learned and acute, but too adventurous critic. But to the sense I have these objections:

1st. The name of Israel has no reference to יהרה but to אל. And taking the initial י in ישראל as merely formative of the proper name, as I conceive it to be, the exact significance of the name is, "a prince of God."

2d. God himself says this name Jehovah is his memorial; that is his appropriate, perpetual name^a. "And God said moreover unto Moses, thus shalt thou say unto the children of Israel: Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you. This is my name for ever, and this my MEMORIAL (זכרי) unto all generations." Where "this" rehearses "Jehovah" by itself; for the addition, "the God of Abraham," &c. is no part of the name or memorial, but a most gracious declaration of Jehovah's peculiar connections with the fathers of the Israelites. Accordingly, the Psalmist says, "Jehovah is thy name for ever; Jehovah is thy memorial for all generations^b." Then, after a description of the impotence and nothingness of idols, the work of men's hands, the Psalm concludes with animated solemn worship of Jehovah, by the reiteration of this name.

"House of Israel, bless ye the Jehovah. House of Aaron, bless ye the Jehovah.

"House of Levi, bless ye the Jehovah. Ye that fear Jehovah, bless ye the Jehovah.

"Blessed Jehovah in Sion. Inhabitants of Jerusalem praise Jah^c."

Where I observe by the way, that wherever את is prefixed to Jehovah as the accusative case after a verb, it points to the name "Jehovah," as the memorial. "Bless him who is the Jehovah." I have therefore always expressed it in my translation by "the."

3d. I observe, that the proper name of a man, or any created being, is never called its "memorial." This is applied solely and exclusively to the essential name of the self-existent God.

^a Exodus iii. 15.

^b Pf. cxxxv. 13.

^c 19. 20. 21.

(G) ——— charity and justice." See chapter VI. notes (D), (F), and (G).

(II) A trafficker of Canaan."

Δὴ τότε Φοίνιξ ἦλθεν, εἰς ἣν ἀταμίδια εἰδώς,
Τρώεθρος, ὅς δὴ πολλὰ καὶ ἀνθρώποισιν ἐώργει. Od. Ξ. 288.

"Ludit oratio in ambiguo," says Houbigant; with whom I agree. For the Hebrew word כנען is both a proper name and an appellative, rendering a merchant. And to preserve the ambiguity in my translation, I join the appellative and the proper name together. By giving the proper name without the appellative, or the appellative without the proper name, the whole spirit of the original would be lost to the English reader. All the antient versions, except the Chaldee, give the proper name.

(I) ——— upon over-reaching." קעל' The word expresses oppression, either by violence, or fraudulent extortion. Πλεονέκτημα in any way. "Cupidè infert injurias." Luther. "—— amat fraudare." Castalio.

(K) Although ——— iniquity." To this effect the Syriac. And see chap. IX. note (F).

(L) ——— coming upon." This I take to be the force of על, expressing the controul of the inspiring Spirit over the Prophets.

"——— ille fatigat

"Os rabidum, fera corda domans, fingitque premeudo." Æn. VI. 79.

Upon many occasions there seems to have been much reluctance and renitence upon the part of the Prophet.

(M) ——— he kept watch." שמר — excubias egit. In the office of a shepherd.

(N) ——— tended." לשמר. Allusion to a shepherd tending a flock.

CHAP. XIII.

(A) ——— in their great wisdom." So I render כתבונם. ——— pro sua scilicet sapientia." Observe, that the reading כתבונם, instead of בתבונם, is confirmed by a great number of the old editions, among them by the text of Minchath Shai, by 31 MSS. of Kennicott's collation, and by 85 in all of De Rossi's.

(B) ——— molten images." I am persuaded the noun substantive, though in the singular, is used as a collective, and renders a plural sense.

(C) ——— their finishing is, that they say." In the printed text we find Athnach under the word כלה; which necessarily makes that the final word of the clause, and a new sentence begins with להם. Most interpreters, taking up with this division, render with our public translation, "all of it the work of the craftsmen; they say of them ———." Where "all of it" is given to answer to כלה. Expositors find great emphasis in "all of it," expressing, as they conceive, that there was nothing in the idol beyond the form, which the image received from the hand of the artificer; no mind, will, understanding, or power. And this sense, it must be confessed, would be very apposite to the general subject, if it could be brought, without violence, out of the Hebrew words. But for this purpose the word, instead of בלה, should have been כליל, from the root כלל, "to bring to perfection, to complete," finish, in a good sense. For this noun כליל is the word which signifies totality, if we may so speak, in the concrete. Put in apposition with any noun substantive, it signifies, that the thing, named by that noun substantive, is, in its state of totality, nothing wanting, the whole of it. As בנר כליל הכלת. From the same root כלל comes indeed another noun כל, which signifies totality in the

* Num. iv. 6.

abstract. And this noun prefixed to substantives, or with affixed pronouns, may seem nearly equivalent to the former; for it often renders “all of —” the thing named by the subsequent noun substantive, or rehearsed by the affixed pronoun, as **כל אחי רש שנאהו**. “All the brethren of the poor man hate “him^a.” **הגוי כלו**. — this nation all of it^b.” It is to be observed, however, that the two nouns, thus used, are materially different. **כל** renders the aggregate of many: the collected total of what naturally exists in detached parts. Whereas **כלל** renders the complete entire state of an individual thing. And this is the meaning wanted here, according to this exposition. The word **כלה** therefore cannot be taken here as the noun **כל** with the feminine affix **ה**, rehearsing the feminine noun substantive **מסכה**. The Masoretes indeed have pointed the word, as they have done in other places, where the affix **ה** is used, as they pretend, by an enallage for the masculine **ו**; viz. **כָּלָה**. In three of the texts, where they pretend to find this enallage^c, the affix seems to be really feminine. For it rehearſes Moab, i. e. the land of Moab; which is feminine as a land, masculine as a people, and is rehearſed by other masculine and feminine pronouns indiscriminately, in the same texts. In the other passages the MSS vary; so that the existence of the anomaly in the genuine Hebrew text is doubtfull. But this by the way. The Masoretes introduce it here, conceiving that the word rehearſed is the masculine **מעשה**, not the feminine **מסכה**. But this will make no difference; for **מעשה** and **מסכה** here are the same thing under different names. But the objection to this exposition of the word **כלה** is, that **כל** cannot render the all of an individual: and the individual idol, brought to its perfection by the hand of the artist, is the thing in question here, according to this exposition of the word, and of the context.

Hence I am persuaded that the final **ה** is no affix, but belongs to the word itself; which I take to be a verbal from the root **כלה**; which signifies, to finish in a good, bad, or middle sense. The verbal I would point **כָּלָה**, and take in its common and most obvious sense of the “act of finishing.” Then Athnach being carried back, and placed under the preceding word **חרשים** (instead of Tiphcha, which, with its attendant Merca, I expunge), that the clause may end with that word, the following words make a clause by themselves; namely, **כלה להם הם אמרים זבחי אדם עגלים ישקן**. In this clause the noun substan-

^a Prov. xix. 7.^b Mal. iii. 9.^c II. xv. 3. xvi. 7. and Jer. xlviii. 38.

tive כלה is the nominative of the verb substantive understood ; להם is a dative after the verb substantive understood ; and הם אמרים is a nominative absolute, exactly answering to the ablative absolute in Latin, when the ablative absolute expresses at once, as it often does, both the means by which, and the time when, of the action ; and the clause following אמרים stands as the accusative after that transitive participle. “ Finis [est] illis, dicentibus, Vitulos ofculantor, qui victimas humanas immolant.”

(D) It may seem extraordinary, that we find it no where mentioned in the sacred history, by whom the practice was introduced of sacrificing men to the calves, the pretended emblems of the true God, if so great an abomination ever prevailed. But this would appear an objection of no great weight to the interpretation I have given of the Prophet's words, which, however hitherto overlooked, is the only one they will naturally bear ; if the prevalence of the practice were of necessity implied in the words of the Prophet so interpreted. But it is possible, that the calves themselves were never so worshipped. But that the zeal for idolatry was so great with some of the latter kings, that they made it a condition, upon which alone they would tolerate the worship of Jehovah in the calves, that the worshipper should join in the offering of human sacrifices to Moloch, or some other idol. For if any of the Kings of Israel issued an edict of toleration, under such a condition ; he said, in effect, “ let the sacrificers of men kiss the calves.” It is true, no such measure is mentioned in the sacred History. But the silence of the History is certainly no confutation of any thing, to which the Prophets clearly allude as a fact. For the history of the kingdom of Israel, under the different usurpers, after the fall of Zedekiah, the son of the second Jeroboam, is so concise and general ; that we know little of the detail of it, but what is to be gathered from allusions. We have the names of the Kings in succession, the length of their reigns, and their principal exploits. But we know nothing of the particulars, but what we gather from the Prophets, or from the more circumstantial history of the collateral reigns in the kingdom of Judah. Inasmuch that human victims may have been offered to the calves, or the worshippers of the calves may have been compelled to dip their hands in the blood of Moloch's victims ; though no evidence of either practice remains, but this allusion of the Prophet Hosea ;
which

which leaves some degree of doubt between the two. Sacrifices to the calves themselves seem to me the more probable object of the allusion.

When it is recollected, that Solomon himself built a temple to Moloch, and that Ahab introduced the worship of the Tyrian Baal, in the kingdom of Samaria, and that both these idols were appeased with infant blood; there is too much reason to believe, that the practice must have begun early in both kingdoms; although it probably was late, before it came to a height in either. And yet the first mention of it, in the History of the kingdom of Samaria, is when the sacred writer closes that history, with an enumeration of the crimes which provoked the judgement of God, and brought on its ruin^a. Nevertheless, it is certain, that this abominable custom was of older date, and perhaps of not much older date, in the kingdom of Samaria, than in that of Judah^b. For, in the kingdom of Judah, Ahaz is the first King, of whom we read, that he adopted the practice. And it is mentioned, as one of the things in which he followed the example of the Kings of Israel. “ — Ahaz — did
“ not that which was right in the sight of Jehovah, like David his father.
“ But he walked in the way of the Kings of Israel, inasmuch that he passed
“ his son through the fire, according to the abominations of the hea-
“ then — —^c.”

I am aware, that Dr. Wells endeavours to draw the contrary conclusion from this very passage of the Book of Kings; namely, that the practice of human sacrifices began in the kingdom of Judah first, and was introduced in the kingdom of Israel by Hoshea, the last king. The Hebrew particle **כִּי**, which I render “ inasmuch that;” Dr. Wells, following our public translation, “ yea, and — —,” understands as introducing a particular, in which Ahaz followed not, but went beyond, the Kings of Israel. And I admit, that he went beyond them, but still following their example. He went beyond them in their own way. And the circumstance, in which he went beyond them, was this; that he sacrificed his own son, which is not recorded of any of the Kings of Israel. The amount of the passage therefore giving the particle **כִּי** its full force is this: “ But he walked in the ways of the Kings of Israel, in
“ such degree, [or to such a length,] that he passed his own son, &c.”

^a 2 Kings xvii. 17.

^b See Appendix, N^o II.

^c 2 Kings xvi. 2. 3.

The notion, that human sacrifices were introduced in the kingdom of Samaria by Hoshea, is a conceit of Dr. Wells, founded upon nothing more certain, than his own arbitrary division of the Book of Hosea, mentioned in my Preface. According to that division, the first eight verses of this thirteenth chapter belong to a prophecy, beginning with the 11th verse of chapter VII. the whole of which was delivered in the reign of Hoshea.* And since the edict, that the sacrificers of men should kiss the calves, must be understood of some injunction of human sacrifices, which took place about the time of the utterance of this prophecy; it must be understood of an injunction taking place in the reign of Hoshea. And upon these grounds, the infamy of the introduction of those sanguinary rites is thrown, by Dr. Wells, upon that reign.

But the character of Hoshea, though none of the best, is vindicated, however, from this aspersion, by the express testimony of the sacred Historian: who writes, that “Hoshea, the son of Elah, began to reign over Israel in Samaria nine years. And he did that which was evil in the eyes of Jehovah, but not as the Kings of Israel that were before him^a.”

Hoshea’s doings, therefore, were not good, yet they were less bad than those of his predecessors. Whereas, if the abomination of human sacrifices had not been introduced by them, and he introduced it; he, it is evident, was worse than they. Dr. Wells eludes this argument by a great stroke of verbal criticism. For he says, that in the disjunctive proposition “Hosea did evil — but not as the former Kings,” the particle “but” is to be understood, not by way of extenuation, but of aggravation; that Hosea was worse than they; and, by being worse, was not like them. And thus having turned the meaning of this plain text of the sacred Historian upside down, he triumphs, as “having set a matter in a clear light, not afore duly taken notice of by any writer, and yet of importance to be rightly understood.” The matter is, indeed, of importance to be rightly understood. And it is of great importance to vindicate the sacred text from these puerile subtleties of criticism, which leave plain readers at a loss, which way to take the most familiar expressions, which, by the usage of mankind, have but one meaning. When two things are thus contrasted by the disjunctive “but,”

* 2 Kings xvii. 1. 2.

that,

that, of which the likenefs is denied, is always fet forth as the inferior, whether for good or for bad, in that with refpect to which the comparifon is made. Thus if it be faid, that Livia is beautifull, but not like Julia; the meaning is, that Livia though beautifull is inferior in beauty to Julia. Hippia is lascivious, but not like Meffalina. The fenfe is, that Hippia is the lefs lascivious of the two. So when it is faid, that “Hofhea did evil, but not like the former Kings;” the certain and fingle meaning is, that he was lefs evil in his doings than they. It is true, if we reverse the meaning, and fay, Livia is more beautifull than Julia; Hippia more lascivious than Meffalina; Hofhea worfe than his predecessors; a disparity, though of the contrary kind, will ftill fubfift, and diffimilitude might be predicated in the fame terms, if the expreffion were ufed for the firft time. But the custom of fpeech, in all languages, is the other way. Dr. Wells was a man of great piety, and of found learning. But his criticisms are fometimes more fubtle than judicious.

Upon the whole, it may be concluded with certainty, from this text of Hofea; that, in the latter period of the monarchy of the ten tribes, the practice of human facrifices came to fuch a height, and was fo much countenanced by the kings and rulers, that it was either enjoined as an effential in the worship even of the calves; or required of their worhipers, with regard to other idols, as the only condition upon which even that fhadow of the true worship would be tolerated. The time, when this took place, cannot be determined with certainty; I think it muft have been as early as the reign of Menahem; for, from the expreffions in 2 Kings xvi. 3, we may gather, that Ahaz had the example of more kings of Ifrael than one or two, for the deteftable rites, which he introduced among his own fubjects.

(E) ——— I fufained thee.” ידעתך i. e. literally, “I knew thee,” i. e. I acknowledged thee, as my peculiar people, by my watchfull care of thee. I was attentive to thee, protecting thee in all dangers, and fupplying all thy wants. I know no word in our language, that fo well expreffes the fenfe of the original in this place, as that I have chofen, “I fufained.” ἐπιμαρτυρῶ σε, with equal exactnefs, expreffes the fenfe in Greek; and thefe are the words of the LXX. The Syriac has ܕܥܝܢܝܝܢ; ܕܥܝܢܝܝܢ. Whence it has been conjectured, that רעיתך was the reading of the copies, from which thofe two verfions were made.

made. The conclusion, however, is rather precarious; for, with regard to the LXX, their version expresses what must be allowed to be the sense, whichever way they read. And it is hardly a sufficient ground to alter the Hebrew text, that, if we were translating back again from the Greek into Hebrew, without a previous knowledge of the actual state of the text, we should render *ἐπιμαυόν σε* by רעיתך, as the word literally answering to it. As for the Syriac, I see indeed no reason why he should use the word **ܕܥܝܬܝܚ**; if he found רעיתך, in his Hebrew text; since the word רע has the same latitude of meaning in the Syriac dialect, as in the Hebrew itself. But the letters ד and ר resemble each other in the Syriac alphabet almost as nearly, as in the Hebrew. And if a corruption, by error of the transcriber, is to be supposed in either; it is much more likely to have taken place in the Syriac, than in the Hebrew. It is more probable, that the error of a scribe has changed **ܕܥܝܬܝܚ** into **ܕܥܝܬܝܚ**; in the Syriac, than רעיתך into רעיתך in the Hebrew. For this may be laid down as a general maxim, deserving the attention of modern critics, who are often over-hasty to correct the text upon the authority, or supposed authority, of the versions; that where the sense of both readings is the same, as is the case here, and the text and the version may be made to agree, by a slight alteration in either; the suspicion of corruption ought rather to fall upon the version, than the Hebrew text; considering the scrupulous care, carried even to the length of superstition, with which the latter was watched and guarded by the Jews. The argument for a facility of emendation, taken from the resemblance of certain letters in the Hebrew alphabet, goes evidently the contrary way; when the various reading, deduced from the authority of the versions, is not confirmed by a single MS. or old edition, as is the case again here. The more the ד and ר of the Hebrew alphabet are alike, the more incredible it is, that all the MSS. now extant should give רעיתך, as they do, if רעיתך were the true reading; or, if indeed it had been a reading at all, when the Syriac version, or that of the LXX was made.

Jonathan, in this place, is so paraphrastic, that he may seem to be no authority for either reading. For, like the LXX, he gives what is the plain sense of the passage, whichever way it be read. But I think the comparison of this text, and Jonathan's Targum with another text, and Onkelos's Targum
affixed

afford a very strong argument for the text as it stands **יִדְעֶיךָ**. In Deut. ii. 7. Moses says, “For Jehovah thy God hath blessed thee in all the works “of thy hands; he knoweth thy walking through this great wilderness.” **יָדַע לְכַתְךָ אֶת הַמִּדְבָּר הַגָּדוֹל הַזֶּה**. This passage, and the passage we are upon of Hosea, are much alike. The subject is the same; the wandering of the Israelites in the wilderness. The expressions are very nearly the same. In Hosea, “God knew thee —.” In Deuteronomy, “God knoweth thy walking.” The expression of Hosea, “God knoweth thee,” is thus paraphrased by Jonathan: **אֲנִי סֹפְקִית צוּרְכִיהוֹן בַּמִּדְבָּרָא**. “I supplied their necessaries in the wilderness.” The expression, “God knoweth thy walking —,” in Deuteronomy, is thus paraphrased by Onkelos: **סִפֵּק לְךָ צִרְכְךָ**. “He supplied thy “necessaries.” It will hardly bear a doubt, that it must have been the same Hebrew word in both places, which these learned paraphrasts have expounded by the same Chaldee words. But, in Deuteronomy ii. 7. the word is **יָדַע**, without any variety of the Samaritan text, or of a single MS, and confirmed by all the versions. We must conclude, therefore, that the true reading, in this text of Hosea, is the word **יִדְעֶיךָ**, from the same root. And yet, as was observed with respect to the words of the LXX, **ἐπίστανόν σε**, if we were to translate these Chaldee words, which render “the supply of necessaries,” back again into Hebrew, in either place, we should be apt to resort to the root **רָעָה**, rather than **יָדַע**.

I have dwelt the longer upon this passage, because I know of no instance in which an emendation, upon the bare authority of versions, without a single MS, and without any imperious exigence of the place, may seem more plausible than this. And yet in this, even the apparent consent of versions fails. It is otherwise indeed when the textual reading, and the reading inferred from ancient versions, differ materially in sense; and where a strong *exigentia loci* appears to be on the side of the versions. In such cases, I would submit to the versions, even without MSS.

(F) ——— parching thirst.” **תְּלֹאוֹבֹת**. The root **לָאֵב** occurs no where in the Bible, nor any of its derivatives except this noun; nor this noun except in this place. I take the noun to be plural; and the correct orthography to be **תְּלֹאוֹבוֹת**. For the latter prophets of Soncinum of 1486, with twenty-two MSS. of Kennicott’s, and three more originally, give the perfect word **תְּלֹאוֹבוֹת**.

The Bible of Soncinum of 1488, and of Brescia 1494, the latter prophets of Pe-faro 1516, the Basil Bible (Munster's 2d) 1586, the Bible of Hale 1720, with thirty-nine MSS. of Kennicott's, give תלאבות, without the first ו. Five MSS. only of Kennicott's, and no edition, give תלאבת, without either ו. It is pretty certain, therefore, that תלאבות is the true form of the word. If the root לאב signify to be thirsty, this noun, with the initial heemantic ת, must be from the hiphil of the verb, and must signify "causes of thirst." And a land of such causes must be a land which, from the nature of the soil, and other circumstances, affording no water, produces excruciating thirst in animals. The plural number is used only to give intensity to the signification; which I have endeavoured to express by the epithet "parching."

(G) ——— and they were fed to the full." I sustained thee, and in consequence of my sustaining, they were fed to the full. I remove the foph-pasuk from the word תלאבות to וישבעו.

It may perhaps somewhat illustrate these two verses, the 5th and 6th, if I exhibit them, in what I conjecture to have been the metrical arrangement.

5. אני ידעתך במדבר
בארע תלאובות כמדעתם וישבעו :
6 שבעו וירם לבם
על כן שבחוני :

The construction of the parallels is somewhat singular. In the second hemistich the verb ידעתיהם, with the suffix of the third person plural, is understood; to answer ידעתך, with the suffix of the second person singular, in the former. And the second hemistich, of which the three first words (with ידעתיהם understood) constitute a complete parallel to the first, takes an additional word, the verb וישבעו, as a close, antagonised to the verb ידעתך, in the first hemistich. And this verb is taken up again, with much animation, at the beginning of the next hemistich, carrying on the sense, and connecting the second distich with the first, and forming a quaternion of the two. The peculiar character of Hosea still prevails, the commata; and yet the commata, with singular art, are thrown into a period.

————— for that very reason." This I take to be the force of על כן.

(H)

(H) ——— by the way side." על דרך. "close by the way," not "in," or "upon it."

(I) ——— I will lye upon the watch." אשור. the first person singular future kal of the verb שׁוּר. "Infidiabor;" and to this effect the Chaldee and Arias Montanus.

(K) ——— upon the spot." This I take to be in this place the force of שָׁם; "there," viz. upon the spot where I meet them.

(L) ——— wild beast." The margin of our English Bible gives "beast of the field," as a more literal translation of the Hebrew חַיַּת הַשָּׂדֶה. But I think "wild beast" renders the idea of the original more adequately. For the "beast of the field," i. e. of the open country, is so called, as distinguished from the tame domesticated beast, that lives in inclosures and stalls, and associates, in towns and houses, with man. The distinction of the savage character is better expressed by the epithet "wild" than by the substantive "of the field."

(M) ——— shall tear them limb from limb." תִּבְקַעֵם. "Cleave them," or "rip them." The verb expresses a violent distraction and severing of united parts in any manner; and is to be differently rendered, with regard to the particular agent and patient. When the agent is a wild beast, and the patient the beast's prey, it must be tearing "limb from limb." "Tearing," by itself, is inadequate.

(N) It is thy destruction ——— thee." שָׁחַתְךָ יִשְׂרָאֵל כִּי בִי בְעוֹרֶךָ. In the grammatical construction of these words, I differ not greatly from the learned Jews, R. Tanchum and R. Nissim. The proper name, "Israel," is evidently a vocative, and is to be taken apart by itself. The four other words form a sentence, with the verb substantive understood. The three words, כִּי בִי בְעוֹרֶךָ, with an ellipsis which must be supplied, make a clause, which stands as the nominative case before the verb substantive understood; and שָׁחַתְךָ is a noun substantive with an affix, which stands as a second nominative after the verb substantive understood. The supply of the ellipsis in the nominative clause is

obvious and easy, and the order of construction of the complete sentence will be this: **בי בי [היה כל אשר] בעורך [היה] שחתך ישראל**. "That " in me is [every thing which is] for thy help [is] thy destruction, O " Israel." Rabbi Tanchum and Rabbi Nissim (as he is cited by Abarbanel) take **שחת**, and the clause **כי בי בעורך**, as the nominative cases. But they supply the ellipsis in the nominative clause very differently. R. Nissim, as I gather from his paraphrase, as it is stated by Abarbanel, in this manner; **שחתך [הפחשבה הזאת] כי בי [תמיד אשר] בערך**. And R. Tanchum to the same effect. Both understand the sentiment to be, that the cause of the destruction of Israel was his presuming upon God's readiness to help him. They hardened themselves in their corrupt practices, in the confidence that God would never give them up; that, notwithstanding the severity of his threatenings, he would interpose, as upon so many occasions he before had done, to rescue them from their enemies, when things came to an extremity. The passage, thus understood, is a cool reflection upon the fatal effect of God's kindness upon the perverse minds of the Israelites. But I rather take it as an awefull threatening of dereliction, delivered in terms pathetically expressive of commiseration, according to the explanation which I have given in note (b). I have much less to supply, to bring out this sense, than is necessary for the purpose of the Jewish expositors; and the ellipsis seems easier, and more natural in my way, than in theirs.

(O) Where ———." **איה**: All the antient versions give the interrogative "where?" And yet we find the authority only of a single MS, and that none of the best, for the transposition of the letters to make the interrogative **איה** in its usual form; which could hardly be, if that were the true form of the word in this place. But it is remarkable, that the LXX, the Syr. Aquila, give $\alpha\epsilon$ again, in the 14th verse, where **איה** can be nothing but the first person singular future of the verb substantive: and is so rendered by Symmachus, Vulg. and St. Jerome, and in effect by Jonathan; who, instead of "I shall be," in the first person, puts as usual, "My word shall be," in the third. Hence I think it may with certainty be concluded, that **איה**, as well as **איה**, may ask the question about place; and that where the former occurs, it may be either the interrogative adverb, or the verb substantive future, as may best suit the context. The true orthography of the second interrogative I take to be **איפוא**. And the force of it is, "where is he now?" in this critical moment of danger.

This

This force of אִיפּוֹחַ is expressed, though not adequately, by the Syr. Vulg. and Jonathan. I conceive, the word asks the question about time; but involving a repetition of the interrogation about place.

The emphasis of the interrogation, as a reply, in angry argument, to the effrontery of the Israelites not admitting their defenceless state, as explained in note (i), is very strongly expressed in the Syriac, ܩܒܥܗ ܘܡܫܠܗ ܡܠܘܚܝܢ Ubinam *igitur* rex tuus?

(P) ——— forfooth." This I take to be the force of ו prefixed in וּשְׁעָרָךְ.

(Q) Here at וּשְׁפָטֶךָ I place the soph-pafuk, and connect the six following words with the next verse.

(R) ——— he is of the thoughtless race." הוּא בֶן לֹא חָכָם. Literally, — he is a son not wise." My rendering may seem, at first sight, paraphrastic; but, upon examination, I think it will be found to give neither more nor less, than the just sense of the original. חָכָם, as a noun, is properly ἀγχινοες, one that has all his wits about him, ever heedfull of his situations, vigilant, and provident against dangers, even remote. לֹא חָכָם describes the steresis of ἀγχινοια: one of a contrary turn of mind; regardless, not only of remote consequences, but even of his present situation; thoughtless, and secure, in imminent dangers. This character, as it may be best expressed in our language, is "thoughtlessness." The word "son," as it is used here, always describes an individual as belonging to a class, distinguished by a certain occupation or character, and considered as a particular race or family. And conversely, the principal or head of that class is called, in the Bible, "the Father." I cannot find words, in the English language, more exactly rendering the ideas corresponding to the Hebrew words, than those I have used.

(S) ——— the aperture, or breach." מַשְׁבֵּר: The passage between the bones of the pelvis burst open by the throes of labour. Collum Uteri. Vitringa. ad If. xxxvii. 3.

(T) From the power of Hell ———." The Hebrew, שְׂאֹל; the Greek, Ἅδης; the Latin, Orcus; and the English, Hell; are words of one and the same import, signifying

signifying the place appointed for the habitation of departed souls, in the interval between death and the general resurrection. The word הַאֵש describes this place as the object of universal enquiry, the unknown mansion, about which all are anxiously inquisitive. The Latin, "Orcus," names it as a place enclosed within an impassable fence ($\epsilon\rho\kappa\omicron\varsigma$); the Greek, "Ἅδης," and the English, Hell, describe it by the property of invisibility; for nothing more is included in the natural meaning of those words. In the New Testament, two words are indiscriminately rendered, in our English Bible, by the word "Hell;" "Ἅδης" and Γέννα: the latter, a word of Hebrew origin, transplanted into the Greek language, as the appropriate name of the place of the damned; which was generally so called by the Jews of the Apostolic age. This use of the word Hell, in the English New Testament, has imposed a sense upon it, quite foreign to its etymology, and abhorrent from its more general application.

The הַאֵש of the Old Testament, and the Hades of the New, is indeed the Hell to which our Lord Jesus Christ, according to the Apostle's Creed, descended. It is the Paradise, to which he conveyed the soul of the repentant thief. It is the place whither his soul went and preached, to the souls, not in prison, as we read in our English Bible, but ἐν φυλακῇ "in safe keeping," (if that text of St. Peter 1. iii. 19. is to be understood literally, and I know not how it can be understood otherwise,) which one while *had been* disobedient ($\acute{\omega}\pi\epsilon\iota\theta\eta\sigma\alpha\sigma\acute{\iota}\ \omega\sigma\tau\acute{\iota}$); but, as the expression "one while had been" implies, were at length recovered from that disobedience, probably by the preaching of Noah, and before their death had been brought to repentance and faith in the Redeemer to come. To these souls our Lord Jesus Christ went in his soul and preached. But what could he preach to them? Not repentance. They had repented of their disobedience, before they were separated from the body by death, or they had not been found in the bundle of life. But, if he went and proclaimed to them ($\kappa\acute{\upsilon}\rho\iota\sigma\tau\acute{\epsilon}\nu$) the great tidings that he had actually offered the sacrifice of their redemption, and was now about to enter into glory; this was a preaching, that would give new animation and assurance to their hope of the consummation, in due season, of their bliss. And this, by the way, I take to be the true sense of this text of St. Peter.

Another inaccuracy obtains in our English Bible; the Hebrew הַאֵש (Sheol) being perpetually in the Old Testament, and the Greek "Ἅδης" (Hades) sometimes in the New, rendered improperly by the word "Grave," which neither signifies.

fies. The Hebrew word for the Grave is קבר, and the Greek τάφος: The Hebrew names of Hell and the Grave never are confounded, nor the Greek, by the sacred writers. No two things, indeed, can be more distinct. Hell is the mansion of the departed spirit; the Grave is the receptacle of the dead body. Hell is often personified, as it is here, by the sacred writers; the Grave, never. The boldest personifications of Hell, which occur to my memory, are in two passages of the Apocalypse.

“ — I looked, and beheld a pale horse; and his rider was seated upon him: his name was DEATH, and HELL followed with him^a.”

And again,

“ — And Death and Hell gave up the deceased that were in them; and they were judged, every one according to his works, and Death and Hell were cast into the lake of fire^b.”

I am inclined to think, but I suggest it only to the examination of the learned, without venturing to assert, that Death and Hell are always conjointly personified by the sacred writers, never one without the other.

But it is to be observed, that when either is personified, it is always in the character of an enemy of man, and an antagonist of the Saviour; which is easily understood of Death, but may seem extraordinary of the other; if what has been maintained be true, that Hell, in the true import of the word, as equivalent to Sheol, Hades, or Orcus, is a place of rest and comfort to the departed souls of the Saints; which is most certainly the case, inasmuch, that to be in this place is mentioned by St. Paul, as “a being with the Lord^c.” Nevertheless, the happiness of this place is certainly full assurance of hope, rather than fruition. It is a place perhaps of seclusion from the external world; and the state of the departed Saints, while they continue there, is a condition of unfinished bliss, in which the souls of the justified would not have remained for any time (if indeed they had ever entered it), had not Sin introduced Death. It is a state, therefore, consequent upon Death; consequent, therefore, upon Sin, though no part of the punishment of it. And the resurrection of the Saints is often described, as an enlargement of them by our Lord’s power, from confinement in a place, not of punishment, but of inchoate enjoyment only. “Our Lord will break the gates of brass, and cut the bars of iron in sunder;”

^a Rev. vi. 8.

^b xx. 13. 14.

^c 2 Cor. v. 8. and Phil. i. 23.

and set at liberty “his prisoners of hope.” And when this place of safe keeping is personified, it is, consistently with these notions of it, represented as one of the enemies which Christ is to subdue.

In this passage Death and Hell are personified very remarkably. And the two persons are threatened each with an incurable disease, causing speedy death, to be inflicted by God the Saviour.

(V) ——— thy pestilence.” For דבריק, the latter Prophets of Soncinum (1486); the Bible of Soncinum (1488); the Bible of Brescia (1494); ninety-seven MSS. of Kennicott’s, among them the oldest and the best, one more originally; twenty-five MSS. of De Rossi’s, and four more originally, give דברק in the singular. This I adopt as unquestionably the true reading. The versions (although all mis-translate, except Symmachus, St. Jerome, and the Vulgate) all give the noun in the singular, except Aquila, and the fifth Greek. דבר, in the sense of the plague, pestilence, or destruction, is never used in the plural number.

(W) ——— thy burning plague.” קטבך. The word קטב occurs only in four places; of which this is one. The other three are, Deut. xxxii. 24. Pf. xci. 6. and Is. xxviii. 2. In Isaiah, the connections of the word are not such as to point out any specific meaning. It is put in apposition with שער; but whether as an adjective agreeing with שער as a substantive; or as a substantive in the genitive case after שער; or a noun substantive, with which שער agrees as an adjective; appears not from any thing in the context. All that can be collected from this passage is, that קטב is something which may be connected, either as cause, effect, or concomitant, with tempest. But in Pf. xci. it is connected, as it is here, with דבר; and properties are ascribed to each, which shew the difference between the two; and, since it is certain that דבר is some kind of mortal disease, lead to the precise meaning of each. The Holy Psalmist, speaking of Jehovah’s protection of Messiah, says to Messiah, “Thou shalt not be afraid for the terror by night, for the arrow that flieth
“by day: מדבר באפל יהלך מקטב ישור צהרים. For the *Deber* that goeth on in
“darkness, for the *Cheteb* which wasteth (or depopulates) at noon day.” No one, in the least conversant with the stile of sacred poetry, can for a moment doubt, that *Deber* and *Cheteb* are things of the same kind. But *Deber* is a
disease;

disease; *Cheteb* therefore is a disease too. And, by the description here given of each, *Deber* is the putrid plague fever, which usually makes its fatal progress in the dead of night, while the patient is in sleep. *Cheteb* is the dreadful solstitial disease, which in the tropical climates, and, in some rare instances, in our own, in the extreme heat of harvest smites suddenly in the open air and at noon-day, and kills either at once, or in a few minutes, by a putrescence of the juices, of the living body, almost instantaneous. The disease is so rare in these high latitudes, that we have no name for it in our language; nor had the Greeks in theirs. Our public translation, therefore, is content with the very general word “destruction,” and all the Greek interpreters give strange paraphrases.

The sense of the word, which we deduce from the ninety-first Psalm, is confirmed by the use of it in Deuteronomy xxxii. 24. where it is mentioned along with רשף, another malignant inflammatory disease.

And now it will be easy to expound the שער קטב of Isaiah; though, for want of a word to render קטב, it is impossible to translate it. שער קטב is the tempest, which often happens in the season of those extreme heats, in which the קטב takes place; and is therefore a concomitant of the *Cheteb*.

“Solstitial tempest” would perhaps be the best English for the phrase; not that קטב signifies solstice; but it might be put in this place to mark the season, when such tempests usually take place; which is, in fact, the solstice.

Of the four passages in which the word occurs, this text of Hosea now remains. And since the words *Deber* and *Cheteb* are connected here, just as they are in the 91st Psalm; it cannot reasonably be doubted, that they are to be taken here, each in the same sense as in the Psalm; especially as no sense of either can be found, which better suits this place. I give therefore “burning plague,” for קטב, not as an adequate expression, but the best I can devise.

The LXX render קטב by *ἀεὶς*; and the Syriac by a word of the same meaning. Others would have דברך render *אֵשׁ*. And, if this were admitted, it would follow that קטב must be something of the same kind, and would not be ill rendered by the same word. And the learned Rivetus, in support of the LXX, goes so far as to say, “Quicquid pertundendo & perfodiendo repente penetrat impetu vehementissimo, ut cuspis acuta solet, id Ebraeis nomine illo [nomine קטב] designatur.” Of what Hebrews does he speak? Of the

facred writers? I demand the place, where any one of them applies the word in that fenſe, or in any fenſe but as the name of a diſeaſe? No ſuch place is to be found. Are the Rabbinical writers the Hebrews, of whom Rivetus ſpeaks? What he ſays, can be ſaid of no other Hebrews. But to interpret the Hebrew of the Holy Bible, by the uſe of words in the Rabbinical writings, is juſt what it would be, to attempt to explain Homer's words by the ſenſes of words in modern Greek.

As to the word דבר, I deny that in the Bible-Hebrew it ever ſignifies “a ſting.” The noun דבורה indeed ſignifies a bee; and bees have ſtings. But neither דבורה, nor any other word derived from the root דבר, ſignifies the ſting of a bee in any one paſſage in the Bible. But we are told, that in the Arabic language, *Daborab* ſignifies “the ſpur of a fighting cock,” a ſenſe which the Greek ἀσκήσαν also bears. Granted: but why muſt we reſort to the Arabic for new ſenſes of Hebrew words, when the well known genuine Hebrew ſenſe ſuits the purpoſe of the ſacred writer full as well, if not better? Whoever takes the trouble to examine the antient verſions, in the four paſſages where the word קטב occurs, will find that the translators were put to their ſhifts for a ſpecific meaning; they had no diſcernment of the true meaning of the word, and their renderings are of no authority.

But the anxiety to ſuſtain ἀσκήσαν, as the true rendering of one or other of the two words, קטב or דבר, has ariſen, I believe, from an opinion which has long prevailed in the Chriſtian Church, that the animated exultation of the Apoſtle St. Paul over Death and Hell, at the latter end of the 15th chapter of the Firſt to the Corinthians, is a citation of this paſſage of Hoſea; and this opinion is, for the moſt part, connected with a perſwaſion, that the Apoſtle citing muſt repreſent the Prophet's words with the greateſt exactneſs. But we are not to aſſume, that the Apoſtle cites a particular paſſage; and then to conclude, that the Apoſtle's ſuppoſed citation gives the only true ſenſe of the Hebrew words, which it is our bounden duty, by all contrivances and exploits of criticiſm, to bring out of them. We ſhould firſt enquire, whether he cites or no; and if it ſhould appear that he cites, it might ſtill be reaſonable to enquire, whether the general meaning of the Prophecy might not be ſufficient for his purpoſe; or with what degree of accuracy it was neceſſary to his argument, that he ſhould repreſent the Prophet's words.

Now,

Now, upon the most mature consideration of the matter, I am persuaded that the Apostle's triumphant exclamation, "O Death, where is thy sting? O Hell, where is thy victory?" is an allusion, indeed, to this text of Hosea; an indirect allusion, but no citation of it. The prophecy which the Apostle cites, as one which would receive its completion in the general resurrection at the last day, as a saying "that is written," which shall then be brought to pass; this prophecy is written in *Is. xxv. 8.* and no where else. And this prophecy, which he cites, he cites with precision. And it may be useful to observe, that he cites it not according to the version of the *LXX.* He translates the Hebrew text verbatim, in contradiction to the version of the *LXX.* For the version of the *LXX.* in this place, is so wretchedly and abominably erroneous, that the sense it gives is exactly the reverse of the sense of the Hebrew text.

The Apostle having cited this prophecy of "the swallowing up of Death "in victory," and, looking forward to the great event, which he mentions as the yet future completion of it, breaks out in those words of triumph, which allude to this text of Hosea. Death and Hell are personified and apostrophized, both by the Prophet and by the Apostle. The purport of the apostrophe, both with the Prophet and with the Apostle, is to set forth God's dominion over Death and Hell, and his merciful purpose of destroying both the one and the other. This is categorically asserted by the Prophet; it is indirectly asserted, by the Apostle, in the shape of an interrogation. But in the Prophet we have no mention of the sting, with which Death is armed in the Apostle's imagery; none of victory, by the name of victory. On the other hand, in the Apostle, we have no mention of the pestilence, and the burning plague, to be inflicted, according to the Prophet, upon Death and Hell by God the Saviour.

It may seem, that the resemblance between the words of the Apostle and the text of the Prophet, upon this comparison, turns out to be so very general, as to leave room to doubt, whether so much as an allusion was intended. But I am persuaded, that an allusion was intended: and my persuasion rests principally upon these two reasons.

1. It is hardly to be conceived, that when the Apostle's discourse led him to refer to prophecies of the final abolition of Death and Hell, this passage of the Prophet Hosea should not come to his mind; which, for the boldness of its imagery, is far more striking than the passage of Isaiah which he cites; which

for that very reason perhaps he cites in preference, as being more explicit and perspicuous, because less figured and adorned.

2. Notwithstanding that a general resemblance only is to be found between the Apostle's words and the Hebrew text, these words of the Apostle are an exact literal rendering in Greek of the Syriac version of that Hebrew text: except that the words "sing" and "victory," in the Apostle have changed places.

It would be much in the taste of modern criticism, to lay hold of this circumstance as an argument for the antiquity of the Syriac version of the Old Testament. To hold up that version, as sanctioned in this passage, by the Apostle's citation, as a true rendering of the original; and then to go to work with the Hebrew text, and, covering our own bold sacrilege under an arraignment of the carelessness of scribes in general, and the bad faith of some (a heavy charge, even against our adversaries the Jews, to which the candid will listen with great caution), to alter the text, till it should become a mere translation of the Syriac, and give it out, in that altered state, as the text of the Holy Prophet restored!

But, on the contrary, readily subscribing to the high antiquity, and general excellence of the Syriac version, I scruple not to maintain, that in this passage it is inaccurate. I deny, that the Apostle's citation of it is any argument that he entertained a different opinion of it, or gives it the least sanction as an accurate translation of the Hebrew words. For the state of the case is plainly this; that the general meaning of the prophetic text was all that was requisite for the purpose of the Apostle's discourse. Nothing depended upon a close interpretation of the words. And the general meaning the Syriac version gives; the full meaning, with less force, in my judgement, than the original; still with force, and with the greatest perspicuity. And there is this particular circumstance in it, which might incline the Apostle to prefer it, upon this occasion, to a more precise translation of the original, which he certainly could have given. The form of the sentence in the Syriac is such as would readily admit of being interwoven into the Apostle's discourse, so as to make a part of it; not in the stiff form of a quotation, but as the Apostle's own expression of his own sentiments. With his mind full of the general resurrection, and of the prophecies relating to it, he gives utterance to his own feelings of joy and exultation in words taken from the Syriac version of Hosea's text; which are
better

better suited to that purpose, the purpose of being used as the Apostle's words, than Hosea's own words. In this manner of adopting the words of the Syriac version, certainly no approbation is involved of its verbal accuracy.

St. Jerome, who knew nothing, I believe, of the Syriac version, seems to have entertained a notion of the Apostle's allusion to the Prophet not very different from mine. In his Comment upon Hosea, having affirmed that the Apostle St. Paul understands this text of the resurrection of our Lord (he should rather have said, of the general resurrection, as the effect and consequence of our Lord's) he adds, "Itaque quod ille [scil. Apostolus] in resurrectionem interpretatus est Domini, nos aliter interpretari nec possumus nec audemus." Where observe, he is not speaking of the verbal accuracy of the translation used by the Apostle, as if that were not to be meddled with; but of the application of the Prophecy in its general meaning. The Apostle having made the application, the Holy Father says he submits implicitly; and would not venture to apply it otherwise, if he could. But of the verbal accuracy of the translation, in this place, he says nothing. In another place, in his comment upon the 14th chapter of Isaiah, he discovers his opinion upon that point. For he speaks of the Apostle's triumphant exclamation, as the Apostle's expression of his own sentiments, arising in his mind upon his meditating within himself upon Hosea's words. "Unde & Apostolus Paulus, interfectâ morte, ad quam per Osée sermo propheticus loquebatur, 'Ero mors tua, o mors, ero morsus tuus inferne,' loquitur ad eam, 'Ubi est mors contentio tua, ubi est mors stimulus tuus?'" It is not to my present purpose, to remark on the variations from the Greek text of the New Testament, as it now stands, with which St. Jerome cites the Apostle's words. But what I would observe, is this. That he evidently represents the Divine Speaker in Hosea, as addressing Death in certain words; and the Apostle, as addressing Death in other words. He represents the Divine Speaker in Hosea, as addressing Death yet alive; the Apostle, as speaking to Death lying dead before him. He considers the Apostle therefore as uttering sentiments of his own, in words of his own. He was not aware, I believe, that the Apostle borrowed his words from the Syriac version of the words in Hosea. But this makes no difference. He must have considered the Apostle's exclamation as an allusion only to the Prophet, not as a citation of any thing more than the general sense; much less as an accurate translation.

translation, which it were impious not to receive, as giving the sense of the Hebrew words with more certainty than the Hebrew words themselves.

I cannot close this long note, without briefly animadverting on the plausible, but fallacious, doctrine of sanction, supposed to be given to the antient versions of the Old Testament, by the citation of particular passages from them in the New.

And, with respect to the Septuagint in particular, in behalf of which this sanction is most frequently pleaded; I observe, that what is generally assumed upon this subject is not true. Namely, that the citations of texts of the Old Testament in the New are always from this version. This assumption, I say, is not invariably true. The instances, in which it fails, are many. I have mentioned one very remarkable instance; and I could produce many more.

I say, secondly, that upon the same principle, that a citation of the Old Testament by the inspired writers of the New, according to that particular version, is to be taken as a sanction of the version; the citation of a text, not in the words of the LXX, more particularly in words that give a sense directly opposite to their sense, is a reprobation of the version. And since the inspired writers of the New Testament cite some passages according to the LXX, and some not according to the LXX; it follows, that they sanction the version in some passages, and reprobate the version in others. And neither the sanction nor the reprobation must be extended farther, than to the particular texts cited. In the texts not cited, we have no judgement of the inspired writers of the New Testament upon the merits of the version. And as these uncited texts make certainly the far greater part of the whole book; I shall contradict no Apostle, or inspired writer, if I assert, as I do, of the Septuagint generally, that antient, respectable, usefull, and valuable, as it is, and in many parts excellent; it is not, upon the whole, to be put in competition, for verbal accuracy, either with our own public translation, or with the Vulgate.

But, thirdly, I go further. I contend, that even with respect to the particular passages cited in the New Testament, according to the version of LXX; we are not always to conclude, that the citation implies the citer's approbation of the verbal accuracy of the translation, even in the instance of the passage cited. This will be indeed a just conclusion, if a faithfull representation of the phraseology of the original be requisite for the purpose of the citer. But if the general meaning of the passage cited is sufficient, which, for the most part, is the case; no sanction of any thing more than the general meaning,
which

which is often very adequately given in a very loose, and with respect to words, even an erroneous translation, can be inferred from the citation. For it certainly became the wisdom of the Apostles to cite the Old Testament, according to the versions most in use and credit in their time, however defective in verbal accuracy; provided they found in them the general meaning: except indeed in those few cases, in which their argument turned upon the wording of the original. It was no part of the duty of the holy Apostles and inspired preachers, to edit a correct Greek translation of the Old Testament, or to give critical notes upon the extant versions.

(X) I place the *soph-pafuk* at **שׂאֵל**, and make the three words that follow the beginning of the 15th verse.

“No repentance is discernible to my eyes!” literally, “Repentance is “hidden from mine eyes.” I cannot be persuaded, that this can possibly signify, that God’s mind would never change, with respect to his declared purpose of abolishing Death and Hell, notwithstanding the immutability of that declared purpose. It is pertinently remarked by Houbigant, that the internal purposes or affections of the mind of any person cannot be represented as an object of vision, to that person. It cannot be said of them, that, to the person himself, they are either visible or invisible. The repentance, or change of mind, said to be seen, or not seen, must be the external signs of repentance seen, or not seen, by one person in another. I cannot, however, agree with the learned Houbigant, that the sense of the passage is a dreadful denunciation on the part of God, that he will shut his eyes against repentance, and pay no regard to it. The sentiment is horrible. No such declaration is to be found in the whole Bible; but repeated declarations of the contrary purport. It is astonishing, that such a notion could drop from the pen, or indeed enter the mind of a writer of Houbigant’s piety, and so conversant in the Holy Scriptures. The words are evidently words of complaint on the part of God, as I have explained in note (9), that no signs of repentance were to be found, by his all-searching eye, in Ephraim. This sense arises so clearly from the Hebrew words, when the sentences are properly divided, and is so much more to the purpose than any other, that nothing but an erroneous division could have kept it out of sight.

(Y)

(Y) ——— savage beasts." אֲחִים. So I would point the word (not אֲחִים); and take it as in *If.* xiii. 21.

(Z) ——— East-wind — blast." רוּחַ קָדִים, or רוּחַ הַקָּדִים, is the East-wind. But קָדִים by itself, without רוּחַ, is often put for the East-wind; almost as often, as in apposition with רוּחַ. And in *Isaiah* xxvii. 8. the two nouns are put separately, as they are here, as different appellatives of the same thing, בְּרוּחוֹ חִקְשָׁח בַּיּוֹם קָדִים.

(AA) ——— shall He." הוּא. An emphatic pleonasm of the pronoun at the end of the sentence. See chap. v. 14. and xi. 2.

CHAP. XIV.

(A) **T**AKE with you words." The phrase seems very similar to that "he took up his parable," i. e. he assumed his prophetic style. And it seems, in both cases, to refer to a set form of words. For it is remarkable, that the exordium of every one of Balaam's effusions is a form; describing, in a highly-adorned style of amplification, the privileges of the prophetic office; or delivering certain solemn *γῶμαι*, which might suit almost any occasion of prophecy: and the resorting to these set forms is "taking words" or "taking up the parable;" a phrase, however, that might be used, to express only the assumption of the peculiar style of the prophetic song. The formal præm of the last of Balaam's effusions is by far the most striking.

* *Num.* xxiii. 7. 18. xxiv. 3. 15.

"Then

“ Then he took up his parable, and said ^a,
 “ Balaam, the fon of Beor, hath said,
 “ Even he hath said the man of the secret eye ^b.
 “ He hath said who heareth the speech of God,
 “ And knoweth the knowledge of the Most High.
 “ He seeth the scene of the Almighty,
 “ He is laid at his length ^c, and his eyes are fet open.”

The exordium of the preceding song (the third) is the same, with very little difference; an amplification of the prophetic gift.

That of the second is different; but still it is much of a fet form, composed of general *γνώμαι*.

“ Then he took up his parable, and said ^d,
 “ Rise up, Balak, and hear,
 “ Give ear to me, O Son of Zippor.
 “ God is no man, that he should lie,
 “ Nor son of man, that he should repent him.
 “ Hath he said, and shall he not perform?
 “ Or spoken, and shall he not establish?”

^a Num. xxiv. 15, &c.

^b הנבר שתם העין. I take שתם, which, occurs only in this place, to be an unusual orthography of the word סתם, abditus, intus absconditus. The Holy Psalmist says (ii. 8.), “ Behold, thou delightest in truth in the inward parts, and shalt teach me wisdom “ בסתם,” *ἐν τῷ ἔσω ἀνθρώπῳ*, as Mr. Parkhurst well explains it. So the prophetic gift, foreseeing things to come, is here described, under the image of a secret internal eye. And in the same language, Æschylus makes Orestes, in the Choephoræ, describe the oracular presence of Apollo.

Ὁρῶντα λαμπρὸν ἐν σκότῳ γαμῶν γ’ ὄφρ’ ἐν. Line 283.

^c ——— laid at his length.” This intimates, that when the ecstasy seized him, he usually fell down in a trance; and the emblematical scene was forced upon him, while he lay in that state.

^d Num. xxiii. 18, &c.

The exordium of the first song is far more simple, being nothing more than a distich; but still it has the air of set form, and, *mutatis mutandis*, might serve any such occasion.

“ Then he took up his parable, and said ^a,

“ Me hath Balak brought from Aram,

“ The King of Moab from the mountains of the East.”

That set forms were in use in the earliest ages, upon all solemn occasions, is evident, with respect to the Jews, from Holy Writ; and with respect to the Heathen, from the poets. Miriam's Song of Thanksgiving is evidently a studied composition, set to music, and performed in parts, according to a pre-concerted plan, by her and the chorus of attending virgins. In the Book of Numbers, a form of words is prescribed, in which the priests were to bless the people ^b. In the Book of Deuteronomy ^c, a form of prayer and confession is prescribed, to be used by every Israelite that presented his first fruits, and at the end of his tithing. Part of the 105th Psalm, with the 96th, is a form of thanksgiving, which “ David delivered into the hands of Asaph and his brethren” upon the occasion of bringing up the ark from the house of Obed-Edom, and placing it in the tent that David had pitched for it. Solomon's prayer, at the dedication of the Temple ^d, is most evidently studied composition, Jehoshaphat's ^e, when he proclaimed a fast, under the terror of the powerfull confederacy of the Moabites and Ammonites. And the Priests and Levites, which upon this occasion attended the army, praised Jehovah in a set form of words. The service of the temple, restored by Hezekiah ^f, was certainly according to the settled form of an antient ritual; in particular, the Levites were commanded by the King “ to sing praise unto Jehovah with the words of David the King, and “ of Asaph the Seer.” Upon the return from the captivity, when the foundations of the Temple were laid, the Priests and Levites attended in their sacred vestments, the Priests with their trumpets, and the Levites with their cymbals, to “ praise Jehovah after the ordinance of David King of Israel.” And their

^a Num. xxiii. 7.

^b Num. vi. 23—26.

^c Chap. xxvi. 5—10. and 13—15.

^d 1 Kings, viii. 22—53. ^e 2 Chron. vi. 12—42. ^f 2 Chron. xx. ^g 2 Chron. xxix. 30.

praise was in David's set form of words, "Give thanks unto Jehovah, because he is good; because his mercy toward Israel endureth for ever^a." Such proof we find of the use of forms of worship among the Jews from the earliest times.

Among the Heathen, the thing is unquestionably proved by the Orphic Hymns, as they are very improperly called. They are, indeed, set forms of invocation of the several Deities, which were the object of worship to the Greeks. In Homer it is very remarkable, that in the two prayers of Chryses, the one imploring the vengeance of Apollo on the Greeks, after Agamemnon's refusal of the proffered ransom of his daughter; the other, soliciting the Gods blessing on the Greeks, when his daughter was restored; the prefatory invocation is nearly in the same words in both, and much in the style of the Orphic services, addressing the God by his various titles.

Κλυθί μιν, Αργυρότοξ', ὃς Χρύσην ἀμφιπέσειπας,
 Κίλλαν τε ζαθέην, Τενέδοιό τε ἴφι ἀνάσσεις.
 Σμινθεῦ.

Il. A. 36. and 451.

But, what is more remarkable, in the body of the prayer the expressions seem to be as much the same, as the difference in the matter of the petition would allow.

(B) So St. Jerome understood this petition. "Omnem aufer iniquitatem & accipe bonum.' Nihil languoris in nobis & ruinæ pristinæ derelinquas, ne rursum mali feminis pullulent rediviva plantaria. 'Et accipe, inquit, bonum. Nisi enim tuleris mala nostra, bonum tibi quod offeramus, habere non possumus.'" Diodati's exposition is to the same purpose.

(C) ——— bullocks our own lips." No figure is more familiar in the Hebrew language, than that sort of metonymy, which puts the cause, or instrument, for the effect; lips for words uttered by the lips. For the lips are a principal instrument in the articulation of words. It is very remarkable, however, that the word פֶּה, "lip," when put for words uttered with the lip, seems peculiarly applied to set forms of words in public worship. The Prophet Isaiah, speaking of the introduction of the true worship into Egypt, says, "In that day shall five cities in the land of Egypt *speak the lip of Canaan*^b;"

^a Ezra iii. 10. 11.

^b Is. xix. 18.

that is, as appears by the context, adopt the forms of public worship used by God's true church in Palestine. The Prophet Zephaniah, speaking of the final conversion of all the nations of the earth, says, "In that day I will turn " to the peoples a *pure lip* (שפה ברורה), that they may all of them call upon " the name of Jehovah;" where a pure lip evidently signifies a form of worship purged of all corruptions. It is used very remarkably in this sense in Psalm xii. 5. " — Our lips are our own." The subject of that Psalm is Free-thinkers; their learning, audacity, and final excision. The Psalmist, drawing these gentlemen to the life, makes them say, what they are heard to say daily — "our lips are our own;" i. e. we have a right to choose our own way of worship; to worship what we please, as we please, or not to worship at all, if that should best please us. In Psalm lxxxix. 6. it is said of the land of Egypt, as we read in our English Bible, "I heard a language that I understood not." But Jehovah being the speaker, this, as has been observed by the learned Julius Bate, must be an erroneous translation. Indeed, the literal rendering is, "A lip which I acknowledged not (i. e. a worship which I disapproved) I heard." The sense seems to be, that even Israel, in his state of fervitude in Egypt, was compelled to take part in corrupt and idolatrous rites. Upon a review of all these passages, had I rendered the words of Hosea, " — bullocks, our devout confessions," I think I should have been justified by the peculiar use of the word שפה in so many places. But I choose to adhere to the literal rendering of the Hebrew words; as the metonymy, though in this instance somewhat harsh in our language, is abundantly perspicuous. With what view, the worship of the Father in Spirit and in Truth is represented, under the image of bullocks sacrificed, I have shewn in note (c).

A slight inaccuracy in our public translation, which, departing not a tittle from the sense, but in a minute circumstance from the construction of the Hebrew, renders, " — calves of our lips," as if "lips" were the latter of two noun substantives, which ought to be expressed in the genitive case in our language, and ought in the Hebrew to induce the construct form upon the preceding substantive; this slight inaccuracy has occasioned this remark of Archbishop Newcome, to justify an alteration of the text, which he adopts. "The phrase as it stands is NOT HEBREW; because פרים, the calves, should be *in statu constructo*.

* Zeph. iii. 9.

"Jof.

“Jof. Mede, p. 282. and Le Clerc, on Hebr. xiii. 15. read, משפתינו — *fruit*
 “*from our lips*; ò Ar. read, *the fruit of our lips*; and Syr. *the fruit of your lips*;
 “as if they omitted מ. See Hebr. xiii. 15.”

Had the learned Primate forgotten all the instances, that are produced by the Jewish grammarians, of an enallage of the *status absolutus* and *status constructus*, and the opposite? And is not this an answer to the formidable objection of the NOT HEBREW of the phrase? Perhaps indeed, when the instances of supposed enallage come to be examined, it will be found that many of them are to be solved by an ellipsis (which was Kimchi's opinion of them all), and that others are reducible to a case of simple apposition, in which the *status constructus* would be improper. Not to enumerate specific instances, this will be the case, where the two substantives are only different appellatives of the same thing, in different respects. Thus זבחים שלמים^a are two appellatives of the same thing; the one a generic, and the other a specific name, in perfect apposition. And this I take to be the very case here: פרים and שפתינו are two appellatives of the same thing, in different respects: of prayers as articulated; and of prayers under the image of animals sacrificed, because offered to God. And these two appellatives of the same thing are properly put in perfect apposition. This I take to be the truth of the construction in this place.

But if an enallage of the two states of nouns, the absolute and the construct, is ever to be admitted (and perhaps it would be difficult to reduce every instance of it to ellipsis, or to apposition), I ask, in what instance it may with more reason be admitted, than in פרים, the plural of פר, a bullock? which, if according to the rule of construction it were to drop the final ם, would not be distinguishable by the letters from the noun substantive singular פרי, *fruit*. And in fact, upon a diligent investigation, I cannot find פרים, the plural of פר, in the construct state in the whole Bible, except in one instance; in which it is constructed with a pronoun suffixed, and the context renders it impossible to mistake the meaning of the word. This instance occurs in Jeremiah L. 27. The subject is the destruction of Babylon, Jehovah himself leading up the armies to the attack; “for this was the work of Jehovah of hosts in the land of
 “the Chaldæans. Come against her *from the utmost border — open her fattening*

^a Exod. xxiv. 5.

“*stalls*—חרבו כל פריה. Slay all her bullocks—let them go down to the “slaughter.”

No emendation therefore is necessary in this text of Hosea, to wipe off the imputation of “Not Hebrew.” And if no emendation is necessary, Le Clerc’s proposed alteration hardly deserves further notice. I must just however remark, that although the prefix כ is often used as the preposition of the efficient or the procreant, no instance is to be found of the word פרי in this construction. In justice to the memory of Joseph Mede, it must be remarked, that it is by some inadvertency, that his authority is cited in support of Le Clerc’s reading. Joseph Mede says but little about this text; but what he says is to the contrary effect. In Book I. Discourse XLIX. upon the Nature of Offerings, &c. Mede says, that “the Euctical, or Eucharistical offering must “consist of three degrees, or parts; the offering of the heart, of the mouth, “of the hand. The offering of the heart is a “*Sursum Corda*,” the lifting “up of our hearts to God, either to praise him, or to pray unto him. The “offering of our mouth is to express the same with our tongues, and is called “*THE CALVES OF OUR LIPS*.” And he refers in the margin to this text of Hosea. But how is the mouth-offering called in this text of Hosea “the “calves of our lips,” if Le Clerc’s alteration be admitted? It is true, that Mede, in his margin, refers to Heb. xiii. 15. together with Hosea xiv. 2. as a parallel place; but without the least intimation that he thought “calves or “bullocks of the lips” was not the Prophet’s genuine expression. To Le Clerc therefore alone be ascribed, for to him alone belongs, the entire unvalled glory of this unlearned paltry criticism.

But by the reference to Heb. xiii. 15. at the end of the learned Primate’s note, I perceive that he thought a greater authority, than that of Joseph Mede, was to be produced, in support of the alteration he would adopt. And in that opinion he certainly was not alone. Without repeating what I have written at great length in the latter part of note (V) of the former chapter, concerning the inference to be drawn from citations in the New Testament of passages of the Old, according to the versions, when the versions differ in words, though not in sense, from the Hebrew text; the whole of which would apply in this case, were it certain that the Apostle cites the Prophet Hosea in that text of his Epistle to the Hebrews: but without repeating this, I say that it is not certain, from any thing in the Apostle’s own words, that he either cites, or so much as alludes to Hosea. Without the mention of

any

any writer of the Old Testament, he explains a phrase, which probably was current as a Scripture phrase, in his time. And he gives the plain sense of it, without saying where it was found in the Bible, and without any discussion of it as the proper rendering of any Hebrew text. That he alludes to it as a phrase of the Old Testament, I believe. But that this text of Hosea was the particular passage in his mind, would never have been surmised, had not the LXX unfortunately given *καρπὸν γειλέων ἡμῶν*, instead of any Greek words rendering “calves or bullocks of lips;” while the near resemblance of the words פרים and פרי, which was the occasion of their mistake, favoured the hasty conjecture of a mistake of the Hebrew scribe; which could not have been less than a double mistake; first, פרי, in the sense of fruit, must have been mistaken for פרי, the plural of פר, in *statu construendo*; and then, by a second blunder, פרים, in the absolute state, must have been written instead of פרי, so misunderstood. St Jerome, without the least hesitation, taxes the LXX with the error of confounding the two words: so little did he conceive any allusion in St. Paul to this passage of Hosea, which might sanction their mis-translation. In truth, these interpreters were in the habit of confounding these two words. They have confounded them in the passage already cited from Jeremiah^a, where the mistake might seem impossible. But, for “slay all her bullocks,” they give *ἀναξηράναζε αὐτῆς πάντας τὰς κάρπυς*. Some, indeed, have attempted to defend their version in this place, without impeaching the integrity of the Hebrew text. Observing that they often use the derivatives *κάρπωμα*, *κάρπωσις*, and *ὀλοκάρπωμα*, *ὀλοκάρπωσις*, for burnt-offering, and whole burnt-offering, these critics infer, that the primitive *κάρπος*, in the phraseology of the LXX, might signify a bullock, an animal for burnt-offering. This defence however is an admission, that the Hebrew text is correct as it stands. For the principle of the defence is this; that *καρπὸς* may perchance be Greek for a bullock!

All this anxiety to sustain the version of the LXX in this place, the solicitude of some to defend the Hebrew text against the suspicion of corruption brought upon it by that version, and the readiness in others to give it up as incapable of defence, arises from a supposition common to them all, that the version of the LXX has received the sanction of St. Paul. And the supposition, that their version has received that sanction, rests on an assumption, that

^a 1. 27.

this text of Hosea is the passage which St. Paul cites, or to which he alludes in Heb. xiii. 15. But that the Apostle cites it not, is most evident upon the slightest inspection of his text; for he certainly cites no passage. But what reason have we to believe that he alludes to this text of Hosea, rather than to some other text of some other writer of the Old Testament. The Apostle, as I have already said, explains the phrase, "fruit of the lips," as a Scripture phrase; without saying in what part of the Old Testament he found it. And will it not be a phrase of the Old Testament, although it should not be found in this text of Hosea, according to the true reading and a true translation? Is not the phrase to be found, not introduced by any of the versions, but is it not to be found, in the very sense in which the Apostle takes it, in the Hebrew text of the Prophet Isaiah.

In the 19th verse of the 57th chapter of that Prophet, Jehovah says, "I create the fruit of the lips;" where the context shews, that "the fruit of the lips" can be nothing else than the sacrifice of praise, as it is explained by Grotius, by Lowth the father, and by Bishop Lowth. And this sense is so evident, so much more obvious than others to which the words have been wrested, that not only those able critics, but that dullest of all commentators, Samuel White, could perceive, that this is probably the passage to which the Apostle alludes. And this deserves a deeper consideration.

The entire passage of the Prophet Isaiah stands thus:

בּוֹרָא נִיב שְׁפֵתִים שְׁלוֹם שְׁלוֹם לְרַחוּק וּלְקָרוֹב אָמַר יְהוָה וּרְפָאתַי

The true construction of the sentence is pointed out in the Vulgate, as the Latin is pointed in the London Polyglott. "Creavi fructum labiorum pacem, pacem, &c." This interpreter took the substantives נִיב and שְׁלוֹם as accusatives, in apposition, after בּוֹרָא; the one rendering either the material, or the efficient, or the formal cause of the thing, denoted by the other as formed. It must be confessed, that this construction of the verb בּוֹרָא with two accusatives is rare; but it is by no means unexampled. We find it, Psalm lxxxix. 48. עַל מַה שִׂוֵּא בְרָאָת כָּל בְּנֵי אָדָם. "Wherefore hast thou made all men (not in vain but) vanity." Again, Is. xlv. 18. לֹא תִהְיֶה בְרָאָה. "He created it (i. e. the earth, not *not in vain*," but) not emptiness, [for] he formed it to be inhabited." Again, Is. lxxv. 18. בּוֹרָא אֶת יְרוּשָׁלַם נִילָה וְעַמָּהּ מְשׁוּשׁ. "I create Jerusalem a rejoicing, and her people a joy." And this I take to be

the true grammatical construction of this 19th verse of the 57th chapter; and in this, if I mistake not, I have the concurrence of the learned Forerius.

If this be admitted, the word שלום, “peace,” may be taken as the formal cause, and נִיב שְׁפִתַי, “fruit of the lips,” as the thing made. And the sense will be, “I make (or am making) peace the subject of praise and thanksgiving.” And this is the exposition of Forerius, and of Grotius. Forerius, indeed, applies the prophecy primarily to the peace and quiet, which the Jews enjoyed under the Persian Kings; but he acknowledges, that ultimately it relates to the universal peace made by Jesus Christ, of which he considers the other as typical. But if this be the true grammatical exposition and rendering of the words: the “peace” must be the “peace” made by our Lord Jesus Christ, exclusively of any other; for it is a peace “to him that is far off, as well as “to him that is near; to Gentile, as well as Jew. Bishop Lowth brings the passage to the same sense, though by a different grammatical construction.

The sense is certainly good, and very pertinent to the subject of the discourse. But yet I doubt, whether it be the exact sense. From the root שלם, “to be at peace,” come, as the Masoretes will have it, two different noun substantives, שָׁלוֹם and שְׁלָם; the first signifying “peace;” the second, “a peace-offering.” The first is often written with the Cholem point, without the sustaining ך. And so written it is not distinguishable, otherwise than by the points, from the second; which the Masoretes have been pleased to point with a double Segol. But they, who, with me, have abjured the worship of the Masoretic points, will say, that these two are in truth one and the same word, carrying two different senses, and written sometimes at full length, but much oftener defectively, without the ך.

Before I proceed, it will be much to my purpose to premise, that among all the offerings of the Jews, the peace-offering was that, which was particularly typical of the worship of the Christian Church. It was offered either as a thanksgiving for some particular mercy; or upon the completion of a vow; or as an act of general voluntary worship, not required by any law, or called for by any particular obligation; in which last case it was called the “free-will offering.” Now, the sin-offering, the trespass-offering, and the perpetual burnt-offering, were all expiatory of particular or general guilt: and were all typical of the sacrifice upon the cross. But in the peace offering, the worshipper was taken as already at peace with God, and entitled to partake of the

feast upon the sacrifice he offered. These offerings therefore were peculiarly typical of the worship in the Christian church.

Now since שלום and שלם are the same word differently written; why may not שלום, in this passage of Isaiah, render "a peace-offering?" It is true, the noun in this sense is for the most part in the plural. But it is used in this sense in the singular.¹ And if it be taken in this sense here, then ניב שפתים, "fruit of the lips," will be the material, and שלום, "the peace-offering," the thing made of that material. "I create the fruit of the lips, peace-offering (i. e. I make it to be, or, I make of it; the peace offering); peace-offering for him that is far off, and for him that is near, saith Jehovah." Thus the passage will be a prediction of the institution of that worship, of which the peace-offering was particularly a type, as the universal worship for all that are brought to Christ, whether of the Jews, or of the Gentiles.

The participle בורא, in this view of the passage, is used here with particular propriety and emphasis. The institution of a new mode of worship is called a Creation, as a thing to which no authority, but that of God himself, is competent.

If the learned reader will consider this text critically, and consider also critically the text of St. Paul, in Heb. xiii.; if he observes how St. Paul connects "fruit of the lips" (καρπὸν χειλέων ניב שפתים) with "sacrifice of praise" (θυσίαν αἰδέσεως, שלום), he will perhaps be inclined to think favourably of the interpretation I offer of Isaiah's text; at any rate he will conclude, that the passage of Isaiah is that to which the Prophet alludes.

It will hardly be made an objection, that this phrase of "the fruit of the lips," though it be found in the Hebrew of Isaiah, is not in the Greek of the LXX in that passage. The Greek of the LXX in that passage is indeed so unlike either the Hebrew text, or any of the other versions (except its echo the Arabic), that it may well be suspected of great corruption. And what is not found in it now, might be in it in the time of the Apostle; when its text was in a better state. But, suppose this was not the case. Was the Apostle under any obligation, not to cite the Old Testament but according to the Septuagint, even when the Septuagint was wrong? Did he not understand the Hebrew language, as well, or better, than any or all of these 72 interpreters?

¹ See Amos v. 22.

Was he not at liberty to translate for himself, when he thought proper; as he, and the other writers of the New Testament, have done, in many instances, when the LXX had grossly mistaken (as they often have) the sense of the Hebrew? But with those idolizers of the Septuagint, who would bind the inspired Apostles (or even others who are not inspired) to its authority, and tamper with the Hebrew text without the least necessity, rather than confess the authors of that version to have been in error, I hold no argument.

(D) ——— from me." I follow the reading of the Oriental Synagogue, מני, instead of מני, which makes a more regular construction, without altering the sense.

(E) His suckers shall spread farther and farther." ילכו. " — shall go on." I think the image is the increasing vegetation of the forest, by the branches of the parent tree reaching quite down to the ground, where, resting upon the moist soil, each strikes a new root, or more than one, and each root sends up a new tree.

(F) They shall return." For ישובו, the latter Prophets of Soncinum (1486), thirty-one MSS. of Dr. Kennicott's, and three more originally, give ישובו. And the latter Prophets of Soncinum, the latter Prophets of Pefaro (1516), and seven MSS. of Dr. Kennicott's, give the next word ישובי.

(G) ——— they shall abound in corn," literally — "they shall vivify "corn," they shall grow abundant thriving crops".

(H) ——— and be famous as the wine of Lebanon," literally, "וכרי, his commemoration, i. e. his praise like the wine of Lebanon." Thus Houbigant: "memoria ejus ut vini, &c. sine fermone celebrabitur ut vina generosa celebrantur & laudantur; verbum pro verbo, commemoratio ejus ut vini." And to the same effect Coverdale, the Bishop's Bible, and Livelye. Great difficulty has been made about the singular number of the suffixed pronoun; which it has been thought, for that reason, could not relate to the subject of the plural verbs, which pre-

* See Pocock, vol. II. p. 705.

ends, and to the noun, understood, in apposition with the plural participle. This difficulty to me appears nothing. If **ישראל** be the antecedent of the **ו** suffixed to **זכר**, Israel is a collective; and, as such, may be joined with verbs in the singular or plural indifferently, and may be rehearsed either by singular or plural pronouns. In the 4th verse, Israel is rehearsed by plural pronouns. In the 5th, the same word, or a pronoun understood rehearsing it, is constructed with verbs in the singular, and rehearsed by a singular suffix. In this 7th verse, the pronoun understood, rehearsing Israel as the subject of the verbs **ישעבו** and **יפריחו**, and in apposition with the participle **ישעבי** must be plural: whereas the pronoun suffixed to **זכר**, rehearsing Israel, according to the construction and sense which I adopt, is singular. But in this there is no difficulty at all. For nothing is more frequent, than for collective nouns, in form singular, to be rehearsed by plural and singular pronouns indifferently, and constructed with singular and plural verbs, not only in the same sentence, but in the same clause ^a.

(I) Ephraim! &c.” The very learned Drusius thinks there is something wanting after Ephraim. He therefore supplies, “dicet,” understanding what follows as the speech of Ephraim. The conjecture seems to have been suggested to his mind by the state of the accents; which are not what they ought to be, according to the Masoretic rules, if nothing be wanting after the word Ephraim. The Syriac version, and the Chaldee paraphrase, certainly insert “thali say.” Nevertheless, I am persuaded the insertion is improper. For the state of the accents, let the Masorettes look to that. The whole verse is an ἐπιλαλιον, in the person of Jehovah, over fallen idols, and a gratulation of the return even of Ephraim (whose case seemed the most desperate) to his God: according to the explanation which I have given in note (m).

(K) ——— and I will make him flourish.” **ואשורנו**. I take the word as the first person fut. sing. Kal of the verb **אשר**, “to prosper,” or “to make prosperous,” as it is taken in all the antient versions. Houbigant observes, that this verb in Arabic is specifically applied to the prosperous growth of trees. The Vulgate seems to have taken the verb in this sense here — “& dirigam eum ego ut abietem virentem” — dirigam — I will lead him up strait and tall.

^a See Appendix, N° II.

———— from me thy fruit is supplied.” “This,” says Diodati, “may be understood of the good works of the faithful, produced by the sole power of grace, and of the Spirit of God within them.”

(L) ——— wife —— intelligent —— shall comprehend.” The three words חכם, בין, and ידע, are so nearly allied in signification, that they are often used promiscuously one for the other, especially the two first. Each, however, has its own strict sense different from the strict sense of either of the other. And it is often of importance to attend to the difference, as it is in the present instance; for the first and second clauses of this verse are by no means tautologies. “Who is wise?” and “who is intelligent?” are different interrogations. And the apodosis to this, and that, is different.

These three roots, חכם, בין, and ידע, differ as *δύναμις*, *πρῶτον*, and *ἐπιλέχεια*. The root חכם speaks of wisdom, merely as a power in the mind. To be endowed with the power, or powers, of wisdom. בין speaks of that power in action, actually exercised in observing and noticing the differences of things, and passing a judgement of distinction between them. This wisdom energizing, we call, in our language, understanding, or intelligence; in the popular, not in the metaphysical sense of the word intelligence. Lastly, ידע, although it speaks of knowledge of any sort, and by whatever means acquired; and has many senses, which belong not to the English word “to know,” for it renders the Latin *noscere* and all its compounds; yet strictly it is “to know that knowledge,” which is acquired by בין; and thus it properly speaks of the *ἐπιλέχεια* of wisdom energizing.

“I want a man endowed with the powers of wisdom,” says the Prophet. “For he will employ those powers of his mind upon these predictions and revelations of mine. I want a man that will so employ the powers of his mind; for he, and he only, will attain a knowledge of them.”

(M) ——— freight and even.” I use both these words to express the full force of ישרים. For ישר, applied to a road, expresses both that it is drawn in a straight direction, without turnings or windings, and that is smooth and level, without inequalities.

(N) ——— the justified." For **וצדיקים**, the latter Prophets of Soncinum (1486), the varieties of the Venice Bible (1518), forty-five MSS. of Kennicott's, and one more originally, give **וצדיקים**. Two MSS. of Kennicott's give **וצדיקים**. And three or four give **צדיקים**. It seems therefore a safe conclusion, that **וצדיקים** is the true reading, which is the plural of **צדיק** with **ו** prefixed.

צדיק is properly a forensic word, and signifies a person found not guilty, acquitted, and justified upon a trial. Hence, in a theological sense, it is a person found innocent in the sight of God. In the Book of Psalms, and occasionally elsewhere in Scripture, it is a title of Christ, in his human nature, and should be rendered "the Just One." He who stands justified by the perfectness of his own obedience. The only one of the Human race who ever was Just, or justified, by his own justice. The plural **צדיקים**, except where the matter of the discourse is relative to mere secular transactions, signifies "the justified," those that are justified by faith in the Redeemer coming, or to come, and clothed with his righteousness.

With respect to this plural word, it has been remarked by some of the ablest critics among the Jews, that in all places where it occurs in the Pentateuch, except one, it is written without the plural **ים**: **צדיקים**. Now the places in the Pentateuch, in which it occurs, are six; namely, Gen. xviii. 24. 26. 28.; Exod. xxiii. 8.; Deut. iv. 8.; xvi. 19. The one place in which it appears in its perfect form, **צדיקים**, in all the printed Bibles, and in all the MSS. but three, is Exodus xxiii. 8. In the other five passages also, the Samaritan text, and some of the best printed texts, and a great number of the very best MSS, give it full.

The text of Exodus^a, where it is, by admission, in its perfect form, **צדיקים**, is very decisive for the proper meaning of the word. "And thou shalt take no gift: for the gift blindeth the clear-sighted, and overturneth (not perverteth) **דברי צדיקה**, the cause of those who ought to be acquitted," causam justificandorum. Thus Kimchi expounds the passage.

With respect to the singular **צדיק**, Hutchinson, though he considers it as a title of Christ, renders it "the Justifier^b." But he is mistaken. The Hebrew word for "Justifier" should be **מצדיק**, from the Hiplil of the verb. But this word, **מצדיק**, is never used as a title of Christ. It occurs indeed but once in

^a xxiii. 8.

^b See his Works, vol. VIII. p. 97.

the whole Bible; namely, in Daniel xii. 3. where it is the nominative plural, in the construct state, and describes the preachers of the word of God, under the character of the Justifiers of many.

Mr. Hutchinson cites Jer. xxiii. 5. as confirming his interpretation of צדיק. But this text affords no example of the use of the word in his sense, “the Justifier.” The literal rendering of the 5th and 6th verses of the 23d of Jeremiah is to this effect.

5. “Behold, the days [are] coming, saith Jehovah, when I will raise up to David a branch^a, the Just One^b; and King shall be King^c, and prosper, and shall execute judgement and justice in the earth.”

6. “In his days Judah shall be safe, and Israel shall dwell safely. And this is his name whereby he shall be called, JEHOVAH-OUR-RIGHTEOUSNESS.”

———— King shall be King.” i. e. He who is King of right shall be King in fact. מלך, King, according to the Jew Doctors themselves, is one of the titles of Messiah.

———— judgement and justice.” משפט וצדקה. When these two words are connected, as they are here, they express the whole office of a judge. “Judgement,” the condemnation of the guilty; “justice,” the absolution of the innocent. This is a very just remark of Mercerus, with respect to the two words, as jointly applied to a Judge, Magistrate, or Sovereign, in the exercise of his public character. When applied jointly to describe the principles of judgement, צדקה, is properly “equity;” משפט, “law” of positive institution. Again, as qualities in the moral or religious character of the individual, צדקה, is “justice,” with regard to the universal natural distinctions of right and wrong; משפט, is “righteousness,” i. e. rectitude of conduct with respect to the injunctions of instituted law.

The two forensic distinctions of these words are remarkably exemplified in the beginning of the 72d Psalm.

1. “Commit משפטיך, thy judgements, O God, unto the King, וצדקותך; and thy justifications to the King’s Son.”

King, and King’s Son, are the same person; described first, simply as King; then, as King by hereditary right. The Psalmist prays, that God would com-

^a צמח.

^b צדיק.

^c ומלך מלך.

mit to this King the exercise of his whole judicial authority, both in judging, i. e. condemning the wicked, and absolving the godly.

2 “He will judge thy people, **בצדק**, according to equity, and thy poor **במשפט** according to law.”

The first verse is an instance of **מלך**, used as a title of Messiah. It is very strange, that Christian expositors, perceiving that “King” and “King’s Son.” in the first verse, is one and the same person, should not perceive that this royal person is the King Messiah, not King Solomon. The Targum might have taught them better. “O God,” says the Chaldee expositor, “commit the promulgation of thy judgements to the King Messiah, and thy justifications to the son of David the King.”

(O) ——— proceed.” This is the force of **ילכו**, as is explained at large in note (°). The English word “shall walk” is very inadequate: as it expresses not the going fireight forward, without obstacle or turning, to a destined end.

(P) ——— revolters.” **פשעים**. This word expresses a degree and enormity of disobedience far beyond any thing contained in the notion of “transgressors, prevaricators,” or any other denomination of guilt, by which the word is rendered in our English Bible. It denotes Rebels, in the highest sense of the word. Such as rise in opposition to the authority of a Sovereign by right, because he is by right a Sovereign. And, in a religious sense, such as wilfully, with premeditation, disobey God from hatred of his authority. **הטא** is a fault committed through inadvertence. **ען** is iniquity resulting from a perverse wayward disposition. **מרה**, or **מרד**, generally rendered rebellion, is rather “provocation,” wilfull disobedience, in particular instances, either of doing something forbidding, or neglecting something commanded; and this often repeated; but, proceeding rather from a reluctance of obedience, with respect to some particular command, than a general settled aversion to what is good. But **פשע** is beyond all these. It is bold avowed rebellion, or revolt, disowning the authority of the Sovereign, and having for its end the overthrow of his Sovereignty. But it will be said; Who ever was so mad, as to avow or entertain a design or hope of overthrowing the Sovereignty of God? I say, numbers in all ages of the world. Atheists, Deists, Idolaters, and secular powers that persecute

secute revealed Religion. Many of these, indeed, retain the name of a God, or Gods, as signifying, in their conceptions, an *Animus Mundi*, or physical powers in different parts of the material world. But they all disown and oppose the God of the Old Testament, and the New; the God of Jews, and of Christians. And they endeavour what they can to overthrow his authority, by uniting their efforts (in vain, but much in earnest) for the extirpation of the Christian Religion. If those, who, in the present day, are the most forward, and most powerfull, in this work of impiety, affect a partiality for the Jews; it is because they hope to draw them in, to take part in the demolition of Christianity; and, when that is effected, they expect to find in Judaism an easy conquest. Whether any part, or what part, of the Jews may be drawn into this snare of Hell, we presume not to predict. We hope, that the great majority of that race will have too much discretion to be duped. This at least we know, that ultimately the whole race of Israel, of the natural Israel, “will return and seek the Jehovah their God, and the David their King. They shall return, and, sitting under his shadow, they will flourish.” The head of the faction leagued against us and them, against our God and theirs, is the Devil. If I am not much mistaken, he is more than once named in Scripture פֶּשַׁע; the participle Benoni Kal being used as an appellative in the singular number, to denote “The Rebel:” “The Apostate.” And the same participle in the plural, which is the word here, denotes the followers of that chief, “Rebels,” “Revolters.”

(Q) This ninth verse, the close of Hosea's written prophecies, much resembles those grave moral γνώμαι, with which the Greek tragedies are usually closed by the chorus. But for the weightiness of the matter, and the simplicity, brevity, and solemnity of easy unaffected diction, it is not to be equalled by any thing the Attic Muse, in her soberest mood, produced.

HAVING given in my Preface, an enumeration of alterations, in the text of this Prophet, which, though adopted by Archbishop Newcome, I have thought proper to reject; I here subjoin a list of emendations I have myself made; not by mere conjecture, in any single instance, but upon the authority of the most celebrated editions, manuscripts, and antient versions.

	PRINTED TEXT.	EMENDATION.	AUTHORITIES.
CHAP. II.			
6.	דרכך	דרכיה	Syr. See (D).
CHAP. VI.			
3.	מצאו	מוצאו	Old Printed Texts, and MSS. See note (A).
CHAP. VIII.			
5.	נקז	נקיון	Complutens. other edit. and MSS. See note (E).
10.	שרים	ושרים	Editt. MSS. and versions. See (L).
12.	רבו	רבי	Keri, and MSS. See (N).
CHAP. IX.			
2.	בה	בם	Best editt. and MSS. See (D).
8.	אלהי — אלהיו	אלהיו — אלהי	Editt. and MSS. See (L) and (M).
12.	בשורי	בסורי	Editt. MSS. Versions, Houbigant, Newcome. See (S).
CHAP. X.			
6.	אותו	אתו	Editt. and MSS. See (K).
10.	עינתם	עונותם	Keri, and MSS. See (P).
15.	בשחר	כשחר	Editt. and MSS. See (T).
CHAP. XI.			
2.	מפניהם in 1 word	מפני הם in two	LXX. Syr. Houbig. Newc. See (C)
CHAP. XII.			
5.	ויכל	ויוכל	Editt. MSS. See (C).
CHAP. XIII.			
2.	בתבונם	כתבונם	Best editt. and MSS. See (A).
5.	תלאובת	תלאובות	Editt. MSS. See (F).
14.	דבריך	דברך	Editt. MSS. and Versions. See (V).
CHAP. XIV.			
5.	ממנו	ממני	The Oriental Synagogue.
7.	ישבו ישבי	ישובו יושבי	Editt. and MSS. See (F).
9.	וצדקים	וצדיקים	Editt. and MSS. See (N).

These nineteen are the only emendations of the printed text of Vander Hooght (according to the edition in 8vo, at Amsterdam, 1705, which has for many years been the standard), which I have adopted. They are all, except the 11th and the 12th, supported by a great consent of MSS, and old editions of great authority, and sometimes by the antient versions besides. The 11th indeed rests chiefly upon the Syriac version, and the pressing exigence of the place, but not without countenance from the LXX in the most material part. The 12th is merely a division, of what appears in the printed text as one word, into two, as it was redde by the LXX and Syriac, without the change or transposition of a single letter.

The learned reader will observe, that I seldom take notice of any such various readings (and such make the far greater part of those which the manuscripts present) as give only a varied orthography of a word, without altering, or in any way affecting, either the sense, or the grammatical construction. Such varieties might deserve the attention of an editor, but to a translator they are of little consequence.

I subjoin a list of the passages, in which I have altered the stops.

ALTERATIONS OF STOPS.

Chapter.	Verse.		
IV.	10.	—	See note (H).
VI.	9. 10.	—	See note (L).
VII.	14.	—	See note (M).
	15.	—	See note (M).
VIII.	2.	—	See note (B).
	11. 12.	—	See note (M).
IX.	1.	—	See note (B).
	4.	—	See note (E).
	14. 15.	—	See note (W).
X.	7.	—	See note (N).
XI.	4.	—	See note (G).
XIII.	2.	—	See note (C).
	5. 6.	—	See note (G).
	10. 11.	—	See note (Q).
	14. 15.	—	See note (X).

APPENDIX.



A P P E N D I X.

N^o I.

CORRECTIONS OF THE TRANSLATION,

WITH

ADDITIONAL EXPLANATORY NOTES.

Chap. II. 10.

———— vilenefs —.” Perhaps — “shame” — might be a better word. See the reason, note (G). Shame is, indeed, the word in the Bishops’ Bible. The impoverishment and devastation of a rich country, by invasion and the depredations of the conqueror, seem to be represented under the image of a total denudation of the female person. Compare Ezek. xvi. 36. 37.

Chap. IV. 12.

Perhaps this whole verse might be better rendered thus: “My people consult their wood, and their staff is their monitor. For a spirit of lasciviousness hath driven them astray, and they play the wanton, [withdrawing] from under their God.” To be “under God,” is to be both under his government, and under his care. And “to withdraw from under him,” is at the same time to revolt from obedience, and to renounce his protection. See note (I), and Appendix, N^o II.

Chap.

Chap. V. 10.

———— bounds," rather — "land-marks."

Chap. VI. 8.

———— lying in wait for a man." Perhaps "—— lying in wait for the "passenger" might be a rendering, which, though less literal, might more clearly convey the meaning to the English reader. For the image is that of a banditti, not lying in wait for a particular man; but generally lying in wait, to take their chance of making booty of any traveller, whose ill hap might throw him in their way.

Verse 9.

———— committed lewdness," rather — "wrought lewdness," which was the expression in some of the old versions. For the priests are taxed, not barely with spiritual lewdness, as committed by themselves, but as the promoters and abettors of it among the people.

Chap. VIII. 4.

When I say, in the explanatory note (b), that "the only Kings of the Israelites, of God's appointment, were those of the line of David in Judah, "and of Jeroboam and Jehu in the ten tribes;" I forget not, that Baasha indeed is spoken of, in the First Book of Kings, as an instrument in the hand of God, to execute his judgements upon the house of Jeroboam; and Zimri likewise upon the house of Baasha; and Omri upon that of Zimri. But no one of these seems to have received an express commission for what he did, or an appointment to the kingdom, from any Prophet; such as Jeroboam received from the Prophet Ahijah, and Jehu from Elifha.

Chap. XI. 6.

See N° II.

N° II.

N° II.

ADDITIONAL CRITICAL NOTES.

Chap. II. 13.

———— her necklace," or, perhaps, her ear-rings. The word חלית may be from the root הלל, to perforate, of the form of נפרית from נפר, ראשית, from ראש, and ברית from ברר; and it may signify an ornament of gold or silver, in open work, like what is now called filigramme, which seems to have been in use in the highest antiquity; for such, I think, were the ear-rings of Juno.

Ἐν δ' ἄρα ἑξμαῖα ἦεν εὐτρήτοις λοβόισι,

Τρίγλινα, μάρμαρα

Il. Ξ. 182.

In the pierc'd auricle, on either side,
She fix'd the trembling pendant, triple drop,
Of tender filigramme.

Filigramme — μάρμαρα from μάρμαροι, like חלית from הלל.

Chap. III. 2.

Add to note (B).

St. Jerome, and St. Cyril, of Alexandria, conceiving perhaps that the Prophet, if he had once divorced his wife, could not legally take her home again, imagine, that the adulterous woman of this chapter is a new connexion formed after the dismissal of Gomer. And in this opinion they are followed by Estius, Menochius, and Tirinus. Some other expositors of inferior note, taking up with this notion, interpret this second connexion of the Christian Church, considered as a second wife, married after the divorce-ment of the Jewish. To this it may be objected; 1st, that all that passed between the Prophet and his wife (or wives, if in fact he took more than one), must be expounded by the analogy of God's dealings with the Church, con-

sidered as the wife, in every period ; both when it was composed of the natural Israel only, and since the grafting in of the Gentiles. 2dly, It must indeed be admitted, that a woman, separated by bill of divorce, according to the law, Deut. xxiv. 1—4. after marriage had thereupon with a new husband, if that second marriage came to be dissolved, either by the death of the new husband, or by a formal divorce from him ; could not be taken again to wife by the first husband. But nothing hindered her re-marriage to her former husband, if new espousals with another had not taken place. And further, if no divorce had taken place by bill, the right of the husband over her person, notwithstanding any separation (as we would now speak of bed and board) continued in full force. Now the state of the Jewish nation in the aggregate, even in their outcast forlorn condition, is never represented in the Prophets, as a divorce by bill. The question, in Isaiah li. 1. “ Where is this “ bill of your mother’s divorcement ? ” amounts to a negation of the existence of any such instrument. In Jer. iii. 8. Jehovah says, indeed, of “ backsliding Israel,” that is, of Samaria, that “ he had put her away, and given “ her a bill of divorce.” But nothing of the kind is said of Judah, clearly distinguished in this prophecy from Samaria, and mentioned as her “ sister ; ” that is, her sister, not only in consanguinity, but in the mystical wedlock. And, notwithstanding the bill of divorce, “ backsliding Israel,” no new espousals having taken place after the divorce, is affectionately invited to return to her former husband, who revokes her divorcement^a. Further, it is to be observed, that the Christian Church is never mentioned in prophecy as a second wife. But the converts of the Gentiles are represented under the image of a brood of children acquired to the original wife, pardoned, after a long separation, by the injured husband, taken home again, and into favour. From all this it appears, that, to represent the case between Jehovah and his Church, the adulteress, whom the Prophet is in this chapter commanded to love, must be Gomer herself, the offending wife of the first chapter ; not any other woman. And in this opinion I am confirmed by the authority of Drusius, Lowth the father, and Wells, among ourselves ; of Tarnovius, among the Protestant Divines of the Continent ; and of Ribera and Rivetus, of the Church of Rome. I must observe farther, that Hosea’s marriage was an extraordinary

^a See Jer. iii. 6—14.

transaction, under the special direction of an absolute Sovereign, who had full authority to dispense with the forms of any written law; and many things in the treatment of the incontinent wife seem to have been more conformable to the practices and custom of mankind in general, in the earliest ages, than to the particular provisions of the Law of Moses.

Chap. III. 3.

———— neither will I with thee.” The negative לא is carried over to this from the preceding clause, by the force of the copula. Nothing more common. So that the sense is the same, as if it had been written
גַּם אֲנִי לֹא אֵלֶיךָ.

Chap. IV. 11.

When I said that the seven texts, produced in pages 73, 74, “are the only instances in the Bible, in which a noun, or what stands as a noun, following the verb עָבַד, is connected with the verb by ל;” I had overlooked an eighth, in 1 Chron. xvi. 37. in which, taking the passage as it is rendered in our public translation, the immediate object of the verb may seem to be connected with it by ל. “So he left there [וַיַּעֲבֹד שָׁם] before the ark of the covenant of the Lord Afaph and his brethren [לְאַסָּף וְלְאֶחָיו].” But, upon a critical consideration of the passage, it will appear, that the immediate object of the verb is not “Afaph and his brethren,” but the proper names, in v. 38, 39, 40, 41, 42. And the sense is, that he left those persons to Afaph and his brethren; that is, under their direction and superintendance. And the whole should be thus rendered. “So he left there, before the ark of the covenant of Jehovah, under command of Afaph and of his brethren (to minister before the ark continually, as every day’s work required (38) Obed-edom and their brethren threescore and eight: Obed-edom also the son of Jeduthun, &c.” Observe, that the ו prefixed to עֲבָד אֶדָּם at the beginning of verse 38, should not be rendered “and,” for it is the particle of specification. “He left under command of Afaph and his brethren, &c. viz. “Obed-edom, &c.” Of this use of ו, see p. 53.

Verse 12.

Add to note (I).

I find I am quite alone in taking this clause, “let their staff therefore give them answers,” as I still think however it may be taken, as a severe

menace of dereliction. I have offered therefore, in N^o I, another translation of this whole verse; in which this clause is given as a repetition only, in other words, of the assertion contained in the former; or, at most, as alleging against the Israelites a specific instance of the crime of idolatry, charged generally in the former clause. In this mention of the staff, as giving oracular advice, some have imagined an allusion to a very ancient superstition, mentioned by the grammarian Festus, which consisted in the adoration of a peeled stick, as the symbol of some Deity. And I cannot but think, there is some ground for the conjecture. The Hebrew word *קֶטֶף*, though given as a root by Buxtorf and most lexicographers, is, by some grammarians, deemed a verbal from the root *קָלַף*, “to polish,” or, “make smooth.” If this be the true derivation of the word, and it is certainly very plausible, its proper sense must be that of a peeled stick, or wand, trimmed by the knife of all the lateral twigs and buds, and divested of the outer bark or rind; and so made perfectly smooth and bare.

————— τὸ μὲν ἔποψε φύλλα καὶ ἕζετο
 φύσει, ἐπειδὴ πρῶτον τομὴν ἐν ὄρεσσι λέλοιπεν,
 οὐδ' ἀναβηλῆσαι περὶ γὰρ ῥά ἐχαλκός ἔλαψεν
 φύλλά τε καὶ φλοιόν.

Certainly the word is used but once for a growing twig, viz. Jer. i. 11. And it is remarkable, that, in the old Latin language, the name of the deified wand was, according to Festus, a word of similar etymon and import. “*DELUBRUM* dicebant fustem *DELIBRATUM*, i. e. decorticatam, quem venerabantur pro *DEO*.”

Verse 18.

————— her great men.” *מַנְיָהּ* *her*, i. e. Ephraim's. Of this anomaly of gender, see the Preface.

Chap. V. 2.

I read, *שִׁטִּים*, not *שִׁטִּי*.

Verse 4.

Of the six passages, in which the LXX are said (p. 81) to have rendered the word *מַעֲלִילִים* by *ἔργα*, I find, upon a re-examination of them all, that two are

frequently omitted. And the omission of the ו, in all these cases, is invariably marked by the point Kibbutz under the third radical of the verb.

I take this omission to be a change in the letters of the verbs by the suffixes, originally belonging to the language, independant of the points; and as such it is considered by the great antagonist of the Masoretic punctuation, the learned Masclaf.

Chap. VI. 10.

———— a horrible thing.” שַׁעֲרֵי־רִיגָה. The form of the noun is certainly very singular. Two MSS give שַׁעֲרֹרֶה, in which form, as Archbishop Newcome observes, the word occurs twice in Jeremiah^a. But this seems not a sufficient reason for altering the text. The Keri, and many MSS, as the same learned Prelate has remarked, give שַׁעֲרֹרֶה; which confirms the form in the printed text in the most extraordinary part of it; the termination יה—. As for the insertion of the ו between the two resh's, this is not uncommon in nouns formed by the re-duplication of the third radical.

Chap. VII. 10.

———— seek him.” בִּקְשֵׁהוּ. Vide supra, V. 15.

Chap. VIII. 7.

———— shall swallow it up.” יִבְלַעֶהוּ. Vide supra, V. 15.

Chap. X. 14.

———— and all thy fortresses shall be demolished.” Observe, that in the original, the singular וכל, not the plural מבצרים, is the nominative case to the verb יושד. There is therefore no anomaly of the number.

Chap. XI. 6.

———— weary itself.” Or, — be weary.” Or, — fall furiously upon.” Or, — play havoc in.”

The verb הלה may be either (1st) the third person sing. præterit. in the masculine form of the root הלה; or (2dly) the third person sing. præterite in the feminine form of the verb הול; or (3dly) the third person sing. præter. fem. of the verb הלל. As the first it will render, “weary itself,” or “be wearied,” if an

^a v. 30. and xxiii. 14.

anomaly of the gender, of which the instances are frequent, be admitted; the noun **חרב**, which is the nominative case, being feminine.

2. **חלה**, being taken in the second manner, will give the same sense, if an intercommunity of sense be allowed between **חלה** and **חול** in the secondary sense of the former, of being exhausted with continued toil.

3. **חלה** taken in the third manner will render, “ — fall furiously upon;” or, “ — play havoc in;” which two last renderings come to the same thing.

As for the sense of “ resting upon,” or “ abiding on,” given in our public translation, and by the majority of interpreters, it is altogether inadmissible. For neither of the roots **חול** nor **חלל** signifies “ to remain, abide, or continue in.” The words, which, in the sense of continuance, or abiding, are placed in the Lexicons under the root **חול**, are some to be referred to the root **יחל**; others are misinterpreted, and belong to the root **חלל** in another sense: none of them to the root **חול**. But to the root **יחל**, the word **חלה** of the text cannot be reduced. The expression in the Bishop’s Bible, and the English Geneva, instead of “ abide on,” was “ fall on,” which was much better.

Of the two renderings, 1. “ weary itself;” or, “ be weary.” 2. “ fall furiously upon;” or “ play havoc in;” either is admissible, and well suited to the context. But, in my own judgement, I abide by the former, as the better of the two.

Verse 7.

———— they called them.” **יִקְרְאוּ**. See V. 15. and viii. 7.

Chap. XIII. note (D).

When I say (p. 149), that the abominable custom of infant sacrifice was more antient in the kingdom of Samaria, than of Judah; I speak strictly of the comparative antiquity of the custom, as among the Israelites themselves. The temple, built by Solomon, to Moloch, was for the gratification of his Ammonite concubines. And they, those foreign women, “ burnt incense, “ and sacrificed in it.” But it appears not, that the King himself, or any of the race of Israel in his time, nor till long after, were partakers in those impious rites. The erection therefore, of this temple, shewed a propensity to this species of idolatry; but was not the beginning of a permanent custom. On the contrary, the worship of the Tyrian Baal, introduced by Ahab, was the beginning of a practice, which, though checked for a short time by Jehu, was daily

dily gaining ground, in both kingdoms; rose to its height in that of Samaria, about the time of Menahem; and afterwards, in the reign of Ahaz, in the kingdom of Judah.

Chap. XIII. 14.

I have said in note (T) (p. 159), that the Hebrew names of Hell and the Grave, *Sheol* and *Keber*, never are confounded, by the sacred writers. But although *Keber* is never used for *Sheol*, to signify Hell; there are five texts, in which the contrary may seem to have taken place; namely, the use of *Sheol* for *Keber*, to signify the repository of the body, rather than the mansion of the departed spirit. These five texts are, Gen. xlii. 38.; xliv. 29. and 31.; 1 Kings ii. 6. and 9. But, upon consideration, it will appear, that in every one of these, the thing to be expressed is neither "Hell," nor "the Grave," particularly, and as distinct the one from the other, but the state of Death: and this state is expressed under the image of a place of residence of the dead collectively. And for this place, taken in the gross, not as divided into the two separate lodgements of the spirit and the carcase, the word **שְׁאוֹל** is used. It is therefore very ill rendered by the word "Grave," even in these texts; and "Hell" would be a better rendering. Because the only general place of residence of the dead collectively is that of the departed spirit. The Grave is no general place, since every dead body has its own appropriate Grave. Perhaps in these instances the word *Sheol* would be best expressed, in English, by a periphrasis, "region of the dead," or "dwelling of the dead," or "the nether regions."

There is yet a sixth text, Pf. cxli. 7. in which we read, in the English Bible, of "bones scattered at the Grave's mouth;" but, in the Hebrew, ——— "at the mouth of *Sheol*." This passage is often alleged, as an evident instance of the use of **שְׁאוֹל** for the Grave. But the fact is, that here we have no mention of the Grave at all. For the Psalmist is clearly speaking of the bones of persons massacred, whose bodies never were in any Grave, but had been left to rot, unburied, upon the surface of the earth. And the mouth of *Sheol* is this surface, considered as the entrance of *Sheol*; which, in the imagery of the sacred writers, as well as of the oldest Greek Poets, is always considered as in the central parts of the earth's hollow sphere.

————— Τὸ γράβιον ἡρώεσσα
 Τηλε μάλ', ἔχει βύθισον ἐπὶ χθονίς ἐς βύθιστον

Ἔνθα σιδήρειαί τε πύλαι καὶ χαλκίος ἄδός,
 Τοσσόν ἐνερὸν αἰδέω ἕσσον ἔρανος ἐς' ἀπὸ γαίης.

Il. O. 15. &c.

It is very curious to remark, by the way, that the Tartarus of Homer, or his dungeon of the damned,

————— ἢ Ἰαπέρος τε Κρόνος τε

Ἡμενοι, ἔτ' ἀργῆς ὑπερίονος ἠ-λίου

Τάρταρον, ἐτ' ἀνήμισι, βαθύς δέ τε τοῖσ' ἄρχος ἀμύνης. Il. O. 479. &c.*

the—*crassa caligo inferum* of the old Latin poet, is a pit below Hades: to which in position it bears the same relation, as Earth, the low mansion of Man, to Heaven, the bright and blifsfull feat of the Immortal Gods. Whence it is evident, that Homer's Hades was the dwelling of spirits not in punishment. The shell, or crust, of the terraqueous globe, on which we live, is the outer wall of this nether region, consisting, according to this imagery, of two parts; Hades, the uppermost, and Tartarus, below, in the very center. The whole, without distinction of its parts, is denoted by *Sheol*, in the Hebrew language. And the surface of the earth is the outside, or entrance, of this *Sheol* in the Psalmist. The soul, expelled from its case of clay by the weapon of the murderer, flees to *Sheol*, and leaves its exuviae at the entrance. Observe, that in the compound word **פִּי**, the noun **פִּי** does not always retain its proper and literal signification of “a mouth.” It is used, with great latitude, to signify the edge, properly the outside edge, or beginning, of any thing. In this passage, neither LXX, or Vulg. express any allusion to a mouth. Παρὰ τὸν ἄδην. LXX. *Secus infernum*. Vulg.

I have the satisfaction to find, that, with respect to the distinct proper senses of the words *Sheol* and *Keber*, and in the interpretation of the mysterious text of St. Peter's first Epistle, as far, at least, as the general principle is concerned, I have the concurrence of a very learned writer, the Rev. George Bennet, Minister of the Gospel at Carlisle: in a book, entitled, “Olam “Hanasthemoth; or, a View of the Intermediate State,” which was published about the very time these sheets were committed to the press. It is a work of various erudition, and deep research. And a reader must be very learned, who

* Compare 2 Pet. ii. 4.

finds not much in it to instruct him; very dull, if he is not delighted with the ingenuity that is displayed even in those parts, in which he may see reason to doubt the solidity of the author's argument, and the truth of his interpretations; and very captious, if in a variety of novel expositions, many of which he may think inadmissible, he finds any thing to give him offence. I take a particular pleasure in bearing this testimony to the merits of an author, whom I suspect to be of a different branch of the Christian family from my own, and who seems to have a different notion from mine of the prophecies, relating, as I conceive, to the final restoration of the Jewish nation.

Chap. XIV. 7.

Add to note (H.)

Diodati refers this masculine suffix to God. For having rendered, “la ricordanza d'essò farà come il vino del Libano,” he gives this note: “Vuol dire, la sua conoscenza e dottrina farà sempre dolcissima al suo popolo, a guisa di vino eccellente.” He offers, indeed, another exposition, which refers the pronominal suffix to the people. “Iddio terrà carissima la memoria del suo popolo.” According to the former exposition זכרו is the people's constant remembrance of God: according to the latter it is God's gracious remembrance of his people. Both seem to me forced and unnatural.



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C O R R I G E N D A.

In the Text of Hosea.

Page.	Line.	
7	pen.	for "the names" read "those names."
24	3.	for "Ephraim," read "Ephraim!"
30	10.	for "silver," read "filver!"

In the Explanatory Notes.

13	ult.	for "perfon. See" read "perfon, fee."
14	12.	for "beon" read "been."
17	19.	after "alludes." add "See note (D)."
19	ult.	for "Pocoeke" read "Pocoek." — N B. The same correction is to be made in every place, where this name is found with a final e.
23	10.	for "things" read "judgements."
33	ult.	for "his" read "their."
34	12.	for "Hosea" read "Hoshea."
38	5.	after "Castalio" add "and the margin of the Bishop's Bible."
39	10.	after "be," at the end of the line add "that."
39	pen.	for "remarkable" read "remarkably."

In the Critical Notes.

IN HEBREW WORDS.

74	19.	for <i>הבלי</i> read <i>הבלי</i> .
83	24.	for <i>גאוך</i> read <i>גאון</i> .
95	16.	for <i>אל</i> read <i>על</i> .
102	5.	for <i>בה</i> read <i>בה</i> .
108	18.	for <i>אונו</i> read <i>אוננו</i> .
123	1.	for <i>יגלו</i> read <i>יגילו</i> .
130	9.	for <i>בשר</i> read <i>בשר</i> .
—	10.	for <i>בשר</i> read <i>בשר</i> .
131	16.	for <i>רמה</i> read <i>רמה</i> .
135	27.	for <i>הרגלת</i> read <i>הרגלת</i> .
154	18.	for <i>בארע</i> read <i>בארץ</i> .
168	7.	for <i>הקשה</i> read <i>הקשה</i> .

Page. Line. IN GREEK WORDS.

- 171 14. for κλυθί μιν read κλυθί μιν.
 175 20. for κάρπης read καρπός.
 — 24. for κάρπος; read καρπός.

IN ENGLISH.

- 64 25. after "exile." add "See Appendix, N° II."
 74 25. after "here." add "See Appendix, N° II."
 75 ult. for "Bibles" read "Bible."
 84 9. for "Bibles" read "Bible."
 — note. for "xix" read "xlix."
 86 25. after "Jonathan." add "See Appendix, N° II."
 89 2. for "fir kes" read "firokes."
 — 29. for "regions" read "region."
 105 11. for "rendering" read "which renders."
 106 2. for "these" read "those."
 117 14. for "infinitive used, as" read "infinitive, used as."
 122 antepen. for "noun in" read "noun, in."
 123 26. after "have" add "had."
 124 12. for "the children" read "the war against the children."
 127 2. for "For proposing" read "For, proposing."
 128 20. for "grounds" read "ground."
 130 17. for "suppose the" read "suppose that the."
 — antepen. after "Alexandria," add "and by Theodoret."
 131 2. for "destruction" read "destruction."
 134 26. for "Bibles" read "Bible."
 141 7. for "nam" read "nem."
 144 27. for "Blessed Jehovah" read "Blessed be Jehovah."
 149 6. after "practice" insert "of human sacrifice."
 152 catchword. for "affixed" read "afford."
 159 3. after "writers" add "(See Appendix, N° II.)"
 160 21. after "or" insert "as."
 175 10. between the words "which" and "could" insert "had it been committed."
 177 3. for "formal" read "efficient."

In Preface.

- v 15. for "supposition" read "supputation."
 xi 4. for "called" read "so called."
 xvii 9. for "Jezzeel" read "Jezrael."
 xviii 18. after "root." add "Namely, that of sowing for a crop; and that of scattering for destruction."
 xx 9. for "lxx. i. ii. 10." read "(1 Pet. ii. 10.)"

ADVERTISEMENT.

THE Author finds, that he owes apology to the orthodox reader, for an omission, not of any thing essential to the elucidation of the Prophet; but in itself of greater moment, than any of the Errata, enumerated in the foregoing list, of the press or of the pen. It is, that he has omitted to add this remark, at the end of the long note on the word “memorial,” in chap. xii. 5. [See note (F). p. 143]. Namely; That the person, of whom it is said, that the name JEHOVAH is his memorial, is no other, than he whom the Patriarch found at Bethel, who there spake with the Israclites in the loins of their progenitor. He, whom the Patriarch found at Bethel, who there, in that manner, spake with the Israclites, was, by the tenor of the context, the antagonist with whom Jacob was afterwards matched at Peniel. The antagonist, with whom he was matched at Peniel, wrestled with the Patriarch, as we read in the book of Genesis^a, in the human form. The conflict was no sooner ended, than the Patriarch acknowledged his antagonist as God^b. The Holy Prophet first calls him Angel^c (מלאך), and after mention of the colluctation, and of the meeting and conference at Bethel, says^d, that he, whom he had called angel, was “Jehovah God of Hosts.” And to make the assertion of this person’s Godhead, if possible, still more unequivocal; he adds, that to him belouged, as his appropriate memorial, that name, which is declarative of the very essence of the Godhead. This Man therefore of the book of Genesis, this Angel of Hosea, who wrestled with Jacob, could be no other than the JEHOVAH-ANGEL, of whom we so often read in the English Bible, under the name of the “Angel of the Lord.” A phrase of an unfortunate structure, and so ill-conformed to the original, that it is to be feared, it has ledde many into the error of conceiving of the Lord as one person, and of the Angel as another. The word of the Hebrew, ill-rendered “the Lord,” is not, like the English word, an appellative, expressing rank, or condition; but it is the proper name JEHOVAH. And this proper name Jehovah is not, in the Hebrew, a genitive after the noun substantive “Angel,” as the English represents it; but the words יהוה and מלאך, “Jehovah” and “Angel,” are two nouns substantive in apposition, both speaking of the same person; the one, by the appropriate name of the essence (rendering, by its very etymology, the λόγος τῆς ὑσίας, if it may be permitted to apply logical terms to that which is beyond all the categories); the other, by a title of office. “Jehovah-Angel” would be a better rendering. The JEHOVAH-ANGEL of the Old Testament is no other than He, who, in the fullness of time, “was incarnate by the Holy Ghost of the Virgin Mary.”

Certain things have lately appeared in print, in a periodical publication^e, for the soundness of its principles, and the ability with which it is conducted, of the highest merit, by which the author

^a Gen. xxxii. 24.

^b — 30.

^c xii. 4.

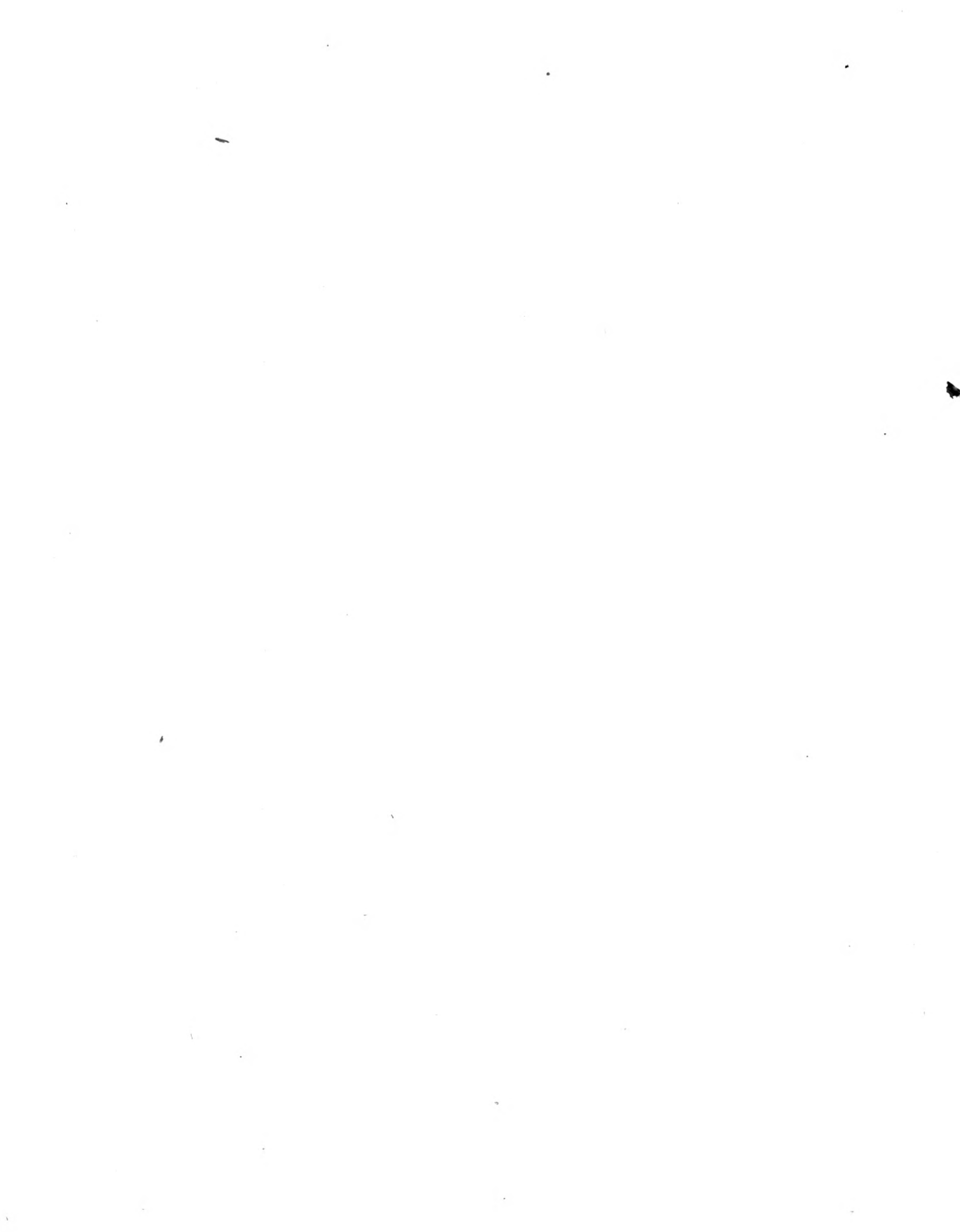
^d — 5.

^e Anti-jacobin Review.

thinks himself called upon, in this manner, to supply his great omission. It is very extraordinary, that a writer, not unacquainted with the Hebrew Scriptures, and professing a just abhorrence of the Socinian blasphemy, should insinuate, that not more than one passage of the Old Testament is to be produced, in which Christ is denominated Jehovah. It is more extraordinary, that the attempt to justify the application of that one passage to Christ, should be represented as the attempt of a very modern writer, in which great pains have been *wasted*. When the truth is, that the whole work, in which all these pains have been *wasted*, is comprised in not quite five octavo pages, not closely printed^a: and the object of that short tract is not to make any new application of the passage; but to shew, that the rendering of our English Bible, which expressly makes the application to Christ, is so strongly confirmed by the version of the LXX, in concurrence with all the old versions, that it is for that reason to be preferred to another offered by the learned Dr. Blaney, of which the defender of the old version, too easily perhaps, admits the Hebrew words to be equally susceptible. It is very extraordinary, that this same writer should speak of Dr. Eveleigh's pains, as all employed to prove, that Christ is *once* denominated Jehovah; when the very short tract, in which Dr. Eveleigh defends the old rendering of this one text, is nothing more than an Appendix to his "Discourses on the Doctrine of the Holy Trinity," the 9th and 10th of his Bampton lectures, in which he produces innumerable instances, from the Old Testament, of the application of the divine name Jehovah to the second person in the Godhead. Indeed, the word Jehovah, being descriptive of the Divine Essence, is equally the name of every one of the three persons in that essence. It is applied, in the Old Testament, to every one of them, and to no one more frequently than the second. This matter has been so ably, though briefly, touched by a Presbyter of the Episcopal Church in Scotland in the Anti-jacobin review for May, that it is unnecessary to say more upon it here: except briefly to remark, that the name Jehovah, belonging to the three persons indiscriminately, as simply descriptive of the Essence; the compound JEHOVAH-SAVIOUR belongs properly to the second person, being his appropriate Demiurgic title; describing not merely *the Lord of such armies as military leaders bring into the field*, but the unmade self-existent Maker and Sustainer of the whole array and order of the universe.

^a See the learned Dr. Eveleigh's Appendix to his 10th Bampton lecture.







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