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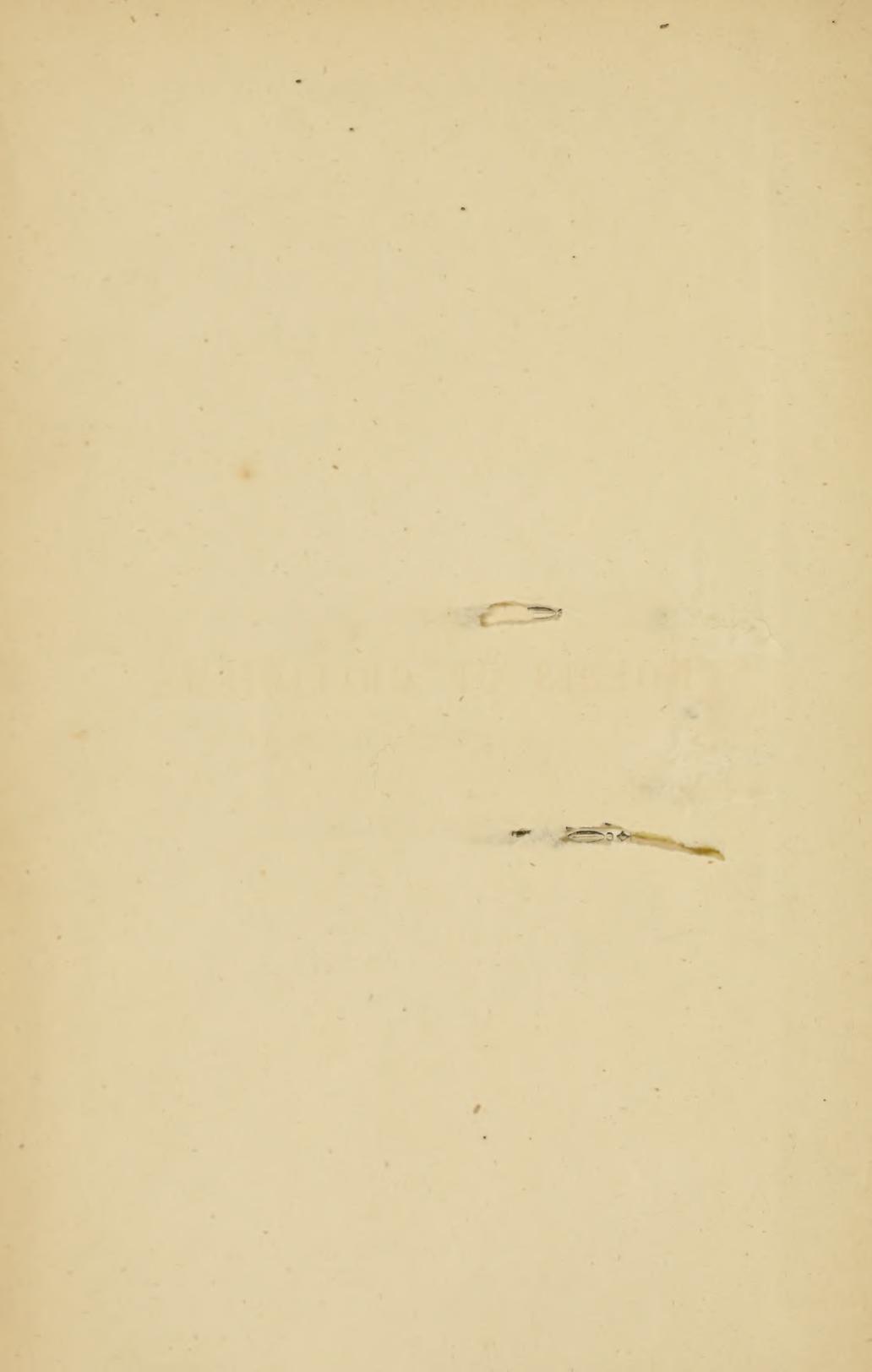
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SYNOPSIS OF CRITICISMS.



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# SYNOPSIS OF CRITICISMS

UPON THOSE

PASSAGES OF THE OLD TESTAMENT,

IN WHICH

MODERN COMMENTATORS HAVE DIFFERED

FROM THE

AUTHORIZED VERSION ;

TOGETHER WITH AN EXPLANATION OF VARIOUS DIFFICULTIES IN  
THE HEBREW AND ENGLISH TEXTS.

BY THE REV. RICHARD A. F. BARRETT, M.A.,

FELLOW OF KING'S COLLEGE, CAMBRIDGE.

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All flesh is as grass,  
And all the glory of man as the flower of grass.  
The grass withereth,  
And the flower thereof falleth away ;  
But the word of the LORD endureth for ever.—1 PETER i. 24, 25.

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Dathe, Gesen., Lee.—The abdomen. See notes on ii. 23, vol. ii., p. 500.

Ver. 28.

גְּלוֹ אֲנֹכִי וּמַלְכוּתִי מֵעַם יְהוָה — רגו

— ἀθῶδος εἰμι ἐγὼ καὶ ἡ βασιλεία μου ἀπὸ κυρίου, κ.τ.λ.

Au. Ver.—28 And afterward when David heard it, he said, I and my kingdom are guiltless before the LORD for ever from the blood [Heb., bloods] of Abner the son of Ner.

Before the Lord.

Maurer.—Insons ego sum a Jova, i. e., si res judicatur a Jova, ex sententia Jovæ æstimatur. Jova mihi non imputabit cædem in Abnero commissam.

Ver. 29.

יָרְחוּ עַל-רֵאשֵׁי יוֹאָב וְאֵל כָּל-בָּיִת אָבִיו וְאֶל-יִצְרָח מִבֵּית יוֹאָב זָב וּמַעֲרָע וּמְחִזִּיק בַּפְּלֶה וְנִפְל בַּחֲרִב וּחֲסֵר-לֶחֶם :

κατατησάτωσαν ἐπὶ κεφαλῇν Ἰωάβ καὶ ἐπὶ πάντα τὸν οἶκον τοῦ πατρὸς αὐτοῦ, καὶ μὴ ἐκλείπει ἐκ τοῦ οἴκου Ἰωάβ γογοῦρήνης, καὶ λεπρὸς, καὶ κρατῶν σκυτάλης, καὶ πίπτων ἐν ῥομφαίᾳ καὶ ἐλασσούμενος ἄρτοις.

Au. Ver.—29 Let it rest on the head of Joab, and on all his father's house; and let there not fail [Heb., be cut off] from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

Let it rest.

Houb.—יהו. Notatur in codicibus יוהם, deficit י, benè. Nam radix est יו, manere; atque hoc indicat punctum Kibbutz. Sed malè, numero plurali. Vult verbum ירהו legunt plerique veteres.

Who leaneth on a staff.

Ged., Booth.—Upon a crutch.

Gesen.—פָּךְ m. c. suff. פָּכִי. 1. A circle, circuit, district, i. q. כָּךְ (Chald. פָּךְ, id.), Neh. iii. 9, sq. פָּךְ וְיִשְׁלֵם, circuit or district round Jerusalem, Neh. iii. 12, 14, 15, al.

2. Whirl of a spindle, and hence for the spindle itself, Prov. xxxi. 19. See in פָּשׂוֹר.

Arab. فَلَكَ id. Talmud. פָּךְ, פלכה, פליכה,

id. whence פָּךְ to spin.—Hence

3. A round staff, crutch, 2 Sam. iii. 29. Sept. σκυτάλη.

Prof. Lee—פָּךְ, m. פָּכִי. Arab. فَلَكٌ

rotundus fuit; فَلَكٌ, pars rotunda et maxima; orbis celestis; فَلَكٌ, res quælibet rotunda; orbiculus fusi muliebris. Any thing round, (a) A spinning wheel. (b) Circuit, district. (a) 2 Sam. iii. 19; Prov. xxxi. 19. (b) Neh. iii. 9, 12, &c.

Dathe.—Qui fusum verset.

Houb.—Fusum tractans.

Maurer.—29 פָּךְ פְּרִיק Plerique interpretes de tenente baculum s. fulcrum intelligunt, cæcum potissimum indicari existimantes. Ita LXX, κρατῶν σκυτάλης. “Quia vero Prov. xxxi. 19 פָּךְ, fusus est, et Vulg., Syr., Aquila h. l. nostro habent:

tenens fusum” (cf. فَلَكٌ fusus, Talmud. פָּךְ fila duxit de colo,) “equidem malim accedere huic sententiæ, maribus enim apud Israelitas agricolas tum turpe erat, fusum tenere, nec nisi ad summas incitas reducti muliebres hoc opus suscipiebant. Schulz. Videtur sane fusi notio huic quoque loco convenire, neque opus esse novo significatu. cf. verba ultima פָּכִי.

Ver. 31.

וְיָסְפוּ לְפָנַי אֲבָנֵי רִגְוֹ —

— καὶ κόπτεσθε ἐνώπιον Ἀβεννήρ, κ.τ.λ.

Au. Ver.—31 And David said to Joab, and to all the people that were with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David himself followed the bier [Heb., bed].

Mourn before Abner. So Houb., Dathe, Maurer.

Ged., Booth.—Mourn for Abner.

Maurer.—“וְיָסְפוּ לְפָנַי אֲבָנֵי” [h. e. et Abnerum plangite.” Schulz. Ita et Winerus: “plangite propter Abnerum, ita ut Abnerus oculis, menti obversetur (den Abn. im Auge habend, hinsichtlich d. Abn.)” Non placet. Contextus orationis, nisi me omnia fallunt, postulat: et plangite Abnerum i. e. funus Abneri præcedentes, cf. quæ proxime sequuntur: וּבַמָּקוֹם דָּר דִּיךְ אֲחֵרֵי הַמָּוֶה, cf. etiam vs. 32. Erit autem in notione præ, ante eo magis acquiescendum, quod לְפָנַי alias nunquam propter significat.

Ver. 33, 34.

וַיִּלְכְּנוּ הַמְּלָכָה אֶל-אֲבָנֵי רִגְוֹ וַיֵּאמֶר 33

הַמְּמוֹת נָבַל יָמוּת אַבְנֵר : 34  
 לֹא-לְנֶחֱשָׁתִים וְרַגְלֵיךָ לֹא-לְנֶחֱשָׁתִים  
 וְיָשׁוּ בְּנֶפֶסְךָ לְבָנִי בְּגִי-עוֹלָה נִפְלָתָה  
 וַיִּסְכּוּ כָּל-הָעָם לְבָבוֹת עָלָיו :

ver. 34. ½ א"ב

33 καὶ ἐθρήνησεν ὁ βασιλεὺς ἐπὶ Ἀβεννήρ, καὶ εἶπεν, Εἰ κατὰ τὸν θάνατον νάβαλ ἀποθανεῖται Ἀβεννήρ; 34 αἱ χεῖρές σου οὐκ ἐδέθησαν, αἱ πόδες σου οὐκ ἐν πέδαις· οὐ προσήγαγεν ὡς νάβαλ, ἐνώπιον ἰδίων ἀδικίας ἔπεσας. καὶ συνήχθη πᾶς ὁ λαὸς τοῦ κλαῦσαι αὐτόν.

*Au. Ver.*—33 And the king lamented over Abner, and said, Died Abner as a fool dieth?

34 Thy hands were not bound, nor thy feet put into fetters: as a man falleth before wicked men [Heb., children of iniquity], so fellest thou. And all the people wept again over him.

*As a fool.*

*Gen., Booth.*—As a criminal.

*Pool.*—33 *As a fool*, i. e., as a wicked man; for such are oft called *fools* in Scripture. Was he cut off by the hands of justice for his crimes? Nothing less; but by Joab's malice and treachery. Or did he die by his own folly, because he had not wisdom or courage to defend himself? Ah no. The words may be thus rendered: *Shall or should Abner die like a fool, or a vile, contemptible person?* i. e., unregarded, unpitied, unrevenged; as fools or vile persons die, for whose death none are concerned. Or, *How is Abner dead like a fool!* pitying his mischance. It being honourable for a great man and a soldier to fight, if met with by an enemy, and not (having his arms at liberty) stand still like a fool to be killed, without making any resistance or defence; which, by this treachery of Joab, happened to be his case.

34 *Thy hands were not bound, nor thy feet put into fetters*; thou didst not tamely yield up thyself to Joab, as his prisoner, to be bound hand and foot at his pleasure. Joab did not overcome thee generously and honourably in an equal combat, nor durst he attempt thee in that way, as a general or soldier of any worth would have done. *Before wicked men*; or, *before*, i. e., in the presence or by the hands of *froward*, or *perverse*, or *crooked men*, by hypocrisy and perfidiousness, whereby the vilest coward

may kill the most valiant person. Thus he reproached Joab to his very face, before all the people; which was a great evidence of his own innocency herein; because otherwise Joab, being so powerful, and proud, and petulant to his sovereign, would never have taken the shame and blame of it wholly to himself, as he did.

*Bp. Patrick.*—33 Josephus looks upon what follows as a kind of epitaph upon Abner, whom David buried magnificently, as he speaks, Θάψας δ' αὐτὸν μεγαλοσπεπῶς καὶ ἐπιταφίους συγγραψάμενος θρήνους, &c. By a *fool* in Scripture is often meant a wicked man, a malefactor; and so the sense, according to this translation is, Did he die by the hand of justice, for some notorious crime committed by him? Or, Did he die by his own folly? No such matter. But the words may be translated out of the Hebrew, "How like a fool died Abner?" Or, "Should Abner have died like a fool?" That is, what a pity is it, that such a valiant man should die on this fashion! By treachery, without any power to defend himself.

34 *Thy hands were not bound, nor thy feet put into fetters.*] He was not a prisoner, but had both hands and feet at liberty, and yet could make no use of them for his own preservation. Victorinus Strigelius thinks that David, in these words, distinguishes him from those criminals, whose hands being tied behind them, are carried to execution; and from those idle soldiers, who, being taken captive in war, have fetters clapped upon their legs, to keep them from running away. He was none of these; neither a notorious offender, nor a coward; but perfidiously murdered by one in seeming friendship with him. But the plain meaning seems to be, that if his enemy had set upon him openly, he had been able to make his part good with him.

*As a man falleth before wicked men.*]

That is, before a secret murderer.

*Dr. Adam Clarke.*—

Died Abner, &c.

Or thus:

Shall Abner die

A death like to a villain's?

Thy hands not bound,

Nor were the fetters to thy feet applied.

Like as one falls before the sons of  
 guilt,

So hast thou fallen!

He was not taken away by the hand of justice, nor in battle, nor by accident: he died the death of a culprit by falling into the hands of a villain.

This song was a heavy reproof to Joab; and must have galled him exceedingly, being sung by all the people.

*Houb.*—33 הכמור נבל, *An sicut ignavus moritur.* Habet ה interrogationem cum admiratione conjunctam. Miratur et conqueritur David, hominem fortem cecidisse inultum. Nam eum Joab interfecerat per insidias et nihil tale metuentem. Itaque aberrant, qui per interrogationem sine admiratione convertunt, *an, ut moritur stultus, mortuus est Abner, quod fecit Clericus.*

34 כנפלו, barbare, pro כנפל, *sicut cadit.* Melioris notæ codices habent כנפל, sine ו; melius, כנפלו, *sicut cadunt.*

Ver. 36.

וַיַּיָּטֵב בְּעֵינֵיהֶם כָּל־אִשְׂרָיִם עֲשָׂה הַמֶּלֶךְ בְּעֵינֵי כָל־הָעָם מִזֶּבֶד :

— καὶ ἤρεσεν ἐνώπιον αὐτῶν πάντα ὅσα εἰποίησεν ὁ βασιλεὺς ἐνώπιον τοῦ λαοῦ.

*Au. Ver.*—36 And all the people took notice of it, and it pleased [Heb., was good in their eyes] them: as whatsoever the king did pleased all the people.

*As whatsoever, &c.*

*Houb.*—ככל. Lege כל, sine nexu. Alterum hic membrum inchoatur, ut monet punctum Athnac, quod præfixum est. Si relinquatur ככל, hæc dicentur: *et placuit in oculis eorum, secundum omne quod fecit rex in oculis eorum bonum,* quæ non sunt Hebraica, ut nec Latina. Veteres hæc vitabant, et a mendo, ut quisque voluit, declinabant: vide Polyglotta.

Ver. 39.

וְאֵלֶיךָ הַיּוֹם רַחֵם וּמְשִׁיחֶיךָ מְלֹכֵי וְהָאֲנָשִׁים הָאֵלֶּה בְּנֵי צְרוּיָהּ הַשֵּׁשִׁים מִמֶּנִּי וּגְרֵם

καὶ ὅτι ἐγὼ εἶμι συγγενὴς σήμερον, καὶ καθεστὰ μένος ὑπὸ βασιλείῳ; οἱ δὲ ἄνδρες οὗτοι υἱοὶ Σαρουίας σκληρότεροί μου εἰσὶν κ.τ.λ.

*Au. Ver.*—39 And I am this day weak, though anointed king; and these men the sons of Zeruiah be too hard for me: the Lord shall reward the doer of evil according to his wickedness.

*Pool.*—Weak, or tender, in the infancy of

my kingdom, not well rooted and settled in it. The metaphor is taken from a young and tender child or plant. *Too hard for me,* i. e., too powerful.

*Though anointed king.*

*Bp. Patrick.*—*Though anointed king.*] Or, as the words may be translated, “and anointed king.” That is, not born to a kingdom, but newly called to it, without any hereditary right to the authority; which made it more slender, than if it had been of long standing. This seems to have been the reason why he did not punish Joab for this murder, because he himself was not well established.

*Houb.*—39 *Ego vero adhuc sum rex humilis ac infirmus.*

Qui convertunt משיח, *unctus* [sic *Dathe, Lee, &c.*] non cogitant *unctum* regem esse משיח, non משיח.

CHAP. IV. 1.

*Au. Ver.*—1 And when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled.

*Ged., Booth.*—1 And when Ishbosheth [LXX, Syr., Arab., Vulg.], the son of Saul, heard that Abner was dead in Hebron, he was discouraged, and all the Israelites were in a state of confusion. (4) For, though Jonathan, Saul's son, had a son, he was lame of his feet. He was but five years old when the tidings came of the death of Saul and Jonathan from Jezreel, and his nurse took him up and fled: and in the hurry of her flight, he fell, and became lame. And his name was Mephibosheth.

4 And all the Israelites, &c. They had now lost Abner; Ishbosheth was a weak pusillanimous prince; and the son of Jonathan, the next hope of the royal family, was lame. The fourth verse, which mentions this circumstance, comes, therefore, naturally in here; which it does not after ver. 3; as every common reader must perceive.—*Ged.*

Ver. 2, 3.

וַיִּשְׁכַּח אֲנָשִׁים שְׂרָיָה בְּנֵי צְרוּיָהּ הַיּוֹם רַחֵם וּמְשִׁיחֶיךָ מְלֹכֵי וְהָאֲנָשִׁים הָאֵלֶּה בְּנֵי צְרוּיָהּ הַשֵּׁשִׁים מִמֶּנִּי וּגְרֵם וַיִּבְרָחַי הַבְּאֲרָתַיִם גְּתִימָה וַיהִי־וַאֲנִי גָּלִים עַד הַיּוֹם הַזֶּה :



fallen asleep while she was winnowing wheat. Then the 7th verse describes the murder in its proper place. See LXX, and compare Vulgate.

*Ged.*—5 The sons of Rimon the Beerothite, then, Baanah and Rechab, went, and arrived about mid-day at the house of Ishbosheth; 6 who was then lying on a bed; it being noon: and the woman, who kept the door, had also fallen asleep, as she was cleaning wheat. So Rechab, and his brother Baanah, went privately into the house; 7 and finding Ishbosheth sleeping on his bed, in his inner chamber, they smote him, and slew him, and took off his head. And they took his head, and travelled all night by the way of the wilderness.

6, 7, I have entirely followed LXX, partly corroborated by Josephus and the Vulgate.

*Booth.*—6 And they went into the midst of the house, as if to fetch wheat; and the woman who kept the door had fallen asleep. So Rechab and Baanah his brother went to the house, and as Ishbosheth was lying on his bed, in his bed-chamber, they smote him in the groin, and slew him, and took off his head, and escaped. And they took his head, and went all night by the way of the wilderness.

6, 7, These com. are strangely perverted by accident or design. No apposite sense can be derived from them as they now stand. The *ó* clearly read a different text. I suspect they have not given us the text complete as it originally obtained. I would therefore propose to the learned, whether it is not highly probable that the historian would mention their ostensible reason for coming to the king. The first part of the 6th com. contains this reason: they came to *fetch wheat*. Harmer has shown that it was and is the custom for soldiers to receive a certain quantity of wheat, &c. per day, and their coming for such a supply could excite no suspicion. See vol. i., p. 434, והנה באו ער חן, הבית לקחי השים והשערה ינומה; 7 ובאו רכב ובענה &c. הבית ואישבשת שכב על כסו בחדר משכבו ויכדו. Of the propriety of this emendation the learned will judge.—*Boothroyd's Heb. Bible.*

*Houb.*—6, 7, *Ostiaria domus, dum media in aede triticum purgabat, ad solem obdormierat; itaque Rechab et Baana frater ejus domum clam ingressi sunt, dum ille in cubiculo interiore super lectum decumbebat, percussun- que eum occiderunt, et caput ejus,*

*quod abscederant, abstulerunt, totamque noctem per viam deserti iter fecerunt.*

6 והנה באו... Hunc verum fuisse misere deformatum multæ res demonstrant; ut illud est, quod narratur, interfectores intrasse *in medias aedes*, etsi postea versu 7 idem narratur, ut non ante-dictum, et illud etiam, illos *fugisse*, antequam iterum narretur *domum intrasse*. Num enim fugerunt, antequam domum intrarent? Denique afferebat mendii suspicionem ipsa narratio repetita ejusdem homicidii, continenti in sermone facta, nulla interposita parenthesi, propter quam res ante-dictas resumere necesse esset. Non mirum igitur aliter scriptam fuisse apud Græcorum Intt. Codices Hebraicos hujus versiculi magnam partem. Nimirum sic habetur apud Græcos, *et ecce ostiaria domus purgabat frumenta, et dormituri et soporata est; Rechab autem et Baana fratres latuerunt; ut postea sequatur, et domum intrarunt, quæ omnia plana sunt, atque etiam talia, ut fieri vix possit, hæc suo Marte, quæ non legerent, Græcos addidisse, cum præsertim eadem memoret de ostiaria Vulgatus. Propterea nos Græcorum scriptionem, ut fuit, amplectimur, paucissimis exceptis. Græci autem pro נלשו, *fugerunt*, legebant נלשו, *latuerunt*; pro לקחי השים, *capientes frumenta*, לקחה השים, *colligens frumenta*: Nam quod habent ἐκάθαυε *purgabat*, ejusdem est sententiæ, quia frumenta non prius colliguntur, quam fuerint purgata; pro ויכדו, *et percusserunt eum*, וינומה, *et dormivit*; quid vero pro אל החמש, *legement, non divino*. Verum recte אל השמש, *ad solem (dormiebat)*. Denique pro באו ער, *venerunt usque ad*, suspicor eos legisse *ostiarium*; nam apud Nehemiam שרים sunt *Janitores*. Sic igitur hic versus potest ad eorum fidem rescirci: הבית חן הבית והנה השערה חן הבית אל השמש; ורכב ובענה אחרו נלשו לקחי השים ינומה אל השמש; ורכב ובענה אחרו נלשו, *et ecce ostiaria mediâ in aede purgans frumenta, et dormivit ad solem; Rechab autem et Baana frater ejus latuerunt.**

Ver. 8.

*Au. Ver.*—8 And they brought the head of Ish-bosheth unto David to Hebron, &c.

*Boothroyd's Heb. Bible.*—8 הברון. The various lection [two MSS.], in the judgment of De Rossi, is here necessary; and as all the versions support it, ought to be deemed genuine.

Ver. 10, 11.

10 כִּי הַמַּגִּיד לִי לְאֹמֶר הַגִּיהֹמָת

שָׂאֵגַל וְהוֹאֲרִיחָהּ כְּמַעֲשֵׂי־יָוֵן  
 וְאֶחָזָה בּוֹ וְאֶהְרֹגְהוּ עַצְמוֹתַי אֲשֶׁר  
 לְהַתִּי־לוֹ בְּשָׂרָהּ : 11 וְאֵם פְּרִי־אֲשֵׁרַיִם  
 רָשָׁעִים הֲרִנִּי אֶת־אִישׁ עֲדִיקִי כְּבִרְתּוֹ  
 עַל־מִשְׁכְּבוֹ וְעַתָּה הֲלוֹא עָבַדְתָּ אֶת־  
 דָּמֹן מִיַּדְכֶם וּבְעַרְתִּי אֶתְכֶם מִן־  
 הָאָרֶץ :

10 ὅτι ὁ ἀπαγγέλλας μοι ὅτι τέθνηκε Σαούλ, καὶ αὐτὸς ἦν ὡς εὐαγγελιζόμενος ἐνωπιὸν μου, καὶ κατέσχον αὐτὸν καὶ ἀπέκτεινα αὐτὸν ἐν Σεκελάκ, ᾧ ἔδει με δοῦναι εὐαγγέλιον: 11 καὶ ὦν ἄνδρες ποιηροὶ ἀπεκράτασιν ἄνδρα δίκαιον ἐν τῷ οἴκῳ αὐτοῦ ἐπὶ τῆς κοίτης αὐτοῦ. καὶ ὦν ἐκρίτησω τὸ αἷμα αὐτοῦ ἐκ χειρὸς ὑμῶν, καὶ ἐξολοθρεύσω ὑμᾶς ἐκ τῆς γῆς.

*Au. Ver.*—10 When one told me, saying, Behold, Saul is dead, thinking to have brought [Heb., he was in his own eyes as a bringer, &c.] good tidings, I took hold of him, and slew him in Ziklag, who *thought* that I would have given him a reward for his tidings [*or*, which *was* the reward I gave him for his tidings]:

11 How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth?

*Houb.*—10 *Ego eum, qui mihi nuntiavit Saulem esse mortuum, quanquam laetum nuntium afferre videbatur, apprehendi et in Siceley interfeci, cum sperabat nuntii mercedem se à me accepturum: 11 Nunquam igitur, cum scelerati homines hominem immeritum domi lecto in suo interfecerunt, non ego istum sanguinem de manu vestra requiram, vosque de terra eripiam?*

10 אשר לחי לו בשרה. Clericus, *ut boni nuntii pretium ei persolverem*, grammatica, ut ipse loquitur, conculcata. Nam inauditum est *תו* אשר, cum significat *ut*, vel *eo ut*, sub junctum habere velle gerundium, praefixo ל, ut est לחי; cum *תו* ל *et תו* אשר sint unum et idem. Chaldaeus legebat, אשר, *qui dixerat*, vel *cogitavit me sibi daturum mercedem*; nam sic convertit, דרהו מרמי לכהן, *qui erat cogitans dandum sibi (mercedem)*. Omissum fuit אשר prope אשר ex similitudine.

11 Videtur legendum, cum Arabe אף כי; ut sit אף, *igitur*, cum nexu orationem continuante; כי autem, *cum*, vel *quando*. Nam si vertas אף כי, *quanto magis*, ut se-

quatur *scelerati homines occiderunt*, peribit series, et praeterea inutilis fiet haec resumptio, ומה הלא, *nonne igitur*, quae actum aget, ubi antecesserit *quanto magis*.

CHAP. V. 1.

*Au. Ver.*—And spake.

*Booth.*—And spoke to him. [LXX., Syr., Arab., five MSS].

Ver. 2.

— אַתָּה תִרְעָה אֶת־עַמִּי אֶת־  
 יִשְׂרָאֵל וְאַתָּה תִהְיֶה לְנָגִיד עַל־  
 יִשְׂרָאֵל :

— σὺ ποιμανεῖς τὸν λαόν μου τὸν Ἰσραὴλ, καὶ σὺ ἔσῃ εἰς ἡγούμενον ἐπὶ τὸν λαόν μου Ἰσραὴλ.

*Au. Ver.*— — Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

*Feed.*

*Ged.*—Thou shalt be the shepherd of my people, &c.

*Booth.*—Thou shalt tend, as a shepherd, my people, &c.

*Captain.*

*Ken., Booth.*—Ruler.

*Ged.*—Supreme ruler.

*Gesen.*—גָּדִיד m. (r. גָּדִי) pp. the foremost, hence *leader, prefect, prince*, etc. See the

root, and comp. Syr. <sup>נ</sup>נָבַד praevit Ephr. I. 114, also Germ. *Fürst* i. q. Engl. *first*.

Chald. גָּדִיד, גָּדִיד, id. Arab. نَجِيل prince, also

brave, valiant, whence نَجِيل to be brave, magnanimous, noble. Spoken

1. Of any *prefect, overseer*, e. g. of the treasury, 1 Chron. xxvi. 24, 2 Chr. xxxi. 12; of the temple, 1 Chron. ix. 11, 2 Chron. xxxi. 13; of the priests, 1 Chron. xii. 27; of the palace, 2 Chron. xxviii. 7; of military affairs, *leader, chief*, 1 Chron. xiii. 1, 2 Chr. xxxii. 21.

2. Absol. *prince* of a people, a general word comprehending also the royal dignity, 1 Sam. ix. 16, x. 1, xiii. 14, 2 Sam. vi. 21, vii. 8, 1 Kings i. 35, xiv. 7, al. מְשִׁיחַ נְגִיד the *anointed prince*, i. e., Messiah, Dan. ix. 25. מְשִׁיחַ נְגִיד *prince of the covenant*, i. e. confederate, Dan. xi. 22. Plur. *princes*, Job xxix. 10, Psalm lxxvi. 13—Hence

3. *Noble, honourable*, in general; Plur.

neutr. *nobilia, noble things*, Prov. viii. 6. Comp. the Arabic usage above.

Ver. 3.

— לִפְנֵי יְהוָה וגו' —

— ἐνώπιον κυρίου, κ.τ.λ.

*Au. Ver.*—3 So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the Lord: and they anointed David king over Israel.

*Before the Lord*; either, 1. Before the ark, which might be here, though that be not mentioned in this place. Or, 2. Before the priest clothed with the ephod; whereby he was in a manner put into God's presence. Or rather, 3. *In the congregation of the mighty*, or *magistrates*, where God used to be present, Psalm lxxxii. 1; in the public assembly now met together in God's name and fear, and as in his presence, to call upon him, to appeal to him as the witness and judge of their transactions. Compare Judg. xi. 11; 1 Sam. xxiii. 18.

*Bp. Patrick.*—*Before the Lord*]; The ark of God's presence was not in Hebron; and therefore it is a question how it could be said, that he made a league *before the Lord*. But see what I have said of this, Judg. xx. 1. [Judg. xx. 1, As for that phrase, *unto the Lord*, it is no argument that either the ark was here, or so much as a place of prayer; for where all the people of God were assembled in any place, there God was in a special manner present; as when they all assembled to make David their king, it is said, he made a league with them "in Hebron before the Lord," though there was no ark nor altar there (2 Sam. v. 3).]

Ver. 4.

*Au. Ver.*—4 David was thirty years old when he began to reign, and he reigned forty years.

*And he reigned.*

*Houb.* — ארבעים : Legendum *quadraginta autem (annos regnavit)*. Sic alibi passim. Omissum fuit ו, quia antecedit alterum ו, במלכו ו.

Ver. 6—8.

6 וַיִּלְכְּדוּ דָוִד אֶת מְצֻדַת צִיּוֹן הַיא עִיר־  
דָּוִד : 8 וַיֹּאמְרוּ דָּוִד בְּיָמָיו הַזֶּה הָיָה כָּל־  
מִצְדָּה וּבִקְוֵי וַיִּבְנוּ בְּצִיּוֹן וְאֶת־הַתְּפֹסֶחִים  
וְאֶת־הַעֲוָרִים שָׁנְאוּ בְּנַפְשׁוֹ דָּוִד עַל־כֵּן  
וַיֹּאמְרוּ עַבְדֵּךָ וַתְּפֹסֶחַ לֹא יִבְּאוּ אֵלֶי־  
הַקְּבִית :

7 וַיִּלְכְּדוּ דָּוִד אֶת מְצֻדַת צִיּוֹן הַיא עִיר־  
דָּוִד : 8 וַיֹּאמְרוּ דָּוִד בְּיָמָיו הַזֶּה הָיָה כָּל־  
מִצְדָּה וּבִקְוֵי וַיִּבְנוּ בְּצִיּוֹן וְאֶת־הַתְּפֹסֶחִים  
וְאֶת־הַעֲוָרִים שָׁנְאוּ בְּנַפְשׁוֹ דָּוִד עַל־כֵּן  
וַיֹּאמְרוּ עַבְדֵּךָ וַתְּפֹסֶחַ לֹא יִבְּאוּ אֵלֶי־  
הַקְּבִית :

ver. 8. קרי שנוא

6 καὶ ἀπῆλθε Δαυὶδ καὶ οἱ ἄνδρες αὐτοῦ εἰς Ἱερουσαλὴμ πρὸς τὸν Ἰεβουσαῖον τὸν κατοικοῦντα τὴν γῆν. καὶ ἐβρέθη τῷ Δαυίδ, οὐκ εἰσελεύσῃ ὧδε, ὅτι ἀντέστησαν οἱ τυφλοὶ καὶ οἱ χωλοὶ λέγοντες, ὅτι οὐκ εἰσελεύσεται Δαυὶδ ὧδε. 7 καὶ προκατελάβετο Δαυὶδ τὴν περιόχην Σιών· αὕτη ἡ πόλις τοῦ Δαυίδ. 8 καὶ εἶπε Δαυὶδ τῇ ἡμέρᾳ ἐκείνῃ. πᾶς τύπτων Ἰεβουσαῖον ἀπτέσθω ἐν παραξίφιδι καὶ τοὺς χωλοὺς καὶ τοὺς τυφλοὺς καὶ τοὺς μισοῦντας τὴν ψυχὴν Δαυίδ, διὰ τοῦτο ἐρούσι, τυφλοὶ καὶ χωλοὶ οὐκ εἰσελεύσονται εἰς οἶκον κυρίου.

*Au. Ver.*—6 And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking [*or*, saying, David shall not, &c.], David cannot come in hither.

7 Nevertheless David took the stronghold of Zion: the same is the city of David.

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, *that are hated of David's soul, he shall be chief and captain*. Wherefore they said, The blind and the lame shall not come into the house [*or*, because they had said, Even the blind and the lame, he shall not come into the house].

*Pool.*—6 *Except thou take away the blind and the lame, thou shalt not come in hither*; or, *Thou shalt not come in hither, but the blind and the lame shall remove or hinder thee*. By the *blind and the lame* they understand, either, 1. Their own people; and so they imply that the place was so impregnable, that a few blind and lame men were able to defend it against all David's assaults. And these may be called and were the *hated of David's soul*, ver. 8, not because they were blind and lame, but because they were Jebusites, a people hated and accursed by God: and the Jebusites of this place were more hateful to him than the rest of that nation; partly because they possessed this

place, which David knew was designed for the one and only place of God's solemn worship; and partly because they did so wickedly and insolently defy the armies of Israel, and consequently, the God of Israel. Or, 2. Their gods or images; which, after the manner of the heathens, they worshipped as their tutelary gods, and placed in their gates and walls. These they call *blind and lame* sarcastically, and with respect to David's opinion; as if they said, These gods of ours, whom you Israelites reproach, as blind and lame, Psal. cxv. 5, 6, and so unable to direct and protect us, they will defend us against you; and you will find they are neither blind nor lame, but have eyes to watch for us, and hands to fight against you; and you must conquer them before you can take our city. And these may well be called *the hated of David's soul*. But I prefer the former sense, as being most easy, and natural, and proper; whereas the latter is metaphorical, and seems doubtful and forced. *David cannot come in hither*; concluding their fort to be impregnable.

7 *The stronghold of Zion*; either, 1. A very strong fort which they had built upon Mount Zion; which being taken, the city quickly yielded. Or, 2. The city of Zion, which was very strongly fortified.

8 *Whosoever getteth up to the gutter*, i. e., whosoever scaleth the fort, or getteth up to the top of it, where the gutter was. *And the lame and the blind*, or *even*, or *especially* (for the Hebrew particle *vau* signifies both ways) *the lame and the blind*; i. e., those of them who are set to defend that place; who, as they pretend, should be only the lame and the blind. Others understand it of their idols or images. But they could not properly be said to be *smitten*, i. e., killed; as that word is used here, and elsewhere. *That are hated of David's soul*: this belongs to the Jebusite, *and the lame and the blind*; and it is explained in ver. 6. *He shall be chief and captain*: these words are fitly supplied out of 1 Chron. xi. 6, where they are expressed; and they must needs be understood to make the sense complete. And such ellipses or defects of a part of the sentence are usual in promises, and oaths, and conditional offers, such as this was. *Wherefore they said, The blind and the lame shall not come into the house*, i. e., whence it became a proverb, or a common saying, used by

David and others upon this occasion. Or otherwise, *The blind and the lame* Jebusites were set to keep the house, i. e., the fort of Zion; and to keep others from coming into it; but now they are shut out of it, and none of them, to wit, either, 1. Of the Jebusites; or, 2. Of blind and lame persons, shall be admitted to come into it again; which David might resolve, and ordain, to keep up the memory of this great exploit, and of the insolent carriage of the Jebusites, and their unhappy success. Or, *the blind and the lame shall not come into my house*, to wit, into the king's palace. And although this might be a general rule and decree of David's, yet he might dispense with it in some special cases, as in that of Mephibosheth. But it is not necessary that this should be a proverb; for the words may be thus rendered, as it is in the margin of our Bible, *Because they had said, Even the blind and the lame, He* (i. e., David) *shall not come into the house*; or, *Because they* (i. e., the Jebusites) *had said, The blind and the lame shall hinder him*; (which words are easily supplied out of ver. 6, where having spoken of this more largely, it was sufficient here to mention the most emphatical words, as is usual in such cases); *he shall not come into the house*, or *hither*, as they say, ver. 6, i. e., into the fort; for the word *house* is used very largely and generally in the Hebrew language, for any place, as Judg. xvi. 21.

*Bp. Patrick*.—6 *The inhabitants of the land*:] That is, of that part of the land (Josh. xv. 63), Judg. 1. 21, xix. 10, 11).

*Except thou take away the blind and the lame, thou shalt not come in hither*:] They imagined their fortress to be so impregnable, that by way of contempt and scorn they told him, the blind and the lame were able to defend it against him and all his forces. So Bochartus translates these words, non huc accedes, &c. "thou shalt not come up hither, but the blind and the lame will drive thee away;" i. e. the most feeble and cowardly among us. Which he thinks is so plain a sense, that he wonders men of great learning should seek for any other (lib. iv. Phaleg. cap. 36). But so it is, a great many, by "the blind and the lame," understand the images of their gods (particularly our learned Gregory hath a whole dissertation about it). As if they had said, Our gods, whom ye call blind and lame, that have eyes and see not, feet and walk not (as it is

Psalms cxv.), they shall defend us: and you must overcome them before you overcome us. Luther himself thus explains the sense:—"These blind and lame (saith he) were the idols of the Jebusites; which, to irritate David, they set upon their walls as their patrons and defenders; and they did as good as say, Thou dost not fight with us, but with our gods, who will easily repel thee."

8 *Whosoever getteth up to the gutter, and smiteth the Jebusites, &c.*] i.e., "Cuts off their pipes of water," or their cisterns into which the waters fell; for the Hebrew word *tzinnor*, which we translate gutter, is nowhere found but in this place, and in Ps. xlii. 7, and by St. Jerome is translated *fistula*. But I know not how we come to transpose the words, "he that smiteth the Jebusites," behind the other, which in the Hebrew are first. "He that smiteth the Jebusites, let him throw down into the ditch (which was by the wall) both the blind and the lame, which David extremely hates." Thus Bochart translates the words in the place above named, which, if it be admitted, there is no need to add those words (out of 1 Chron. xi. 6) to make out the sense, "he shall be chief and captain;" for the sense is complete without them.

*Wherefore they said, The blind and the lame shall not come into the house.*] Or, as it is in the margin, "Because they had said, even the blind and the lame, He shall not come into the house." That is, because they had taunted him with the blind and lame, as if they could defend the fort, and hinder him from coming into it; therefore he was highly provoked to wish they might be thrown down headlong from their walls into the ditch. And then by *the house* is meant, neither the house of David, nor the house of the Lord (as many take it), but that very fort wherein the Jebusites had dwelt; from which hereafter they were excluded. And indeed it is a very large word in the Hebrew, signifying any place.

*Ken.*—The Hebrew text of 1 Chron. xi. 5, 6, compared with 2 Sam. v. 6, 7, 8, is

וַיֹּאמְרוּ יִשְׁבִי בֵּוֹס לְדָוִד Chron.  
 לְדָוִד וַיֹּאמֶר . . . . . Sam.  
 לֹא תָבֹא הֵנָּה Chron.  
 לֹא תָבֹא הֵנָּה כִּי אִם הַסִּדְּךָ Chron.  
 הָעוֹרִים וְהַפְּסָחִים לְאֹמֶר לֹא יִבֹּא Sam.

וַיֹּלְכֵךְ דָּוִד אֶת מִצְדַּת Chron.  
 דָּוִד הֵנָּה וַיֹּלְכֵךְ דָּוִד אֶת מִצְדַּת Sam.  
 צִיּוֹן הִיא עִיר דָּוִד : וַיֹּאמֶר דָּוִד Chron.  
 צִיּוֹן הִיא עִיר דָּוִד : וַיֹּאמֶר דָּוִד Sam.  
 כָּל מַכָּה יִבֹּכִי Chron.  
 כָּל מַכָּה הִיא יִבֹּכִי Sam.  
 בְּרֵאשׁוֹנָה Chron.  
 וַיִּגַע בְּעִנְוֹר וְאֵת הַפְּסָחִים Sam.  
 וְאֵת הָעוֹרִים שֵׁנָאוּ נֶפֶשׁ דָּוִד עַל Chron.  
 כֵּן יֹאמְרוּ עוֹר וּפְסָחָה לֹא יִבֹּא אֵלָּה Sam.  
 יִהְיֶה לְרֹאשׁ וּלְשֵׁר וַיַּעַל Chron.  
 הַבַּיִת . . . . . Sam.  
 בְּרֵאשׁוֹנָה יֹאבֵב בֶּן צְרוּיָה וַיְהִי Chron.  
 לְרֹאשׁ Chron.  
 . . . . . Sam.

LXX.

Chron. Εἶπαν δὲ οἱ κατοικοῦντες Ἰερουσαλὴμ τῷ  
 Sam. Καὶ ἐρρέθη . . . . . τῷ  
 Chron. Δαυὶδ, οὐκ εἰσελεύσῃ ὠδὲ . . . . .  
 Sam. Δαυὶδ· οὐκ εἰσελεύσῃ ὠδὲ, ὅτι αὐτεσ-  
 Chron. . . . .  
 Sam. τήσαν οἱ τυφλοὶ καὶ οἱ χωλοὶ, λέγοντες,  
 Chron. . . . .  
 Sam. ὅτι οὐκ εἰσελεύσεται Δαυὶδ ὠδὲ.  
 Chron. Καὶ προκαταλάβετε . . . . . τῆν  
 Sam. Καὶ καταλάβετε Δαυὶδ τῆν  
 Chron. περιοχὴν Σιών· αὕτη ἡ πόλις . . . .  
 Sam. περιοχὴν Σιών· αὕτη ἡ πόλις τοῦ  
 Chron. Δαυὶδ. Καὶ εἶπε Δαυὶδ . . . . .  
 Sam. Δαυὶδ. Καὶ εἶπε Δαυὶδ τῆ ἡμέρᾳ  
 Chron. . . . . πασ τυπτῶν Ἰερουσαλὴμ ἐν  
 Sam. ἐκεῖνῃ πασ τυπτῶν Ἰερουσαλὴμ,  
 Chron. πρῶτοις,  
 Sam. ἀπτεσφῶ ἐν παραξίφιδι καὶ τοὺς  
 Chron. . . . .  
 Sam. χωλοὺς, καὶ τοὺς τυφλοὺς καὶ τοὺς  
 Chron. . . . .  
 Sam. μισούντας ψυχὴν Δαυὶδ. Διὰ τοῦτο  
 Chron. . . . .  
 Sam. ἐρουσὶ τυφλοὶ καὶ χωλοὶ οὐκ εἰσελεύ-  
 Chron. . . . . καὶ ἔσται ἐἰς  
 Sam. σονται εἰς οἶκον Κυρίου. . . . .  
 Chron. ἀρχόντα καὶ εἰς στρατήγῳν. καὶ ἀνεβῆ  
 Sam. . . . .  
 Chron. ἐπ' αὐτὴν ἐν πρῶτοις Ἰωαβ υἱὸς Σα-  
 Sam. . . . .  
 Chron. ρουίας, καὶ ἐγένετο εἰς ἀρχόντα.  
 Sam. . . . .

## The present English Version.

Chron. And the inhabitants of Jebus said to  
 Sam. Which . . . . . spake unto  
 Chron. David, . . . . .  
 Sam. David, saying, Except thou take  
 Chron. . . . . Thou shalt  
 Sam. away the blind and the lame, thou shalt  
 Chron. not come hither . . . . .  
 Sam. not come in hither : thinking David  
 Chron. . . . . Nevertheless,  
 Sam. cannot come in hither. Nevertheless,  
 Chron. David took the castle . . . of  
 Sam. David took the strong hold of  
 Chron. Zion, which is the city of David.  
 Sam. Zion : the same is the city of David.  
 Chron. And David said, . . . . . Who-  
 Sam. And David said on that day, Who-  
 Chron. soever . . . . .  
 Sam. soever getteth up to the gutter, and  
 Chron. smiteth the Jebusites first, . . . .  
 Sam. smiteth the Jebusites, . . and the  
 Chron. . . . .  
 Sam. lame, and the blind, that are hated of  
 Chron. . . . .  
 Sam. David's soul—wherefore they said,  
 Chron. . . . .  
 Sam. The blind and the lame shall not  
 Chron. . . . . shall be chief  
 Sam. come into the house. . . . .  
 Chron. and captain. So Joab the son of  
 Sam. . . . .  
 Chron. Zeruah went first up and was  
 Sam. . . . .  
 Chron. chief.  
 Sam. . . . .

The reason of placing this whole sentence together being obvious, let us proceed to consider the several parts of it in the two chapters. The words *ישיבו יבוס*, which are not in the original of Samuel, are not in the Vat. copy of the LXX in Chronicles; but the Alex. translates regularly according to the present Hebrew text. In Samuel there is a clause or two in the speech of the Jebusites, which is omitted in Chronicles for brevity; as the history in Chronicles is regular, and the sense complete without it. But though the history be regular and very intelligible in Chronicles, yet the additional clauses in Samuel make the history there remarkably perplexed; and (as Dr. Delany observes) encumber it with more difficulties than are ordinarily to be met with. In full proportion to the difficulties has been the number of different interpretations; and yet

there seems to be very sufficient room for offering another interpretation, in some material points differing from them all. The words in Samuel, so far as the text in Chronicles coincides, are clear and determinate in their meaning, "And the inhabitants of Jebus said to David, Thou shalt not come hither." But the succeeding words in Samuel are very difficult; or, at least, have been variously interpreted. The present English translation is, "Except thou take away the blind and the lame, thinking David cannot come in hither."

The chief difficulty here lies in determining who are *these blind and lame*; whether *Jebusites*, or the *Jebusite Deities* called blind and lame by way of derision. The latter opinion has been maintained by some considerable writers; but yet seems indefensible. For however David and the Israelites might be disposed to treat such idols with scorn and contempt, 'tis not at all likely the Jebusites should revile *their own* Deities; and we must remember, that these Deities are supposed to be here called *blind and lame* by the Jebusites themselves. But, admitting them to be idol Deities, what meaning can there be in the Jebusites telling David, "he should not come into the citadel, unless he took away the Deities upon the walls?" If he could scale the walls, so as to reach these guardian Deities, he need not ask leave of the Jebusites to enter the citadel. But (which is much more difficult to be answered) what can possibly be the meaning of the last line, "Wherefore they said, The blind and the lame shall not come into the house?" For, who said? Did the Jebusites say, their own Deities (before expressed by *the blind and lame*) should not come into the house, should not (according to some) come *where they were*, or, should not (according to others) come *into the house of the Lord*? Or, *could* these Deities say, David and his men should not come into the house? The absurdity of attributing such a speech, or any speech to these Idols, is too clear to need illustration.

But, though these Deities could not denounce these words, yet the Jebusites might; and 'tis possible (it has been said) that the blind and the lame in this latter part of the sentence may signify *the Jebusites*; not any particular Jebusites so named; but the Jebusites in general, called *blind and lame*, for putting their trust in blind and lame

idols. This seems too refined an interpretation; and we may safely conclude that the same expression of the blind and lame means the same beings in the two different parts of the same sentence. It has been farther observed, that these blind and lame are here spoken of as different from the Jebusites, "Whosoever smiteth the Jebusites, and the lame and the blind;" and if they were different, it requires no great skill at deduction to determine they were not the same.

Perhaps then these blind and lame were, in fact, a few particular wretches, who laboured under these infirmities of blindness and lameness; and therefore were different from the general body of the Jebusites. But here it will be demanded at once, how we can then account rationally for that bitterness, with which David expresses himself here against these blind and lame; and how it was possible for a man of David's humanity to detest men for mere unblameable, and indeed pitiable, infirmities? And lastly, the authors of the "Universal History," in their note on this transaction, mention the following as the first plausible argument against the literal acceptance; how could David distinguish the halt, or the lame, or the blind, from able men, when posted upon lofty walls; since those infirmities are not discernible but near at hand? This, it must be allowed, would be a difficulty indeed, if David's information here had been only from his eye-sight. But this objection immediately vanishes, when we reflect that the Jebusites are said in the text to have told David, "the blind and the lame should keep him off;" for certainly David could easily conceive the men who were placed upon the walls to insult him were "blind and lame," when he was told so by the Jebusites themselves, and told so, to render this insult of theirs the greater.

Having thus mentioned some of the present interpretations, it may be now proper to submit another to the judgment of the learned reader. And here, for the sake of clearness, I shall first give what seems to be the true interpretation of this passage; and then subjoin the several arguments in defence of it.

"And the inhabitants of Jebus said to David, Thou shalt not come hither: for the blind and the lame shall keep thee off, by saying, David shall not come hither. But

David took the strong hold of Sion, which is the city of David. And David said on that day, Whosoever (first) smiteth the Jebusites, and through the subterraneous passage reacheth the lame and the blind, that are hated of David's soul, because the blind and the lame continued to say, He shall not come into this house . . . shall be chief captain."

That the connected particles **כִּי אִם** signify *for* in this place is evident, because the words following are rather *causal* than *objective*, and we have several instances of this sense of the two particles given us by Noldius: thus Prov. xxiii. 18, they are rendered *for* in the English translation; and so in the English, Greek, Syriac and Arabic versions of Lam. v. 22. That the verb **הִסְרִיךְ** is not here the infinitive, but the preter of Hiphil, is apparent from the sense; that it has been so considered is certain, from the Masoret pointing, as De Dieu and other critics have observed; and we see it is translated as such by the LXX, in the plural number, *αυρεσθησαν*. From this version then, and from the plurality of the two nouns, which are necessarily the nominatives to this verb, we may infer, that it was originally **הִסְרִיךְ**, the *vau* having been dropped here as in many other places. Thus Gen. i. 28, we have **וַיְבָרֶכְהוּ** (*et subjicite eam*) instead of **וַיְבָרֶכְהוּ**—twice in the verb **הִשְׁבַּנְהוּ** (regularly **הִשְׁבַּנְהוּ** *reputavimus eum*) in the 3d and 4th verses of the 53d of Isaiah; in this very 7th verse, in the word **הַדְּבִסִי**, which should be **הַדְּבִסִי**, as it is in the 9th and other adjoining verses, and this *vau* is also omitted in the 9th verse in **שָׁנְאִי**, which we are told in the margin should be **שָׁנְאִי**, where the *yod* has also been corrupted into a *vau*. Enough having been said of the number, let us now consider the tense of this verb; which being preter, some have translated it by a word expressive of time past. But the sense necessarily requires it to be translated as future in other languages, though it be more expressive in the original in the preter tense: it being agreeable to the genius of the Hebrew language frequently to speak of events yet future, as having actually happened, when the speaker would strongly express the *certainly* of such event. This observation is peculiarly applicable to the case here. For this castle of Mount Sion had never yet been taken by the Israelites, though they

had dwelt in Canaan about 400 years; as we learn from the sacred History, Joshua xv. 63; Judg. i. 21; xix. 10; and from Josephus, lib. vii., cap. 3.

The Jebusites then, absolutely depending on the advantage of their high situation and the strength of their fortification (which had secured them against the Israelites so many hundred years) looked upon this of David's as a vain attempt, which therefore they might safely treat with insolence and raillery. Full of this fond notion, they placed upon the walls of the citadel the few blind and lame that could be found amongst them; and told David, "he should not come thither; for the blind and the lame were sufficient to keep him off;" which they (these weak defenders) should effectually do, only by their shouting *לֹא יבֹא דָוִד הִנֵּה*, *David shall not come hither, No David shall come hither, &c.*

That the blind and the lame were contemptuously placed upon the walls by the Jebusites, as before described, we are assured not only by the words of the sacred history before us, but also by the concurrent testimony of Josephus in the following words, "τους πεπηρωμένους τας οφείας και τας βασεις και παν το λελωβημενον στησαντων επι χλευη του βασιλεως επι του τειχους, και λεγοντων κωλευειν αυτον εισελθειν τους αναπηρους, ταυτα δε επραττον καταφρονουντες τη των τειχων οχυροτητι."—Lib. vii. cap. 3. Now that these blind and lame, who appear to have been placed upon the walls, were to insult, and did insult David in the manner before-mentioned, seems very evident from the words, "the blind and the lame shall keep thee off;" by saying, &c., and also from the impossibility of otherwise accounting for David's indignation against these (naturally pitiable) wretches. And the not attending to this remarkable circumstance seems one principal reason of the perplexity so visible among the various interpreters of this passage.

It is very remarkable, that the sense before given to *כִּי אֵם הַסֵּוּ*, *For the blind and the lame shall keep thee off*, is confirmed by Josephus, who, in the words just cited from him, has "κωλευειν αυτον εισελθειν τους αναπηρους." And it is farther remarkable, that the same sense is given to these words in the English Bible of Coverdale, printed in 1535, in which they are rendered, *Thou shalt not come hither, but the blinde and lame shal dybe the awate*. This is one great instance to prove

the credit due to some parts of this very old English version; as the sense of this passage seems to have been greatly mistaken both before and since. That it has been changed for the worse since that edition is very evident; and that it was improperly rendered before appears from Wickliffe's MS. Version of 1383, where we read, *Thou shalt not enter hider: no but thou do awep bynd wen and lame, &c.*

After this additional clause of Samuel in the speech of the Jebusites, the two histories agree in saying, "David took the strong hold of Zion, which was afterwards called the city of David." By this strong hold of Zion, or city of David, we are led by the words of the text to understand, not the fortress or citadel (which was not yet taken, as appears from the order of the history in both chapters), but the town of the Jebusites, or City of David, which was spread over the wide hill of Zion: and is what Josephus means, when he tells us, David first took the lower town, *την κατω πολιν*, the town which lay beneath the citadel; after which he tells us, that the citadel yet remained to be taken, *ετι δε της Ακρας λειπομενης*.—Lib. vii. cap. 3.

The two chapters having agreed in this last circumstance of David's making himself master of the town or city, they now vary as before; and here also the history in Chronicles is regular, though it takes no notice of some farther circumstances relating to the blind and lame: and indeed these latter circumstances were to be omitted of course, as the historian chose for brevity to omit the former. But as to Samuel, there is in that book a deficiency of several words, which are necessary to complete the sense; which words are preserved in the text of Chronicles. And as the difficulty here also lies entirely in the text of Samuel, let us see whether it may not be cleared up to satisfaction.

David, having now possessed himself of the strong town of the Jebusites situate upon the hill of Zion, proceeds, *ביום ההוא*, *the same day*, to attack the citadel or fortress; which was considered by the Jebusites as impregnable. And probably the Israelites would have thought it so too, and David had retired from before it, like his forefathers; if he had not possessed himself of it by stratagem, when he found he could not storm or take it by open force. For this seems in

fact to have been the case; and the history of this success may be properly introduced by a similar case or two.

And first, Dr. Prideaux (in his "Con-nexion," part 1, book 2) tells us of the city of Babylon, that, when it was besieged by Cyrus, the inhabitants thinking themselves secure in their walls and their stores, looked on the taking of the city by a siege as an impracticable thing; and therefore *from the top of their walls scoffed at Cyrus, and derided him for every thing he did towards it.* (A circumstance most exactly parallel to that of the history before us.) But yet, that Cyrus broke down the great bank or dam of the river, both where it ran into the city, and where it came out; and as soon as the channel of the river was drained, in the middle of the night, while Belshazzar was carousing at the conclusion of an annual festival, *the troops of Cyrus entered through these passages in two parties, and took the city by surprise.*

And there is a second remarkable case related by Polybius, which will farther illustrate the present history; and was communicated to me by a learned friend. "Rabatamana," says Polybius, "a city of Arabia, could not be taken, till one of the prisoners showed the besiegers (*τον Υπονομον, δι' ου κατεβαινον επι την υδρειαν οι πολιορκουμενοι*) a subterraneous passage, through which the besieged came down for water." Ed. Casaubon, *Svo.*, vol. i., p. 578.

Now this fortress of the Jebusites seems to have been circumstanced like Rabatamana; in having also a subterraneous passage, which is called in the original צַנּוּר, a word, which occurs but once more in the Bible, and does not seem commonly understood in this place. The English version calls it *the gutter*, the Vulgate, *fistulas*; Vatablus, *canales*; Jun. and Trem., *emissarium*; Poole, *tubus aquæ*; and Bochart, *alveus*, &c. But, not to multiply quotations, most interpreters agree in making the word signify something hollow, and in applying it to water: just the case of the υπονομος of Rabatamana; a subterraneous passage, or great hollow, through which men could pass and repass for water. That this צַנּוּר in the text was such an underground passage might be strongly presumed from the text itself; but it is proved to have been so by Josephus. For, speaking of this very transaction, he says, "ετι δε της Ακρας λειπομενης, βασιλευς τω ΔΙΑ ΤΩΝ ΥΠΟ-

ΚΕΙΜΕΝΩΝ ΦΑΡΑΤΤΩΝ επι την Ακραν αναβαντι, και ταυτην ελοντι, στρατηγιαν απαντος του λαου δωσειν επηγγειλατο, &c."—Lib. vii. cap. 3. Here then we have υποκειμεναι φαραγγες (the subterraneous cavities) most remarkably answering to the υπονομος and צַנּוּר; and putting this interpretation upon a very solid footing. I shall only add upon this point, that the true sense of the obscure word צַנּוּר in this place remarkably occurs in the commentary of Hugo de Vienna before-mentioned; where it is explained by "Cuniculos subterraneos, per quos erat ascensus usque ad tecta."

That the preposition ε prefixed to צַנּוּר sometimes signifies *per*, is evident from Noldius; and that it signifies so in this place is certain from the nature of the context, and the testimony of Josephus, who (as we have seen) expresses it by *δια*. The verb אָמַר in this sentence is very properly future; as Hebrew verbs in that tense are known to be *frequentative*, or to express *the continuance of doing any thing*; and therefore that tense is with great propriety used here to express the frequent repetition of the insolent speech used by the blind and the lame upon the walls of the fortress.

It only remains here to make an observation or two on the reward proposed by David, and the person who obtained it. The text of Chronicles tells us, David said, "Whosoever smiteth the Jebusites first, shall be chief and captain," or *head and prince*. We are to recollect that Joab the son of Zeruiah (David's sister) had been general of his army during the civil war between the men of Judah, under David, and the Israelites commanded by Abner in favour of Ishbosheth the son of Saul: but that the Israelites having now submitted to David, he was king over the whole twelve tribes. David, we know, frequently endeavoured to remove Joab from his command of the army, on account of his haughtiness and for several murders, but complained that *this son of Zeruiah was too hard for him*. One of these attempts of David's seems to have been made at the time Israel came in to David, by the persuasion of Abner; when it is probable the condition on Abner's side was to have been made David's captain-general: and perhaps Joab suspected so much, and therefore murdered him. The next attempt seems to have been made at the taking this strong citadel of the

Jebusites. For David proposes the reward absolutely to every officer of his army; "Whoever smiteth the Jebusites first," i. e., whosoever will ascend first, put himself at the head of a detachment, and march up through the subterraneous passage into the citadel, "shall be head and captain."

This proposal, we may observe, was general; and yet, how much soever David might wish Joab safely removed, it is reasonable to think that he made Joab the first offer. And, we find, that however dangerous and dreadful this enterprise appeared, yet Joab had prudence enough to undertake it, and courage enough to execute it: וייל בראשונה "and Joab went up first," or at the head of a party, and was accordingly declared head, or chief-captain, or (in the modern style) captain-general of the united armies of Israel and Judah.

It is not unlikely that the men of Israel expected that though Abner their general had been basely murdered by Joab, yet David's chief-captain should be chosen from amongst them, or at least they should have a chance for that first post of honour, as well as the men of Judah. And if they had declared any expectation of this kind, David seems to have taken the wisest step for determining so important a point, by declaring, that neither relation, nor fortune, nor friendship should recommend upon the occasion; but, that as the bravest man and the best soldier ought to be commander-in-chief, so this honour should be the reward of the greatest merit; that there was now a fair opportunity of signaling themselves in the taking this important fortress; and, therefore, his resolution was, that "whosoever would head" a detachment up this subterraneous passage, and should first make himself master of the citadel, by that passage, or by scaling the walls, or by any other method, should be head and captain, i. e., captain-general.

It is remarkable, that the text in Samuel is very incomplete in this place: David's proposal to the army is just begun, and a circumstance or two mentioned; but the reward proposed, and the person rewarded, are totally omitted. We may presume the text could not have been thus imperfect originally, since no ellipsis can supply what is here wanting; and therefore the words in the coinciding chapter of Chronicles which regularly fill up this omission, were doubtless

at first also in Samuel, and are therefore to be restored. The necessity of thus restoring the words not found in the present copies of Samuel is apparent; and we may add, that St. Jerome (in his "Quæstiones seu Traditiones Hebraicæ in lib. Regum") tells us, "Subauditur quod liber paralipomenon declarat, hoc modo dicens, erit princeps et dux: ascendit igitur primus Joab, filius Saruîæ, et factus est princeps."

The English version then of these texts in Chronicles is, *And the inhabitants of Jebus said to David, Thou shalt not come hither. But David took the strong hold of Zion, which is the city of David. And David said, Whosoever first smiteth the Jebusites, shall be head and captain. So Joab the son of Zeruiah went up first, and was chief-captain.* And the English version of these texts in Samuel is, *And they spake unto David, saying, Thou shalt not come hither; for the blind and the lame shall keep thee off, by saying, David shall not come hither. But David took the strong hold of Zion, which is the city of David. And David said on that day, Whosoever (first) smiteth the Jebusites, and through the subterraneous passages reacheth the blind and the lame, which are hated of David's soul, because the blind and the lame continued to say, He shall not come into this house—shall be head and captain. So Joab the son of Zeruiah went up first, and was head, or captain-general.*

Parkhurst [who is followed by Bishop Horsley].—צנור An aqueduct, drain, or subterraneous passage for water, "Tubus per quem aqua in declive fertur, puta ex monte vel ex tecto." Bochart. occ. 2 Sam. v. 8; where Vulg., fistulas, pipes, French transl., le canal, and Eng., the gutter. Ver. 6 *And the king and his men went to Jerusalem, to the Jebusite, the inhabitant of the land; and he (the Jebusite) spake to David, saying, Thou shalt not come in hither* (כי לא יבא), *except thou remove the blind and the lame* (with whom I suppose they had, in bravado and contempt of David and his men, manned their walls) *to declare, or meaning, David shall not come in hither.* 7 *Nevertheless David took the strong hold of Zion, the same is the city of David.* 8 *And, or, For David said on that day* (in which he took it, namely), *Let every one smite, or (be) smiting the Jebusite, and let him reach by, or through the subterraneous passage both the lame and*

the blind, who hate the person of David; because they said, *The blind and lame* (man, sing.) *shall not come into the house or castle.* Thus have I endeavoured fairly to construe this very difficult passage just as it stands in Forster's Hebrew Bible, without presuming either to make the least alteration in the text, or to transpose the words of it, and add an extraordinary supplement, as in our common translation; and on the 8th verse I desire it may be particularly observed, that *the lame and the blind*, i. e., the *invalids* who manned the walls, are said to be those שְׂנֵאִי (who) *hated* אִשְׂרָאֵל being understood before the verb שְׂנֵאִי, as usual; or if with Walton's and the Complutensian Bible, and with twelve of Dr. Kennicott's Codices, we read שְׂנֵאִי, *hating*, the sense will be exactly the same, without any supplement at all) נִפְסַח, *the person of David*, עַל כֵּן, *because they said*, *The blind and the lame* (sing.) *shall not come in hither*; which if it does not absolutely prove, makes it at least highly probable that David himself was become *lame*, and had his *sight affected*, or perhaps had *lost an eye* by the severe hardships he had undergone, or by the wounds he had received in frequent engagements in which he had been concerned; and this personal insult on the king by the *invalids* well accounts for his commanding them in particular to be attacked. There are several other instances in history, both ancient and modern, of cities or fortresses being taken by the enemy's entering through *subterranean passages*. Thus, "all parts of Naples are copiously supplied with water by an ancient *aqueduct*, which has more than overbalanced its services by affording a passage for besiegers to enter the city: through it Belisarius introduced soldiers that surprised the Gothic garrison; Alphonsus the first repeated the stratagem with success." 2d vol. of "Swinburne's Travels in the Two Sicilies," in "Annual Register" for 1784-5, Account of Books, p. 176. In "Macpherson's History of Great Britain," vol. i., p. 407, we are told "some were appointed to seize the castle of Stirling by an old *gutter* or sally-port toward Ballangwith, where no sentinels were ever placed." So our King Edward III. entered the castle of Nottingham, through a *subterraneous passage*, which is still to be seen, and surprised his mother and Mortimer. See "Rapin's History of England, by Tindal," vol. i., p. 413, fol., and "Taylor's Concordance."

Gesen.—צִנְרוֹ m. (r. צִנְרָא) *a cataract, waterfall*, so called from its rushing sound, Ps. xlii. 8; *a water-course*, 2 Sam. v. 8. Chald. id.

Ged.—(6) Now when king David [LXX, Syr., Arab., and two MSS.] and his men went unto Jerusalem against the Jebusites, the *ancient* inhabitants of the land; these, thinking that David could not get in, accosted him thus: "In hither thou shalt not come, unless thou canst remove the sentinels and patrols." (7) David, nevertheless, took the citadel of Zion; which is *still called* the city of David. (8) For, that day, David said: "Whosoever shall the first, [supplied from p. p. 1 Chron. xi. 6,] reach the summit of the *citadel*, and smite the Jebusite sentinels and patrols, who hold David in such contempt," (because the sentinels and patrols had said: "In hither thou shalt not come,") "he shall be chief-captain." So Joab, being the first who went up, was made chief-captain [supplied from p. p. 1 Chron. xi. 6].

6—8. *Sentinels and patrols.* This I take to be the true meaning of the words commonly rendered *the blind, and the lame*. The rest of the passage, which is confessedly very difficult, I have endeavoured to make intelligible, by inserting the necessary supplements from Chronicles, where the same history is told in a clear though more concise manner.

Booth.—6 And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land; and they said, Thou canst not come in hither, unless thou canst remove the sentinels and patrols, thinking David could not come in thither. 7 Nevertheless, David took the citadel of Zion, which is *now called* the city of David. 8 For David said on that day, Whosoever first smiteth the Jebusites, and through the secret passage reacheth the sentinels and patrols, who detest the person of David, (because the sentinels and patrols had said, Into this house he shall not come,) he shall be chief-captain [1 Chron. xi. 6]. So Joab, being the first who went up, was made chief-captain [1 Chron. xi. 6].

Houb.—6 *Postea rex cum suis venit Jerusalem ad Jebusæos, qui in terra habitabant. Illi ei hæc dicebant; non hùc intrabis, nisi abstuleris cecos et claudos: quibus verbis hoc significabant, David hùc non intrabit.* 7 *Nihilominus David arcem Sion expugnavit,*

quæ nunc est urbs David. 8 Eodem autem die David tale mandatum fecerat: quisquis Jebusæum cæsurus est, irruat cum pugione in claudos et in cæcos, qui oderunt animam David: propterea hoc proverbium est; cæcus et claudus non intrabit domum.

6, 8, נִי אִם הִסִיךְ הַיּוֹמִים הַזֶּה־שֵׁחִים, Nisi ab-stuleris cæcos et claudos. Quoniam postea explicatur, quid dicere vellent Jebusæi, hoc ipso intelligitur, id eos in proverbio dixisse; non igitur intelligendum esse, ipsos cæcos et claudos, qui erant in Jerusalem, esse in mœnibus pugnuros, et Davidi cum eis esse decertandum. Enimvero nec cæci, nec claudi, milites esse solent. Sed Jebusæi sic dicere videbantur, priusquam David urbem caperet, abducendos ei esse captivos cæcos et claudos, qui media in urbe erant, quique a militibus circum mœnia fuis protegabantur; quod quia fieri non poterat, nisi capta urbe, opportune subiungitur, Philistæos perinde dixisse, atque *tu urbem non capies*. Postea autem David jubet ut sui irruant... *in cæcos et claudos, qui oderunt* (שָׂנְאִי, qui ode-runt, ut Masora emendat, non שָׂנְאִי *animam David*. Quo ipso docemur nec Davidem intellexisse, cum hæc diceret, ipsos *cæcos et claudos*: neque enim isti plus cæteris Jebusæis Davidem oderant; sed Davidem per contemptum nominare Jebusæos *cæcos et claudos*, quia illi ipsi Jebusæi milites, qui hæc loquebantur, futuri erant instar cæcorum et claudorum, ut pote ex urbe mox eripiendi, nec alii armis, quam pugione, debellandi; sic tanquam cæci, qui hostem appropinquantem cum non videant, pugione facile occiduntur, aut tanquam claudi, qui hostem insequentem fugere cum non possint, evitare non queunt non modo tela et sagittas, sed neque ipsum pugionem. Sic interpretamur צָנִי, ut fecere Græci Intt. qui παραψιφίδι, pugione; deinde הַסִּיכִים הַזֵּה־שֵׁחִים, claudos, non רֵחִים... Clericus merito admiratur Sanuelem Bochartum, qui hæc intelligere se crediderit, et per fas et nefas converterit; ejus quidem Bocharti interpretatio non tanti est, ut eam hic exponamus. Sed nos admiramur ipsum Clericum, qui *cæcos et claudos* intellexerit *Deorum Jebusæorum* esse *statuas*, quia Jebusæi imitarentur sermonem Hebræorum, qui Diis Jebusæorum dicebant *esse oculos, nec tamen eos videre; esse pedes, nec tamen incedere*. Id enim quam contortum et improbabile! Ad dimus, quam falsum! Num enim statuæ illæ Deorum oderant *animam Davidis*? Convertit Clericus צָנִי נֶפֶשׁ דָּוִד, שָׂנְאִי

*invisis animo David; cum debuisset, qui oderant David: neque enim legitur שָׂנְאִי לְנֶפֶשׁ, invisos animo, sed שָׂנְאִי נֶפֶשׁ, invisam habentes animam (David)*. Paulo aliter hæc nar-rantur, 1 Par. ii. 6, sed ita, ut duo loci paralleli non pugnent, et ut ad hanc nostram interpretationem facile accommodentur.

Dathe.—6 Deinde oppugnavit cum exercitu suo Hierosolymam, quam Jebusitæ tunc tenebant. Sed hi responderunt: eum urbem non esse expugnaturum, nisi cæcos et claudos repulerit. Quibus verbis indicabant, nunquam urbem ab eo capi posse. 7 Sed cepit David arcem Sionem, quæ postea ab eo nomen habuit. 8 Nam tunc David in exercitu suo edixerat: qui Jebusitas percusserit atque usque ad canules penetraverit, ad claudos istos et cæcos sibi tam exosos, hunc ducem exercitus futurum esse. Hinc in proverbio dici solet: Cæcus et claudus domum ne intrent (a).

(a) Fateor, me hunc locum non intelligere, quidquid interpretes ad eum illustrandum dixerint. Cæcis illis et claudis nondum est remedium allatum, ut eos sanos conspiciere possimus: et quid sibi velit illud proverbium: *Cæcus et claudus domum ne intrent*, adhucdum ænigma est. 1 Chron. xi. 4, ubi eadem historia narratur, nihil de cæcis istis et claudis legitur. Ex eo loco supplevi, quæ h. l. desunt, ut sensus sit perfectus, וְדָוִד לְרֹאשׁ וְלַעֲרֵךְ, *dux erit exercitus*.

Maurer.—6 לֹא תִבּוֹא הָיָה גֵר' Hic non intrabis, urbem non expugnabis, nisi cæcos et claudos repuleris, h. e., vel cæci et claudi te repellent. "Ita feroces Jebusitæ loci fiducia atque arce potissimum urbi imminente freti, quam et natura et arte munitam inexpugnabilem fore sperabant, contemtim jactabant." Schulz. Quæ sequuntur לֹא יִבְרַח לָאִמֶּר לֹא־יָבִיא דָּוִד הָיָה sunt verba scriptoris: quibus verbis indicabant: *urbem a Davide capi non posse*. 8 בְּלִיבְיָהּ הָיָה — נֶפֶשׁ דָּוִד הָיָה Hic locus haud dubie corruptus est. Quum צָנִי Ps. xlii. 8 secundum LXX, Vulg. et orationis contextum sit *canalis, aqueductus s. catarracta* (ut in Chald. lingua), plerique interpretes hoc quoque loco sub isto vocabulo *canalem* intelligunt, nempe *Siloanensem*, qui e Sionis arce aquas in urbem subjectam derivabat, monentes, hostem, canali hoc ac fonte ejus potitum, obsidionem fortiter urgere arcemque expugnare potuisse; apodosin autem ex loco parallelo 1 Chron. xi. 6 supplendam existimant hoc modo: *qui Jebusæos percusserit atque usque ad canalem penetraverit, ad (?)*

*claudos istos et cæcos Davidis animo invisos* (יִשְׁרָאֵל קִרְיָהוּ K'ri) : is princeps et dux erit וְיִשְׁרָאֵל הָיָה לְרֹאשׁ וְדָוִד (יִשְׁרָאֵל). Sed si vitium in apodisi quaerendum, equidem malim pro priore וְיִשְׁרָאֵל legi יִשְׁרָאֵל: *quicunque Jebusæos ceciderit atque usque ad canalem penetraverit*, is clade afficiet *claudos istos et cæcos, Davidis osores* (וְיִשְׁרָאֵל וְיִשְׁרָאֵל [וְיִשְׁרָאֵל] prius magis placet) h. e. per allusionem ad vs. 6 : *is urbem expugnabit*, nam secundum vs. 6. *repellere claudos ac cæcos idem potest valere quod capere urbem*, quandoquidem Jebusæi responderant, Davidem urbem non esse expugnaturum, nisi repulerit cæcos et claudos, qui hanc ipsam ob causam h. l. cum irrisione *osores* s. inimici *Davidis* dicuntur. Fortasse vero mendum in protasi latet et pro וְיִשְׁרָאֵל legendum est וְיִשְׁרָאֵל, *acie*, i. e., *gladio* (cf. Ps. lxxxix. 44, וְיִשְׁרָאֵל). LXX enim habent ἐν παραξίφιδι, h. e., interprete Hesychio : ἐν μαχαίρα. Quo significatu admissio sensus loci hic erit : *quicunque Jebusæos ceciderit atque*, h. e., *quicunque eorum, qui Jebusæos cedent, gladio attigerit sive claudos sive cæcos, eum odio habet*, habebit (וְיִשְׁרָאֵל) *animus Davidis*, i. e., quum contentim jactitaverint Jebusæi, cæcos et claudos nos esse repulsuros, ego favoris mei periculo proposito veto, ne, si pugnabitur, istorum hominum, i. e., omnino inbellium aliquem offendatis, sc. ut cum dedecore pereant Jebusæi isti magniloqui. Si, quod facile fieri potest, harum interpretationum lectoribus neutra placuerit, eos ut aptiorem dent enixe rogo. Quid sibi velit proverbium quod sequitur : *cæcus et claudus domum ne intrent vel potius non intrabunt*, ne conjectare quidem audeo. Dathius fatetur, se integrum hoc comma non intelligere.

Ver. 9.

וַיִּשְׁבַּע דָּוִד בְּמַעֲזָה וַיִּקְרָא לָהּ עִיר  
 דָּוִד וַיְבָן דָּוִד סָבִיב מִן הַמְּלוּא  
 וַיְבַרְכֵהָ :

καὶ ἐκάθισε Δαυὶδ ἐν τῇ περιοχῇ, καὶ ἐκλήθη αὕτη ἡ πόλις Δαυίδ. καὶ ὠκοδόμησεν αὐτὴν πόλιν κύκλω ἀπὸ τῆς ἄκρας, καὶ τὸν οἶκον αὐτοῦ.

*Au. Ver.*—9 So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward.

*Ken.*—The text of 1 Chron. xi. 8, compared with 2 Sam. v. 9 is

וַיְבָן הָעִיר מִסָּבִיב מִן הַמְּלוּא  
 וַיְבָן דָּוִד סָבִיב מִן הַמְּלוּא Sam.

וְעַד הַסָּבִיב וַיִּבֶן הָעִיר וַיְבַרְכֵהָ  
 . . . . . : וְיִשְׁרָאֵל Sam.  
 : הָעִיר Chron.  
 . . . . . Sam.

Chron. Καὶ ὠκοδομησε την πολιν κυκλω.  
 Sam. Καὶ ὠκοδομησεν αυτην πολιν κυκλω.  
 Chron. καὶ ἐπολεμησε, καὶ ἔλαβε την πολιν.  
 Sam. ἀπο της ακρας, καὶ τον οικον αυτου.

We have here several variations between the two original texts; and the versions are remarkably different and defective. It has been already observed, that some circumstances, mentioned by the author of one history, are omitted by the other; and the author of Chronicles has here inserted a circumstance with regard to Joab, which is not recorded by the author of Samuel. But let us first consider the former part of the verse in Chronicles, with which the words in Samuel coincide; not exactly indeed, but with some variation. The Hebrew words in Chronicles signify literally, "Et ædificavit civitatem a circuitu a Millone et usque ad circuitum;" and the LXX very concisely express the whole of "a circuitu a Millone et usque ad circuitum" by the single word κύκλω.

Not to enumerate, at present, a variety of wrong opinions on this part of the sentence, the true meaning seems to be this: David having possessed himself of the castle of Sion, joined the castle to the town beneath it, by building houses from one to the other, and made thereby one round regular city. Millo (מִלּוֹ from מלא, *plenus fuit, complevit, perfecit*—a complete enclosure or fortification) is a word which has greatly perplexed the commentators; but it seems to have been the name of the castle of Sion, or the fortress of the city of David. The LXX generally render it (as in the text) by ἀκρα, a citadel: and in 2 Chron. xxxii. 5, we read and he fortified Millo ἡ πόλις Δαυίδ, *and he fortified Millo in the city of David; or rather, he fortified the castle (or citadel) of the city of David.* Thus, Dr. Lightfoot tells us, Millo was a part of Sion, vol. ii., p. 25. And Josephus uses ἀκρα for Millo, when he speaks of this very circumstance, "Δαυίδης δὲ τὴν τε κατω πολιν περιλαβων, καὶ τὴν ἀκραν συναψας αὐτην, ἐποίησεν ἐν σωμᾶ καὶ περιτειχισας ἐπιμελητην των τειχων κατεστησεν Ἰωαβον."—Lib. vii., cap. 3.

Millo then being the name for the citadel, or strong fortress of Sion, 'tis evident that



Zion to some other strong place below, where his army might conveniently have their rendezvous.

*Ged.*—Retired into the citadel.

*Dathe.*—*Descendit David ad oppugnantes a).*

a) In textu est הקיניקה, *arx*, sub qua arx Sion, in qua David habitabat, vers. 9 intelligitur. Ad hanc igitur non dici potest Davidem descendisse. Syrus pro Daleth legit Resch הקיניקה, *oppugnatio*. Sic quoque ex eo habet Arabs. Quod abstractum si per coneretur explicatur *oppugnantes*, sensum verba habent satis aptum. Sic Michaëlis. Forma loquendi tamen dura mihi videtur.

*Maurer.*—Non opus est mutatione. הקיניקה hic omnino *munimenta* significat: *descendit ad munimenta* sc. ut defensionem pararet. Nondum enim certum erat Davidi, utrum se mœnibus defenderet, an hostibus obviam iret. Cf. vs. 19.

Ver. 18.

*Au. Ver.*—18 The Philistines also came and spread themselves in the valley of Rephaim.

*Bp. Patrick.*—*The valley of Rephaim.* Which in Josh. xv. 8 we translate the "valley of giants," lying westward of Jerusalem.

*Gesen.*—רפאים, only plur. רפאים, a Gentile name *Rephaim*, *Rephaites*, an ancient Canaanitish tribe beyond the Jordan, celebrated for their gigantic stature, Gen. xiv. 5; xv. 20; Josh. xvii. 15. In a wider sense, this name appears to have comprehended all the gigantic races of the Canaanites, the Emim, Zamzummim, and Anakim, see Deut. ii. 11, 20. Of those beyond Jordan, Og king of Bashan was the last, Deut. iii. 11; Josh. xii. 4; xiii. 12. From the Rephaim on this side Jordan was named the valley of Rephaim, see in יַמֶּק left. e. Giants of like name are mentioned in the time of David among the Philistines; see in רפא No. 2 a [see notes on xxi. 16].

Ver. 19.

*Au. Ver.*—Go up. So the Heb.

*Ged., Booth.*—Go out.

Ver. 20.

וַיִּבְנוּ דָוִד בְּבַעַל־פְּרָצִים וַיִּגְמְלוּ  
 דָוִד וַיִּשְׂמְרוּ אֶת־אֲבָנָיו לְבָנָיו  
 בְּפָרְצָא גַיִם עַל־בְּנוֹ הַקְּנָא שְׂמֵי־הַתְּקוּוֹם  
 הַקְּנָא בְּעַל־פְּרָצִים :

καὶ ἦλθε Δαυὶδ ἐκ τῶν ἐπάνω διακοπῶν, καὶ ἔκοψε τοὺς ἀλλοφύλους ἐκεῖ· καὶ εἶπε Δαυὶδ, διέκοψε κύριος τοὺς ἐχθροὺς ἀλλοφύλους ἐνώπιον ἐμοῦ, ὡς διακόπτεται ὕδατα. διὰ τοῦτο ἐκλήθη τὸ ὄνομα τοῦ τόπου ἐκείνου, Ἐπάνω διακοπῶν.

*Au. Ver.*—20 And David came to Baal-perazim, and David smote them there, and said, The Lord hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim [*that is*, the plain of breaches].

*Hath broken forth upon mine enemies.*

*Ged., Booth.*—Hath broken down mine enemies.

*Gesen.*—פָּרַץ, *to break, to rend, to break out or forth*, Gen. xxxviii. 29.

2. *To break or rend asunder*, i. e., *to disperse, to scatter*, e. g., hostile forces, 2 Sam. v. 20; 2 Chr. xx. 27; Ps. lx. 3.

*Prof. Lee.*—פָּרַץ (i) *Dispersed an enemy. Comp. fudit hostes.* 2 Sam. v. 20; 1 Chron. xiv. 11.

*Baal-perazim* [*that is, the plain of breaches*].

*Ged.*—Hence the name of that place was called [the Baal of the broken].

*Booth.*—Therefore he called the name of that place Baal-perazim [Baal of the broken].

*Gesen.*—בַּעַל. 6. As denoting *the possessor of a thing it is trop. applied also to a place which has or contains anything*, i. e., a place in which anything is or is found, equivalent to בַּיִת No. 5. So in the proper names of cities and places:

g) בַּעַל פְּרָצִים (place of breaches, defeats) *Baal-perazim*, a place or village near the valley of Rephaim, 2 Sam. v. 20; 1 Chr. xiv. 11; comp. Is. xxviii. 21.

Ver. 21.

וַיַּעַזְבוּ־אֹתָם אֶת־עַצְבֵי־הֵם וַיִּשְׂאֵם דָּוִד  
 וַיִּבְנֵוּ־אֲבָנָיו :

καὶ καταλιμπάνουσιν ἐκεῖ τοὺς θεοὺς αὐτῶν, καὶ ἐλάβουσιν αὐτοὺς Δαυὶδ καὶ οἱ ἄνδρες οἱ μετ' αὐτοῦ.

*Au. Ver.*—21 And there they left their images, and David and his men burned them [*or, took them away*].

*And they left.*

*Ged., Booth.*—For there they left.

*Burned them.* So *Houb., Pool, Patrick, Ged., Booth.*

*Gesen.*—נָשָׂא. 1. *To take up, to lift up, &c.*

2. To take, to take away, which is often done by taking up; so Lat. *tollere, e medio tollere*, freq. for *auferre*. 1 Sam. xvii. 34, and took a lamb from the flock. Judg. xvi. 31; 2 Sam. vi. 21, and David and his men took them away, sc. the idols.

*Houb.*—*וישא דוד ואשרו*, *Et tulit eos (deos) David et homines ejus*. Non satis est, Davidem tulisse deos Philistæorum, nisi etiam dicitur eos abolevisse. Itaque melius Chal-dæus, ויאקדן, *et combussit eos*; legere videtur ויאש, ex radice אש, *ignis*. Nihil enim vetat quin אש, ut nomen est, ita et verbum sit, cum אש, *ignita*, quod in sacrificiis frequentissimum est, participium videatur esse verbi אש, *comburere*.

*Dathe.*—21 Reliquerant ibi idola sua, quibus David et milites ejus potiti sunt.

Ver. 23.

*Au. Ver.*—23 And when David enquired of the LORD, he said, Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry trees.

*And—the Lord.*

*Houb.*—*Tum David Dominum sciscitatus est; an, inquit, aggrediar Philistæos? An tu eos mihi traditurus es* [Vulg., comp. ver. 19]? &c.

*Thou shalt not go up.*

*Ged., Booth.*—Thou shalt not go out to meet them [LXX, Vulg.].

*Mulberry trees.* See notes on ver. 24.

Ver. 24.

וְיָהִי בְּרִאשֵׁי הַבְּכָאִים אֲזַי הַחֲרָצִי כִּי אֲזַי יֵצֵא יְהוָה לְפָנָיִךָ לְהַפּוֹר בְּמַחְנֶה פְּלִשְׁתִּים :

כשמעך ק'

καὶ ἔσται ἐν τῷ ἀκοῦσαι σε τὴν φωνὴν τοῦ συγκλεισμοῦ ἀπὸ τοῦ ἄλλου τοῦ κλαυθμῶνος, τότε καταβήσῃ πρὸς αὐτοὺς, ὅτι τότε ἐξελεύσεται κύριος ἔμπροσθέν σου κόπτειν ἐν τῷ πολέμῳ τῶν ἀλλοφύλων.

*Au. Ver.*—24 And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines.

*Bp. Patrick.*—*In the tops of the mulberry trees.*] In the Hebrew it is *beroshe*, which should not be rendered "in the tops" (for men do not walk on the tops of trees), but

"in the beginnings:" in the very entrance of the place, where the mulberry-trees were planted; where God intended to make a sound, as if a vast number of men were marching to fall upon the Philistines. There is no doubt but the Hebrew word *rosh* signifies not only the *head*, but the beginning of anything. So Bochart observes in his *Phaleg*, lib. iii., cap. 22, as in Nah. iii. 10, *the top* (as we translate it) the head of every street, is the beginning of those streets. And Isa. li. 20, Jer. xxii. 6, Gilead is called "the head of Libanus," because Libanus begins where Gilead ends.

*Dr. A. Clarke.*—By the going in the tops of the mulberry-trees probably only a rustling among the leaves is intended. The Targum says a noise; the Arabic has it, *the noise of horses' hoofs*.

*Ged., Booth.*—24 And when thou hearest the sound of a motion in the mulberry-trees, &c.

*Mulberry-trees.*

*Gesen.*—2. Plur. בְּצִאִים 2 Sam. v. 23, 24; 1 Chr. xiv. 13, 14, the name of a certain tree, so called from its weeping, i. e., distilling; according to Celsius, Hierobot. i., p. 335—340, i. q. the Arab. , similar to

the balsam-tree, and distilling white tears of a pungent acrid taste.

*Houb.*—*Et cum audies in cacuminibus pyrorum sonitum gradientium, &c.*

*In cacumine pyrorum.* Licet etiam interpretari, *in primis pyrorum*, sive inter pyros, quæ in primo ordine erant, et per quas in nemus intrabatur; ita ut det Deus Davidi, pro signo, sonitum pedum, quasi multorum hominum inter pyros gradientium humi (non jam in earum cacuminibus) quanquam inter pyros, quæ prospici ab exercitu Davidis poterant, nemo gradiens appareret. Sed retinemus cum plerisque *in cacuminibus pyrorum*, quia, ut recte observat Thomas Stackouse Anglus, quo magis stupendum erat id, quod Deus pro signo dabat, eo majorem Deus Davidi dabat benevolentiam suæ justificationem. Vide eum, si juvat, "The History of the Bible," lib. v., cap. 4.

CHAP. VI. 1.

וַיִּקַּח עֹד דְּהָר וּבֹ

καὶ συνήγαγεν ἔτι Δαυὶδ, κ.τ.λ.

*Au. Ver.*—1 Again, David gathered together all the chosen men of Israel, thirty thousand.

*Houb.*—1 ויִקַּח. Lege ויִקַּח, et congregavit; nam neque ויִקַּח est congregare, neque in ויִקַּח debet deficere...ויד, adhuc (congregavit) i. e., præter eos milites quibuscum Philistæos vicerat, conscripsit alios, qui nimirum in præsiidiis essent, et regni sui fines protegerent.

*Dathe.*—Pro ויִקַּח, addidit, οὐ ὅ, Vulgatus, Syrus et Arabs legerunt ויִקַּח, congregavit. Recte. Alias verbum deest.

*Maurer.*—[וִיִקַּח] Dathius: “LXX, Vulg., Syr., Ar. legerunt ויִקַּח, congregavit. Recte. Alias verbum deest.” Minime gentium. ויִקַּח a ויִקַּח non differt nisi forma. Cf. ויִקַּח infra xx. 9 et ipsum ויִקַּח Ps. civ. 29, al. G. § 67, 2; E. § 343.

Ver. 2, 3, 4.

וַיִּקַּח דָּוִד וְיִלְיָהוּ דָּוִד וְכָל־הָעָם אֲשֶׁר אִתּוֹ מִבְּעָלֵי יְהוּדָה לְהַעֲלוֹת מִשָּׁם אֶת אֲרוֹן הָאֱלֹהִים אֲשֶׁר־נִקְרָא שָׁם שֵׁם יְהוָה צְבָאוֹת יֹשֵׁב הַכְרֵבִים עָלָיו: 3 וַיִּרְפְּבוּ אֶת־אֲרוֹן הָאֱלֹהִים אֶל־עֵגְלָה קִרְיָת־יַעֲרִים וַיִּשְׁאָהוּ מִבְּרִית אֲבִינֶדָב אֲשֶׁר בְּגִבְעָה וַעֲזָא וְאֶחָיו בְּנֵי אֲבִינֶדָב קְהֵנִים אֶת־הָעֵגְלָה קִרְיָת־יַעֲרִים: 4 וַיִּשְׁאָהוּ מִבְּרִית אֲבִינֶדָב אֲשֶׁר בְּגִבְעָה עִם אֲרוֹן הָאֱלֹהִים וְאֶחָיו הִלְךְ לִפְנֵי הָאֲרוֹן:

2 καὶ ἀνέστη καὶ ἐπορεύθη Δαυὶδ καὶ πᾶς ὁ λαὸς ὁ μετ’ αὐτοῦ καὶ ἀπὸ τῶν ἀρχόντων Ἰουδα ἐν ἀναβάσει τοῦ ἀναγαγεῖν ἐκεῖθεν τὴν κιβωτὸν τοῦ Θεοῦ, ἐφ’ ἣν ἐπεκλήθη τὸ ὄνομα τοῦ Κυρίου τῶν δυνάμεων καθημένου ἐπὶ τῶν χειρουβὶν ἐπ’ αὐτῆς. 3 καὶ ἐπεβίβασαν τὴν κιβωτὸν Κυρίου ἐφ’ ἄμαξιν καινῆν, καὶ ἦσαν αὐτῆν ἐξ οἴκου Ἀμναδάβ τοῦ ἐν τῷ βουνῷ· καὶ Ὁζὰ καὶ οἱ ἀδελφοὶ αὐτοῦ υἱοὶ Ἀμναδάβ ἦγον τὴν ἄμαξαν σὺν τῇ κιβωτῷ, 4 καὶ οἱ ἀδελφοὶ αὐτοῦ ἐπορεύοντο ἔμπροσθεν τῆς κιβωτοῦ.

*Au. Ver.*—2 And David arose, and went with all the people that were with him from Baale [or, Baalah, that is, Kirjath-jearim, Josh. xv. 9, 60] of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts [or, at which the name, even the name of the LORD of hosts, was called upon] that dwelleth between the cherubims.

3 And they set [Heb., made to ride] the ark of God upon a new cart, and brought it

out of the house of Abinadab that was in Gibeah [or, the hill]: and Uzzah and Ahio, the sons of Abinadab, drove the new cart.

4 And they brought it out of the house of Abinadab which was at Gibeah, accompanying [Heb., with] the ark of God: and Ahio went before the ark.

*Pool.*—2 From Baale of Judah. Quest. How from it, when they went to it; as is evident, both from 1 Chron. xiii. 6, and because the ark was there, and to be fetched thence? *Answ.* Some affirm that the Hebrew preposition *mem* sometimes signifies to [so *Dathe*], as Gen. xiii. 11. But there is no need of that; for 1 Chron. xiii. 6 mentions their going to Baalah, and this place mentions their going from it; and the one of these doth manifestly suppose the other; for they went thither, that they might return thence [so *Bp. Patrick*]. So the sense is plain, They went from Baale of Judah, to bring (or rather to carry, for the word signifies either) up from thence the ark; whereby it is supposed that they first went thither, which is related 1 Chron. xiii. 6. Moreover, this place is commonly called *Kirjath-jearim*, 1 Sam. vii. 1; 1 Chron. xiii. 5, and formerly *Kirjath-Baal*, Josh. xv. 60, and *Baaluh*, Josh. xv. 9, and here *Baale of Judah*; so called because it was in the tribe of Judah, as is evident from Josh. xv. 1, &c. *Whose name is called by the name of the Lord of hosts*: thus whose belongs not to the ark, but to God; for what follows is not the name of the ark, but of God. The place may well be, and is by some, rendered thus, Upon (or at, or beside, or before) which (ark) the name, even the name of the Lord of hosts, that dwelleth between the cherubims, is called upon; i. e., by or before which they were to present their prayers to God for counsel and succour upon all occasions. And this is mentioned here as the reason why David put himself and his people to so great trouble and charge, because it was to fetch up the choicest treasure which they had, and so the benefit would abundantly recompense the inconvenience.

3 In Gibeah; or, on the hill, as 1 Sam. vii. 1.

*Bp. Patrick.*—2 *Whose name is called by the name of the Lord of hosts.* Or, “because of which the name is proclaimed, the name of the Lord of hosts.” For by reason of the mighty miracles which were done before the ark, the name of the Lord was highly

extolled and magnified, not only among the Israelites, but the Philistines. And by this, saith Abarbinel, it was made known, that God dwelt among the Israelites: so that not only the Philistines were affrighted when this ark of God's presence came among them (1 Sam. iv. 7, 8), but the men of Bethshemesh also (vi. 20).

*That dwelleth between the cherubims.*] The learned Lud. de Dieu thinks the most simple and genuine construction of all these words to be, by referring the word *asher* (*which*) not to the ark, but unto God, and translating them thus: "who is called the name, the name of the Lord of hosts, sitting on the cherubims upon it." Which, saith he, is an egregious commendation of the ark, that it is the ark of that God, who, being incomprehensible and unbounded in his essence, is called absolutely *the name* (see Lev. xxiv. 11, 16), even the name of the Lord of hosts, who sitteth on the cherubims over the ark.

4 *In Gibeah.*] Or, on the hill, as we read 1 Sam. vii. 1.

*Dr. A. Clarke.*—2 *Whose name is called by the name of the Lord.*] That is, the ark is called *the ark of the Lord of hosts*. But this is not a *literal* version; the word שם, *name*, occurs twice together; probably one of them should be read שם, *there* [so *Dathe, Maurer*]. *There* the name of the Lord of hosts was invoked, &c.

*Ged.*—2 And David and all the people who were with him, of the chiefs of Judah, went to Gibeah [Syr., Arab.], of *Kirjath-jearim*, to bring thence the ark of the covenant [Arab. and one MS] of God; at which was used to be invoked the name of the Lord, the God of hosts, residing between its cherubs. (3) The ark they placed upon a new cart, and brought it from the house of Abinadab in Gibeah of Kirjath-jearim: Uzah and his brothers, the sons of Abinadab, conducting the cart. (4) Uzah walked by the ark of God, and his brothers walked before the ark.

3, 4, This is partly a conjectural reading. The present text is unintelligible, and runs thus—*And they took it up, from the house of Abinadab in Gibeah; with the ark; and his brethren, or brother, or Ahio walked,*" &c.

*Booth.*—2 And David arose, and all the chief people who were with him, of the chiefs of Judah, and went to Gibeah [Syr., Arab.], of Kirjath-jearim to bring up thence

the ark of God, at which is invoked the name of Jehovah of hosts, who dwelleth between the cherubs. 3 And they set the ark of God upon a new cart, and brought it from the house of Abinadab which was in Gibeah: and Uzah and his brothers, the sons of Abinadab, drove the new cart. 4 And Uzah walked by the ark of God; and his brothers went before the ark.

*Houb.*—2 *Deinde surgens cum omni populo qui ei aderat, ex Baal-Judæ profectus est, ut arcam Dei inde transferret, in qua invocatur nomen Domini exercituum super Cherubim sedentis.* 3 *Illi arcam Dei sublatam plastro novo imposuerunt, et domo Abinadab, quæ in colle erat, catulerunt.* Oza autem et Ahio frater ejus, filii Abinadab, plastrum novum ducebant; 4 *Ita ut arcam Oza comitaretur, Ahio verò frater ejus ante arcam iret.*

2 כבעל יהודה: *Vulgatus, de viris Juda.* Sed כשם, *inde*, quod sequitur, demonstrat esse כבעל nomine loci interpretandum. Præterea infra dicta docent adfuisse Davidi, in arca deducenda, non solum viros *Juda*, sed universum Israël. Nos, de *Baal-Juda*, ex scriptura כבעל יהודה, sublato י, quod ante alterum fuit perperam iteratum. Est בעל eadem urbs, quæ Jos. xv. 60, nominatur קריה בעל, *Cariath-Baal*, vel *urbs Baal*, eadem atque *Cariatharim*. Conjeciebat Lud. Capellus, ommissa hic esse aliqua verba, et sic legendum esse כבעל אל קריה ירים אשר ליהודה, *ex Baala in Cariatharim, quæ est Juda*, quia sic legitur 1 Par. xiii. 6, cui assentitur Clericus. Nos vero nihil omissum fuisse credimus, seu legitur בעל, quæ idem sit ac קריה בעל, de qua urbe, Jos. xv. 60, seu denique בעלה, de qua ibid. ver. 30. Itaque recta negabat Buxtorfius quidquam hic desiderari. Idem tamen cavillabatur, cum vellet ut hæc verba כבעל יהודה, וילך דוד כבעל יהודה, sic converterentur, *venit David ex civibus Juda*. Nam *venire ex civibus*, nec Latinum est, nec Hebraicum .. עליו in fine verbus non negat superfluum ipse Buxtorfius, *Antierit. p. 997, hoc עליו, inquit, nusquam additur, ubi arcae mentio præcessit*. Nos vero non dubitamus, quin istud עליו, sit legendum עליו, *et ascenderunt*, et cum sequenti verbo יריבבו, *et imposuerunt*, conjungendum; itaque punctum majus ante עליו fuisse collocandum. Omisere illud עליו Syrus et Arabs, quia id viderent ad antecedenda nequi non posse; quod tamen facere Clericus conatus est hoc modo: *insidentis Cherubis arcae impositis*. Sed Io. cum loci infiniti sunt, in quibus dicitur Deus habitare

in arca *super Cherubim*, tum nullus est, in quo Cherubim dicantur arcae impositi. 2o. Ut locum haberet istud arcae impositis, oporteret sic fuisse scriptum *הכרובים אשר עליו Cherubim, qui super eam (arcam) non omisso pronomine אשר*.

4. *וישאדו מביה אבינבד אשר בגבדה, et tulerunt eam de domo Abinadab, qua erat in colle.* Eadem leguntur totidem verbis supra ver. 3, nec otiosa esse Clericus iudicabat: *est enim, inquit, repetitio frequens linguae Hebraice.* Esse repetitionem Scribae imperiti, non Hebr. linguae, probat versio ipsa Clericana, quae sic habet: *sumpserunt eam e domo Abinadabi, qua erat in colle, una cum arca Dei.* Nam quid haec significant, *sumpserunt eam (arcam) una cum arca Dei?* Esset igitur Lud. Cappello potius, quam Joanni Clerico, hic auscultandum, ut tollatur hic versus totus, qui quidem non legitur, 1 Paral. xiii. 8. Nos tamen Lud. Cappello assentimur eatenus tantum, ut tollantur haec quae leguntur usque ad *עם ארון*, quaeque eadem extant ver. 3, non autem caetera usque ad finem versus, quae quidem versus 3, non enuntiavit, sed ita, ut ante *ארון*, addatur *ועזא*, *Oza autem*, hoc modo: *ועזא ועזא (3) בני אבינבד נהגים את העגלה החדשה (4) ועזא עם ארון האלהים ואזיו הלך לפני הארון Oza et Ahio filii Abinadab, ducebant plaustrum novum, Oza autem erat cum arca, Ahio autem ibat ante arcam.* In iis verbis, *Oza autem erat cum arca Dei*, praeparatur ad id, quod sequitur, *Ozam tetigisse arcam*, non *Ahio* ejus fratrem, quoniam *Oza* comitabatur arcam, *Ahio* vero antecederet; simul nectitur series orationis, quae in verbis *עם ארון*, manca erat, omisso nomine ejus, qui esset cum arca. Jam vero, cur librarius haec verba, *et tulerunt eam de domo Abinadab, qua erat in colle*, quae versu 4, superfluent, bis descriperit, causam hanc recte auguratus est Lud. Cappellus, quod, cum Scriba bis legeret *עגלה חדשה*, oculi ejus ex posteriori *plaustro novo*, ad prius deerraverint, ut quae erant post prius, eadem post posterius iterum describeret; quo eodem in medio errore accidit, ut *ועזא*, quod bis legebatur, semel tantum scriberet: vide versionem et ipsum contextum.

*Dathe.*—2 *Et profectus est cum eis Baalem Jude* a) *ad transferendam inde arcam Dei, ad quam* b) *invocabatur Jova omnipotens insidens cherubis.* 3 *Vecti autem sunt arcam, sublatam ex aedibus Abinadabi in colle sitis, plaustro novo, quod Ussa et Achjo, Abi-*

*nadabi filii, duxerunt, 4 ita ut Ussa c) arcam comitaretur, Achjo vero, frater ejus, eam praecederet.*

a) Mem ante *מבעלי יהודה* h. l. significat motum ad locum. Cf. observat. ad Jud. vii. 3.

b) In textu quidem est *שם שם יהוה*, sed nullus interpretum antiquiorum bis legit *שם שם*. Syrus pro eo legit *שם ubi invocabatur nomen Dei*, etc. Hunc ego in versione sum secutus.

c) Omitto priora verba: *et sustulerunt eam e domo Abinadabi in colle sita*, quae prorsus redundant et ex versu antecedenti sunt repetita. Sed ante *עם* cum Hubigantio puto excidisse *ועזא Ussa erat cum arca*, quae verba innuunt, cur hic arcam tetigerit, non frater ejus Achjo, qui arcam praecederet. Cf. Hubigantius.

*Maurer.*—*הנהגה* [נהגה] Hic Dathius iterum persuadere vult lectoribus, Mem ante *בעלי* significare motum ad locum! Cf. ad Jud. vii. 3. Quid tandem obstat, quo minus veritas: *et profectus est Baale Jude?* *אשר* [אשר] Prius *שם שם יהוה* [שם שם יהוה] Prius sine ulla dubitatione efferendum est *שם: ubi invocabatur nomen Jovæ.* Ita et Syr. cum plur. codd. 3 *העגלה החדשה* Ante *החדשה* deest articulus, qui inter *ה* et *ה* facile excidere potuit. Consentiant Ewaldus Gr. crit., p. 626; Hitzigius Begriff, p. 135. 4 *וישאדו וגו'* [וישאדו וגו'] Hæc repetitio, quam Hubigantius, Dathius alii suspectam habent, ex vulgari illo scribendi et fusiore genere repetenda est.

Ver. 5.

וְדָוִד וְכָל־בֵּית יִשְׂרָאֵל מִשְׁחָקִים  
לִפְנֵי יְהוָה בְּכֹל כְּלִי  
וּבְכַנְרֹת וּבְנִבְלָיִם וּבְמִקְצֹעֵי  
וּבְמִצְלָלִים :

*καὶ Δαυὶδ καὶ οἱ υἱοὶ Ἰσραὴλ παίζοντες ἐνώπιον Κυρίου ἐν ὄργανοῖς ἡρμυσμένοις ἐν ἰσχύϊ, καὶ ἐν ᾠδαῖς, καὶ ἐν κυνύραις, καὶ ἐν νάβλαις, καὶ ἐν τυμπάνοις, καὶ ἐν κυμβάλοις, καὶ ἐν αὐλοῖς.*

*Au. Ver.*—5 And David and all the house of Israel played before the Lord on all manner of instruments made of fir-wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

*On all manner of instruments made of fir-wood.* So *Maurer.*

*Houb., Ken., Horsley, Dathe, Ged., Booth.,* “with all their might, and with songs, and with harps,” &c. [So the p.p. 1 Chron. xiii. 8.]

*Bp. Patrick.*—Of all manner of instruments made of fir-wood.] Where Rasi notes, that these words becol atze beroshim, do not signify any particular instrument, but (as we translate it) the wood of which the following instruments are made; viz., either fir or box.

*Ken.*—Amongst all the assistances for correcting the Hebrew text, one of the best certainly is a comparison of parallel places; not with a design of reducing both to a constant agreement in words, but to a consistency in sense: particularly, where one place is clearly corrupted, that we correct it by the other where it is clearly right. The utility of this method will be very evident from the following passage; which represents David and the Israelites, when bringing up the ark, as playing on all manner of fir-wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals. But the words are literally on all the woods (or trees) of the firs, and on harps, &c. Here then it is fair to presume a corruption; especially, as from this account the whole music was instrumental, and nothing was sung at all. If now we consult and apply the parallel place (1 Chron. xiii. 8) we shall find these matters perfectly right: while the true readings in Chronicles are confirmed by the Greek version in Samuel:—

משחקים בכל עצי ברושים Sam.  
עז ובשירים . . . . . Chron.  
ובכנרות ובנבלים ובתפים &c. Sam.  
. . . . . &c. Chron.  
Sam. Played on all manner of fir-wood,  
Chron. Played with all their might, and with  
Sam. even on harps, &c.  
Chron. songs, and with harps, &c.

*Dr. A. Clarke.*—This place should be corrected from the parallel place, 1 Chron. xiii. 8: "All Israel played before God, with all their might, and with singing, and with harps, and with psalteries," &c. Instead of עזי בכל, "with all woods" or "trees;" the parallel place is בכל עזי, "with all their strength:" this makes a good sense, the first makes none. The Septuagint, in this place, has the same reading: εν ισχυι, with might.

*Maurer.*—בכל עצי ברושים וכו', Variis lignis abietinis, i. e., instrumentis musicis ex ligno abietino confectis: et citharis et nabliis cet. Chronica xiii. 8 exhibent בקליטו ובשירים וכו', omnibus viribus: et canticis et citharis et

nabliis cet. Quam insulsam emendationem miror placuisse Dathio.

Ver. 6.

וַיִּבְרָא עַד-בְּרֶן נַחֹן וַיִּשְׂלַח עֲזָה  
אֶל-בְּרֶן הַיְהוּדִים וַיִּאָחֶז בֹּרַי שִׁמְמוֹ  
הַבְּקָר :

καὶ παραγίνονται ἕως ἄλλω Ναχώρ· καὶ ἐξέ-  
τεινεν Ὁζᾶ τὴν χεῖρα αὐτοῦ ἐπὶ τὴν κιβωτὸν  
τοῦ Θεοῦ κατασχέιν αὐτὴν, καὶ ἐκράτησεν  
αὐτὴν, ὅτι περίεσπασεν αὐτὴν ὁ μόσχος.

*Au. Ver.*—6 And when they came to Nachon's threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it [or, stumbled].

*Nachon's threshing-floor.*

*Bp. Patrick.*—*Nachon's threshing-floor.*] It is commonly thought that Nachon was the name of a man: but Bochartus thinks it rather the name of a place; so called by anticipation, for the stroke upon Uzzah. For nacha signifies to smite, and Nachon signifies percussion; so this floor was called ever after "the floor of percussion;" because God smote Uzzah in this place. And accordingly in 1 Chron. xiii. 9, it is called the floor of Chidon; which is the very same: for Chid signifies destruction.

*Geddes.*—*The threshing-floor of Nachon.* Some render Nachon appellatively, the first at hand. I am apt to think, that if it be not a proper name, it should be rendered a threshing-floor, or granary where corn was ready to be threshed. The sight of this made the oxen break loose, or try to break loose; as is seen immediately after.

*Gesen.*—נָחֹן (prepared, r. פָּנָן) Nachon, pr. n. of a threshing-floor, 2 Sam. vi. 6. In the parall. passage 1 Chr. xiii. 9 it is פִּדְיוֹן.

*Uzzah put forth his hand.*

*Houb.*—וישח עז. 1c. Legendum עזא, ut lego in codicibus tribus; et ut supra legitur. 2c. Addendum אזה ירו (misit Oza) manuum suum, quæ verba hic legunt omnes Veteres, quæ ab loco parallelo, 1 Par. xiii. 9 non absunt, quæque Hebr. lingua non solet reticere.

*For the oxen shook it.*

*Bp. Patrick.*—There is no greater difference among interpreters about the signification of any word, than this word sametu, which we translate shook it. That which is nearest to the truth, Bochartus thinks, is our marginal translation, they stumbled. Yet this is mere guessing, for it hath no foundation either in

the Hebrew or the neighbouring languages. But from the Arabic he takes this to be the sense; that the oxen, coming into a dirty place, stuck in the mire; and could not get out their feet: which Uzzah seeing, and fearing the king and the people, by this accident, might be stopped too long in their procession, "took hold of the ark:" intending, perhaps, to carry it, together with his brethren, to Mount Zion, which was not far off.

*Bp. Horsley.*—For the oxen shook it; perhaps "for they were loosing the oxen," in order to put in fresh oxen. But the whole distance from Kiriath-jearim to Jerusalem seems to have been too short to make a change of cattle necessary.

*Ged., Booth.*—For the oxen started.

*Gesen.*—שָׁמַט 1. pp. i. q. פָּצַע, to smite, to strike; also to thrust, to cast, to throw down; comp. Arab. شمس, to strike, to smite, also to urge on a beast violently. Corresponding to it are the Germ. vulg. schmeissen, to strike and to cast, Anglo-sax. smitan, Engl. to smite, and dropping the sibilant Lat. mittere. Hence a) 2 Sam. vi. 6 פִּי שָׁמַטוּ הַבָּקָר, for the oxen kicked, were restive; Vulg., calcitrabant. Other interpretations of this passage see reviewed in Bochart Hieroz., t. i., p. 372. b) To cast or throw down, e. g., a person from a window into the street, 2 K. ix. 33.

*Prof. Lee.*—שָׁמַט, v. pret. שָׁמַטָה, pres. שֹׁמֵט. Constr. immed. it. med. קָן. Arab.

سقط, conticuit; سَمَطَ, dimisit debitorem;

سقط, cœnum tenue. Syr. سَعَطَ, eduxit,

evaginavit; evulsit. Gave up his hold or claim on. (a) Gave up a debt. (b) Left the land to itself. (c) Threw down. (b) Exod. xxiii. 11; Jer. xvii. 4. (c) 2 Kings ix. 33. In 2 Sam. vi. 6, and 1 Chron. xiii. 9, שָׁמַטוּ הַבָּקָר, signifies according to Bochart, the oxen stuck fast: comparing the

Arab. سقط. LXX, περιέσπασεν αὐτὴν ὁ μόσχος, and ἐξέκλιεν αὐτὴν. Vulg., calcitrabant boves; bos lasciviens paululum inclinaverat eam.

*Houb.*—2 Quia succubiebant eam boves.

*Dathe.*—Quod boves ferociebant.

Ver. 7.

וַיִּתְּרֵם אֶת יְהוָה בְּעֵזְרָה וַיַּגִּדְהוּ נִשְׁמָה

וַיִּתְּרֵם אֶת יְהוָה בְּעֵזְרָה וַיַּגִּדְהוּ נִשְׁמָה  
בְּרֹחַ הַיְהוָה :

פחה באחנה

καὶ ἐθιμώθη ὀργῆν Κύριος τῷ Ὀζᾶ, καὶ ἔπαισεν αὐτὸν ἐκεῖ ὁ Θεός, καὶ ἀπέθανεν ἐκεῖ παρὰ τὴν κιβωτὸν τοῦ Κυρίου ἐνώπιον τοῦ Θεοῦ.

*Au. Ver.*—7 And the anger of the LORD was kindled against Uzzah; and God smote him there for his error [or, rashness], and there he died by the ark of God.

*And God smote him there for his error.*

*Bp. Patrick.*—God smote him there for his error.] Or, "for his rashness," in touching the ark: some think it was because he was not a Levite, and therefore should not have touched it. But it is pretty plain that he was; being the brother of Eleazar, who was consecrated to look after the ark: which was the office of a Levite (1 Sam. vii. 1). But being a Levite, he was guilty of a double error: first, in not carrying the ark upon his shoulders, together with his brethren; and secondly, in touching it; which he ought not so much as to have seen: but it being covered by the priests, the Levites were to take hold of the staves, and carry it (Numb. iv. 15).

*He died by the ark of God.] Or,* "before the Lord," as it is expressed 1 Chron. xiii. 10, because the ark was the symbol of God's special presence.

*Houb., Ken., Ged., Booth.*—7 And the anger of Jehovah was kindled against Uzzah; and God smote him because he put forth his hand to the ark, &c.

*Ken.*—As there has been a mistake then in the words expressing Uzzah's crime [in ver. 6]; so has there been in this verse which expresses his punishment. His crime was, that he put forth his hand to the ark; and we naturally expect to read, that the Lord smote him, because he put forth his hand to the ark. This reason indeed is not expressed in the Hebrew text; but it is in the Syr. and Ar. Versions. The Hebrew text reads על השל and the noun של occurs nowhere else. But, had such a noun been ever found, signifying error or temeritas; it certainly would have had the pronoun here suffixed to it. The Vat. and Ald. editions of the Greek version omit these words; but the Alex. edition has (inserted) επι προπετεια: words, which seem to have been adopted into this copy from Theodoret. For

Nobilius says, *Theodoretus proponens quæstionem, cur Oza sit a Deo percussus, ac narrans quosdam putasse eum dedisse pœnas της προπετειας, videtur indicare hanc dictionem non se habuisse in Scriptura.* Probably then the Syr. and Ar. versions have preserved the true reading; according to which the text will be, *And the Lord smote him* על אשר טלה את ידו *because he put forth his hand.* So that we have here two letters transposed, and one changed; ושל; טלה. The parallel place, 1 Chron. xiii. 9, 10, strongly confirms both these corrections; for there we read וישלה עזא את ידו, and afterwards על אשר טלה ידו.

*Gesen.*—טל m. error, fault [so *Prof. Lee*], 2 Sam. vi. 7. R. טלה No. II. [to go astray].

Ver. 8.

וַיַּחַר לַדָּוִד עַל אֲשֶׁר פָּרַץ יְהוָה פָּרַץ בְּעֵזָה וַיִּקְרָא לַמְּקוֹם הַהוּא פֶּרֶז-עֵזָה עַד הַיּוֹם הַהוּא :

καὶ ἠθύμησε Δαυὶδ ὑπὲρ οὗ διέκοψε Κύριος διακοπήν ἐν τῷ Ὀζᾶ, καὶ ἐκλήθη ὁ τόπος ἐκεῖνος, Διακοπή Ὀζᾶ, ἕως τῆς ἡμέρας ταύτης.

*Au. Ver.*—8 And David was displeased, because the Lord had made a breach upon [Heb., broken] Uzzah: and he called the name of the place Perez-uzzah [that is, the breach of Uzzah] to this day.

*Pool.*—David was displeased, or grieved [so *Ged.*, *Booth.*], both for the sin, which he acknowledgeth, 1 Chron. xv. 2, 13, and for God's heavy judgment.

*Bp. Patrick.*—David was displeased.] He took it very heavily: and was angry (as the word signifies), that there was any cause for such a breach; that is, such a destruction. For it detracted much from his authority and esteem, to have such an accident in the beginning of his reign, and at such a solemnity of great joy: which was hereby disturbed and interrupted. Perhaps he was troubled, being afraid that he also might suffer, for taking no better care about the carrying of the ark.

*Houb.*—Contristatus est.

*Ged.*—8 David was now grieved, because the Lord had stricken Uzah: and the name of the place is, unto this day, called Perez-Uzah [the striking of Uzah].

*Dathe.*—8 David autem hanc cladem, qua Jova Ussam affecerat, ægerime tulit, et

locum Perez Ussa (h. e., *cladem Ussæ*) vocavit, quod nomen etiamnum habet.

Ver. 12—14.

וַיָּבֵד לַמֶּלֶךְ דָּוִד לְאֵמוֹת בְּרָחָה יְהוָה אֶת-בָּיִת עֵבֶד אֱדוֹם וְאֶת-בְּלֵי אֲשֶׁר-לוֹ בְּעֶבְרָת אֶרֶץ הַחֵלְוָהִים וַיִּגְלֶה דָּוִד וַיַּעַל אֶת-אֲרוֹן הָאֱלֹהִים מִבָּיִת עֵבֶד אֱדוֹם עִיר דָּוִד בְּשֹׁמְחָה : 13 וַיְהִי כִּי אָעָדוּ נְשָׂאֵי אֲרוֹן יְהוָה נֹשְׂאָה צִעָדִים וַיִּזְבְּחַ שָׁר וּמְרִיא : 14 וַדַּךְ מְכַרְבֵּר בְּכַלְעֵזוֹ לַפְּנֵי יְהוָה וַדָּוִד חָגַר אֶפֶד בָּד :

12 καὶ ἀπηγγέλη τῷ βασιλεῖ Δαυὶδ, λέγοντες, Εὐλόγησε Κύριος τὸν οἶκον Ἀβεδδάρᾶ, καὶ πάντα τὰ αὐτοῦ ἕνεκα τῆς κιβωτοῦ τοῦ Θεοῦ· καὶ ἐπορεύθη Δαυὶδ, καὶ ἀνήγαγε τὴν κιβωτὸν τοῦ Κυρίου ἐκ τοῦ οἴκου Ἀβεδδάρᾶ εἰς τὴν πόλιν Δαυὶδ ἐν εὐφροσύνῃ. 13 καὶ ἦσαν μετ' αὐτοῦ αἶροντες τὴν κιβωτὸν ἐπτά χοροὶ, καὶ ὄμμα μὸσχος καὶ ἄρνες. 14 καὶ Δαυὶδ ἀνεκρούετο ἐν ὄργάνοις ἡρμωσμένοις ἐνώπιον Κυρίου, καὶ ὁ Δαυὶδ ἐνδεδυκὸς στολὴν ἕξαιλλον.

*Au. Ver.*—12 And it was told king David, saying, The Lord hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

13 And it was so, that when they that bare the ark of the Lord had gone six paces, he sacrificed oxen and fatlings.

14 And David danced before the Lord with all his might; and David was girded with a linen ephod.

12 *So David went, &c.*

*Ged.*—So David went, and brought up the ark of God from the house of Obed-edom unto the city of David, with joyful solemnity: for there were with him seven choirs, and victims for sacrifices [LXX, Vulg., and so partly *Josephus*].

*Booth.*—12 So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness: for there was with David seven choirs, and victims were slaughtered [LXX, Vulg.].

*Dr. A. Clarke.*—12 *So David*—brought up the ark.] The Vulgate adds to this verse: *And David had seven choirs, and a calf for*

a sacrifice. The Septuagint make a greater addition: "And he had seven choirs carrying the ark, a sacrifice, a calf, and lambs. And David played on harmonious organs before the Lord; and David was clothed with a costly tunic; and David, and all the house of Israel, brought the ark of the Lord with rejoicing, and the sound of a trumpet." Nothing of this is found in any MS., nor in the Chaldee, the Syriac, nor the Arabic, nor in the parallel place, 1 Chron. xv. 25.

13 *And it was so, &c.*

*Bp. Horsley.*—Rather, "And it was so, that they marched, bearing the ark of Jehovah, in six divisions [or rather, as the LXX have it, "in seven divisions"], and he [i. e., David] sacrificed oxen and fatlings." Josephus, too, affirms, that the company marched, or probably danced, before the ark in seven divisions.

*Bp. Patrick.*—13 *When they that bare the ark—had gone six paces.*] Without any mark of God's displeasure, as before, ver. 7.

*He sacrificed oxen and fatlings.*] As a thanksgiving to God for his goodness, upon an altar erected on purpose, on this extraordinary occasion. Some think he repeated these sacrifices seven times, at the end of every six paces. The word we translate *fatlings* [so *Gesen.*] is, in the Hebrew, *meri*: whose signification is uncertain. For some take it for a *lamb*, others for a *ram*, and others put a different meaning on it. But Bochartus, with great probability, thinks it was a kind of ox, being commonly joined with oxen in Scripture, not only here, but in 1 Kings i. 9, 19, 25; Isa. i. 11; xi. 6. Nor doth 1 Chron. xv. 26, contradict this, where it is said, they offered *bullocks and rams*. For those are not the same sacrifices as these, which were offered by David; whereas those in the Chronicles were offered by the Levites (see his Hierozoicon, par. i., lib. ii., cap. 19).

14 He laid aside his royal ornaments, and was girded only with a simple ephod: which was, I observed upon 1 Sam. ii. 18, an honorary garment, used by those who were no priests. He is said to dance *before the Lord*, because the ark was the symbol of the Divine presence.

*Houb.*—12 *Nuntiatum fuit regi David, ut Dominus, propter arcam Dei, domui Obed-Edom et omnibus quæ habebat, benedixisset. Tum venit David, et arcam Dei domo Obed-Edom lætus transducit in urbem David.*

13 [*Erant cum eo, qui arcam Dei deducerent, chori septem, victimæ autem, quæ immolarentur, vituli et agni.*] *Cum vero illi, qui arcam Domini portabant, passus sex confecerant, immolabatur bos et altile, &c.*

13 יָדִי כִּי... Non habent hunc versum Græci Intt. ejus loco apud eos sic legimus, *et erant cum eo portantes arcam septem chori, et victima (erat) vitulus et agni*; quod quidem satis quadrat in illud, quod narratur, 1 Paral. xv. 26 *Levitas, eo quod Dominus ipsos adjuvisset, dum portabant arcam, immolasse Domino septem vitulos et septem arietes, et in eandem sententiam Vulgatus: erant cum David septem chori et victima vituli*; qui cum omittat *portantes arcam*, quæ verba in versione Græca legebat, colligi ex eo potest, non eum imitatum fuisse Græcos, sed ea, quæ addere ad hodiernum contextum videtur, in suo codice legisse. Propterea nos non hæc omisimus in versione nostra. Nam facilius multo erat hæc omitti, quæ legerentur, quam, cum non legerentur, in sacram paginam inferri.

14 *Linen ephod.*

*Ged., Booth.*—Precious ephod. See notes on Levit. xvi. 4, vol. i., p. 448.

Ver. 15.

*Au. Ver.*—The ark of the Lord.

*Ged.*—The ark of the covenant of [Vulg., and two MSS.] the Lord.

Ver. 17, 18.

*Au. Ver.*—Peace offerings. See notes on Levit. iii. 1, vol. i., p. 395.

Ver. 19.

וַיַּחֲלֶק לְכָל־הָעָם לְכֹל־הַמִּזְבֵּחַ וַיִּשְׂרְאֵל  
לְמֵאִישׁ וְעַד־אִשָּׁה לְאִישׁ חֶלֶת לֶחֶם  
אֶחָת וְאֶשְׁפַּר אֶחָד וְאִשְׁשֵׁי אֶחָת וַיִּגְדֹּף  
כָּל־הָעָם אִישׁ לְבֵיתוֹ :

καὶ διεμέρισε παντὶ τῷ λαῷ εἰς πᾶσαν τὴν δύναμιν τοῦ Ἰσραὴλ ἀπὸ δᾶν ἕως Βηρσαβεεῖ, καὶ ἀπὸ ἀνδρῶς ἕως γυναικῶς, ἐκάστω κολλυρίδα ἄρτου, καὶ ἐσχάρτην, καὶ λάγανον ἀπὸ τηγάνου. καὶ ἀπῆλθε πᾶς ὁ λαὸς ἕκαστος εἰς τὸν οἶκον αὐτοῦ.

*Au. Ver.*—19 And he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of *flesh*, and a flagon of *wine*. So all the people departed every one to his house.



parting from the sense first given; for, if we may consider this a sort of food given for support, (Cant. ii. 5)—or, as bread is spoken of in Isaiah iii. 1—there can be no impropriety in speaking of its being broken to pieces as אֲשֵׁי קִרְיָתָהָ, may, therefore signify the supports, refreshments, &c. of *kir khareseth*; and may mean the *men* of that place, as Jeremiah seems to have paraphrased it, Ch. xlvi. 31. In this respect Gesenius's remark is good; while his interpretation of the word by *foundations*, as well as his appeal to Isaiah lviii. 12, is quite groundless.

*Houb.*—19 — *Placentam panis unam, simillanque frivam.*

19 וַיִּשֶׁשׂה: Nos, *similam frivam*, veterum ex sententia. Solus Arabs, *amphoram vini*; minus bene, quia ן, *vini*, abest a contextu, nec *vinum* omitteretur, si pertineret ad sententiam.

Ver. 20, 21.

וַיִּשָׁב דָּוִד לְבָתוֹ אֶת־בֵּיתוֹ 20  
וַתֵּצֵא מִיְכַל בַּת־שָׁאֵל לְקִבְּרַת דָּוִד  
וַתֹּאמֶר מַה־נִּכְפָּר הַיּוֹם בְּלִי וַיִּשְׂאֵל  
אֲשֶׁר נִגְלָה הַיּוֹם לְעֵינַי אֲמָהוֹת עֲבָדָיו  
כַּהֲגִלוֹת נִגְלוֹת אֶחָד הָרְקוּם:  
וַיֹּאמֶר דָּוִד אֶל־מִיכַל לִפְנֵי יְהוָה 21  
אֲשֶׁר כָּתַר־בִּי מֵאֵיפֶיךָ וּמִפֶּל־בֵּיתוֹ  
לְעֵינַי אֲתִי נִגְדִי עַל־עַיִם יְהוָה עַל־  
יִשְׂרָאֵל וַיִּשְׁחַקְתִּי לִפְנֵי יְהוָה:

v. 20. מָרַס בַּמַּצַּע סָבַר

20 καὶ ἐπέστρεψε Δαυὶδ εὐλογῆσαι τὸν οἶκον αὐτοῦ· καὶ ἔξηλθε Μελαχὸλ ἡ θυγάτηρ Σαουλ εἰς ἀπάντησιν Δαυὶδ, καὶ εὐλόγησεν αὐτὸν, καὶ εἶπε, Τί δεδόξασται σήμερον ὁ βασιλεὺς Ἰσραὴλ, ὃς ἀπεκαλύφθη σήμερον ἐν ὀφθαλμοῖς παιδικῶν τῶν δούλων αὐτοῦ, καθὼς ἀποκαλύπτεται ἀποκαλυφθεὶς εἰς τῶν ὀρχουμένων; 21 καὶ εἶπε Δαυὶδ πρὸς Μελαχὸλ, Ἐνώπιον Κυρίου ὀρχήσομαι· εὐλογητὸς Κύριος ὃς ἐξέλεσάτο με ὑπὲρ τὸν πατέρα σου καὶ ὑπὲρ πάντα τὸν οἶκον αὐτοῦ, τοῦ καταστήσάι με εἰς ἡγούμενον ἐπὶ τὸν λαὸν αὐτοῦ ἐπὶ τὸν Ἰσραὴλ, καὶ παίξομαι καὶ ὀρχήσομαι ἐνώπιον Κυρίου,

*Au. Ver.*—20 Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to-day, who uncovered himself to day in the eyes of the handmaids of his servants, as

one of the vain fellows shamelessly [*or, openly*] uncovereth himself!

21 And David said unto Michal, *It was before the LORD*, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.

20 *And said.*

*Ged.*—*And said to him* [Arab., and one MS.].

*Glorious.*

*Ged., Booth.*—Honourable.

*As one of the vain fellows shamelessly* [*or, openly*] uncovereth himself.

*Ged., Booth.*—As one of the vulgar is wont to expose himself.

*Dathe.*—Ut solent sese nudare homines vilissimæ conditionis.

*Maurer.*—*Sicut sese nudant homines vilissimæ conditionis*, propr. *sicut se nudat, nudando*, i. e., cum irrisione: *sicut se nudat, nudat aliquis leviorum hominum*. Infinitivus abs. נִגְלוֹת (pro נִגְלָה, ut paronomasiam faciat cum præcedenti נִגְלוֹת) eandem vim habet, quam inf. verbo finito junctus. Cf. G. Gr. ampl., p. 430. E. Gr. crit., p. 425.

21 *It was before the Lord.*

*Commentaries and Essays.*—*Before the Lord.* Some words seem to be dropped in this verse in the Hebrew. The LXX in the beginning read ὀρχήσομαι, “I will dance before Jehovah,” and at the close, “yea, I will play, and dance before Jehovah.” The sense requires the first.

*Ged.*—21 Yes, said David to Michal, in the presence of the LORD; who chose me in preference to thy father, and in preference to all his house; to appoint me ruler over the whole of the LORD's people, the Israelites! In the presence of the LORD I will still play the vulgar man; (22) and will yet, &c.

*Booth.*—21 Yea, said David to Michal, in the presence of Jehovah who chose me before thy father, and before all his house, to appoint me ruler over the people of Jehovah, over Israel! Hence in the presence of Jehovah I will still play the vulgar man; and will be much more vulgar and base in mine own eyes than this.

*Gesen.*—Piel קָצַב 1. *To jest*, &c. 2. *To sport*, &c.

3. *To dance*, always as accompanied with song and instrumental music, comp. Engl., *to play* on an instrument. Judg. xvi. 25;

1 Sam. xviii. 7; 2 Sam. vi. 5, 21; 1 Chron. xiii. 8; xv. 29; Jer. xxx. 19 קול קְשֻׁקִים, the voice (song) of dancers (and singers); xxxi. 4 קְשֻׁקִים, in the chorus of dancers.

Houb.—21 David Michol respondit: Ego ero in oculis Domini me nudavi, &c.

20, 21, כהגלוח נלוח, Sicut nudatur nudando. Trajectum fuit נלוח, quod desideratur ver. 21 in prima persona, Davide Michol uxori respondente (ante Dominum), ונלוחי, nudatus sum, ut postea וסִהַרְתִּי, et latus sum. Id nudatus, quia deest, sententia manet suspensa. Propterea supplere Græci Intt. ὀρχήσομαι, saltabo; Arabs נלחתי, id feci.

Ver. 22, 23.

וַגַּנְלָתִי עוֹד מוֹאֵת וְהִיָּיתִי שָׁפֵל  
בְּעֵינֵי וְעַם־הָאֲמָהוּת אֲשֶׁר אֲמַרְתָּ עִמָּם  
אֲבָבְדָה: 23 וְלִמְכַל בַּת־שָׁאוּל לֹא־הָיָה  
לָהּ יָלֵד עַד יוֹם מוֹתָהּ:

v. 23. קרי וד

22 καὶ ἀποκαλυφθῆσομαι ἔτι οὕτως, καὶ ἔσομαι ἀρχεῖος ἐν ὀφθαλμοῖς σου, καὶ μετὰ τῶν παιδισκῶν, ὧν εἶπάς με μὴ δοξασθῆναι. 23 καὶ τῇ Μελαχὺλ θυγατρὶ Σαοὺλ οὐκ ἐγένετο παιδίον ἕως ἡμέρας τοῦ ἀποθανεῖν αὐτήν.

Au. Ver.—22 And I will yet be more vile than thus, and will be base in mine own sight: and of the maidservants [or, of the handmaids of my servants] which thou hast spoken of, of them shall I be had in honour.

23 Therefore Michal the daughter of Saul had no child unto the day of her death.

In mine own sight.

Dathe.—22 Immo magis adhuc me demittam et humilis ero ex opinione tua; sic enim apud ancillas, quas tu dixisti, honorem consequar.

Ex opinione tuâ. Pro בְּעֵינֵי אוֹיֵב legerunt בְּעֵינֵי ἐν ὀφθαλμοῖς σου. Quam lectionem recepte præferendam esse, facile intelligitur. Nam ipse David sibi non humilis videbatur, sed Michalæ, conjugii suæ superbæ. Sed hic quoque scribarum error satis antiquus est, ut plures alii in his libris obvi. Vulgatus, Syrus, Chaldæus habent lectionem receptam.

Maurer.—22 [LXX:] ἐν ὀφθαλμοῖς σου, h. e., בְּעֵינֶיךָ (non בְּעֵינֶיךָ ut Dathio aliisque placuit), quæ lectio utique videtur præferenda: Davides enim non ipse sibi, sed Michalæ humilis videbatur.

23 Therefore Michal.

Ged.—As for Michal.

Houb.—23 ילד, Prolem. Perperam Masora וילד, quia sequebatur codices orientales, in quos irrepererat iste Arabismus וילד. Occidentales ילד, et sic lego in omnibus Codd. Orat. præteriturum in uno 42. Etiam ילד Regius 29 optimæ notæ.

CHAR. VII. 4.

Au. Ver.—To Nathan.

Ged.—To the prophet [Syr., Arab., and four MSS.] Nathan.

Ver. 5, 6, 7.

5 לָךְ וְאִמְרַתְּ אֶל־עַבְדִּי אֶל־דָּוִד בְּה  
אָמַר יְהוָה הֲאִתָּה תִּבְנֶה־לִּי בַּיִת  
לְשַׁבְתִּי: 6 כִּי לֹא יִשְׁבְּתִי בְּבָיִת  
לְמִיּוֹם הַעֲלֹתִי אֶת־בְּנֵי יִשְׂרָאֵל מִמִּצְרָיִם  
וְעַד הַיּוֹם תִּהְיֶה נְהַלְתִּי מִתְּהִלָּתְךָ בְּאֶחָל  
וּבְמִשְׁכָּן: 7 בְּכֹל אֲשֶׁר־הִתְחַלַּכְתִּי  
בְּכָל־בְּנֵי יִשְׂרָאֵל הִדְבַּר דְּבַרְתִּי אֶת־  
אֶחָד שַׁבְּתִי וְיִשְׂרָאֵל אֲשֶׁר צִוִּיתִי  
לְרַעוּת אֶת־עַמִּי אֶת־יִשְׂרָאֵל לֵאמֹר  
לָמָּה לֹא־בְנִיתָם לִי בַּיִת אֲרָזִים:

5 πορεύου, καὶ εἶπον πρὸς τὸν δουλόν μου Δαυὶδ, Τάδε λέγει Κύριος, Οὐ σὺ οἰκοδομήσεις μοι οἶκον τοῦ κατοικῆσαι με. 6 ὅτι οὐ κατ' ὀκηκα ἐν οἴκῳ ἀπ' ἧς ἡμέρας ἀνήγαγον τοὺς υἱοὺς Ἰσραὴλ ἐξ Αἰγύπτου ἕως τῆς ἡμέρας ταύτης, καὶ ἡμῃν ἐμπεριπατῶν ἐν καταλύματι καὶ ἐν σκηνῇ, 7 ἐν πᾶσιν οἷς διήλθον ἐν παντὶ Ἰσραὴλ· εἰ λαῶν ἐλάλησα πρὸς μίαν φυλὴν τοῦ Ἰσραὴλ, ᾧ ἐνετειλάμην ποιμαίνειν τὸν λαόν μου Ἰσραὴλ, λέγων, Ἰνατί οὐκ ὠκοδομήκατέ μοι οἶκον κέδρινον;

Au. Ver.—5 Go and tell my servant David [Heb., to my servant to David], Thus saith the Lord, Shalt thou build me an house for me to dwell in?

6 Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes [1 Chron. xvii. 6, any of the judges] of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?

5 Shalt thou build me, &c.

*Ged., Booth.*—Wouldst thou build for me a house to dwell in?

6 *Out of Egypt.*

*Ged., Booth.*—Out of the land of [Syr., Vulg., Arab., and one MS.] Egypt.

*But have walked in a tent and in a tabernacle.* See notes on Exod. xxvi. 1, vol. i., p. 33.

*Bp. Horsley.*—Rather, “but have been going about under an outer and an inner covering.” See the appropriate senses of the words אהל and משכן, Exod. xxvi. 1.

7 *With any of the tribes of Israel.*

*Pool.*—*With any of the tribes*: in 1 Chron. xvii. 6, it is of the *judges*; and to them, not to the tribes, the following words agree, *whom I commanded to feed my people Israel*. Either therefore the *tribes* are here put synecdochically for the rulers of the tribes, as the word *church* is sometimes used for the governors of it; or the word here rendered *tribes* may be rendered *sceptres*, as it is used Gen. xlix. 10, and sceptres put for sceptre-bearers or rulers, as is very frequent.

*Bp. Patrick.*—7 *Any of the tribes of Israel.*] That is, “of the judges of Israel,” as it is interpreted, 1 Chron. xvii. 6. For the word *shibte* signifies not only *tribes* but *sceptres*; and, consequently, supreme governors and rulers: such as the judges were who had the supreme authority in Israel. And so the following words explain it.

*Whom I commanded to feed my people Israel.*] He did not command the tribes, but the supreme governors of them, to *feed*, that is, to rule his people and take care of their happiness. Here, again, *feeding* is governing (as I observed, v. 2), and the Hebrew word for *feed* being *raga*, as some pronounce it (in the Syriac, *rega*), very learned men thence derive the Latin words *regere* and *reges*: kings being designed by God to be the pastors of their people.

*Bp. Horsley.*—7 *Of the tribes.* שבטי, “the sceptered rulers.”

*Houb., Dathe, Hallet, Clarke, Ged., Booth.*—Spake I a word with any of the judges, &c.

*Dr. A. Clarke.*—7 *With any of the tribes.*] “Spake I a word to any of the *JUDGES*” is the reading in the parallel place, 1 Chron. xvii. 6; and this is probably the true reading. Indeed, there is but *one letter* of difference between them, and letters which might be easily mistaken for each other: שבטי, *tribes*, is almost the same in appear-

ance with שבטי, *judges*; the ו and the ה being the same letter, the apex under the upper stroke of the ה excepted. If this were but a little effaced in a MS., it would be mistaken for the other, and then we should have *tribes* instead of *judges*. This reading seems confirmed by ver. 11.

*Hallet.*—7 שבטי ישראל. It seems very strange that God should talk of any of the tribes of Israel as feeding, or ruling his people Israel. It is natural to suspect an error committed by the transcribers in this place. And if we look into the parallel place, 1 Chron. xvii. 6, we shall find where the error lies, and how it must be corrected. The words are, *Spake I a word to any of the judges of Israel, whom I commanded to feed (or rule) my people*—? It is very just to say, that the judges were commanded to rule the people. The Hebrew word here is שבטי, *judges*; whereas the transcribers in Sam. have altered one letter, and written שבטי, *tribes*. I could not forbear smiling to read Bishop Patrick’s note on this place, on the words, *of the tribes of Israel*: which is, “That is, of the judges of Israel, as it is interpreted, 1 Chron. xvii. 6. For the word *shibte*, not only signifies tribes, but *sceptres*; and consequently supreme governors and rulers: such as the judges were, who had the supreme authority in Israel. And so the following words explain it, *whom I commanded to feed my people Israel*. He did not command the *tribes*, but the supreme governors of them, to feed, i. e., to rule his people.” Would it not have been a more natural inference from this, that the word should not have been *shibte*, tribes, but *shopthe*, judges, as it is correctly written in Chron. and in ver. 11 of this same chapter? Is it not more natural to say, that this word is *corrected*, than that it is *interpreted*, by 1 Chron. xvii. 6? I cannot but determine for this correction, though all the versions of Samuel agree with the present Hebrew in reading, tribes. As to the parallel place in Chronicles, it is to be observed, that all the versions there agree with the Hebrew of the place to read judges, except the *ó* which reads, tribes, as in Sam. But the Alexandrian copy of the *ó* in Chron. reads both tribes and judges. This error was committed by the transcribers before any of the versions were made.

*Maurer.*—7 שבטי ישראל] Locus parallelus 1 Chron. xvii. 6 habet שבטי ישראל. “Que

lectio haud dubie vera est, quoniam Deus nunquam uni tribui imperium in reliquis concesserat." Dathe. Sed res non est cum pulvisculo excutienda. Intelligendæ sunt illæ tribus, quæ ante Davidis tempora summam imperii tenuerant, ut Ephraim, Dan, Benjamin.

Ver. 9—16.

9 וְאַחֲרָיָה עִמָּךָ בְּכֹל אֲשֶׁר הִלְכָתָּ  
וְאַכְרַתָּה אֶת-כָּל-אֹיְבֶיךָ מִפְּנֵיךָ וְעַשְׂתִּי  
לְךָ שָׁמַיִם גְּדוֹלִים כְּשָׁמַיִם הַגְּדוֹלִים אֲשֶׁר  
בְּאֶרֶץ צָרָף : 10 וְשִׁמְתִי מְקוֹם לְעַמִּי  
לְיִשְׂרָאֵל וְנִשְׁעַתִּיו וְשָׁכְנוּ תַּחְתָּיו וְלֹא-  
יִרְגְּזוּ עוֹד וְלֹא-יִסְפוּ בְּגוֹי-עוֹלָה לַעֲבוֹתָיו  
כְּאֲשֶׁר בְּרַאשׁוֹנָה : 11 וְלִמְנוּחֵיהֶם אֲשֶׁר  
נִבְיָאֵי שָׁמַיִם עַל-עַמִּי יִשְׂרָאֵל וְהִנְיָחֵתִי  
לְךָ מִכָּל-אֹיְבֶיךָ וְהִקְדִּיר לְךָ יְהוָה בֵּית-  
בָּיִת וְעִשְׂתָּה לְךָ יְהוָה : 12 כִּי וַיִּמְלֹאֵנִי  
יְמִיךָ וְשָׁכַבְתָּ אֶת-אֲבֹתֶיךָ וְהִקְיַמְתִּי  
אֶת-יָרֵעַךָ אַחֲרֶיךָ אֲשֶׁר יֵשֵׁא מִמֶּעֵיךָ  
וְהִכְיַנְתִּי אֶת-מַמְלַכְתּוֹ : 13 הוּא יִבְנֶה-  
בַּיִת לְשָׁמַיִם וְכִנְנֵתִי אֶת-נֶפֶס מַמְלַכְתּוֹ  
עַד-עוֹלָם : 14 אֲנִי אֶהְיֶה לְךָ לְאָב וְהוּא  
יְהוָה-לִּי לְבֵן אֲשֶׁר בְּהַעֲוֹתוֹ וְהִכְחִיתוּ  
בְּשִׁבְטֵי אֲנָשִׁים וּבְכִנְעֵי בְּנֵי אָדָם :  
15 וְחִסְדִּי לֹא-יִסּוּר מִמֶּנִּי כְּאֲשֶׁר  
הִכְרַתִּי מֵעַם שָׁאוּל אֲשֶׁר הִסִּיתִי  
מִלְּפָנֶיךָ : 16 וְנִבְאַמְן בְּיְהוָה וּמִמְלַכְתּוֹ  
עַד-עוֹלָם לְפָנֶיךָ כְּשִׁאֵף יְהוָה נָכוֹן  
עַד-עוֹלָם :

9 και ἡμῆν μετὰ σου ἐν πᾶσιν οἷς ἐπορεύου, καὶ ἐξωλόθρηνσα πάντα τοὺς ἐχθρούς σου ἀπὸ προσώπου σου, καὶ ἐποίησά σε ὀνομαστὸν κατὰ τὸ ὄνομα τῶν μεγάλων τῶν ἐπὶ τῆς γῆς. 10 καὶ θήσομαι τόπον τῷ λαῷ μου τῷ Ἰσραὴλ, καὶ καταφυτεύσω αὐτὸν, καὶ κατασκηνώσει καθ' ἑαυτὸν, καὶ οὐ μεριμνήσει οὐκέτι· καὶ οὐ προσθήσει υἱὸς ἀδικίας τοῦ ταπεινώσαι αὐτὸν, καθὼς ἀπ' ἀρχῆς, 11 ἀπὸ τῶν ἡμερῶν ὧν ἔταξα κριτὰς ἐπὶ τὸν λαόν μου Ἰσραὴλ· καὶ ἀναπαύσω σε ἀπὸ πάντων τῶν ἐχθρῶν σου· καὶ ἀπαγγελεῖ σοι κύριος, ὅτι οἶκον οἰκοδομήσεις αὐτῷ. 12 καὶ ἔσται ἐάν πληρωθῶσιν αἱ ἡμέραι σου, καὶ κοιμηθῆσῃ μετὰ τῶν πατέρων σου, καὶ ἀναστήσω τὸ σπέρμα σου μετὰ σέ, ὅς ἐσται ἐκ τῆς κοιλίας σου, καὶ ἐτοιμάσω τῆν

βασιλείαν αὐτοῦ. 13 αὐτὸς οἰκοδομήσει μοι οἶκον τῷ ὀνόματί μου, καὶ ἀνορθώσω τὸν θρόνον αὐτοῦ ἕως εἰς τὸν αἰῶνα. 14 ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν. καὶ ἐάν ἔλθῃ ἡ ἀδικία αὐτοῦ, καὶ ἐλέγξω αὐτὸν ἐν βράβδῳ ἀνδρῶν, καὶ ἐν ἀφαίσι νῶν ἀνθρώπων· 15 τὸ δὲ ἔλεός μου οὐκ ἀποστήσω ἀπ' αὐτοῦ, καθὼς ἀπέστησα ἀπ' ὧν ἀπέστησα ἐκ προσώπου μου. 16 καὶ πιστωθήσεται ὁ οἶκος αὐτοῦ, καὶ ἡ βασιλεία αὐτοῦ ἕως αἰῶνος ἐνώπιόν μου· καὶ ὁ θρόνος αὐτοῦ ἔσται ἀνωρθωμένος εἰς τὸν αἰῶνα. 17 κατὰ πάντας τοὺς λόγους τούτους, καὶ κατὰ πᾶσαν τὴν ὄρασιν ταύτην· οὕτως ἐλάλησε Νάθαν πρὸς Δαυὶδ.

*Au. Ver.*—9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight [Heb., from thy face], and have made thee a great name, like unto the name of the great men that are in the earth.

10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as before-time,

11 And as since the time that I commanded Judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee an house.

12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 He shall build an house for my name, and I will establish the throne of his kingdom for ever.

14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.

16 And thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever.

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

*Pool.*—10 I will appoint a place, i. e., I will make room for them; whereas hitherto they have been much constrained and dis-

tressed by their enemies. Or, *I will establish* (for so that verb sometimes signifies) *a place* for them, i. e., I will establish them in their place or land. Some learned men render the verse thus, and the Hebrew words will bear it: *And I have appointed* (or *assigned*, or *given*) *a place for my people Israel*, (to wit, the land of Canaan,) *and have planted them* in it, *that they may dwell in their own place, and be no more driven to and fro*; or rather, *and they shall dwell in their own place, &c.*; i. e., as I did long ago appoint it to them, and afterwards planted them, or put them into actual possession; so now they shall continue or dwell in it, in spite of all their enemies. *For my people Israel*. Among the favours which God had vouchsafed, and would vouchsafe to David, he reckons his blessings to the people of Israel, because they were great blessings to David; partly because the strength and happiness of a king consists in great part in the multitude and happiness of his people; and partly because David was a man of a pious and public spirit, and therefore no less affected with Israel's felicity than with his own. *In a place of their own*, i. e., in their own land, not in strange lands, nor mixed with other people. *As beforetime*; either, first, as in the land of Egypt; and so he goes downward to the judges. Or, secondly, as in Saul's time; and so he ascends to the judges.

11 Nor as they did under the judges, neither so oft nor so long. But all this is to be understood with a condition, except they should notoriously forsake God, or rebel against him; which being so oft declared by God in other places, it was needless to mention it here. Or this may relate to the latter ages of the world, when the people of Israel shall be converted to Christ, and recalled out of captivity, and planted in their own place; when they shall enjoy a far greater degree of tranquillity than ever they did before. And this agrees best with the future tense, *I will appoint—and will plant them, &c.*; otherwise the work was already done, God had already appointed this land for them, and actually planted them in it. *And have caused thee to rest from all thine enemies*, i. e., and until this time in which I have given thee rest. But these words, though according to our translation they be enclosed in the same parenthesis with the foregoing clauses, may seem to be better put without it, and to be taken by them-

selves. For the foregoing words in this verse, and in ver. 10, do all concern the people of Israel; but these words seem to concern David alone, to whom the speech returns after a short digression concerning the people of Israel. And they may be rendered either thus, *and I have caused thee to rest, &c.*, or, *and I will cause thee to rest, &c.*, to wit, more fully and perfectly than yet thou dost. *He will make thee an house*; for thy good intentions to make him an house, *he will make thee an house*, to wit, *a sure house*, as is expressed, 1 Kings xi. 38, i. e., he will increase and uphold thy posterity, and continue thy kingdom in thy family.

12 *I will set up thy seed after thee*; I will set up in thy stead and throne thy posterity, first Solomon, and then others successively, and at last the Messias. So the following words may be understood diversely, part of his posterity in general or indefinitely taken, part of Solomon, and part of Christ only, according to the differing nature of the several passages.

13 *He shall build an house*: this is meant literally and immediately of Solomon, who alone did build the material house or temple; but mystically and ultimately of Christ, who is the builder of God's spiritual house or temple, Heb. iii. 3, 6; 1 Pet. ii. 5. *For my name*, i. e., for my service, and worship, and glory. *I will establish the throne of his kingdom*: this is not meant of Solomon, for his kingdom was not for ever. And though the phrase *for ever* is sometimes used of the time of a man's life, yet it cannot be so understood here, because the mercy here promised to David's son is of another nature, and of far longer continuance, than that which was given to Saul, ver. 15, who yet enjoyed the kingdom as long as he lived. But it is to be understood of David's posterity in general, but with special respect to Christ, in whose person the kingdom was to be lodged for ever, Isa. ix. 7; Dan. ii. 44; Luke i. 32, 33.

14 I will carry myself towards him as becomes a father, with all affection and tenderness, and I will own him as my son. This is intended both of Solomon, as a type of Christ; and of Christ himself, as is evident from Heb. i. 5. *If he commit iniquity*: this agrees only to Solomon and some others of David's posterity; but not to Christ, who never committed iniquity, as

Solomon did, who therein was no type of Christ, and therefore this branch is terminated in Solomon; whereas in those things wherein Solomon was a type of Christ, the sense passeth through Solomon unto Christ. *With the rod of men*; either, first, With such rods as men use to correct their sons, or to beat other men; which are here opposed to the rods or strokes which an angry God inflicts. See Job xxiii. 6; Psal. xxxix. 11; Isa. xlvi. 3; Rom. ix. 22; Heb. x. 31; xii. 29. Or, secondly, With such rods as are gentle and moderate, and suited to man's weakness; as a tolerable and resistible temptation is called *human*, or *common to men*, 1 Cor. x. 13.

15 *My mercy*, or, *my kindness*, i. e., the kingdom which I have mercifully and kindly promised to thee and thine. *As I took it from Saul*; in regard of his posterity, for the kingdom was continued to his person during life.

16 *Before thee*; thine eyes in some sort beholding it; for he lived to see his wise and godly son Solomon actually placed in the throne, with great reputation and general applause, 1 Kings i. 39, 40, which was in itself a good presage of the continuance of the kingdom in his family; and being considered, together with the infallible certainty of God's promise to him and his for ever, of the accomplishment whereof this was an earnest, gave him good assurance thereof; especially considering that he had his eyes and thoughts upon the Messiah, Psal. cx. 1, &c., whose *day he saw* by faith, as Abraham did, John viii. 56, and whom he *knew that God would raise out of the fruit of his loins to sit on his throne*, as is affirmed, Acts ii. 30, and that for ever; and so the eternity of his kingdom is rightly said to be before him. The LXX and Syriac read *before me*, which is a usual phrase, which makes no great variation in the Hebrew text.

*Bp. Patrick.*—10 *I will appoint a place.*] Or, "I have constituted (or established) a place for my people," viz., the land of Canaan.

*Neither shall the children of wickedness.*] The idolatrous people round about them.

*Afflict them—as beforetime.*] When they were in the land of Egypt.

11 *Since the time that I commanded judges.*] In whose days they were sorely afflicted by the Moabites, Canaanites, Midianites, and other people.

*Have caused thee to rest.*] Given him a quiet possession of the whole kingdom of Israel; which never was in so happy a condition as now.

12 *I will set up thy seed.*] To sit upon his throne.

*Which shall proceed out of thy bowels.*] This shows that he speaks of one who was not yet born, viz., Solomon: and that Absalom, Adonijah, and the rest who pretended to the kingdom, were not designed for it: being already proceeded from him.

*I will establish his kingdom.*] He reigned a long time himself; and so did his posterity after him.

13 The latter part of this verse can belong to none but the Messiah; if the words *for ever* be taken in their full extent.

14 *I will be his father.*] This the Apostle shows is meant of Christ, Heb. i. 5. For though Solomon was called Jeddiah, in token that he was beloved of God, yet, in the complete sense of the word, Christ only is intended: who is "God's beloved Son, in whom he is well pleased."

*If he commit iniquity, I will chasten him with the rod of men, &c.*] This is a mixed prophecy, some part of which belongs to Christ, and the other part to Solomon, and his successors in the kingdom of Israel: who, it is plain, is solely intended in these words. And by "the rod of men, and the stripes of the children of men," is meant gentle correction; such as parents give their children.

15 He promises not to translate the kingdom into another family; as he took it from Saul, to give it to David: but the kingdom shall continue in his line.

16 That is, saith Kimchi, for a long time, between four and five hundred years, which was a rare thing, and seldom known, that the kingly authority continued in any one family so long. But this is chiefly intended of the kingdom of Christ, as Procopius Gazerus here observes: from whence the Jews said (John xii. 34), "We have heard out of the law that Christ abideth for ever." This is confirmed by the rule which Maimonides lays down in his *More Nevochim*, that though *olam* alone doth not necessarily signify eternally, yet when it is joined with *ath*, either before or after it, it doth so signify. And that is the case here; this kingdom is said to be established *ath olam*: which can belong to none but Christ; for

David's kingdom had an end, but Christ's nath none (par. ii. cap. 28).

*Ken.*—This chapter is one of the most important in the Old Testament; and yet some of its most interesting verses are very improperly rendered in our translation: it therefore demands our most careful consideration. And as, in the course of these remarks, I propose to consider, and hope to explain some of the prophecies descriptive of the *Messiah*, which were fulfilled in *Jesus Christ*; amongst which prophecies, that contained in this chapter is worthy of particular attention: I shall introduce it, with a general state of this great argument.

It having pleased God, that, between the time of a *Messiah* being first promised, and the time of his coming, there should be delivered by the prophets a variety of marks, by which the *Messiah* was to be known, and distinguished from every other man; it was impossible for any one to prove himself the *Messiah*, whose character did not answer to these marks: and of course it was necessary, that all these criteria, thus divinely foretold, should be fulfilled in the character of *Jesus Christ*. That these prophetic descriptions of the *Messiah* were numerous, appears from *Christ* and his apostles (*Luke* xxiv. 27, 44; *Acts* xvii. 2, 3; xxviii. 23, &c.), who referred the Jews to the Old Testament, as containing abundant evidence of his being the *Messiah*, because he fulfilled all the prophecies descriptive of that singular character. The chief of these prophecies related to

- His being *miraculously born of a virgin*;
- The *time*, and *place*, of his birth;
- The *tribe*, and *family*, he was to descend from;
- The *miracles* he was to perform;
- The *manner* of his preaching;
- His *humility* and *mean* appearance;
- The perfect *innocence* of his life;
- The greatness of his *sufferings*;
- The *treachery* of his betrayer;
- The circumstances of his *trial*;
- The nature of his *death* and *burial*;
- And, to his *miraculous resurrection*.

Now amongst all the circumstances, which form this chain of prophecy; the first reference made in the New Testament relates to his descent: for the New Testament begins with asserting, that "Jesus Christ was the son of David, the son of Abraham." As to the descent of Christ from Abraham;

every one knows that Christ was born a Jew; and consequently descended from Jacob, the grandson of Abraham. And we all know, that the promise given to Abraham concerning the *Messiah* is recorded in the history of Abraham's life, in *Gen.* xxii. 18. Christ being also to descend from David, there can be no doubt, but that this promise, as made to David, was recorded likewise in the history of David. 'Tis remarkable, that David's life is given more at large than that of any other person in the Old Testament; and it cannot be supposed, that the historian omitted to record that promise, which was more honourable to David than any other circumstance. The record of this promise, if written at all, must have been written in this chapter; in the message from God by Nathan to David, which is here inserted. Here (I am fully persuaded), the promise was, and still is, recorded: and the chief reason why our divines have so frequently missed it, or been so much perplexed about it, is owing to our very improper translation of the 10th and 14th verses.

This wrong translation, in a part of Scripture so very interesting, has been artfully laid hold of, and expatiated upon splendidly, by the deistical author of "The Grounds and Reasons of the Christian Religion," who pretends to demonstrate, that the promise of a *Messiah* could not be here recorded. His reasons (hitherto I believe unanswered) are three. 1st Because, in ver. 10, the prophet speaks of the future prosperity of the Jews, as to be afterwards fixed, and no more afflicted; which circumstances are totally repugnant to the fate of the Jews, as connected with the birth and death of Christ; 2dly Because the son, here promised, was (ver. 13) to build an house; which house, it is pretended, must mean the temple of Solomon; and of course Solomon must be the son here promised; and 3dly, Because ver. 14 supposes, that this son might commit iniquity; which could not be supposed of the *Messiah*. The first of these objections is founded on our wrong translation of verse 10; where the words should be expressed as relating to the time past or present. For the prophet is there declaring what great things God had already done for David and his people—that he had raised David from the sheepfold to the throne—and that he had planted the Israelites in a place of safety; at rest from all those enemies,

who had so often before afflicted them. That the verbs *ישכתי* and *ונשכתי* may be rendered in the time past or present, is allowed by our own translators; who here (ver. 11) render *והניחתי* and *have caused thee to rest*, and also render *והגיד* and *telleth*; which construction, made necessary here by the context, might be confirmed by other proofs almost innumerable. The translation therefore should run thus: "I took thee from the sheepcote—and have made thee a great name—and I *have appointed* a place for my people Israel; and *have planted* them, that they dwell in a place of their own, and move no more. Neither *do* the children of wickedness afflict them any more; as before time, and as since the time that I commanded judges to be over Israel; and I *have caused* thee to rest from all thine enemies."

Objection the 2d is founded on a mistake in the sense. David indeed had proposed to build an house to God; which God did not admit. Yet, approving the piety of David's intention, God was pleased to reward it by promising, that *he* would make an house for David; which house, to be thus erected by God, was certainly not material, or made of stones; but a spiritual house, or family, to be raised up for the honour of God and the salvation of mankind. And this house, which God would make, was to be built by David's seed; and this seed was to be raised up, *after* David slept with his fathers: which words clearly exclude Solomon, who was set up, and placed upon the throne, *before* David was dead. This building, promised by God, was to be erected by one of David's descendants, who was also to be an everlasting king: and indeed the house and the kingdom were both of them to be established for ever. Now that this house or spiritual building was to be set up, together with a kingdom, by the Messiah, is clear from Zachariah; who very emphatically says (vi. 12, 13):—"Behold the man whose name is the Branch; *he shall build the temple of the Lord. Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne,*" &c. Observe also the language of the New Testament. In 1 Cor. iii. 9—17, St. Paul says, "Ye are God's building—Know ye not, that *ye* are the temple of God?—the temple of God is holy, which temple *ye* are." And the author of the Epistle to the Hebrews seems to have his eye upon this

very promise in Samuel concerning a son to David, and of the house which he should build; when he says (iii. 6):—"Christ, as a son, over his own house; whose house are we."

As to the third and greatest difficulty, that also may be removed by a more just translation of verse 14; for the Hebrew words do not properly signify what they are now made to speak. 'Tis certain, that the principal word *בדשתי* is not the active infinitive of *Kal*, which would be *בשתי*; but *הזמה* from *שח* is in Niphal, as *הגלות* from *גלה*. 'Tis also certain, that a verb which in the active voice signifies to *commit iniquity*, may in the passive signify to *suffer for iniquity*: and hence it is, that nouns from such verbs sometimes signify *iniquity*, sometimes *punishment*. See Lowth's Isaiah, p. 187, with many other authorities, which shall be produced hereafter. The way being thus made clear, we are now prepared for abolishing our translation, "if he commit iniquity;" and also for adopting the true one, "even in his suffering for iniquity." The Messiah, who is thus the person possibly here spoken of, will be made still more manifest from the whole verse thus translated:—"I will be his father, and he shall be my son: *even in his suffering for iniquity*, I shall chasten him with the rod of men (*with the rod due to men*) and with the stripes (due to) the children of Adam." And this construction is well supported by Isaiah liii. 4, 5, "He hath carried *our sorrows* (i. e., the sorrows due to us, and which we must otherwise have suffered); he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." See Note, p. 479, in Hallet, on Heb. xi. 26. Thus then God declares himself the father of the Son here meant (see also Heb. i. 5); and promises, that, even amidst the sufferings of this Son (as they would be for the sins of others, not for his own), his mercy should still attend him: nor should his favour be ever removed from this king, as it had been from Saul. And thus (as it follows) "thine house (O David) and thy kingdom shall (in Messiah) be established for ever, before *me* (before God): thy throne shall be established for ever." Thus the angel, delivering his message to the virgin mother (Luke i. 32, 33) speaks, as if he was quoting from this very prophecy, "The Lord

God shall give unto him the throne of his father David; and he shall reign over the house of Jacob *for ever*: and of his kingdom there shall be no end." In ver. 16, לְעֹלָם is here rendered as לְעֹלָם, on the authority of one Hebrew MS., with the Gr. and Syr. versions; and indeed nothing could be established for ever in the presence of David, but in the presence of God only. So Dr. S. Clarke.

Having thus shown, that the words fairly admit here the promise made to David, that from his seed should arise Messiah, the everlasting king; it may be necessary to add, that, if the Messiah be the person here meant, as suffering innocently for the sins of others, Solomon cannot be; nor can this be a prophecy admitting such double sense, or be applied properly to two such opposite characters. "Of whom speaketh the prophet this? of *himself*, or of *some other man*?" This was a question properly put by the Ethiopian treasurer (Acts viii. 34), who never dreamt, that such a description as he was reading could relate to different persons: and Philip shews him, that the person was Jesus only. So here, it may be asked, Of whom speaketh the prophet this? of Solomon, or of Christ? It must be answered, Of Christ: one reason is, because the description does not agree to Solomon; and therefore Solomon, being necessarily excluded in a single sense, must also be excluded in a double. Lastly: if it would be universally held absurd to consider the promise of Messiah made to Abraham as relating to any other person besides Messiah; why is there not an equal absurdity, in giving a double sense to the promise of Messiah thus made to David?

Next to our present very improper translation, the cause of the common confusion here has been, not distinguishing the promise here made, as to Messiah alone, from another made as to Solomon alone; the first brought by Nathan, the second by Gad; the first near the beginning of David's reign, the second near the end of it; the first, relating to Messiah's spiritual kingdom, everlasting without conditions; the second, relating to the fate of the temporal kingdom of Solomon, and his heirs, depending entirely on their obedience or rebellion. 1 Chron. xxii. 8—13, and xxviii. 7. Let the first message be compared with this second in 1 Chron. xxii. 8—13; which the

Syr. version (at ver. 8) tells us was delivered by a prophet, and the Arab. says, "by the prophet Gad." This second message was after David's many wars, when he had shed much blood; and it was this second message, that, out of all David's sons, appointed Solomon to be his successor. At the time of the first message Solomon was not born; it being delivered soon after David became king at Jerusalem: but Solomon was born at the time of this second message. For though our translation very wrongly says (1 Chron. xxii. 9), "A son *shall* be born to thee, and his name shall be Solomon;" yet the Hebrew text expressly speaks of him as then born, "Behold, a son, (וְיָלֵד, *natus est*) is born to thee;" and therefore the words following must be rendered, "Solomon is his name, and I will give peace in his days; he shall build an house for my name, &c."

*Bp. Horsley.*—10 *I will appoint—will plant—that may dwell—and move no more—neither shall; rather, I have appointed—have planted—and they dwell—and are disturbed no more—neither do.*

11 *Israel, and have caused thee to rest; rather, Israel: and I have given thee rest.*

14 *If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: 15 But my mercy shall not depart away from him, &c.; rather, inasmuch that when guilt is laid upon him, although I chasten him with the rod of men, and with the stripes of the children of men; 15 Yet my mercy shall not depart from him, &c.*

*When guilt is laid upon him.* בְּהַעֲבֹרָה. בְּהַעֲבֹרָה, is the gerund, in the Niphal form, of the verb עָוָה. Now the verb, in Piel, signifies to find guilty, or to condemn, in a judicial process [see Psalm cxix. 78]. Hence, in Niphal, it should signify to be found guilty, or to be condemned. Here it denotes the imputation of guilt to the Messiah.

*The rod of men, the rod due to men.* See Kennicott's Posthumous Dissertations.

This rendering of this clause entirely removes its apparent incoherence, as it has been generally understood, with the rest of the prophecy. This clause as it has been generally understood, is inapplicable to the Messiah. All the rest of the prophecy is applicable to him, and some parts of it, in the full extent of the terms, is inapplicable to any one else. It is very remarkable,

however, that the whole clause, *if he commit iniquity—men*, is omitted in the parallel place in the first Book of Chronicles.

16 *Before thee*. Read, with LXX, and some MSS. of Kennicott's and De Rossi's, *לפני*, *before me*.

*Thy house—thy kingdom—thy throne;—his house—his kingdom—his throne*. LXX.

This whole verse is conceived in much stronger terms in the parallel place of the First Book of Chronicles, xvii. 14.

“But I will establish him in my house and in my kingdom for ever, and his throne shall be firm for evermore.”

*Commentaries and Essays*.—16 *And thy house and thy kingdom shall be established for ever before thee; thy throne, &c.* There is a considerable difference between Samuel and Chronicles in their parallel accounts of this prophecy. In Samuel, these words seem to be spoken of David, *thy house, thy kingdom, thy throne*. In 1 Chron. xvii. 14, the prophecy relates to the son of David, *I will settle him, in my house, and in my kingdom; and his throne, &c.* That this relates to the son of David is most probable from the context, as the prophecy relates not to David himself, but the son of David; and that it was originally *his house, his kingdom, his throne*, here, in Samuel, appears from the Greek version, which has *ὁ οἶκος αὐτοῦ, καὶ ἡ βασιλεία αὐτοῦ* and *ὁ θρόνος αὐτοῦ*. Further, instead of *before thee*, the Greek has *before me*, which is undoubtedly right, (so also Syriac, and one MS. reads now *לפני*, and *fortè* another,) as it certainly refers to God, the speaker here, *before me*, and so David understood it, as appears from verse 29. This verse then in Samuel, should run thus, *and his house and his kingdom shall be established for ever before me, and* (the LXX. read the *ו*), *his throne shall be for ever firm, and the reading in Chronicles should be settle him in his house, and in his kingdom, and his throne, &c.* The LXX. have here *βασιλεία αὐτοῦ*.

*Ged*.—9 I have been with thee, in all thy expeditions, and have cut off, from before thee, all thine enemies. Thy name I will render as great as the names of the grandees of the earth: (10) a place, also, I will secure for my people, the Israelites, and so plant them *in it*, that they shall no more be removed, but remain in their own place: nor shall iniquitous men any more oppress them, (11) as formerly, from the time when I ap-

pointed judges to be over my people, the Israelites. To thyself, too, I will give tranquillity from all thine enemies. The Lord moreover assureth thee, that he will build a house for thee: (12) for when thine own days shall be completed, and when with thy forefathers thou shalt sleep, I will place on *thy throne* a son of thine own seed, of thine own body begotten; and his kingdom I will establish. (13) He will build a house for my name; and I will establish, for ever, the throne of his kingdom. (14) I will be his father, and he shall be my son: if he commit iniquity, I will chastise him with the rod of men, and with human stripes: (15) but my benevolence I will not [LXX, Syr., Arab., Vulg., and two MSS.] withdraw from him, as I did from Saul, whom I rejected from before me [LXX, Syr., and four MSS.]: (16) but his [LXX] house and his [LXX] kingdom shall, for ever, be established, before me: his [LXX] throne shall be, for ever, established.

*Booth*.—9 And I have been with thee whithersoever thou wentest, and have cut off from before thee all thine enemies. Also thy name I will make as great as the name of the great ones, who are on the earth. 10 Moreover I will appoint a place for my people Israel, and will so plant them, that they may dwell in their own place, and move no more; nor shall wicked men afflict them any more, as formerly; 11 As from the time I appointed judges over my people Israel. To thee also will I give rest from thine enemies. Moreover, I Jehovah declare to thee, that I will build up thy house. 12 For when thy days shall be completed, and thou shalt sleep with thy fathers, I will raise up thy seed after thee, the offspring of thine own body, and I will establish his kingdom. 13 He shall build a house for my name, and I will establish the throne of his kingdom for ever. 14 I will be his father, and he shall be my son. If he commit iniquity, I will chastise him with the rod of men, and with the stripes of the children of men: 15 But my kindness I will not [LXX., Vulg., Syr., Arab., and two MSS.] withdraw from him as I did from Saul, whom I removed from before thee. 16 And his house and his kingdom shall be established for ever before me: his throne shall be established for ever.

*Houb*.—9 *Ego, quocunque ivisti, una tecum fui, et deleui ante te omnes inimicos*

tuos; ego feci tibi nomen magnum, ut nomen esse eorum, qui in terra magni fuerunt. 10 Præterea constitui populo meo Israel locum; ego plantavi eum, ut, ubi est, habitet, neque amplius moveatur, neque eos filii iniquitatis adhuc opprimant; ut fecerunt antea, et jam inde ex quo præfeceram populo meo Israel Judices. 11 Ego etiam te ab omnibus hostibus tutum feci. Dominus autem tibi insuper declarat, se domum tibi ædificaturum. 12 Postquam tu dies tuos expleveris, et cum patribus tuis decuberis; ego excitabo post te semen tuum, qui ex lumbis tuis egredietur, regnumque ejus confirmabo. 13 Ille ædificabit domum nomini meo; ego autem regni ejus solium stabiliam ad perpetuitatem. 14 Ego ero illi pater, et ipse erit mihi filius; qui cum delinquet, ego eum percutiam virga virorum, et plagis filiorum hominum. 15 Sed non subtraham ab eo benevolentiam meam, quomodo eam subtraxi a Saül, quem amovi, tibi loco cessurum. 16 Erit domus tua stabilis et regnum tuum coram me [LXX., Syr.] perpetuum; thronus tuus stabit ad perpetuitatem.

10 & 11. בראשונה: ולכן היום: Male inter hæc verba punctum majus. Etenim sententia sic continuatur, (non eum opprimant amplius,) ut in principio, et ex die, quo... Interpunctio major post ישראל, collocanda est; propterea nos versum 10um. continuamus usque ad *populum meum Israel.*

14 אשר בעיניו: Nos, qui cum delinquet, obsecuti veteribus, nec non sententiæ, quamquam non ipsis verbis, quæ quidem ad grammaticæ normas adduci non possunt. Græci Intt. καὶ ἐὰν ἔλθῃ ἡ ἀδικία αὐτοῦ, et si venerit iniquitas ejus, ex scriptura בא העוהו ויאם, parum Hebraica. Forte olim legebatur ויאשר בעיניו et ingredietur in sua iniquitate, vel cum in sua iniquitate ambulabit; nam וי, necens membra orationis, sæpe est cum, vel si.

Dathe.—9 Tibi adfui in rebus tuis omnibus, perdidisti hostes tuos, tantumque tibi nomen feci, quantum solet summorum in terrarum orbe regum. 10 Sedes certas assignavi populo meo Israelitico, in quibus sine ullo timore constanti felicitate frui possit, neque amplius ab improbo hoste affligetur, uti olim 11 aut eo tempore, quo judices ei præfeceram. Et tibi quoque quietem concessi ab hostibus tuis omnibus. Præterea tibi promitto, te posteros habiturum esse, in quibus regia dignitas servabitur. 12 Completis diebus tuis, si cum majoribus tuis obdormieris, filio tuo a te nato a) regnum confirmabo. 13 Is mihi

templum ædificabit, huic thronum regni sui stabiliam in perpetuum. 14 Ego patris instar ei ero, ipse mihi instar filii. Si deliquerit, castigabo eum, sed disciplina paterna, plagis humanis. 15 Gratiam vero meam ei non subtraham, quemadmodum eam subtraxi Saul, quem prorsus b) repudiavi. 16 Familia tua regnum per me [LXX., Syr.] obtinebit sempiternum, thronus tuus stabilietur in perpetuum.

a) Quoniam ex vers. 1 dubio caret, Davidem hanc promissionem accepisse sub finem vitæ suæ, sequitur, Salomonem eo tempore jam natum fuisse. Igitur non מִיָּמַי, sed מִיָּמַיִךְ est legendum. Quod recte monuit Michaëlis.

b) Pro מִלְּפָנַיךְ of ó, Vulgatus, Syrus legerunt מִלְּפָנַי. Chaldæus receptam lectionem expressit, quæ etiam defendi potest, sed priori favet contextus.

Mauer.—15 אָשֶׁר הִסְרִיתִי מִלְּפָנַיךְ, Quem removi e conspectu tuo, removi a regno, ut tibi locum faceret. Cf. l. parall. 1 Chron. xvii. 13. Igitur non audiendi sunt, qui pro מִלְּפָנַיךְ legi jubent מִלְּפָנַי. 16 מִלְּפָנַיךְ [מִלְּפָנַיךְ] Magis placeret לְפָנַיךְ. Cf. vs. 26. Sed potest etiam לְפָנַיךְ defendi.

Ver. 17.

Au. Ver.—Nathan.

Ged.—Nathan the prophet [Syr.].

Ver. 18.

וַיָּבֹא הַמֶּלֶךְ דָּוִד וַיֵּשֶׁב לְפָנָיו יְהוָה וַיִּגְדֹּל

καὶ εἰσῆλθεν ὁ βασιλεὺς Δαυὶδ, καὶ ἐκάθισεν ἐνώπιον κυρίου, κ.τ.λ.

Au. Ver.—18 Then went king David in, and sat before the LORD, and he said, Who am I, O LORD God? and what is my house, that thou hast brought me hitherto?

Pool.—Sat: this word may note either, first, His bodily gesture; for there is no certain gesture to which prayer is limited; and we have examples of saints praying in that posture, Exod. xvii. 12; 1 Kings xix. 4; or he might sit for a season whilst he was meditating upon these things, and then alter this posture (though it be not here expressed), and betake himself to prayer. Or rather, secondly, His continuance there, as this Hebrew word is oft used, as Gen. xxvii. 44; Lev. xiv. 8; 1 Sam. i. 22; xx. 19, that he did not barely present himself before God but abode there for some competent time, that he might with God's leave pour out his soul freely before him.

For howsoever one may in some cases pray sitting, yet it is most probable that David would in this holy place, and upon this occasion, use a more humble and reverent gesture, such as kneeling is, which therefore David prescribeth or adviseth, Psal. xcvi. 6, and Solomon accordingly practiseth, 1 Kings viii. 54; 2 Chron. vi. 13.

*Bp. Patrick.*—18 *Then went king David in, and sat before the Lord.*] That is, before the ark; which, as I have often said, was the symbol of his Divine presence. Sitting, among the heathens, was thought a posture proper enough in the Divine service; as Vossius hath observed, lib. ii. De Orig. et Progressu Idololat., cap. 34. Quippe index animi magis compositi, et hoc agentis; “being an indication of a more composed mind, and attending to what they were about.” But among the Israelites none were allowed to sit in the temple, except the king: unto whom this was indulged, if we can believe the Talmudists; whose general maxim was this, “It was not lawful for any one to sit in the court of the house of God; but only for the king of the house of David” (see Selden, lib. ii. De Synedriis, cap. xiii., sect. 4). But they have framed this notion merely from this single passage; there being no other place in the whole Scripture to support this assertion, that the king might sit at prayer; but, on the contrary, on the sabbath, and on festival days, when he came to the temple, he stood by the exterior pillar of the inward court of the house of God; as may be learnt from Ezek. xlvi. 1, 2, compared with 2 Kings xi. 14, and 2 Chron. xxiii. 13. Nor is their any other posture of worship mentioned in Scripture, but standing, or kneeling, or falling on the face. And therefore Abarbinel ingenuously confesses, that this is not the opinion of all their doctors, several of which in this forsake the Talmudists; and allege a weighty reason for it: because the angels themselves, who are higher than kings, are not permitted to sit before the Lord: but Isaiah saith, vi. 2, that the seraphim stood about the throne; and Micaiah saith, he saw the host of heaven stand before the Lord, 1 Kings xxii. 19, and see Zech. iii. 7. From which they conclude, if there be no sitting allowed above, by what right was it granted to the kings of David’s family here below? Many great men therefore translate the Hebrew word *jashab*, not *sat*, but *remained* before the Lord; par-

ticularly Vetablus, upon 1 Chron. xvii. 16. And others, who allow the king might sit in the temple, yet confess he might not sit at prayer; and therefore expound this place thus: “He took his seat in the tabernacle before the ark;” and then he made the following prayer, standing up, as the manner was, when they worshipped God.

*Ken.*—*And king David went in and sat before the Lord, &c.* It seems very strange, that David, when coming before the ark, to express his solemn thanks, should sit and not rather stand, as Solomon did, 1 Kings iii. 15. The original word here has two significations, as derived from different verbs; in the first verse of this chapter it signifies *he sat*; but in the twentieth verse of the preceding chapter it signifies, and is properly translated, *he returned*. David was come back from the ark to his own house, there he passed the night, there he was visited the next day by Nathan, and then he returned to the ark, there to offer up to God his thanksgiving.

*Dr. Adam Clarke.*—*Sat before the Lord*]. Sometimes, when a Hindoo seeks a favour from a superior, he sits down in his presence in silence; or if he solicits some favour of a god, as *riches, children, &c.*, he places himself before the idol, and remains in a *waiting posture*, or repeats the name of the god, counting the beads in his necklace.—*Ward.*

*Ged.*—*Then David went into the tabernacle; where placing himself before the Lord, he said, &c.*

*Booth.*—*Sat before Jehovah*]. Sitting as the Arabs do was expressive of the greatest humiliation, and therefore no improper posture for one that appeared before the ark of God.

*Dathe.*—18 *Tum hic locum sacrum rursus adiit et sic coram Jova est precatus.*

*Rursus adiit.* Pro וישב, et *consedit*, aliis punctis subjectis, lego וישב. Frustra laborant interpretes in asserenda ratione, cur Davidi licuerit, in loco sacro sedere. Sic quoque *Michaelis*. Nec tamen diffiteor, ex usu loquendi in hac constructione illud וישב legendum esse ante ויבא.

Ver. 19.

וַתִּקְרָא עוֹד זֹאת בְּעֵינֶיהָ אֲדָנָי  
יְהוָה וַתִּבְרַךְ גַּם אֶל־בַּיִת עַבְדְּךָ

לְמַרְהוֹק וְזֹאת הַזִּקְנָה הָאֵדָם אֲדָנִי  
: יְהוָה :

καὶ κατεσμικρύνθη μικρὸν ἐνώπιόν σου κύριέ μου κύριε, καὶ ἐλάλησας ὑπὲρ τοῦ οἴκου τοῦ δούλου σου εἰς μακράν. οὗτος δὲ ὁ νόμος τοῦ ἀνθρώπου κύριέ μου κύριε.

*Au. Ver.*—19 And this was yet a small thing in thy sight, O LORD God; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner [Heb., law] of man, O LORD God?

*Pool.*—Is this the manner of man, O Lord God? do men use to deal so freely and kindly with their inferiors, as thou hast done with me? No: this is the prerogative of Divine grace, to give such promises and largesses as this. So these are words of admiration; which very well suit with the foregoing and following words. Or, *And is this the manner, or law, or custom of mean or obscure men, &c.?* as the Hebrew *adam* is confessed sometimes to signify, as Psalm xlix. 2; lxii. 9; Isaiah ii. 9; i. e., Is this the manner of men's dealing with mean and obscure persons, such as I am? So the Hebrew *haadam* is the genitive case of the object, which is frequent in the Hebrew and other languages. And this seems more probable, because it exactly agrees with the parallel place, 1 Chron. xvii. 17, where the words are, *thou hast regarded me according to the estate of a man of high degree*, i. e. thou hast dealt with me as if I had not been a poor mean shepherd, but the son of some great monarch, to whom such honours best agree.

*Bp. Patrick.*—19 Next, he magnifies the loving-kindness of God, who did not think it enough that he had made him a great king, but promised his posterity, and at last the Lord Christ, should sit upon his throne. So Abarbinel himself expounds these words, "a great while to come;" intimating, saith he, the Messiah, the son of David. He acknowledges there was no example of such kindness to be found in this world: where kingdoms are not perpetuated, as Abarbinel observes; but this is the manner of angels, who always continue in their dignity.

*Ken.*—From David's address to God, after receiving the message by Nathan, 'tis plain that David understood the son promised to be *the Messiah*; in whom his house was to be established for ever. But the words, which seem most expressive of this, are in

this verse now rendered very unintelligibly, "and is this the manner of man? Whereas the words וְזֹאת הַזִּקְנָה הָאֵדָם literally signify, *and this is (or must be) the law of the man, or of the Adam*, i. e., this promise must relate to the law, or ordinance, made by God to Adam, concerning the seed of the woman; the man, or the second Adam: as the Messiah is expressly called by St. Paul, 1 Cor. xv. 45, 47. This meaning will be yet more evident from the parallel place, 1 Chron. xvii. 17: where the words of David are now miserably rendered thus, "and thou hast regarded me, according to the estate of a man of high degree." Whereas the words וְזֹאת הַזִּקְנָה הָאֵדָם literally signify, *and thou hast regarded me, according to the order of the ADAM THAT IS FUTURE, OR, THE MAN THAT IS FROM ABOVE* (for the word הַזִּקְנָה very remarkably signifies *hereafter* as to time, and *from above* as to place): and thus St. Paul, including both senses, "*the second man is the Lord from heaven*"—and, "Adam is the figure of him that was to come, or the future," Rom. v. 14. See the preface of the late learned Mr. Peters, on Job, referred to, and confirmed as to this interesting point, in a note subjoined to my sermon on "A virgin shall conceive," &c., p. 49—52, 8vo. 1765, a part of that note here follows:—"The speech of David (2 Sam. vii. 18—29) is such, as one might naturally expect from a person overwhelmed with the greatness of the promised blessing: for it is abrupt, full of wonder, and fraught with repetitions. 'And now, what can David say unto thee?' What, indeed! 'For thou, Lord God, knowest thy servant:' thou knowest the hearts of all men, and seest how full my own heart is. 'For thy word's sake,' for the sake of former prophecies; 'and according to thine own heart,' from the mere motive of thy wisdom and goodness; 'hast thou done all these great things, to make thy servant know them.' I now perceive the reason of those miraculous providences, which have attended me from my youth up; 'taken from following the sheep,' and conducted through all difficulties 'to be ruler of thy people;' and shall I distrust the promise now made me? 'Thy words be true.' If the preceding remarks on this whole passage are just, and well-grounded; then may we see clearly the chief foundation of what St. Peter tells us (Acts ii. 30) concerning David, 'that, being a prophet, and

knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.' "

*Bp. Horsley.*—19 "And is this the manner of man, O Lord God?"

וְזֹאת תֹרַת הָאָדָם 2 Sam. vii. 19.

אֲדַנִּי יְהוָה

וְרֵאִיתִנִּי כְתוּר \* הָאָדָם 1 Chr. xvii. 17.

הַמַּעֲלָה יְהוָה אֱלֹהִים

When these two passages are considered in their respective contexts, it is manifest that they are exactly parallel; and both, when rightly understood, must render the very same sense. The varieties in the expression being only such, as the writer in the Book of Chronicles has introduced, according to his manner for the sake of greater accuracy in relating the words of another, or to explain words and phrases that might seem doubtful in the narrative of the more ancient author. Hence it is to be inferred that the words *תורה* in Samuel, and *תור* in the Book of Chronicles, are words of the very same import, and are to be referred to the same root, differing only in the gender, which is feminine in Samuel, and masculine in Chronicles. The writer of the Book of Chronicles probably preferred the masculine form, to prevent the necessity of referring the noun to the root *ירה*, from which the feminine *תורה* may, but the masculine *תור* cannot, be derived. The true root, therefore, in the judgment of the inspired writer of the Book of Chronicles, was *תור*; and the two passages may be thus expounded:

2 Sam. vii. 19. "And this [namely, what was said about his house in distant times] is the arrangement about the MAN, O Lord Jehovah."

1 Chron. xvii. 17. "And thou hast regarded me in the arrangement about the MAN that is to be from above, O God Jehovah." That is, in forming the scheme of the incarnation, regard was had to the honour of David and his house as a secondary object, by making it a part of the plan, that the Messiah should be born in his family. This is indisputably the sense of both passages, though far more clearly expressed by the later writer. Com-

pare Dr. Kennicott's Posth. Dr. Kennicott, not perceiving the identity of the two words *תורה* and *תור*, was not aware that the two passages render the very same sense, with no other difference than the advantage of perspicuity, and perhaps of accuracy, in reciting David's very words, on the side of the author of the Book of Chronicles. I owe, however, to Dr. Kennicott the important hint, that *האדם*, in Samuel, and *האדם המעלה*, in Chronicles, allude to Christ, and to none else, which led me to the right understanding of both passages.

*Ged.*—19 And, as if this were but a small thing, in thy sight, O Lord God! thou hast spoken of thy servant's house, for a great while to come! Such, O Lord God! is the custom of mankind!

*Such—is the custom, &c.*, i. e., as I understand it. This condescension is great indeed! for God to conform himself to our human usages, and show the same solicitude about my posterity, as a parent shows for his own.

*Booth.*—18 Who am I, O Lord Jehovah! and what is my house, that hitherto thou hast so promoted me? 19 And, as if this was but a small thing in thine eyes, O God Jehovah, thou hast spoken also of thy servant's house, for a great while to come. And is this the manner of man, O God Jehovah?

19 *And is this the manner.*] Geddes renders, "Such, O Lord God, is the custom of mankind." So Houbigant and others, and they suppose that David wondered that God should show the same solicitude about his posterity, that parents do about their own children. Our version considers it as denoting that the kindness which God had shown, was far beyond what man has either the inclination, or the ability to bestow; and this seems as probable as any.

*Houb.*—19 *Sed et parum tibi hoc fuit, Domine, Deus, meus: Tu enim de domo servi tui in posterum longè provides, ut mos est filiorum hominum.*

... וְזֹאת תֹרַת הָאָדָם, *Ut mos est...* Hæc leguntur sic in 1 Paral. xvii. 17, וְרֵאִיתִנִּי כְתוּר הָאָדָם הַמַּעֲלָה, *fecisti me aspectabilem, secundum formam viri excellentis.* Incertum nobis est, utrum varia ex scriptura. Sed sententia utraque cum bona sit, nihil hoc loco mutandum. Admiratur David, Deum velle sibi benefacere, vel mortuo, ut mos est hominum, qui benevolentiam suam erga proximos testamento sanciant, voluntque in filios derivari, et esse perpetuam.

\* Some of Kennicott's MSS. have *בתור*, which seems to be the better reading of the two. The sense according to either will be the same.

*Dathe.*—19 *Atque hoc tibi parum visum est, nisi quoque posteris meis longe remotis promiseris, quæ legis instar a te latæ hominibus erunt observanda.*

*Quæ legis, &c.* Ex tot interpretationibus ad verba hæc difficilia זאת הורה ה' allatis eam eligo, quam obiter dedit Celeb. Schnurrerus in fascic. ii. animadv. ad Jobum, p. 9. Nomen rectum sæpe denotat eum, ad quem lex pertinet, ut Levit. xii. 7 וזאת הורה ה' *hæc est lex, quæ spectat puerperam*; Levit. xiv. 2 וזאת הורה ה' המצרע *et hæc est lex, quæ spectat leprosum*; Num. vi. 13, וזאת הורה ה' הנזיר. Sic in nostro loco וזאת הורה ה' *lex hominibus observanda*, et sensus verborum est: promissio hæc tua vim legis habebit apud homines, quam abs te latam nemo mortalium poterit reddere irritam.

*Maurer.*—19 וזאת הורה ה' Schnurrerus, Schulzius, Dathius hunc horum verborum sensum esse statuunt: *et hæc erit lex hominum, hominibus observanda*, i. e., promissio hæc tua vim legis habebit apud homines, quam abs te latam nemo mortalium poterit reddere irritam. Coll. Lev. xii. 7: וזאת הורה ה' *hæc est lex puerperæ*, h. e., quæ spectat puerperam, ib. xiv. 2: וזאת הורה ה' המצרע *hæc esto lex leprosi*, leproso servanda al. At enim vero, quum nostro hoc loco in antecedentibus non, ut in ll. ll. de lege, sed de *promissione* sermo sit, scriptori, si dicere voluisset, promissionem illam apud posteros vim legis habituram esse, haud dubie dicendum fuisset: וזאת הורה ה' לחובה האדם. Equidem assentior Grotio ita interpretanti: *atqui hæc est consuetudo hominis, non dei* (דוק=תורה, משפט, *agendi ratio*), i. e., ita familiariter mecum agis, ut homines cum hominibus agere solent. Cf. vs. 14. Quam interpretationem etiam Gesenio et Winero probari video.

## Ver. 21.

*Au. Ver.*—21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them*.

*Geđ., Booth.*—21 For thine own word's sake, and according to thine own heart [*Geđ., out of thine own bounty*], thou doest all those great things, which thou hast made known to thy servant.

## Ver. 23, 24.

23 וימי כעמך פישראל גוי אהד  
בארץ אנשך הלכה לאלהים לפדות ללו  
לעם ולשום לו שם ולעשות ללם

הגדלה ונראות לארץך מפי עמך  
אנשך פדית לה ממעצבים גוים ואלהיו:  
24 ותכונן קוה ארתעמך ישראל לה  
לעם צדעולם ואמתה יהיה היתה  
להם לאלהים:

ו n. 23.

23 και τίς ὡς ὁ λαός σου Ἰσραὴλ ἔθνος ἄλλο ἐν τῇ γῆ; ὡς ὠδήγησεν αὐτὸν ὁ θεὸς τοῦ λυτρώσασθαι αὐτῶ λαὸν, τοῦ θέσθαι σε ὄνομα, τοῦ ποιῆσαι μεγαλωσύνην καὶ ἐπιφάνειαν, τοῦ ἐκβαλεῖν σε ἐκ προσώπου τοῦ λαοῦ σου, οὗς ἐλυτρώσω σεαυτῶ ἐξ Αἰγύπτου ἔθνη καὶ σκηνώματα; 24 καὶ ἡτοίμασας σεαυτῶ τὸν λαὸν σου Ἰσραὴλ εἰς λαὸν ἔως αἰῶνος, καὶ σὺ κύριε ἐγένου αὐτοῖς εἰς θεόν.

*Au. Ver.*—23 And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods?

24 For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, LORD, art become their God.

*Hallet.*—23 In this verse there are three errors of the transcribers.

1. They have written אלהים *God*, *they went*, as if the word Elohim, required a verb of the plural number. But in the parallel place of the Chronicles, 1 Chron. xvii. 21, the verb is, as it should be, in the singular number, הלך האלהים, *he went*. The transcribers have taken the ה from the beginning of the latter word, turned it into a ו, and then placed it at the end of the former word. See on Gen. xxxi. 53.

2. The transcribers have put in the word, *you*, and quite spoiled the grammar of this verse. When David was retired from all the world, and speaking to God, it cannot be thought he would, in the manner as here represented, address himself to the Israelites. Every reader will see the error, when he reads this part of the sentence, thus, *God went—to do for you great things—before thy people*. The sense demonstrates, we should read, *them*, i. e., thy people Israel, before mentioned. For ללם, it should be להם: so the Vulgar Latin reads, and the Arabic. The LXX omit the word, and so did the transcriber of Chronicles.

3. The words, *for thy land*, come in oddly, and disturb the sense. Instead of לַאֲרֶץ, *for thy land*, it should be לַיָּם, *to drive out*, as it is in the parallel place, 1 Chron. xvii. 21. And then there will be no occasion to supply the word, *from*, in the last clause of the verse, as our translators have here done: but all would run smooth and easy, as in Chron. thus; *to do for them great things and terrible, to drive out before thy people (which thou redeemedst to thee from Egypt) the nations and their gods; i. e., to drive out the nations and their gods before thy people.*

Ken.—23, 24 Among all the methods of discovering the errors in the present Heb. text, the best is to compare parallel places; the great use of which has been already demonstrated, and will the more fully appear, the more carefully such places are compared. The verses, parallel to those here referred to, are 1 Chron. xvii. 21, 22; and the following comparison of them will discover some *corruptions*, not *variations* only, but *corruptions*, properly so called. For this thanksgiving, or prayer, of David was spoke in *only one* certain manner; consequently where two copies of it express the same parts in a different manner, it may be presumed that one of the copies is there corrupted.

ומי כעמד כישראל גוי אחד Sam.  
 ומי כעמד ישראל גוי אחד Chron.  
 בארץ אשר הלכו אלהים Sam.  
 בארץ אשר הלך האלהים Chron.  
 לפדות לו לעם ולשום לו Sam.  
 לפדות לו עם לשום לך Chron.  
 שם ולעשות לכם הגדולה Sam.  
 שם . . . . . גדלות Chron.  
 ונראות לארץ מפני עמד Sam.  
 ונראות לגרש מפני עמד Chron.  
 אשר פדית לך ממצרים גוים Sam.  
 אשר פדית . . . ממצרים גוים Chron.  
 ואלהיו: והכונן לך את עמד Sam.  
 . . . . . ותתן . . . את עמד Chron.  
 &c. ישראל לך לעם Sam.  
 &c. ישראל לך לעם Chron.

There being mistakes here in both copies, I shall subjoin what seems to have been the true text; for certainly both places, as they contain the same parts of one and the same

appeal to God, must have been one and the same originally.

ומי כעמד כישראל גוי אחד בארץ  
 אשר הלך האלהים לפדות לו לעם  
 ולשום לו שם ולעשות להם הגדולות  
 ונראות לגרש מפני עמד אשר פדית  
 לך ממצרים גוים ואלהיהם: והכונן  
 לך את עמד ישראל לך לעם עד  
 עולם ואתה &c.

*And what one nation on earth is like thy people, like Israel! whom God went to redeem for a people to himself, and to make himself a name, and to do for them things great and terrible, to drive out from before thy people (whom thou redeemedst to thee out of Egypt) the nations and their gods! And thou hast confirmed to thyself thy people Israel, to be a people unto thee for ever; for thou, JEHOVAH, hast been their God.*

I shall now compare the variations, with which the name of God is expressed in these two copies of David's prayer.

- 1. S. 18. יהוה Adonai Jehovah
- C. 16. יהוה אלהים Jehovah Elohim
- 2. S. 19. יהוה Adonai Jehovah
- C. 17. אלהים Elohim
- 3. S. 19. יהוה Adonai Jehovah
- C. 17. יהוה אלהים Jehovah Elohim
- 4. S. 20. יהוה Adonai Jehovah
- C. 19. יהוה Jehovah
- 5. S. 22. יהוה אלהים Jehovah Elohim
- C. 20. יהוה Jehovah
- 6. S. 25. יהוה אלהים Jehovah Elohim
- C. 23. יהוה Jehovah
- 7. S. 26. יה . צבאות
- C. 24. יה . צבאות אלהי ישראל
- S. 26. אלהים על ישראל
- C. 24. אלהים לישראל
- 8. S. 27. יהוה צבאות אלהי ישראל
- C. 25. אלהי
- 9. S. 28. יהוה Adonai Jehovah
- C. 26. יהוה Jehovah
- 10. S. 29. יהוה Adonai Jehovah
- C. 27. יהוה Jehovah

The first remark on these strange variations may be, that אדני *Adonai*, being a word of very inferior dignity (used by a servant to

his master) is a mean word to be substituted instead of *that name*, "which is above every name," the awful and incommunicable name Jehovah. That the Jews have superstitiously omitted the latter, and supplied it by the former, has been observed page 158 and 321. And from some places it appears, that where they have retained the word Jehovah, they have put in *Adonai* before it, to strike the reader's eye first, and so to prevent his pronouncing the word Jehovah after it. We have here several instances, in which the words יהוה אלהים have been changed into ארני יהוה, as appears from Chronicles, where the word ארני is not found once; but even in Samuel the words יהוה אלהים are preserved in the fifth and sixth instances. That the words in the first instance were formerly in Samuel, as they are now in Chron., appears from the Syr. version, the Vulgate, and the Chald. paraphrase; which same authorities are uniform in the second, third, and fourth instances. That Chron. had formerly יהוה in the second instance, may be presumed from the Chald. paraphrase; and that it had אלהים in the fourth is confirmed by Κυριε ο Θεος in the Gr. version. As to the seventh instance, the words יהוה אלהים have perhaps been inserted by mistake; for they are not in Sam. and seem redundant. The eighth instance seems greatly defective in Chronicles. And the ninth and tenth instances seem to have been יהוה אלהים in both copies; Camb. MS. 1 has it so in ver. 28, in Samuel. In the six places in Samuel now ארני יהוה אלהים, יהוה אלהים; so that these were certainly the words when the points were first invented: and these are now the words in the Chald. paraphrase. I shall only add, that there appears to be a necessity for allowing, that, in these two copies of the same prayer, spoke once only, the preceding invocations were at first the same.

*God.*—23 For what one nation on the earth is like thy people, the Israelites? *What nation is there, which any god hath gone to redeem for a peculiar people; hath, thereby, acquired so great a name, or done so great and wonderful things, as thou hast done, by expelling from before thy people, whom thou redeemedst, for thyself, out of Egypt, whole nations, and their gods?* (24) For thy people, the Israelites, thou hast decreed to be thy people for ever; and thou, O Lord! art to be their God.

*Booth.*—23 And what one nation on the

earth is like thy people Israel, whom thou, O God, wentest to redeem for a people to thyself, and to make thyself a name, and to do for them [see note of Hallet above] great and terrible things, to drive out [see note of Hallet] before thy people, whom thou redeemedst to thyself from Egypt, the nations and their gods? 24 For thou hast confirmed to thyself thy people Israel to be thy people for ever; and thou Jehovah art become their God.

*Houb.*—23 *Nam quæ una gens in terrâ, ut populus tuus Israel, unquam fuit, quam Deus per viam deduxerit, ut sibi populum vindicaret, ut ei nomen faceret, ut patretur res mirabiles ac stupendas; ut cum tu coram populo tuo, quem Ægypto redemeras, expulisti gentes et ipsarum Deos? 24 Et cum populum tuum Israel tu tibi proprium in perpetuum fecisti, ut tu, Domine, esses eorum Deus?*

23 דלני אלהים, *Durit eum Deus*; melius דלני, in voce Hiphil, quam exhibent Græci Intt. hoc modo: ὠδῆγησεν αὐτὸν, *duxit eum*. Illi qui habent דלני, ut verbum plurale *iverunt*, quique inde colligunt nomen אלהים, cum Deum verum notat, non respuere numerum pluralem, pugnant cum affixo לו singulari, quod mox sequitur, et præterea sententiæ rectum tramitem deserunt, quæ vult *duxit eum (ut redimeret)*, non autem *ivit*, quod *ivit* non bene consociatur cum eodem *ut redimeret*... ולישוע לכם, *et ut faceret vobis*, lege *illis*, tertia in persona, quam sequuntur Vulgatus et Syrus. Davidis sermo est ad Deum, non ad populum; itaque non dixerit לכם, *vobis*... לארצך מפני: hæc duo verba dissociabilia sunt. Nam מפני, *a facie (populi tui)* causam aliquam indicat, quam notare non potest nomen substantivum *terræ tuæ*. Est, opinor, antiqua scriptio, דחורישך, *ut expelleres*, nisi דחורישך, *ut currere faceres*, vel *ut verteres in fugam a facie (populi tui gentes)*. Legitur loco parallelo לירש, *ad expellendum*, quod ejusdem sententiæ est, non tamen huc inferendum, quia non satis simile mendo לארצך.

*Dathe.*—23 *Ad quem tibi vindicandum tu ipse processisti ad nomen tibi faciendum, atque ut propter eum magna et terribilia patrares, expellendo nempe propter populum tuum, quem tibi ex Ægypto redemisti, gentes Cananæas earumque Deos. 24 Hunc igitur tuum populum stabiles, ut populum tibi sacrum in perpetuum, erisque ejus Deus.*

*Propter eum.* Pro לָךְ legendum puto

לָקָה. Sic Vulgatus et Syrus. Apostrophe ad populum directa nimis dura videtur.

*Expellendo.* Pro לָקָה in loco parallelo 1 Chron. xvii. 21 legitur לָקָה. Sic quoque αὶ ὁ: τοῦ ἐκβαλεῖν σε.

*Maurer.*—23 לָקָה] est dativus commodi s. pleonasticus quem dicunt (ut prius קָה vs. 24), ad לָקָה referendus, et hanc ipsam ob causam in plurali positus (ut præcedens והָלָקָה), nisi fortasse legendum est לָקָה. Transitus a persona tertia ad secundam, quæ etiam in seqq. servatur, nihil miri habet. Plerique pronomen ad populum referentes legi volunt לָקָה. [נָתַתְּ מִיָּדְי וְאַתָּה יְיָ] Hæc cum antec. ita iunge: quem tibi redemisti ex Ægypto (ejus), gentibus ejusque diis.

Ver. 28.

וְעַתָּה וְאֵתְּהוּ אֲמַתְּהוּ  
וְעַתָּה וְאֵתְּהוּ אֲמַתְּהוּ  
וְעַתָּה וְאֵתְּהוּ אֲמַתְּהוּ

καὶ νῦν κύριέ μου κύριε, σὺ εἶ θεός, κ.τ.λ.

*Au. Ver.*—28 And now, O Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant.

*Commentaries and Essays.*—And now, O Lord God, thou art that God. This version by no means expresses the true meaning and force of the original; which is אֲתָה הוּא הָאֱלֹהִים, Thou art He, the God, the God by way of eminence, the true and only God. It might therefore be better expressed perhaps in our idiom, and thou, O Lord God, art the only God, or God alone, לַבַּר is often understood, when not written, especially, when there is an emphasis in the expression, as here, אֲתָה הוּא. So Ruth i. 17 הַמּוֹת, death alone. The phrase here therefore answers in its true meaning to the parallel one, Is. xxxvii. 16, where לַבַּר is expressed, אֲתָה הוּא הָאֱלֹהִים לַבַּר.

CHAP. VIII. 1.

וַיְהִי אַחֲרֵיכֵן וַיִּגַּד דָּוִד אֶת־פְּלִשְׁתִּים  
וַיִּכְנַעֲמָם וַיִּקַּח דָּוִד אֶת־מֶתֶג אֲמַתְּהוּ  
מִיַּד פְּלִשְׁתִּים :

καὶ ἐγένετο μετὰ ταῦτα, καὶ ἐπάταξε Δαυὶδ τοὺς ἀλλοφύλους, καὶ ἐτροπώσατο αὐτούς. καὶ ἔλαβε Δαυὶδ τὴν ἀφωρισμένην ἐκ χειρὸς τῶν ἀλλοφύλων.

*Au. Ver.*—1 And after this it came to pass, that David smote the Philistines, and subdued them: and David took Metheg-

ammah [or, the bridle of Ammah] out of the hand of the Philistines.

*Metheg-ammah.*

*Houb., Dathe, Hallet, Booth.*—Gath and her towns [pp. 1 Chron. xviii. 1].

*Ged.*—1 After this, David smote the Philistines, and subdued them: for out of the hands of the Philistines he took Gath, their metropolis.

*Pool.*—*Metheg-ammah*, i. e., *Gath and her towns*, as it is expressed in the parallel place, 1 Chron. xviii. 1, which are called *Metheg-ammah*, or the bridle of Ammah, because Gath was situate in the mountain of Ammah; and because this being the chief city of the Philistines, and having a king, which none of the rest had, was the bridle which had hitherto kept the Israelites in subjection, but now was taken out of their mouths.

*Bp. Patrick.*—*Metheg-ammah.*] That is, the famous city of Gath, and the territories thereof (as it is expounded, 1 Chron. xviii. 1), which is called *Metheg-ammah*, because it stood upon mount Ammah; and was as a bridle to the whole country, whereby it was kept in obedience. So our translators understand the word *Metheg* in the margin of our Bibles. But R. Solomon takes it for a goad, or a staff; this city domineering over the Philistines. For we read of no king in any of their other cities; either in Gaza, or Ashdod, or Ekron, or Askelon; but only in this: where Achish formerly reigned, but, it is likely, was dead. There are several other interpretations in Bochart's Hierozoicon, lib. ii., cap. 18, par. i.

*Hallet.*—Whoever will take the pains to compare this chapter with 1 Chron. xviii., which relates the very same history, and, for the greatest part, in the very same words, will not be able, I should think, to avoid being convinced, that the Jews have been guilty of many errors in transcribing this chapter. In ver. 1 it is said, "David took Metheg-ammah." The critics have not been able to determine what this *Metheg-ammah* is. Bishop Patrick says, "It is expounded to be *Gath*, and its territories, 1 Chron. xviii. 1." He should have said, that *Metheg-ammah* is one of the errata of the scribes, and that they should have written in Sam. as it is in Chron. *Gath, and her towns*. אֲתָה הוּא הָאֱלֹהִים is oddly turned into אֲתָה מֶתֶג הָאֲמָה.

*Bp. Horsley.*—*Metheg-ammah*, *frenum tributi*, Vulg.; the bridle of bondage, Queen



*Booth.*—2 And he smote the Moabites; whom, being laid on the ground, he measured with a line. He measured two line-lengths; a line-length to put to death, and one full line-length to keep alive. Thus the Moabites became David's servants, and brought gifts.

Ver. 3.

וַיִּגְדֹּף דָּוִד אֶת־הַחֲדָדְעִזִּיר בְּנֵי־רְהוֹב מֶלֶךְ־צוּבָה בְּלִבְתּוֹ לְהַשְׁיֵב יָדוֹ בְּנֵהֶרָר׃  
: 12 : פרת קרי ולא כתיב v. 3.

καὶ ἐπάταξε Δαυὶδ τὸν Ἀδρααζῆρον ἑνὸς Παύβ βασιλεία Σουβά, πορευομένου αὐτοῦ ἐπιστήσαι τὴν χεῖρα αὐτοῦ ἐπὶ τὸν ποταμὸν Εὐφράτην.

*An. Ver.*—3 David smote also Hadad-ezer [or, Hadarezer, 1 Chron. xviii. 3], the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates.

*Hadad-ezer.*

*Ged.*—Hadarezer, 1 Chron. xviii. 3.

*Pool.*—*Hadad-ezer*, called *Hadarezer*, 1 Chron. xviii. 3, the Hebrew letters *daleth* and *resch* being alike, and so oft interchanged [so *Bochart, Patrick*]. *As he went.* *Quest.* Who? *Answ.* Either, first, *Hadarezer* [so *Clarke, Ged., Booth., Dathe, Maurer*]; who, being already very potent, and going to enlarge his dominion further, David thought fit to oppose him. Or, secondly, David [so *Patrick*], who remembering the grant which God had made to his people of all the land as far as Euphrates, and having subdued his neighbouring enemies, went to recover his rights, and establish his dominion as far as Euphrates.

*Bp. Patrick.*—*As he went to recover his border at the river Euphrates.* [That is, as David went to extend the limits of his kingdom (according to the ancient prophecy, Gen. xv. 18) towards the river Euphrates, he smote this king, who came out, perhaps, to oppose him. See 1 Chron. xviii. 3, where it is said, "he went to establish his dominions by the river Euphrates:" which seems to relate to David, not to Hadad-ezer.

*Hallet.*—3 It is said, *he* (meaning *Hadad-ezer*) *went to recover his border at the river Euphrates.* 1 Chron. xviii. 3, it is, *he* (meaning *David*) *went to establish his dominion by the river Euphrates.* The difference between the *Hebrew* in these places, is but in one letter. In *Samuel* the word is להשיב, *to recover*, in *Chronicles* it is להשיב, *to establish.* The old versions of *Samuel* shew

that they read to *stablish.* Only the *Targum* agrees with the present corruption of the *Hebrew.* The next word ט, should, in both places, have been rendered *border*, or in both *dominion.* The transcriber of the Book of *Samuel* carelessly omitted the word, *Euphrates*, at the end of the verse; and the superstitious *Jews* continue to omit the word, only leaving a space for it, and writing, under the line, the points that belong to the word. The word is well retained in *Chronicles*, and from thence well supplied in this place by our translators; as it is retained in all the ancient versions, even in the *Chaldee* itself.

*Boothroyd's Heb. Bible.*—3 *Hallet* proposes to read here as in 1 Chron. xviii. 3; but on examining the narrative, I conceive that each account is correct; and that the text in *Chronicles* is synonymous with this; that בלכתו there does not refer to David, but to Hadarezer—צובה. This is supposed to be *Nesibis.* Saul had probably wrested from him, or his predecessor, a part of his territory (see 1 Sam. xiv. 47), which he now attempted to recover. By the re-conquest of his territory, and the subjection of the Syrians of Damascus, the Israelites were now, and not until now, in the possession of the promised land in its full extent. Comp. Gen. xv. 18, Deut. i. 7, Josh. i. 4.

*Bp. Horsley.*—*To recover*; rather, *to establish.* 1 Chron. xviii. 3, LXX, and Vulgate.

*Ged.*—3 David also smote *Hadar-ezer*, king of *Zoba*; who came to re-establish his power by the river *Euphrates.*

*Gesen.*—Hiph. הָשִׁיב. 7. Seq. אָל, עַל, *to turn to, towards*, upon any one, e. g. a) הָשִׁיב קוֹי עַל, *to turn one's hand upon or against any one*, Is. i. 25; Am. i. 8; Ps. lxxxi. 15; seq. פָּ id. 2 Sam. viii. 3.

*Dathe.*—3 *Porro profugavit Hadadeserum, Rechobi filium, regem Nesibensem, qui ultra Euphratem imperii sui limites propagare tentavit.*

*Hadadeserum.* In hujus nominis scriptione codd. Hebræi variant. Kennicottus 25 codd. citavit, in quibus scriptum legatur *Hadaseser.* Sic quoque οἱ ὁ, Vulg., Syrus, Arabs.

*Euphratem.* Vocem עֶפְרַת, quam codd. Masorethici tantum in margine ponunt, legerunt omnes interpretes veteres in suis codd., et Kennicottus in 32 codd. in textu invenit. Sensus idem est, si quoque omit-

tatur, cum constet, כָּרִי קָר' ἐξοχήν in cod. Hebræo de flumine Euphrate dici.

*Maurer.*—3 בְּנֵר יוֹ לְהִשִּׁיב יוֹ, *Ut dominium suum ad Euphratem restauraret*, i. e., eam Euphratensis regni partem, quam Saulo rege (cf. 1 Sam. xiv. 47) amiserat, in ditionem suam reciperet. Alii, in his Ros. Archæol. i. 2, p. 249, suffixum in בְּנֵרֵי et יוֹ non ad Hadadeserum sed ad Davidem referunt, ut sensus prodeat hic: ut eam Euphratensis regni partem, quam Saulo rege Israelite occuparant (cf. 1 Sam. xiv. 47), postea vero inclinatis valde Israelitarum rebus (1 Sam. xxxi.) Hadadeserus receperat, iterum in potestatem suam redigeret. Præter necessitatem pro בְּנֵרֵי Masorethæ legi jubent בְּנֵרֵי פָּרָה.

Ver. 4.

וַיִּלְכְּדוּ דָוִד מִמֶּנּוּ אֶלֶף וְשֵׁשׁ-עֶשְׂרֵים וְשֵׁשׁ אֶלֶף אִישׁ רַגְלִי וַיַּעֲקֹר דָּוִד אֶת-כָּל-הָרֶכֶב וַיֹּחֲדֵר מִמֶּנּוּ מֵאָה רֶכֶב :

καὶ προκατελάβετο Δαυὶδ τῶν αὐτοῦ χίλια ἄρματα, καὶ ἑπτὰ χιλιάδας ἰππέων, καὶ ἑκοσι χιλιάδας ἀνδρῶν πεζῶν. καὶ παρέλυσε Δαυὶδ πάντα τὰ ἄρματα, καὶ ὑπελείπετο ἑαυτῷ ἑκατὸν ἄρματα.

*Au. Ver.*—4 And David took from him [or, of his] a thousand chariots [as 1 Chron. xviii. 4], and seven hundred horsemen, and twenty thousand footmen: and David houghed all the chariot horses, but reserved of them for an hundred chariots.

*Seven hundred horsemen.*

*Lud. Capellus, Grotius, Houh., Hallet, Ged., Booth.*—Seven thousand [LXX, Josephus, and p. p. 1 Chron. xviii. 4] horsemen.

*Pool.*—Chariots; which word is fitly supplied out of 1 Chron xviii. 4, such substantives being oft understood in the Hebrew language, as Gen. xxvi. 30; 2 Sam. xxi. 16. *Seven hundred horsemen, or seven hundred companies of horsemen, i. e., in all seven thousand;* as it is 1 Chron. xviii. 4; there being ten in each company, and each ten having a ruler or captain, Exod. xviii. 21; Deut. i. 15. Or these seven hundred were the chief and the rulers of the rest, and the remaining six thousand three hundred were the common horsemen, subject to their commanders. *Houghed all the chariot horses,* except the following reserve.

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Chariots are here put for chariot horses, as they are 1 Sam. xiii. 5; 2 Sam. x. 18; Psal. lxxvi. 6.

*Bp. Patrick.*—A thousand chariots.] The word chariots is not in the Hebrew: but it is well supplied by our translators, out of 1 Chron. xvi. 4, in which book many things are explained which are briefly related here.

*Seven hundred horsemen.*] Here again is an ellipsis, as in the foregoing words: for in 1 Chron. xviii. 4, it is said seven thousand. But as after a thousand something is to be understood, viz. chariots: so after seven hundred something is to be understood, viz., captains (as Abarbinel explains it), under whom a great many others served, so that commanders and soldiers made in all, seven thousand. Such an ellipsis is observed in this very book, v. 8, "Whosoever smites the Jebusites, and the blind, and the lame," &c. It is not said what shall be their reward; which is plainly mentioned 1 Chron. xi. 6, where it is said, *he shall be chief* (see l'Empereur on Bava-kama, cap. 7, sect. 7).

*David houghed all the chariot horses.*] Here again is the same ellipsis, for there is no word in the Hebrew for horses. Yet the meaning can be nothing else, but that he cut the hamstrings of the horses that drew their chariots, and made them unserviceable hereafter (see Josh. xi. 9). Thus, in x. 18, David is said to have slain seven hundred chariots; that is, the horses of so many chariots; and in Psalm lxxviii. 18, by "the chariots of the Lord," some understood horsemen: and lxxvi. 6, "the chariot and horse," &c.; that is, as well the horses that drew the chariot, as they that rode in it (see Bochartus, in his Hieroz., par. i., lib. ii., cap. 6).

*Hallet.*—4 And David took from him a thousand chariots, and seven hundred horsemen. Our translators have well noted, that there is no word for chariots in this place, in the Hebrew, by causing it to be printed in a different letter. It is well supplied out of 1 Chron. xviii. 4. The Greek and Syriac versions of Samuel retain the word, and there can be no doubt, but it originally belonged to the text of Samuel: since no figure of speech will bear out a writer in saying a thousand were taken, when he does not let his readers know whether they were chariots, asses, mules, &c., or 1,700 horsemen. This shows how merry Bishop Patrick's note is on this omission. It is

4 B

supplied, says he, out of Chron., "in which book many things are explained, which are briefly related here." His next is equally surprising, viz.:

"And seven hundred horsemen.] Here again is an *ellipsis*, as in the foregoing words. For in 1 Chron. xviii. 4, it is said, seven thousand." This figure *ellipsis* will, it seems, do wonders. It will excuse a writer when he omits the most essential words of a sentence. I do not see then, why the same excuse should not be made for a transcriber, when he omits a whole sentence, and the omission be called by the soft name of an *ellipsis*, when it is really a blunder. Supposing the transcribers had been guilty of the same *ellipsis* or omission in Chronicles as they have in Samuel, it would not have been possible (if the old versions had been laid aside), to have known what those thousand things were which David took. We might as well have supposed they were *horses* as *chariots*, especially since he next mentions the *horsemen*. The other instances there produced by the Bishop are of the same kind, except that about *David's houghing the chariots*, in this same verse. As to which he says, "The meaning can be nothing else, but that he cut the hamstrings of the horses that drew their chariots." I see no necessity to suppose that horses are here intended. Both Samuel and Chronicles exactly agree in reading ויכר את כל הרכב which ought to be rendered, *he destroyed all the chariots*, or *made them useless*. To show the justness of this rendering, it must be observed, that the word עקר is used seven times in the Old Testament. In two places it signifies, *to hough horses*, or to cut their hamstrings, Josh. xi. 6, 9. In both which places the word *horses* is expressly mentioned. In two other places it is rendered, *to pluck up*, or *root up*; Eccles. iii. 2, *a time to pluck up that which is planted*; Zeph. ii. 4, *Ekrone shall be rooted up*. In the fifth place it is translated, *to dig down*, Gen. xlix. 6, *they digged down a wall*: which the Bishop inclines to think is the true rendering of that place, and not the marginal. The other two places where this word is used are those now under consideration. It appears from this view of the use of the word עקר, that when horses are not mentioned with it, there is no occasion for us to think of them. The general meaning of the word appears to be spoiling, hurting, destroying, or to that

purpose. For *houghing*, *plucking up*, *rooting up*, and *digging down*, are various methods of spoiling or hurting things. The word may as well be applied to a *chariot*, as it confessedly is to a *plant*, a *town*, or a *wall*. It will signify that the chariots were spoiled, or rendered useless; and we may allow that the manner of spoiling them was like that of spoiling the horses, viz., cutting the cords or leathers that fastened one part of the chariot to another.

Ken.—2 Sam. viii. and x., compared with 1 Chron. xviii. and xix.

The very great utility of comparing parallel places may be further ascertained, by a comparison of some parts of the chapters above specified.

Sam. viii. 1 David took Metheg-ammah.  
Chron. xviii. 1 David took Gath and her  
Sam. 3 David smote Hadadezer.  
Chron. towns. 3 David smote Hadarezer.  
Sam. 4 And David took from him 1,000  
Chron. 4 And David took from him 1,000  
Sam. and 700 horsemen, and  
Chron. chariots, and 7,000 horsemen, and  
Sam. 20,000 foot. 6 Then David put  
Chron. 20,000 foot. 6 Then David put  
Sam. garrisons in Syria. 8 And from  
Chron. in Syria. 8 And from  
Sam. Bethah and Berothai cities of Ha-  
Chron. Tibbath and Chun cities of Ha-  
Sam. dadezer. 9 When Toi heard, that  
Chron. darezer. 9 When Tou heard, that  
Sam. David had smitten Hadadezer,  
Chron. David had smitten Hadarezer,  
Sam. 10 Then Toi sent Joram his son.  
Chron. 10 He sent Hadoram his son.  
Sam. 12 Syria and Moab. 13 Syrians,  
Chron. 11 Edom and Moab. 12 Edomites,  
Sam. in the valley of salt, 18,000.  
Chron. in the valley of salt, 18,000.  
Sam. 17 Ahimelech and Seraiah was the  
Chron. 16 Ahimelech and Shavsha was  
Sam. scribe. x. 16 Shobach the cap-  
Chron. scribe. xix. 16 Shophach the cap-  
Sam. tain. 17 David passed over Jordan,  
Chron. tain. 17 David passed over Jordan,  
Sam. and came to Helam. 18 David  
Chron. and came upon them. 18 David  
Sam. slew 700 chariots of  
Chron. slew of the Syrians 7,000 chariots  
Sam. the Syrians, and 40,000 horsemen;  
Chron. and 40,000 footmen;  
Sam. and smote Shobach, &c.  
Chron. and killed Shophach, &c.

Without remarking all the differences in these passages, it may be observed in general—that I by no means suppose every variation here to be a corruption, and yet that I cannot suppose these passages uncorrupted. Are we to believe, that the same man is properly called Hadadezer and Hadarezer—or Ahimelech and Abimelech, &c. Are we to say, with Bishop Patrick, that Methegammah in Samuel, is expounded to be Gath and its territories in Chronicles—or, that 700 in Samuel and 7,000 in Chronicles agree in sense, only the number in Samuel is expressed by an ellipsis? Other interrogatories might be put, and the impossibility of supposing the text entire in these passages might be largely insisted on. But as judicious remarks have been made on some of these mistakes by Mr. Hallet, I shall only mention one. The text in Chronicles tells us that “David took 1,000 chariots, and 7,000 horsemen, and 20,000 footmen.” But in Samuel that “David took 1,000 (what?) and 700 horsemen, and 20,000 footmen.” The omission of the word רכב, chariots, seems indubitable: LXX, *χίλια ἄρματα*. But, how are we to account for the surprising variation in the numbers; since שבע מאות, 700, and שבעת אלפים, 7,000, differ widely in letters and signification? We have here then another confirmation of what was supposed, page 96, &c., that the Jews formerly expressed the Bible numbers by single letters; and then the mistake is easy—י being 7,000, and י 700. The same mistake occurs in 2 Sam. x. 18, 700 י, which in 1 Chron. xix. 18, is 7,000 י. Will any other hypothesis so naturally solve this repeated difficulty?

*Bp. Horsley.*—A thousand chariots, and seven hundred horsemen, and, &c. The word chariots is very properly inserted, upon the authority of the parallel place in Chronicles, and the version of the LXX here. In the parallel place in the book of Chronicles, and in the version of the LXX, the number of horsemen is 7,000, instead of 700, as we read here in the Hebrew text. I am much inclined to think that the true reading in both places is thus, “seven hundred chariots and a thousand horsemen.” If these horsemen were, as I vehemently suspect, men riding astride on the horses that drew the cars, if each car was drawn by a pair of horses, the number of horsemen, if all were taken, should be double the number of the cars. See 1 Sam. xiii. 5. But of 1,400 such

horsemen it may easily be imagined 400 were killed.

*Houghed all the chariot-horses;* rather, “crippled all the chariots, except that he reserved of them,” &c. “Crippled,” namely by breaking the wheels, or the axles. See LXX, Queen Elizabeth’s Bible, and Parkhurst, עקר.

*Dr. A. Clarke.*—A thousand chariots.] It is strange that there were a thousand chariots, and only seven hundred horsemen taken, and twenty thousand foot. But as the discomfiture appears complete, we may suppose that the chariots, being less manageable, might be more easily taken, while the horsemen might, in general, make their escape. The infantry also seem to have been surrounded, when twenty thousand of them were taken prisoners.

*David houghed all the chariot horses.]* If he did so, it was both unreasonable and inhuman; for, as he had so complete a victory, there was no danger of these horses falling into the enemy’s hands; and if he did not choose to keep them, which indeed the law would not permit, he should have killed them outright; and then the poor innocent creatures would have been put out of pain. But does the text speak of houghing horses at all? It does not. Let us hear: ויעקר דוד את כל הרכב, *And David disjointed all the chariots*, except a hundred chariots which he reserved for himself. Now, this destruction of the chariots was a matter of sound policy, and strict piety. God had censured those who trusted in chariots; piety therefore forbade David the use of them: and lest they should fall into the enemy’s hands, and be again used against him, policy induced him to destroy them. The Septuagint render the words nearly as I have done, *και παρελυσε Δαυιδ παντα τα ἄρματα*.

He kept however one hundred; probably as a sort of baggage or forage wagons.

*Gesen.*—עקר Piel, *to hamstring, to hough*, e. g., a horse, i. e., to cut the sinews of the hind feet, by which the animal is rendered wholly useless and unable to stand, Josh. xi. 6, 9; 2 Sam. viii. 4; 1 Chron. xviii. 4; of a bullock, Gen. xlix. 6. Sept., *νευροκορέϊν*. This was often and is still done in war by the victors, when unable to carry off with them the horses captured.—Arab. عقر id.

*Houb.*—*Omnes autem currus dissolvit, centum servatis.*

Ver. 6.

*Au. Ver.*—And [א] the Lord preserved David whithersoever he went.

*Gen., Booth.*—Thus the Lord [*Heb., Booth., Jehovah*] preserved, &c.

Ver. 7.

וַיִּקַּח דָּוִד אֶת שְׁלֹמֹן הַיְהוּבִים וַיְבִיאֵם  
 הַיּוֹם אֶל עֲבָדֵי הַדָּדָעֶזֶר וַיְכִיֵּם  
 וַיְרַשְׁשֵׁם :

καὶ ἔλαβε Δαυὶδ τοὺς χλιδῶνας τοὺς χρυσοῦς οἱ ἦσαν ἐπὶ τῶν παίδων τῶν Ἀδρααζάρ βασιλέως Σουβᾶ, καὶ ἤνεγκεν αὐτὰ εἰς Ἱερουσαλήμ. καὶ ἔλαβεν αὐτὰ Σουσακίμ βασιλεὺς Αἰγύπτου, ἐν τῷ ἀναβῆναι αὐτὸν εἰς Ἱερουσαλήμ ἐν ἡμέραις Ῥοβοᾶμ υἱοῦ Σολομῶντος.

*Au. Ver.*—7 And David took the shields of gold that were on the servants of Hadad-ezer, and brought them to Jerusalem.

*Bp. Patrick.*—The Hebrew particle *el*, which we translate *on*, may better be translated *with*; that is, in the custody of Hadad-ezer's servants, who were officers in his treasury: for it is not likely they brought them into the field of battle. So *Pool*.

*Hallet.*—7 *The shields of gold that were on the servants.* This is the sense of the place. But it is not easy to suppose this to be the true rendering of the preposition אֶל, as Bishop Patrick could not but observe. It should be לְ, as it is in 1 Chron. xviii. 7.

*Dr. A. Clarke.*—*The shields of gold.*] We know not what these were. Some translate *arms*, others *quivers*, others *bracelets*, others *collars*, and others *shields*. They were probably costly ornaments by which the Syrian soldiers were decked and distinguished. And those who are called *servants* here, were probably the *choice troops* or *body-guard* of Hadad-ezer, as the *argyraspides* were of Alexander the Great. See Quintus Curtius.

*Gesen.*—שָׁלֵם m. (r. שָׁלַם) only plur. שְׁלֵמִים, *shields*, apparently so called from being *hard* or perhaps *tough*; see the signification of the Arabic root under שָׁלַם, and comp. the noun שְׁלֵמָה. 2 Sam. viii. 7, וַיְבִיאֵם שְׁלֵמִים, *shields of gold*. 2 Kings xi. 10; 2 Chron. xxiii. 9; Cant. iv. 4; Ez. xxvii. 11, in which passages shields are spoken of as suspended for ornament upon the walls. Jer. li. 11, *sharpen the arrows*, מִלֵּא שְׁלֵמִים, *fill out the shields*, i. e., put them on, see in

מִלֵּא No. 1. a.—Interpreters have long hesitated as to the signification of this word; and some have even rendered it by *quivers*, as (after Jarchi) Jahn Archæol. II. ii.

p. 428; or also *darts*. Comp. سَلَط, arrow.

The signification here given has been adopted by most commentators from Kinchi onwards, and is supported by probable etymology, by the context of all the passages, and by the authority of the ancient versions. Thus the Targums and Syriac version often retain the same word, as being common in Aramæan; but the Chaldee translator of the Chronicles gives it in two places by *shields*, 1 Chron. xviii. 7, 2 Chron. xxiii. 9; and the translator of Jeremiah, cap. xiii. 23, uses the words שְׁלֵמִים to denote the spots of the leopard, as resembling the figure of a shield. Among the later Syrians this word appears to have become obsolete; for Bar

Bahlûl, in Lex. Oxon. Ms. under سَلَط, himself fluctuates between the various opinions of Syrian interpreters, the most of whom however understand by it *quivers*.

*Prof. Lee.*—שְׁלֵמִים. A word variously translated and of doubtful import. Arab.

سَلَط, *durus*; سَلِيط, *acutus*. *Arms* of some kind, but whether offensive or defensive, appears uncertain, usually *shields*, 2 Samuel viii. 7; 2 Kings xi. 10; Ezekiel xxvii. 11, &c. LXX. σπλα, φαρέτρας, βολίδες, χλιδῶνας, κλοιούς, ἐμισσοῦς. Sym. πανοπλιαν. Vulg. arma, armatura, peltas, pharetras.

Ver. 8.

וּמִבְּטַח וּמִבְּרָתֵי עַבְדֵי הַדָּדָעֶזֶר לָקַח  
 הַמֶּלֶךְ דָּוִד נְחֹשֶׁת הַרְבֵּה מְאֹד :

καὶ ἐκ τῆς Μετεβάκ καὶ ἐκ τῶν ἐκλεκτῶν πόλεων τοῦ Ἀδρααζάρ ἔλαβεν ὁ βασιλεὺς Δαυὶδ χαλκὸν πολλὸν σφόδρα. ἐν αὐτῷ ἐποίησε Σαλομὼν τὴν θάλασσαν τὴν χαλκῆν, καὶ τοὺς στύλους, καὶ τοὺς λουτήρας, καὶ πάντα τὰ σκεῆθ.

*Au. Ver.*—8 And from Betah [*or, Tibhath*], and from Berothai [*or, Chun*, 1 Chron. xviii. 3], cities of Hadad-ezer, king David took exceeding much brass.

*And from Betah.*

*Boothroyd.*—*And from Tibhath.*] In the parallel place these names are Tibhath and

Chun. I have adopted the first as most probably the true reading here, as it is in the versions mentioned; and I consider that Berothai ought to be restored there for the same reason. 1 Chron. xviii. 8.

*Took exceeding much brass.*

*Ged.*—Brought a very great quantity of brass, of which Solomon, *afterward*, made the brazen sea, the columns, the lavers, and all the other utensils of the temple [LXX and Jos.].

*Hallet.*—8 *And from Beta, and from Berothai, cities of Hadadazer.* In Chron. it is, *likewise from Tibhath, and from Chun, cities of Hadarezer.* Here is a difference between all these three proper names. *Hadarezer* in Chron. is always called *Hadadazer* in Samuel: an easy mistake, ו written for ר. The names of his two cities are written very differently: though we may see somewhat of the occasion of the difference. In Samuel the words are וכתסה ומכנה. In Chronicles the words are ומכתסה ומכנה. The first name is plainly the same, only the two first letters are dislocated. In Sam. it is spelt בכסה, in Chron. it is ככתסה. The other name ככתסה is turned into ככתסה. The change of כ into ב is not difficult; and the ח is taken from the end of the first name in Chron. ככתסה. To confirm the reader in the reasonableness of the alteration I here propose in Sam., it must be observed that here in Sam. the first name is spelt *Tebah*, in the LXX, Syr., and Arab. But perhaps the other name is spelt right in Sam. and wrong in Chronicles. For in Chron. the Syr. calls this city, *Berothai*, as in Sam. and the LXX in both places render the name of it, τῶν ἐκλεκτῶν, *the chosen*; which shows that they read, *Berothai*, in both places, which they derived from ככתסה, *he chose*. At the end of this verse the LXX add what we read in the end of the parallel verse in Chron., *Brass, wherewith Solomon made the brazen sea, and the pillars, and the lavers, and all the vessels.* This I suppose, was omitted by the Bishop's figure *ellipsis*.

Ver. 13.

וַיַּעַשׂ דָּוִד לְשֵׁם בְּנֵי־בִישַׁי  
 אֶת־אַרְבָּעַם בְּגִיַי־מִלְחָה שְׁמוֹנָה עָשָׂר  
 אֲלָפִים :

καὶ ἐποίησε Δαυὶδ ὄνομα καὶ ἐν τῷ ἀνακάμπτειν αὐτὸν ἐπάταξε τὴν Ἰδουμαίαν ἐν Γεβελὲμ εἰς ὀκτωκαίδεκα χιλιάδας.

*Au. Ver.*—13 *And David gat him a name when he returned from smiting [Heb., his smiting, or, slaying] of the Syrians in the valley of salt, being eighteen thousand men.*

14 *And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants. And the Lord preserved David whithersoever he went.*

*Pool.*—13 *Gat him a name, i. e., much increased his reputation. The Syrians, or Edomites, as they are said to be, 1 Chron. xviii. 12. It is likely these two people were confederates, and that divers of the Syrians whom David had defeated in Syria fled to Edom, and there joined with them against their common enemy, and made up together a very great army (as the number of the men slain in it showeth), consisting of the veteran soldiers of both countries; although the slaughter here following may seem not to have been of the Syrians, as the words at first reading seem to intimate, but of the Edomites; (it not being probable that the Syrians would come so far from their own country, as to the valley of salt, to fight;) and this verse may be read thus, and that very agreeably to the Hebrew: *And David gat him a name when he returned from smiting of the Syrians, in smiting (which is easily repeated out of the last clause, according to the common usage of Scripture) in the valley of salt eighteen thousand men, who were Edomites, as is sufficiently implied here in the next verse, and expressed 1 Chron. xviii. 12. The valley of salt; a place in Edom so called, either from its neighbourhood to the Salt Sea, or for some other cause now unknown. Being eighteen thousand men; as it is also 1 Chron. xviii. 12, where also they are said to be smitten by Abishai, because he was then a chief commander of the army under David, and, it may be, began the fight; as, for the like reason they are said to be smitten by Joab, Psal. lx., title, where also there are only 12,000 mentioned; which place, if it speak of this battle, the state of it was this: Abishai begins the combat, and kills 6,000; after him comes in Joab, and kills 12,000 more, which makes up this 18,000. But why may not that be another history and battle? So the Edomites and Syrians together did first fight with Abishai, and lost 18,000 men, and afterwards recruited their forces and fought with Joab, and lost other 12,000**

men. Nor is it strange if two battles were fought in one place; of which there are divers instances in historians.

*Bp. Patrick.*—13 *David gat him a name when he returned from smiting of the Syrians.*] His victory over that people (mentioned ver. 5), when they came to succour Hadad-ezer, gained him a great reputation, as a potent prince, and a mighty warrior.

*In the valley of salt, being eighteen thousand men.*] There is nothing in the Hebrew answering to the word *being*: which therefore should be translated, “in the valley of salt eighteen thousand men.” That is, he slew of the Edomites so many, besides the two and twenty thousand of the Syrians. So we read expressly 1 Chron. xviii. 12, and in the title of the sixtieth Psalm it is said, they were Edomites, not Syrians, who were slain in this valley. Only in that place of the Psalms, there is mention of no more than twelve thousand slain: which makes some think it speaks of a distinct battle from this. But Abishai, who began the fight, perhaps, slew six thousand, and then Joab, coming in with his reserve, slew twelve thousand more; which, in all, make eighteen thousand. By the *valley of salt*, Epiphanius understands the Dead Sea, which was formerly a famous valley, or rather it was a valley near that sea. But neither of these opinions has any good foundation, as Salmasius shows: who takes this *valley of salt* to have been in the country of Edom, where this battle was fought; and to be called by this name, either from the salt springs which were therein, or from the salt that was digged up there (see his *Exercit. Plinianaë*, cap. 35, pages 613, 614).

*Bishop Horsley.*—13 *Syrians.* From the parallel place in Chronicles, namely, 1 Chron. xviii. 12, it is evident that this slaughter in the valley of salt was a slaughter of Edomites. And instead of אַרְבָּה, the LXX in this place read אַרְבָּה. But the passage seems to require further correction. I would read thus, וַיֵּשֶׁב דָּוִד שָׁם בְּשֵׁבו כְּהִנְחֹו אֶת אַרְבָּה וַיֵּשֶׁב וַיֵּשֶׁב בְּנֵי מִיָּה “And David acquired fame upon his return from his defeat of the Syrians. For he smote of Edom, in the valley of salt, eighteen thousand.” The similitude of the words אַרְבָּה and מִיָּה was the occasion that some early transcriber overlooked the two words אַרְבָּה וַיֵּשֶׁב after אַרְבָּה, and thus the word

אַרְבָּה came into immediate connexion with בְּנֵי מִיָּה.

*Ged.*—13 “And David, on his return from smiting the Syrians, erected a monument. Meanwhile Abishai Ben-Zeruia having slain of the Edomites, in the vale of Melah, eighteen thousand men, he put garrisons throughout all Edom.”

A whole line has been dropped out of the original of this verse; which I have supplied from Chronicles. While David was in person carrying on the war against the Syrians, &c. Abishai, one of his generals, subdued the Edomites.

*Booth.*—13 And David, on his return from smiting the Syrians, erected a monument. Meanwhile Abishai, the son of Zeruiah, slew of the Edomites, in the valley of salt, eighteen thousand men. 14 And he put garrisons in Edom.

*Houb.*—13 *Præterea David, Syria devicta, cum rediret, bellum gessit cum Idumæis in valle salis, ex iisque decem et octo millia hominum interfecit.*

וַיֵּשֶׁב דָּוִד שָׁם. Ecce alteram seriem mancam, nec non vero etiam perturbatam; et fecit David nomen, cum rediret a percutiendo Syriam in valle salis, octodecim millia hominum. 1o. Ordinem talem non esse Hebraicum, facile videt, quisquis Hebraica legere assuevit. 2o. Non intelligitur, quomodo David fecerit sibi nomen, dum ex Syria revertebatur. 3o. Ne stare quidem potest fecit sibi nomen, nisi additur וַיֵּשֶׁב, quod abest e contextu. Denique nescitur, quorum hostium David ceciderit octodecim millia hominum. Neque enim Syri aguntur, qui jam devicti erant, et apud quos non est *vallis salis*. Nos totum hunc locum, assumpto ex veterum versionibus supplemento, ita sanari posse credimus, וַיֵּשֶׁב דָּוִד בְּשֵׁבו מִיָּה, אֶת אַרְבָּה אֶת אֲדוּם הַמְּלַחְמָה בְּנֵי מִיָּה וַיֵּשֶׁב וַיֵּשֶׁב בְּנֵי מִיָּה, et fecit David, cum reverteretur a percutiendo Syriam, cum Edom bellum in valle salis, et percussit ibi octodecim millia. 1o. Verbum שָׁם ad posteriora rejicimus. 2o. Post אֶת אַרְבָּה, addimus אֶת אֲדוּם, quod excidit, propter utriusque similitudinem, quodque legitur 1 Par. xviii. 12. 3o. Addimus אֶת אֲדוּם, ante מִיָּה מִלָּחָמָה, quod Syrus exhibet in verbo קְרָבָה, bellum, quodque omissum est simili errore, prope verbum satis simile. Denique addimus וַיֵּשֶׁב, et percussit, supposito verbo שָׁם, quod convertimus, ibi, nempe in valle salis. Verbum וַיֵּשֶׁב exhibent Græci Intt. in verbo Græco ἐπάραιξε, percussit,

quam ordine paulum diverso utuntur. Ita fit locus integer ac sanus, adhibita et veterum Intt. et loci paralleli autoritate.

*Dathe.*—13 *Postquam ex prælio cum Edomitis in valle salis commisso, in quo duodeviginti millia ceciderant, redierat tropæum sibi erexit.*

*Edomitis.* Pro אֲדָמָי Syrus legendum esse אֲדָמָי, *Edom*, non solum testimoniis τῶν ὁ, Syri, Arabis, et codd. Kennicotti 286 et 201 probatur, sed etiam loco parallelo 1 Chron. xviii. 12 et Ps. lx. 2, atque præterea versu sequenti, in quo occupatio terræ Edomiticæ, quæ illam victoriam excepit, describitur. Cæterum ne sic quidem veram lectionem sibi constare, sed ex 1 Chron. xviii. 12 et Ps. lx. 2 aliam componendam esse, conjectat Michaëlis (in *Bibl. Orient.*, p. xiii., p. 226) in hunc fere modum: *erexit David tropæum, cum rediret ex prælio cum Syris, et Joab redierat et profligaverat Edomitas in valle salis.*

*Maurer.*—13 אָרָם Post hoc vocabulum nonnulla (fortasse בְּיַד אֲרָמִים) excidisse videtur. Cf. 1 Chron. xviii. 12; Ps. lx. 2.

14 And the Lord.

*Ged., Booth.*—Thus the Lord [*Heb., Booth., Jehovah.*]

Ver. 16, 17, 18.

וַיֹּאבֵד בְּיָמָיו עַל־הַשָּׂבָא  
וַיְהוֹשָׁפָט בְּיָמָיו לְיִשְׂרָאֵל מִן־קִיר : 17 וַיִּשְׂדֹּק  
בְּיָמָיו אֶת־בְּנֵי־אֲבִיָּתָר כֹּהֲנִים  
וְשֵׁרָיָה כֹּהֵן : 18 וּבְנֵיהֶם בְּיָמָיו  
יִחְזְקִי וַיְהִי־לָהּ יָד וַיִּבְנֶה דָגָר כֹּהֲנִים  
קִיר :

16 καὶ Ἰωὰβ υἱὸς Σαρουίας ἐπὶ τῆς στρατίας καὶ Ἰωσαφάτ υἱὸς Ἀχιλοῦδ ἐπὶ τῶν ὑπομημάτων 17 καὶ Σαδὸκ υἱὸς Ἀχιτώβ καὶ Ἀχιμελεχ υἱὸς Ἀβιαθάρ, ἱερεῖς καὶ Σασά ὁ γραμματεὺς 18 καὶ Βαναίας υἱὸς Ἰωδαὲ σύμβουλος καὶ ὁ Χεδεθι, καὶ ὁ Φελετι, καὶ οἱ υἱοὶ Δαυὶδ ἀνάλραχαι ἦσαν.

*Au. Ver.*—16 And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud was recorder [*or, remembrancer, or, writer of chronicles*];

17 And Zadok the son of Ahitub, and Ahimelech the son of Abiathar, were the priests; and Seraiah was the scribe [*or, secretary*];

18 And Benaiah the son of Jehoiada was over both the Cherethites and the Pelethites;

and David's sons were chief rulers [*or, princes, ch. xx. 26*].

*Pool.*—*Recorder*; either, first, The writer of chronicles. But it is not likely he would have been put among the great officers of state and church. Or, secondly, The treasurer, who examined all the accounts, and kept records of them. Or, thirdly, The king's counsellor, as Ahithophel is called, 2 Sam. xv. 12; 1 Chron. xxvii. 33, who was to bring things of moment to the king's mind and remembrance, and to admonish him from time to time of things fit to be done. See 1 Kings iv. 3; 2 Kings xviii. 18.

*Bp. Patrick.*—*Recorder.*] The Hebrew word *mazkir*, importing something of keeping in memory, or bringing to remembrance, moved our translators to render it *recorder* or *remembrancer*, as if he wrote the acts of every day, which afterward were digested into annals. But this, sure, was not so considerable an employment as to make him that had it the prime civil officer in the kingdom, as Joab was the military. Therefore Victorinus Strigelius takes him to have been the chancellor of the kingdom: which is more likely than their opinion, who take him for the master of requests, who presented petitions, and put the king in mind of them.

*Dr. A. Clarke.*—מזכיר, *Remembrancer*; one who kept a strict journal of all the proceedings of the king and operations of his army; a chronicler. See the margin.

*Gesen.*—Part. פִּזְרִי as subst. a recorder, register, i. q., historiographer, the king's annalist, whose duty it was to record the deeds of the king and the events of his reign, 2 Sam. viii. 16; xx. 24; 1 Kings iv. 3; 2 Kings xviii. 18, 37; 1 Chron. xviii. 15; 2 Chron. xxxiv. 8; Is. xxxvi. 3, 22. The same office is mentioned as existing in the Persian court, both ancient and modern, where it is called *Waka' Nuwish*; Hdot. vi. 100; ib. vii. 90; ib. viii. 100; Chardin Voyage en Perse, t. iii., p. 327; T. V., p. 258, ed. Langlès. So too in the time of the Roman emperors Arcadius and Honorius under the name of *magister memoriae*.

*Pool.*—*The son of Ahitub*; not of that Ahitub, 1 Sam. xxii.; for that was of Ithamar's race, but this of Eleazar. *Ahimelech the son of Abiathar*; so Abiathar called his son by the name of his father, 1 Sam. xxii. 20. *The priests*, i. e., the chief priest next under Abiathar, who fled to David,

1 Sam. xxii. 20, and now was high priest, as may be gathered from 2 Sam. xv. 35; 1 Kings ii. 27, 35: under him these two were the next chief priests, or the second priests, each one being chief of the house of his father, Zadok of Eleazar, and Ahimelech of Ithamar. See Numb. iii. 32; 1 Chron. xxiv. 3, 4. Or these two are here mentioned, because they constantly attended upon the king, that he might consult with them in the matters of the Lord, as need required.

*Bp. Patrick.*—Zadok—and Ahimelech—were the priests.] These two were the chief of the family of priests; next to the high-priest, which was Abiathar: called *second priests* in 2 Kings xv. 18. The former was of the family of Eleazar (1 Chron. vi. 5), the other of Ithamar.

*Dathe, Ged., Booth.*—17 “And Zadock, the son of Ahitub, and Abiathar, the son of Ahimelech [*Syr., Arab.; so Gesen.*], were the priests; and Seraiah was the scribe.”

The text remains a proof either of the negligence or ignorance of the Jewish critics. It is certain from 1 Sam. xxi. 1, and xxii. 9, that Ahimelech was the *father*, not *son*, of Abiathar; yet this error has been suffered to remain in the text both here and in 1 Chron. xviii. The *Syr.* only reads right.

*Dathe.*—Cum ex 1 Sam. xxi. 1 et xxii. 9 constet, Elbjatharum filium Achimelechi fuisse, et sic quoque 1 Chron. xviii. 16 legatur, vix dubitari potest, nomina hæc h. l. esse transposita, errore tamen perantiquo in codd. Nam unus Syrus illam lectionem exhibet, *oi ó*, Vulg., Chaldæus receptam.

*Maurer.*—וְאֶחֱמֵלֵךְ בְּרִי אֲבִיָּתָר וְזָדוֹק בְּרִי אֶחָזָבִיב. Ita etiam legitur 1 Chron. xviii. 16; xxiv. 6. Sed constat ex 1 Sam. xxii. 9, 11, 12, 20, Achimelechum filium Achitubi fuisse, Abjatharum vero Achimelechi. Igitur vix dubitari potest, legendum esse: וְזָדוֹק בְּרִי אֲבִיָּתָר וְאֶחֱמֵלֵךְ בְּרִי אֶחָזָבִיב. Falsa lectio haud dubie hæc ratione orta est. Nimirum sciolus quidam quum vidisset, Abjathari et patrem et avum, Zadoki vero ne patrem quidem commemorari, vitium subsesse suspiciens, avum, quem non opus fuerat commemorare, Zadoki patrem fecit, Achimelechum vero, ne hic patre careret, in filium Abjathari vertit.

*Bp. Patrick.*—Seraiah was the scribe.] Secretary of state, as we now speak; or, as others imagine, clerk of the council, who set down all acts and decrees; others, the

keeper of the public accounts. But the Hebrew word *sopher* (which we translate *scribe*) importing something of learning (as the word *scribe* in the New Testament doth), I take him to have been his prime counsellor in the law, who always attended him. Constantine L'Empereur thinks there were two sorts of scribes, an ecclesiastical and a civil; and here understands the latter; and would have him signify no more than the *muster-master* of the army (see his Annot. on Bertram De Repub. Jud., p. 383, &c.).

*Dr. A. Clarke.*—The scribe.] Most likely the king's private secretary. See the margin.

*Gesen.*—סֹפֵר הַמֶּלֶךְ, *The king's scribe, secretary*, an officer of state who writes the royal edicts, etc. 2 Kings xii. 11; 2 Chron. xxiv. 11; so *καρ' ἐξοχήν* סֹפֵר הַמֶּלֶךְ, *the scribe*, 2 Kings xviii. 18; xix. 2; xxii. 3, 8, sq.; 1 Ch. xxiv. 6; Isa. xxxvi. 3; xxxvii. 2; also without article סֹפֵר, 2 Sam. viii. 17; xx. 25; 1 Chron. xviii. 16. Sometimes several scribes are mentioned, 1 Kings iv. 3; Esth. iii. 12; viii. 9; comp. Jer. xxxvi. 23. b) *Military scribe* or *tribune*, who had charge of the *conscription* and *muster-rolls*, *muster-master*, 2 Kings xxv. 19; Jer. lii. 25; 2 Chron. xxvi. 11; Is. xxxiii. 18. So prob. Jer. xxxvii. 15, as having charge of the public prison. Genr. of a military leader, chief, Judg. v. 14. Comp. Arab. كَتَب

to levy a conscription, كَتَبَ an army so

levied. c) In the later books, *a scribe*, γραμματεὺς, one skilled in the sacred books and in the law, 1 Chron. xxvii. 32; Jeremiah viii. 8; Ezra vii. 6, *Ezra was a scribe* (דָּרַשׁ סֹפֵר) *skilled in the law of Moses*. So as a title of Ezra, Neh. viii. 1, sq. 12, 26, 36;

Ezra vii. 11. *Syr.* كَاتِبٌ, Arab. كَاتِبٌ, id.

*Was over both.*

*Houb., Horsley, Maurer, Gesen.*, read as in parallel place in Chronicles, על הכרתי [so all the ancient versions except LXX], “was over the Cherethites,” &c.

*Maurer.*—וְנִבְנָתָי בְּרִי אֶחָזָבִיב וְהַכְרֵתִי וְהַגִּבְעִי וְהַגִּזְזִי. Hæc sensum non præbent. Pro וְהַכְרֵתִי opinor legendum esse על־הַכְרֵתִי quod exstat in loco parallelo 1 Chron. xviii. 17. *Et Benajah, filius Jojabe, præfectus fuit custodum corporis Davidis, propr. carnificum et cursorum.* וְהַכְרֵתִי tanq. a. וְהַכְרֵתִי sc. ראשׁ וְהַכְרֵתִי 1 Sam.

v. 4; xxxi. 9; חַיִּים tanquam a חַיִּים = חַיִּים

*citus, celer* s. inus. חַיִּים. י. est terminatio adjectivi. Nomen sing. articulo definitum collectivæ accipitur, ut חַיִּים al. sæpissime. Idem valet in חַיִּים, confossore (= חַיִּים) xx. 23. C'tib, 2 Reg. xi. 4, 19, a קָר r. קָר, confodit. Ita mihi quidem videtur. Sed alii secus statuunt. Ceterum *carnificum* nomine vocantur custodes corporis, quia per hos supplicia de nocentibus sumebantur, et etiamnum sumuntur in oriente. חַיִּים] Videntur intelligi *sacerdotes domestici*. Cf. xx. 26. Auctor Chronicorum habet חַיִּים לְיָדֵי הַמֶּלֶךְ, *proximi a rege* 1 Chron. xviii. 17, qua emendatione recentiorem hunc scriptorem cavere voluisse dicunt ne Davides sacerdos alius, quam Leviticæ stirpis, habuisse crederetur.

*Pool.—Was over*: these words are supplied out of the parallel place, 1 Chron. xviii. 17, and out of 2 Sam. xx. 23, where they are expressed.

The Cherethites and Pelethites were undoubtedly soldiers, and such as were eminent for their valour and fidelity to the king, as is evident from 2 Sam. xv. 18; xx. 7; 1 Kings i. 38, 44; and most probably they were the king's guards, which consisted of these two bands, who might be distinguished either by their several weapons, or by the differing time or manner of their service. They are supposed to be thus called, either first, from their office, which was, upon the king's command, to cut off or punish offenders, and to preserve the king's person, as their names in the Hebrew tongue may seem to imply; or, secondly, from some country or place to which they had relation. As for the Cherethites, it is certain that they were either a branch of the Philistines, or a people neighbouring to them and confederate with them, as is manifest from 1 Samuel xxx. 14; Ezek. xxv. 16; Zeph. ii. 4, 5. And so might the Pelethites be too, though that be not related in Scripture. And these Israelites and soldiers of David might be so called, either because they went and lived with David when he dwelt in those parts; or from some notable exploit against or victory over these people; as among the Romans the names of Asiaticus, Africanus, &c., were given for the same reason. One of their exploits against the Cherethites is in part related 1 Samuel

xxx. 14. And it is likely they did many other against them, and against other people, amongst which the Pelethites might be one. *Were chief rulers*; had the places of greatest authority and dignity conferred on them.

*Bp. Patrick.—18 Benaiah—was over both the Cherethites and the Pelethites;*] Or, the *Crethites* and the *Plethites*, as some pronounce these words. What they were is variously conjectured. The most idle conceit is that of some of the Jewish doctors who take them for the members of the great Sanhedrin, nay, for *urim* and *thummim* (see Selden, lib. ii. De Synedr. cap. 15, p. 601, and cap. 16, p. 668). Certain it is that they were soldiers, as appears from xv. 18, xx. 7, 1 Kings i. 34, where they are mentioned as present at the proclaiming king Solomon against Adonijah; which could not have been done safely without some armed force; and if they were not the persons, there were none. Yet they were not common soldiers, but the constant guards of David's person: like the prætorian bands among the Romans. So Josephus calls them *σωματοφύλακες*, "keepers of the body," who never departed from the place where the king was: as we may be satisfied by this, that they had a peculiar commander and were not under Joab, the captain of the host; but are distinguished from his soldiers, xx. 6, 7. Some make them men of a gigantic stature, but I know no ground for that; though, no doubt, they were proper men, as we speak, robust and of tried fidelity; who, in the rebellion against David, did not desert David, but stuck close to him (xv. 18). It is further probable, that they were selected out of a certain nation or family. For the Cherethites inhabited part of Palestine, and were indeed the same with the Philistines, as I observed upon 1 Sam. xxx. 14, and see Zeph. ii. 5. The Pelethites, it is likely, were a family in Israel: for we find two of the name of Peleth mentioned in Scripture: one of the tribe of Reuben, Numb. xvi. 1, another of Judah, 1 Chron. ii. 33. Their arms were bows and arrows, and slings, if we may believe the Chaldee interpreter, who calls them archers and slingers: as Procopius Gazæus calls them *jaculatores et sagittarios*. Which may be confirmed by this conjecture, that the Philistines having sorely galled the Israelites, in the fatal battle with Saul, by their archers, David took care not only to have his people

instructed in the use of the bow, but also procured some archers from the Cherethites, who were a part of the Philistines, to be his guard: as some princes now get the Switzers (see my notes upon 1 Sam. xxxi. 3, and upon the first chapter of this book, ver. 18). The number of them may be probably gathered from the targets and shields of gold that Solomon made, which were five hundred (1 Kings x. 16, 17), and were for the use of his guard (2 Chron. xii. 9—11), and kept in the guard chamber.

They that would see more of them, may look into a little treatise of Opitius, which is wholly upon this subject: and Fortunatus Scacchus treats largely of them in his *Myrothecium*, iii., cap. 16—18, where he hath this singular opinion, p. 181, that the Cherethites were inferior to the Pelethites: but, I think, with reason concludes, that they were the king's domestics and lay in his palace, or about it, in the night: which he gathers from 1 Kings i. 33, where David bids Nathan, and Zadok, and Benaiah, take with them the servants of their lord, and make Solomon king; and accordingly they took the Cherethites and the Pelethites with them (ver. 38); and from the story of that brave man Uriah, who would not go to his own house to his wife, when Joab and the host lay in the field; but went and slept at the door of the king's house "with the servants of his lord;" that is, with these Cherethites and Pelethites (ch. xi. of this book, ver. 9).

*David's sons were chief rulers.*] So the Hebrew word *cohen* often signifies, not only a *priest*, but a *prince*; as many learned men have observed; particularly Hackspan, in his *Miscellanea*, lib. i., cap. 5, sect. 15, but especially Selden, lib. ii. de *Synedr.*, cap. 16, p. 671, &c., where he shows, that the Hebrew word signifies *any minister*, either of God or of man: as in the twentieth chapter of this book (ver. 26), Ira, the Jairite, is said to be a *cohen*, which we translate *chief ruler* about David: and so the Chaldee, and the Spanish Jews, a *principal officer*. But by the law, neither he nor David's sons could be priests. There can be therefore, no doubt of this, that they were the principal officers in the court of David, the prime ministers of his house-hold: such as, among us, are the lord high-chamberlain, steward, treasurer, &c., as appears from 1 Chron. xviii. 17, where this matter is thus

explained, "they were at the hand of the king;" waiting on him, as chief officers in his court, or, as Cornelius Bertram explains it, *publicos et primarios ministros*, "the public and principal ministers of state" (see Bochartus, lib. ii. *Canaan*, cap. 17). And this was the reason, they say, of Absalom's discontent, that he was not one of these *Ἀλλάρχαι*; or, had not a place according to his mind.

*Dr. A. Clarke.*—*The Cherethites and the Pelethites.*] The former supposed to be those who accompanied David when he fled from Saul; the latter, those who came to him at Ziklag. But the Targum translates these two names thus, *the archers and the slingers*; and this is by far the most likely. It is not at all probable that David was without a company both of *archers* and *slingers*. The *bow* is celebrated in the funeral lamentation over Saul and Jonathan; and the *sling* was renowned as the weapon of the Israelites, and how expert David was in the use of it we learn from the death of Goliath. I take for granted that the Chaldee paraphrast is correct. No weapons then known were equally powerful with these; the spears, swords, and javelins, of other nations were as stubble before them. The bow was the grand weapon of our English ancestors; and even after the invention of fire-arms, they were with difficulty persuaded to prefer them and leave their archery.

*Hallet.*—I might note more errors in this chapter, but I shall only add, Who can help thinking that in the list of *names* in the two last verses of these parallel chapters, there is an error one where or other?

2 Sam. viii. 17, 18. | 1 Chron. xviii. 16, 17.

Zadok the son of Ahitub, and Abimelech the son of Abiathar, were the priests: and Seraiah was the scribe. And Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites: and David's sons were chief rulers, כהנים.	Zadok the son of Ahitub, and Abimelech the son of Abiathar, were the priests: and Shavsha was the scribe. And Benaiah the son of Jehoiada was over the Cherethites and the Pelethites: and David's sons were chief about the king, דוראשנים.
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Certainly the same man was not called Ahimelech and Abimelech. The same man

was not called Seraiah, and Shavsha, and Sheva, chap. xx. 25. Here must be mistakes in spelling. Jehoiada was over the Cherethites and the Pelethites, as it is well expressed in Chron. and 2 Sam. xx. 23. But it is false to say, as the Hebrew scribes have written the passage in 2 Sam. viii. 18, that the Cherethites and Pelethites, together with David's sons too, were chief rulers, as Le Clerc also has observed. And perhaps the transcribers of Sam. have been guilty of another error in calling David's sons כהנים, which word usually signifies *priests*, as it is rendered just before, ver. 17, where Ahimelech and Abiathar are called, כהנים, *priests*. I very much question whether the word *cohen* ever signifies any other than a priest. Bishop Patrick on this verse, after Grotius and Selden, asserts that *cohen* signifies a *prince*, as well as a priest. Le Clerc says the same. But their authorities weigh nothing with me against a plain fact. These great men quote but two places, all to show that *cohen* signifies a *prince*. One is this under consideration; where it appears from the parallel chapter in the Chronicles, that כהנים is written by mistake instead of הוראשנים, which mistake is as easy as many others in the same chapter. The other place cited on this occasion is 2 Sam. xx. 26, "And Ira also the Jairite was a chief ruler (Heb., *cohen*) about David." It must be owned that this was the reading of this place before the time of the making the oldest versions in the Polyglot. For the word is rendered *priest* by the Vulg., LXX, Syr., and Arab. Yet still I cannot help suspecting that this is an error of old transcribers. Others as old as this I have before noted. I cannot find any parallel account to this in Chron., and so cannot correct this error by the help of such a parallel account. But it is very easy to see that there may be an error in writing this word, as well as there certainly is in writing the man's title, Jairite, which is spelt Ithrite, in this very same book, chap. xxiii. 38. It seems strange that the word *cohen*, which in above six hundred places signifies a *priest*, should in two places be used to signify a *prince*. Buxtorf, indeed, in his Lexicon, refers to several other places wherein he thinks *cohen* signifies a *prince*, as Gen. xli. 45; xlvii. 22, where Potiphre is called, "the priest of On;" Exod. ii. 16; iii. 1, where Jethro is called "priest of Midian;" and Job xii. 19,

where our translators, "he leadeth princes away spoiled:" but it may as well be thought Job there speaks of priests, as in the context he does of councillors, judges, kings, the mighty, the trusty, the aged, and princes: among which several sorts of men it was very proper to mention priests.

There is another place not referred to by them, in which the word *cohen* is thought to signify a *prince*, and is accordingly rendered in our Bible, *principal officer*, 1 Kings iv. 5. But I see no necessity for this. For Zabud and his father Nathan might be priests, though not high priests: and the king might think fit to take a good priest for his friend. 1 Chron. xxvii. 5, Benaiah the son of Jehoiada is called, in our translation, a chief priest, and in the margin a principal officer. It is likely enough that Jehoiada was a priest. It is certain there was a priest of this name in David's days, the leader, or head of the family of Aaron, 1 Chron. xii. 27. Benaiah might be his son. His being of Kabzeel, 2 Sam. xxiii. 20, which is not mentioned among the cities given to the Levites, is no argument that he was not a priest. For Nob is not mentioned among those cities, Josh. xxi., nor 1 Chron. vi., and yet it is certain many priests lived there, 1 Sam. xxi. 1; xxii. 11, 19. If Benaiah was a priest, we can have no reason to take the word *cohen* in this place in any other sense. He is not here called, the chief priest. The chief priest was usually called הכהן הגדול, but this man is called הוראש הכהן. It must be owned that the high priest, who is called as usual הכהן הגדול, 2 Kings xii. 11, is in the parallel place, where the very same thing is spoken of, called הוראש, 2 Chron. xxiv. 11. But it is evident Jehoiada the father of Benaiah was not high priest. I should think, therefore, that the words 1 Chron. xxvii. 5 should be rendered, Benaiah the son of Jehoiada, the priest, the chief, i.e., the chief of the captains. See ver. 3. I conclude then, there is no evidence to prove that *cohen* ever signifies a *prince*, or any other than a *priest*. The only proof that is urged to show that the word *cohen* in the above-mentioned places signifies a *prince*, and not a *priest*, is because it is so used in 2 Sam. viii. 18 and xx. 26. But after what has been said on them, perhaps there will not seem to be sufficient reason to be of that opinion.

*Gesen.*—פְּרָתִי m. 1. an executioner, see r.

נהג No. 1, in 1 Sam. v. 4; xvii. 51; only in the formula הַנְּהַגְתִּי הַנְּהַגְתִּי 2 Sam. viii. 18; xv. 18; xx. 7, 23; 1 Kings i. 38, 44; 1 Chron. xviii. 6; collect. pp. *executioners and runners* or couriers, names applied to David's bodyguard (σωματοφύλακες, Jos. Ant. vii. 5, 4), whose duty it was both to execute punishment and to convey the king's commands as speedily as possible to his officers, comp. פָּרִי, פָּרִי, פָּרִי. See 1 Kings ii. 25, 34, 36, coll. Dan. ii. 14.—Some understand here *Cherethites*, i. e., *Philistines*; but it can hardly be supposed that David would choose his own lifeguard from a people at all times so hostile and odious to the Hebrews.

2. *Cherethite*, a Gentile name, i. q., *Philistine*, 1 Sam. xxx. 14; plur. פְּרִיזִים, *Cherethites*, *Philistines*, Ez. xxv. 16; Zeph. ii. 5. Sept. and Syr. render it *Cretans*, from which and the passages, Amos ix. 7; Jer. xlvii. 4; Deut. ii. 33, the conjecture would be strong that the Philistines sprang from Crete, were it certain that פָּקָחַר, *Caphtor*, signifies the island *Crete*; see פָּקָחַר.

פָּתִי m. (פָּתִי) a *public runner, courier*, with art. collect. *public runners, couriers*, everywhere coupled with פָּרִי q. v. 2 Sam. viii. 18; xv. 18; xx. 7, 23; 2 Kings xi. 4, 19. Some without good reason hold both פָּרִי and פָּתִי to be Philistines, and regard the latter form as put by paronomasia for פָּתִי, but against the analogy of the Hebrew language; so Ewald Heb. Gram., p. 297. See פָּרִי.

פָּתִי not used in Kal; whence פָּתִי, a *priest*.

The etymology is doubtful; Arab. كَيْن

and كَيْن to *presage, to divine*; كَاهِن a

diviner, soothsayer, often among the pagan Arabs; then, an internuncio, envoy; Ethiop.

ገህደ, to be a priest, to minister; Syr.

ܚܘܪܐ, to be ministered, consecrated; in

Bar Ali, to be rich, opulent, to enjoy the comforts of life; כְּהֵנִי, richness, riches, prosperity, happiness. But all these appear to be *secondary* meanings, derived from the station and power of the *priesthood*, i. e., from כֹּהֵן, *priest*, which is found in the Heb., Chald., Syr., and Eth. languages.—The native power of this word, therefore, is still to be sought by conjecture.

Hitzig supposes (ad Is. lxi. 10) that כֹּהֵן is i. q. כֵּן, to stand, whence כֹּהֵן, pp. *one who stands by, an assistant*. Maurer regards כֹּהֵן as i. q. כִּי, to incline, to bend, i. e., to bow down, as is done in worship, whence כֹּהֵן pp. *one bowing down*, making prostrations. Both of these conjectures are worth attention; in favour of the last, we might perhaps also appeal to the Syro-Arabic

gloss كَسَّ كَسًّا, i. e., to bow down oneself sc. in worship. Other conjectures see in Thesaur., p. 661, 662. Hence

כֹּהֵן plur. כֹּהֲנִים, m. a priest; Chald. כְּהֵן,

Syr. כְּהֵן, Arab. كَاهِن, Ethiop. ገህደ:

id. For the etymology see in r. כֹּהֵן. Very freq. in Ex., Lev., Deut. of the priests of Jehovah, as Ex. ii. 16. Among the Hebrews the *high-priest*, ὁ ἀρχιερεύς, was called כֹּהֵן־גָּדוֹל, Lev. xxi. 10, &c., also כֹּהֵן־גָּדוֹל, 2 Kings xxv. 18, &c., הכֹּהֵן־גָּדוֹל, Ezra vii. 5; כֹּהֵן־גָּדוֹל, the *anointed priest*, Lev. iv. 3, 5, 16. The next in dignity was called כֹּהֵן־שֵׁנִי, the *second priest*, Jer. lii. 24; but this phrase in the plur. כֹּהֵן־שֵׁנִים, 2 Kings xxiii. 4, seems to imply all the priests in opposition to the high priest.—Melchizedek, the earliest king of Jerusalem, is also called a *priest* of Jehovah, Gen. xiv. 18; Ps. cx. 4; and several of the earliest Hebrew kings were in fact also priests, as Solomon, 1 Kings viii.; comp. Uzziah, 2 Chron. xxvi. 16. So Virg. Æn. iii. 80, "Rex Anius, rex idem hominum Phœbique sacerdos."

Note. It is an ancient opinion of the Hebrew intpp. that כֹּהֵן signifies also *prince*. Not only have the Chaldee translators rendered it in several places by רִיבָא, *prince*, as Gen. xli. 45; Ex. i. c.; Psalm cx. 4; but the author of Chronicles also seems to have followed this view, since he renders the words 2 Sam. viii. 18, וַבְּגֵי דָוִד כֹּהֲנֵי הָיוּ, giving in his manner a gloss, 1 Chron. xviii. 17, וַבְּגֵי דָוִד הָיָה הָרִיבָאִים לְדָוִד הַמֶּלֶךְ, *and the sons of David, the chiefs, were at the side of the king*, i. e., were the chief ministers of the kingdom. The chief passages are 2 Sam. viii. 16; xvii. 20, 23—26; 1 Kings iv. 2—6; from all which it appears that there were priests connected with the court, partly exercising their proper functions, and partly as friends and counsellors of the sovereign; as was also often the case with prophets and priests in later times. The author of Chron-

icles seems to have chosen his interpretation from the more ancient context, because priests of any other than the Levitical family were unknown to him. Of less weight is the authority of Onkelos. Hence in all the passages referred to, the signif. *priest* is the only true one. Comp. the case of Solomon above. See more in Thesaur., p. 663.

*Gesen. Thesaur.*—Atqui plures sunt V. T. loci, in quibus פְּתִימִים in amicis et aulicis regis memoratur, et vetusta est opinio, ibi non sacerdotes sed *principes s. nobiles* intelligi, quam significationem plures primariam fuisse statuunt atque vel ex committentia illa *ministrandi* potestate, vel ab *honoris* et *divitiarum* notione apud Syros, de qua supra, ductam existant (v. Simonis in Lex. Keil Vers. üb. die Chronik, p. 346 Movers krit. Untersuchungen üb. die Chronik, p. 300). Paulo accuratius igitur illos locos pertractare liceat, ut lectoribus nostris persuadeamus, ubique in certa explorataque sacerdotis notione acquiescendum esse. Sunt potissimum tres 2 Sam. viii. 16—18; xx. 23—26; 1 Reg. iv. 2—6, quibus amici et ministri regii Davidis et Salomonis recensentur. Proficiscamur a secundo, qui maximi hac in questione momenti est, quo extremo hæc habentur: וַיְרִידוּ וְאֶבְיָתָר פְּתִימִים; וְגַם עֲרֵא הַתָּאִיר, *Zadocus et Ebjathar* erant *sacerdotes*: et *etiam Ira Jairita erat sacerdos Davidis*. De Zadoco et Ebjatharo quum aliunde constet 2 Sam. xv. 24, sqq. 1 Reg. i. 7, 8, 26 sqq. maxime xxxiv. 39; ii. 35; 1 Par. xxx. 22), veri nominis eos sacerdotes Leviticos eisdemque tamen magnæ in aula regia auctoritatis fuisse, hic autem Iræ mentio annectatur his verbis: *et etiam Ira...erat sacerdos Davidi*, consequitur, hunc simili modo atque illos sacerdotem amicumque regium fuisse, quod quidem posterius significatur dativo, פֶּתִימִים לְיָהוָה coll. Iud. xvii. 10: וְהָיָה לִי לְאֹב וּלְכֹהֵן, xviii. 19. Kimchi. עבדו ובעל עשרו ושמוע אליו בראש כלם. Atque hæc ita se habere, luculenter apparet ex illorum locorum tertio 1 Reg. iv. 2—6, quo Salomonis aulici recensentur. In his verbis Comm. 4 iterum comparent וְאֶבְיָתָר פְּתִימִים, quibus Comm. 5 additur: וַיְבָרַךְ בְּיָמָיו, et Sabud, *filius Nathani*, erat *sacerdos* isque *amicus regis* (non: *Sabud sacerdos* erat *amicus regius*, in quam sententiam scribendum fuisset). Itaque efficitur ex duobus his locis, in aula Davidis et Salomonis complures fuisse sacerdotes, qui partim sacris administrandis præessent

(Zadocus et Ebjathar), partim interioris admissionis apud regem essent, quorumque utpote virorum piorum et sapientium consilio et auctoritate reges uti solebant (cf. inter se illud Iud. xvii. 10 de Michâ sacerdote Danitarum: וְהָיָה לִי לְאֹב וּלְכֹהֵן, et Gen. xlv. 8 de Josepho: וַיִּשְׁכַּח לִי אֹב לְפָרֶה, quemadmodum iidem ceteroquin prophetas, ex c. Davides Nathanum, in amicorum numero habebant et imperatores regesque Christiani inde a Constantio Chloro et Constantino Magno episcopus in aulicorum amicorumque regionum corona habebant, quod quidem reputare, non omnem rem in scurrile vertere debebat Moversius l. c. qui de loco 2 Sam. viii. disputans p. 303 ita scribit: "Andere machen — wirklich auf possierliche Weise — die Söhne Davids zwar nicht zu Priestern ex professo, sondern nur zu seinen geistlichen Rätthen, oder 'Hofcaplänen,' wobei sie nur vergessen, dass das Alterthum keine Consistorialräthe und Hofcapläne, sondern nur Opferpriester gehabt habe," quæ non scripisset vir doctus, nisi ipse eius, quæ sacerdotum in aula Persarum et Ægyptiorum erat, conditionis immemor fuisset. His autem præmissis lucebit etiam illorum locorum primus 2 Sam. viii. 16—18, plurimis ille quidem recentiorum disputationibus vexatus (vide de Wette Beyträge i., p. 81; nostr. Hist. Ling. Hebr., p. 41; Wineri Lex. h. v. Gramberg über die Chronik, p. 143 sqq.; Religionsideen d. A. T. i., p. 252; Maurer ad h. l. et contra Keilium, Moversium ll. cc.), reliquisque sane difficilior. Priorem is continet indicem principum Davidis, in quo postquam Comm. 17 dictum est: et *Zadoc filius Ahitub et Ahimelech filius Ebjathar erant sacerdotes*, additur: וַיְבָרַכְוּ בְּיָמָיו וְהָרְחִיב וְהַפְּלִיחַ וַיְבָרַךְ בְּיָמָיו פְּתִימִים הָיָה. Quod si sanum esset, explicandum foret: *et Benajas filius Jojada et Crethi Plethique et filii Davidis erant sacerdotes*. Sed dudum viderunt critici (Clericus, Hubigantius, nuper Maurerus), ex locis parallelis 2 Sam. xx. 23; 1 Par. xviii. 17 cum Chald., Vulg., Syr. pro וַיְבָרַכְוּ reponendum esse על הַרְחִיב, ut sententia sit: *et Benajas...præfectus erat satellitibus regis, et filii Davidis erant sacerdotes*. (Huius indicis scripturam etiam alio in loco laborare, et pro *Ahimelech filius Ebjathar* legendum esse *Ebjathar filius Ahimelech*, ostendit Korbius in Wineri Theol., Journal iv., p. 295). Eodem igitur loco comparent filii Davidis, quo in duobus locis præcedentibus *Ira, sacerdos Davidis et Sabud,*

sacerdos amicus regius, unde non possumus non colligere, et ipsos vere sacerdotes fuisse, fortasse sacra privata administrantes (v. Iudd. l. c.), eosque tamen patris comites in aula degentes, ut sacerdotum magorumque filii apud Ægyptios et Persas. Quod quidem posterius eorum munus priore omisso expressit auctor Paralipomenôn, cui sacerdotes, qui Levitæ non essent, pro sui temporis rationibus non poterant non officiculo esse, pro וַיִּבְנֵי יְהוָה בְּהֵיכָל יְהוָה ponens: וַיִּבְנֵי יְהוָה בְּהֵיכָל יְהוָה, et filii Davidis proximi erant a latere regis. Similem interpretationem etiam dederunt LXX, καὶ οἱ υἱοὶ Δαβὶδ αὐτάρχαι ἦσαν, quanquam hæc fortasse ex Paralipomenis fluxit, Targ. וַיִּבְנֵי יְהוָה בְּהֵיכָל יְהוָה; ex Rabbinis Kimchius, in mentioribus Clericus al. quibus sacerdotum mentio huic loco inepta videtur. Sed etiam h. l. proprium sacerdotis significatum retinendum esse, ex duobus locis parallelis evidens est; filiosque regis vere sacerdotes fuisse, nemini mirum videbitur, qui intimam inter munus regium et sacerdotale apud veteres Hebræos necessitudinem perpenderit (cf. Josephus de vita sua, § 1: ὡςπερ παρ' ἐκάστοις ἄλλη τις ἐστὶν εὐγενείας ὑπόθεσις, οὕτως παρ' ἡμῶν ἡ τῆς ἱερωσύνης μετουσία τεκμηρίον ἐστὶ γένους λαμπρότητος). — Reliqui loci, in quibus unus vel alter veterum interpretum, sed sine necessitate et contra linguæ usum, פְּהָיִים, principis vel ministri significati accepit, sunt: 2 Reg. x. 11: כִּדְבָרֵי יְהוָה; (de Ahabi sacerdotibus idolatricis). Kimchi: רַשָּׁאִי. Ibid. xi. 9: וַיִּבְרַע הַכֶּהֵן LXX, Ἰωδᾶέ ὁ συνετός, præterea Gen. xli. 45; Ex. iii. 1; xviii. 1; Ps. cx. 4, ubi Targumista רַשָּׁאִי interpretatus est.

Professor Lee.—פְּהָיִים, masc. plur. פְּהָיִים. I. Name of a portion of the Philistines, residing on the south-west shore of Judea, derived from the island of Crete, as some think; but without any good foundation, 1 Sam. xxx. 14; Ezek. xxv. 16; Zeph. ii. 5. Comp. with Amos ix. 7; Jer. xlvii. 4; Deut. ii. 23: out of all which we only learn that certain Philistines came from פְּהָיִים: but not a word to identify Caphtor with Crete. If, moreover, this people was so called, after the name of their country, they would here have been termed, כְּפָרִים, not פְּהָיִים. No reliance can, therefore, be placed on this reasoning. See, also, Gen. x. 13, 14. LXX, χελεθί, κρητάς, κρητόν, in these places respectively, and vr. 6, in the last, has κρήτη, for Heb. קָרָה, which clearly evinces the ignorance of the translator.

II. The style and title of certain brave soldiers in David's army, 2 Sam. viii. 18; xv. 18; xx. 7, 23, occurring with פְּהָיִים, according to Gesenius, executioners ("carnifices") and couriers. Of the first of these interpretations, however, no adequate authority can be adduced, and the second offers no very strong probability. So called, most likely, after the tribes of the Philistines, out of which they may have been hired as mercenary soldiers: a thing always common in the East. See also under פְּהָיִים.

פְּהָיִים, m. found with פְּרָתִי, and פְּהָיִים. Probably, a mercenary soldier of one of the tribes of the Philistines—used collectively—Pelethites, 2 Sam. viii. 18; xv. 18; xx. 7, 23.

Gesenius compares the Arab. فُلْتٌ celer equus; فُلْتَانٌ, audax, robustus, celer. See פְּהָיִים.

פְּהָיִים, m. pl. פְּהָיִים, constr. פְּהָיִים. Arabic كَاهِنٌ, administrator alieni negotii; operam viro deferens in necessitate. Castell. The primary notion seems to have consisted in doing the business of, or acting as a mediator for, another: whence derived it is impossible now to say. Thence, secondarily, acting as a priest: thirdly, after idolatry had been introduced, as a diviner; Arab., Ariolus, i. e., heathen priests: and, fourthly, from their wealth and influence, Syr. بَشِيصٌ,

beatus fuit; magnarum divitiarum (opum) possessor. A priest, or secondary mediator between God and man, both under the patriarchal and Jewish dispensations, Gen. xiv. 18; xli. 45, 50; xli. 2; Exod. ii. 16; iii. 1; xix. 6; Josh. vi. 4; 1 Sam. xxii. 17; Ps. cx. 4. In 2 Sam. viii. 18. Comp. 1 Chron. xviii. 17; some have supposed the word to signify minister, in a political sense; which would be to take the usage here as grounded on the primary notion noticed above: which to me is more probable than the opinion of Gesenius, who holds that priests in the true sense of that term are meant: because in that case, priests, not of the tribe of Levi, would be acknowledged.

CHAP. IX. 2.

: וַיִּאָמֶר עֲבָדָהּ —

— καὶ εἶπεν, Ἐγὼ δοῦλος σός. Au. Ver.—2 And there was of the house of Saul a servant whose name was Ziba.

And when they had called him unto David, the king said unto him, *Art thou Ziba?* And he said, *Thy servant is he.*

*Thy servant is he.*

*Houb.*—עבדך: Melius, אני עבדך, *ego servus tuus*, ut Græci Intt., ἐγὼ δοῦλος σός: Sic Syrus, אני, *ego*...vel, ut, versu 6 עבדך הנה, *ecce servus tuus.*

Ver. 3.

וַיֹּאמֶר הַמֶּלֶךְ הַאֲפֶס עוֹד אֵישׁ לְבַיִת שָׂאוּל וְאֵעֲשֶׂה עִמּוֹ כְּכֹד אֱלֹהִים וְגו'

καὶ εἶπεν ὁ βασιλεὺς, Εἰ ὑπολείπεται ἐκ τοῦ οἴκου Σαουλ ἔτι ἀνὴρ, καὶ ποιήσω μετ' αὐτοῦ ἔλεος Θεοῦ, κ.τ.λ.

*Au. Ver.*—3 And the king said, *Is there not yet any of the house of Saul, that I may shew the kindness of God unto him, &c.*

*The kindness of God.*

*Pool.*—*The kindness of God*; either, first, That kindness which I owe him for God's sake, and by virtue of my oath given to him about it, 1 Sam. xx. 14, 15. But that oath seems only to oblige him to Jonathan's posterity, and not to any other of Saul's house. Or, secondly, Great and eminent kindness.

*Booth.*—Peculiar kindness.

*Houb.*—*Ego enim ei cum Deo benigne faciam.*

אֱלֹהִים וְאֵעֲשֶׂה עִמּוֹ כְּכֹד אֱלֹהִים, *Et faciam cum eo misericordiam Dei.* Non aliam sententiam hæc habere possent, quam, *faciam misericordiam excellentem*, aut *mirificam*, tanquam אֱלֹהִים notaret superlativum gradum. Sed אֱלֹהִים, ubi indicat rei magnitudinem et excellentiam, conjunctum esse solet cum admiratione; neque convenit ut David suam ipse beneficentiam admiretur. Propter hanc causam legitimus בְּאֱלֹהִים, *cum Deo*, sive *Deo adjuvante.* Ita legere videtur Syrus, qui, מבטל אלהים, *propter Deum*, quod etiam significat בְּאֱלֹהִים.

Ver. 6.

וַיֹּאמֶר דָּוִד מְפִיבֹשֶׁת בְּיָדְךָ וְגו'

καὶ εἶπεν αὐτῷ Δαυὶδ, Μεμφιβοσθὲ; καὶ εἶπεν, Ἴδου ὁ δοῦλός σου.

*Au. Ver.*—6 Now when Mephibosheth [called Merib-baal, 1 Chron. viii. 34], the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did

reverence. And Davīd said, Mephibosheth. And he answered, Behold thy servant!

*And David said, Mephibosheth.*

*Houb.*—מפיבשה: Legendum, האהה כפיבשה, *num tu Miphiboseth*, ut antea legitur האהה ציבא, *num tu Siba?* Id declarat responsum Miphibosethi, הנה עבדך, *ecce servus tuus.* Neque enim vocat hic David Miphibosethum, ut Deus Samuelem puerum vocabat dicens, *Samuel.* Aderat enim Miphiboseth, audire paratus, quid sibi a Davide diceretur. Convenit, *num tu Miphiboseth*, quia eum David nondum viderat.

Ver. 8.

*Au. Ver.*—8 And he bowed himself, &c. *Ged., Booth.*—And Mephibosheth [LXX] bowed himself, &c.

Ver. 10.

וְעַבְדְּךָ לְךָ וְאֶת־הָאֲדָמָה אֲתֵחַ וּבְנֵיךָ וְעַבְדֶיךָ וְהִבֵּאתָ וְהָיָה לְבָנֶיךָ וְלָחֶם וְאֶכְלוּ וּמִכִּיבֹשֶׁת בְּיָדְךָ וְגו'

καὶ ἐργᾶ αὐτῷ τὴν γῆν σὺν, καὶ οἱ υἱοὶ σου, καὶ οἱ δούλοί σου, καὶ εἰσίοσεις τῷ ὠφὶ τοῦ κυρίου σου ἄρτους, καὶ ἔδεται ἄρτους· καὶ Μεμφιβοσθὲ νὶδὸς τοῦ κυρίου σου φάγεται διαπαντός ἄρτον ἐπὶ τῆς τραπέζης μου, κ.τ.λ.

*Au. Ver.*—10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants.

*Houb.*—10 *Tu cum tuis filiis ac servis colito agros. Afferes annonam filio Domini tui, quâ illi vescentur; Miphiboseth autem, filius Domini tui, habebit in mensa mea perpetuum cibum; erant autem Sibæ filii quindecim et servi viginti.*

10 והבאת: Series est talis, *et adduces, ut sit filio Domini tui panis, quem edant*, i. e., ut habeat filius Domini tui, unde suppeditet illis cibum. Filii et servi Sibæ allebantur fructibus agrorum quos Siba excolebat, Miphiboseth annonam eis dividente, cum interea ipse Miphiboseth annonâ regiâ utebatur, regis mensæ accumbens. Græci Intt., Syrus, et Vulgatus, omittunt regiâ, quod post והבאת, legitur; non quod non id legerent, sed quia non convertunt verbum de verbo.

Ver. 11.

וַיֵּאמֶר יְזַבְאֵל אֶל־הַמֶּלֶךְ כְּכֹל אֲשֶׁר יִצְוֶה  
 יְזַבְאֵל אֶת־עַבְדּוֹ כִּן יַעֲשֶׂה  
 וַיִּמְפִּיבֹשֶׁת אֶכְלֵל עַל־שִׁלְחֵי  
 פָּתַח מִבְּנֵי הַמֶּלֶךְ :

καὶ εἶπε Ζιβὰ πρὸς τὸν βασιλέα, Κατὰ πάντα ὅσα ἐντέλλεται ὁ κύριός μου ὁ βασιλεὺς τῷ δούλῳ αὐτοῦ, οὕτως ποιήσει ὁ δούλός σου. καὶ Μεμφιβοσθεῖ ἦσθιεν ἐπὶ τῆς τραπέζης Δαυὶδ καθὼς εἰς τῶν υἱῶν αὐτοῦ τοῦ βασιλέως.

Au. Ver.—11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat at my table, as one of the king's sons.

As for Mephibosheth, said the king, he shall eat, &c.

Houb., Horsley, Dathe, Ged.—“So Mephibosheth ate at the king's table,” &c. So Syr., Arab., and equivalently LXX, which has *David's*. The rest, my, except one Heb. MS., which has *his*, i. e., *David's*. —Ged.

Commentaries and Essays, Booth.—So Mephibosheth ate at his table, as one of the king's sons. [1 MS., and equivalently LXX.]

Dathe.—Minus apta est h. l. lectio vulgaris *in mensa mea*. Nam non rex loquitur, sed scriptor pergīt in historia. Οἱ ὁ habent: *ad mensam Davidis*; Syrus: *in mensa regis*. Tantum Chaldæus et Vulgatus lectionem receptam exhibent, pro qua *Kennicotti* codex 182. *in mensa* habet.

Maurer.—[*in mensa*] Hæc cum sint verba scriptoris, non regis, videtur scribendum esse *in mensa*, quod exhibet cod. Kennic. 182.

CHAP. X. 6, 7, 8.

6 וַיִּרְאֶה בְּנֵי עַמּוֹן כִּי נִבְאָשׁוּ בְּדָג  
 וַיִּשְׁלְחוּ בְנֵי־עַמּוֹן וַיִּשְׁבְּרוּ אֶת־אֵלֶּם  
 בְּיַד־רְחֹב וְאֶת־אֲרָם עֹבְדֵי  
 אֱלֹהֵי הַנָּלִי וְאֶת־מִלְחָה מֵעֲבָדֵי אֱלֹהֵי אִישׁ  
 וְאִישׁ טוֹב שְׂקִים־עָשָׂר אֱלֹהֵי אִישׁ :  
 7 וַיִּשְׁמַע דָּגָד וַיִּשְׁלַח אֶת־יִזְבָּב  
 בֶּל־הַצִּבָּא הַגְּבוּרִים : s וַיִּצְאֵהוּ עֲנֵי עַמּוֹן  
 וְגו'

6 καὶ εἶδον οἱ υἱοὶ Ἀμμὼν ὅτι κατησχύνθησαν ὁ λαὸς Δαυὶδ. καὶ ἀπέστειλαν οἱ υἱοὶ Ἀμμὼν καὶ ἐμισθώσαντο τὴν Συρίαν Βαιθράμ,

καὶ τὴν Συρίαν Σουβά, καὶ Ῥωῶβ, ἕκαστι χιλιάδας πεζῶν, καὶ τὸν βασιλέα Ἀμαλῆκ χιλίους ἄνδρας, καὶ Ἰστώβ δώδεκα χιλιάδας ἀνδρῶν. 7 καὶ ἤκουσε Δαυὶδ, καὶ ἀπέστειλε τὸν Ἰωάβ καὶ πᾶσαν τὴν δύναμιν τοῦς δυνατοῦς. 8 καὶ ἐξῆλθον οἱ υἱοὶ Ἀμμὼν, κ.τ.λ.

Au. Ver.—6 And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ish-tob twelve thousand men.

7 And when David heard of it, he sent Joab, and all the host of the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and of Ish-tob, and Maacah, were by themselves in the field.

Bp. Patrick.—6 *Of Ish-tob.*] Or, of the *men of Tob*: a country unto which Jephthah fled from his unkind brethren (see *Judg.* xi. 3).

Bishop Horsley.—6 Upon comparing the parallel places in this chapter and in the nineteenth chapter of the first book of Chronicles, there is much reason to suspect that the numbers are corrupt in both. In this passage, the whole number of the hired troops appears to have been 33,000; in 1 Chron. xix. 7, the chariots alone are 32,000, a number altogether incredible. In the 18th verse of this chapter, David kills only 700 men fighting in the chariots, and 40,000 horsemen. If in these armies there were no horsemen but such as rode (position-like) upon the horses which drew the cars, 40,000 of such horsemen is out of all proportion to 700 fighting in the chariots, or even to 7,000, which is the number in 1 Chron. xix. 18. The true numbers were probably these,

Infantry hired of the Syrians.....	32,000
Chariots of Maacah, with their proper appointment of fighters and riders	1,000
Infantry slain by David of the whole army under Shobach, which, with the additions of Syrians from Mesopotamia, was more numerous than the hired army of the Ammonites.....	40,000
Belonging to the chariots .....	700

7 And when David heard of it, &c.

Booth.—And they went and encamped before Medeba. [1 Chron. xix. 7.] And



1 Chron. 2. The horsemen may be here called *footmen*, in opposition to those that fought in chariots; because they sometimes fought on horseback, and sometimes came down from their horses, and fought on foot, when the place of the battle was more commodious for footmen than for horsemen; which it is not improbable was their case here; for David being a soldier of great prudence and experience, and understanding the great numbers of the Syrian horsemen, whereas the Israelites had but very few, Deut. xvii. 16, would doubtless endeavour to choose a place as inconvenient for their horsemen as he could. 3. Peradventure the Syrians designed to bring the war into David's country, and therefore hastened their march, and for that end put their footmen on horseback (as hath been frequently done in like cases), who, when they came to the place of battle, came down from their horses, and fought on foot. So there is no need of acknowledging an error of the scribe in the sacred text; which yet if it were granted in such historical passages of no moment to the doctrine of faith and good life, it would not shake the foundation of our faith in matters of great importance, which it might reasonably be presumed the providence of God would more watchfully preserve from all deprivation or corruption.

*Dr. A. Clarke.*—SEVEN HUNDRED chariots—and forty thousand horsemen.] In the parallel place, 1 Chron. xix. 18, it is said, *David slew of the Syrians SEVEN THOUSAND men*, which fought in *chariots*. It is difficult to ascertain the right number in this and similar places. It is very probable that, in former times, the Jews expressed, as they often do *now*, their numbers, not by *words at full length*, but by *numeral letters*; and, as many of the letters bear a great similarity to each other, mistakes might easily creep in when the numeral letters came to be expressed by *words at full length*. This alone will account for the many mistakes which we find in the numbers of these books, and renders a mistake here very probable. The letter *י*, with a dot above, stands for *seven thousand*; for *seven hundred*: the great similarity of these letters might easily cause the one to be mistaken for the other, and so produce an error in this place.

*Ged., Booth.*—But the Syrians fled before Israel; and David destroyed seven hundred chariots of the Syrians, and seven thousand

horse, and forty thousand foot. He smote also, Shobach, the captain of their host, who died there.

*Seven thousand horse.* This reading is formed partly from Josephus, and partly from p. p. 1 Chron. xix. 18.—*Ged.*

*Houb.*—18 *Sed Syri ante Israel terga verterunt, delevitque David septem millia equitum, septingentos currus et quadraginta millia peditum; simul Sobach exercitus ducem percussit, qui et ibi mortuus est.*

שבע מאות רכב, *Septingentos currus.* Legitur, 1 Paral. xix. 18 שבטה אלפים, *septem millia (curruum).* Alterutrum in mendo positum. Nos numerum eum, qui minor est, antefirimus. Nam septem mille currus nimis multi sunt pro exercitu Syrorum, qui numerum non excedebat triginta trium millium, ut liquet ex versu 6 פֶּרְשֵׁים, (*quadraginta millia*) *equitum.* Locus parallelus, *quadraginta millia*, אִישׁ רֶגֶל, *peditum*, vera scriptura: nam *equitum*, falsa. Numerus enim quadraginta millium equitum nimis multus est pro utroque exercitu Syrorum et Ammonitarum, non item numerus quadraginta millia *peditum*. Nam Syri erant triginta tria millia; Ammonitæ eundem numerum militum habere poterant; ut non sit incredibile apud utrosque cecidisse pedites quadraginta millia. Perturbationem magnam huc fuisse invecam probat, tum id quod supra diximus, tum vero etiam quod hic omittitur, quot *pedites* in pugna ceciderint, quanquam quot *equites*, non omittitur. Sed equites Syros memorat locus parallelus, *numero septem millium*, quem nos numerum amplectimur. Ut videat lector, ad quas nugæ recurrant, qui negant fuisse hic quidquam a librariis peccatum, juvat nos memorare hæc, quæ adversus Lud. Cappellum respondebat Junior Buxtorfius in *Anticritica* sua. Lud. Cappellus hæc observarat: “David dicitur percussisse ex Syris quadraginta millia pedites. At 2 Sam. x. 18 pro peditibus dicuntur equites: alterutrum videtur mendosum.” Cui Buxtorfius sic respondet: “At ipsi soli sic videtur: aut dicat, cui præterea? Codices consentiunt: Interpretes hactenus in utraque lectione acquieverunt. Respondent nonnulli, Davidem percussisse quadraginta millia pedites et totidem equites; in uno loco commemorari *hos*, in altero *illos*. Alii putant fuisse quidem *pedites*, qui percussi fuerunt, sed ob fortitudinem appellari *equites*, sicut hodie quivis strenuus et fortis appellatur *cavalier*. Alii existimant hos quadraginta millia fuisse

equites; sed cum currus prostarentur et periclitarentur, illos ab equis descendisse, et pedes pugnasse. Hinc vocari *pedites*. Sanctius ad locum Samuelis: dicendum est... *neque in Libro Regum, neque in Libro Paralipomenon omnia fuisse numerata. Addidit Liber Paralipomenon, peditum quadraginta millia, quod omiserat in Libris Regum Historia Sacra, neque equitum meminit, quia de illorum numero in Libris Regum disertis verbis actum videbat.*" Buxtorfio imprimis hæc placebat Sanctii cavillatio potius, quam interpretatio. Nam cui lectori probaretur Gallicæ historiæ scriptor, qui narraret in pugna quadam quadraginta millia equitum fuisse a Gallis interfecta, neque adderet totidem pedites fuisse a Gallis deletos, quia de peditibus alter scriptor narrasset? Non nesciebat Sanctius multa renarrare Paralipomenon Libros, quæ nunc habemus in Libris Regum. Sed piget nos hæc ferre. Nos, *septem millia equitum*, ut locus parallelus: qui numerus quadrat in *septingentos currus*, et in quadraginta millia pedites. Nam equitum numerus solet esse minor, quam peditum; major, quam curruum.

*Dathe.*—18 *In quo Israëlitis terga dederunt. Destruxit David septingentos currus, equitum septem millia occidit, peditum vero quadraginta millia, a) Sobachum quoque, ducem exercitus, ibidem interfecit.*

a) Sic locum restituendum puto ex 1 Chron. xix. 18; cf. Hubigantius ad h. l.

Ver. 19.

*Au. Ver.*—19 And when all the kings that were servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

*Dr. A. Clarke.*—*Made peace with Israel.*] Some Copies of the Vulgate add here after the word *Israel*, *Expaverunt et fugerunt quinquaginta et octo millia coram Israel*; "and they were panic-struck, and fled fifty-eight thousand of them before Israel."

CHAP. XI. 1.

וַיְהִי לְתִשְׁבֹּתֵהּ הַשְּׁנֵי הַשְּׁנָיִם  
 הַמְּלָאכִים וַיִּשְׁלַח דָּוִד וְגו'  
 יְהוָה א'

καὶ ἐγένετο, ἐπιστρέψαντος τοῦ ἐναντιοῦ εἰς τὸν καιρὸν τῆς ἐξουσίας τῶν βασιλέων, καὶ ἀπέστειλε Δαυὶδ, κ.τ.λ.

*Au. Ver.*—1 And it came to pass, after

the year was expired [Heb., at the return of the year, 1 Kings xx. 22, 26; 2 Chron. xxxvi. 10], at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

*At the time when kings go forth to battle.* So Houb., Pool, Patrick, Horsley, Schultz, Dathe, Ged., Booth.

*Bp. Patrick.*—*At the time when kings go forth to battle.*] These words to battle, are added for explication's sake: but they are not in the Hebrew; in which language to go forth signifies to go forth to war (see Gen. x. 11; Isa. xliii. 13; Zech. xiv. 3, and other places, mentioned by Bochart, Hieroz., par. ii., lib. iv., cap. 2).

*Bishop Horsley.*—For המלכים, read, with LXX, Vulgate, the parallel place in Chronicles, and many of the best MSS., המלחמה.

*Houb.*—1 לעת צאת המלכים, Quo tempore legati proficiscuntur. Bona hæc sententia; itaque etiam scriptura המלכים, non aspernanda. Sed quia loco parallelo 1 Paral. xx. 1 legitur מלכים, reges, et quia ita hic legunt veteres, scriptura est potior המלחמה. Imo addendum המלחמה, ad bellum, post המלכים; ita hoc loco Syrus. Arabs, tempore quo solent reges bellum capessere. Sensus sole clarior hic est: tempore quo expeditionem fecerant reges isti, sc. hostes Davidis cap. x. commemorati, מלְמָלְכֵי הַבְּרִיָּוִת vs. 19. Forma מְלָאכִים hoc solo loco obvia (E. G. crit., p. 335) pro מְלָכִים. Sed potest etiam מְלָאכִים legi vertique: tempore quo profecti erant legati (x. 2 sqq.). Sensus quoad temporis definitionem fere eodem redit.

*Maurer.*—לְעֵת צֵאת הַמְּלָאכִים] Mire Schulz, Dathius, alii; tempore quo solent reges bellum capessere. Sensus sole clarior hic est: tempore quo expeditionem fecerant reges isti, sc. hostes Davidis cap. x. commemorati, מְלָאכִים vs. 19. Forma מְלָאכִים hoc solo loco obvia (E. G. crit., p. 335) pro מְלָכִים. Sed potest etiam מְלָאכִים legi vertique: tempore quo profecti erant legati (x. 2 sqq.). Sensus quoad temporis definitionem fere eodem redit.

Ver. 6.

*Au. Ver.*—6 And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David.

*Houb.*—וישלח דוד אל יואב שלח, Et misit David ad Joab; mitte. Nemo non videt omissum fuisse לאמר, dicens, mitte, ut legitur infra vv. 10, 15, et 19. Neque id omittunt Græci Intt., Vulgatus, Arabs, hoc ipso in versu. Syrus, quia id non legebat, supplevit, ושלח לה, et mandavit ei.

Ver. 11.

הָיָה וַיִּתֵּי נִפְשִׁיךָ אִם־יִנְשָׂא אֶת־  
הַדָּבָר הַזֶּה :

— πῶς; ζῆ ἢ ψυχῆ σου, εἰ ποιήσω τὸ ῥῆμα τοῦτο.

*Au. Ver.*—11 And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing.

*Commentaries and Essays.*—As thou livest, and as thy soul liveth. So Hebrew. This seems mere tautology. The LXX have not this unnecessary repetition; their version is [see above], where it appears, that for הך, they read אך, *quomodo*? which I have no doubt is right. The version then will be, "How, as thy soul liveth, can I do this thing?" In Gen. xxxix. 9, we have the like expression, "How (אך) can I do this great wickedness?"

*How.*—...ך. הך, *Favis tu et vivit anima tua.* Sic converti solet, quamvis הך sit potius *vita tua*, quam *vivis tu*. Insueta Hebraeis sacrisque codicibus jurandi hæc formula; nam apud eos *tu idem est ac anima tua.* Mendum antiquum וך, *quomodo*, habuere Græci Intt. Non dubium quin pro הך scribendum sit יהוה הך, *vivit Dominus (et vivit anima tua)* jurandi formula consueta.

Ver. 13.

וַיִּקְרָאֵלּוֹ דָּוִד וַיֹּאבֵל לִפְנָיו וַיִּשְׂכְּרוּ  
וַיִּשְׂכְּרוּ וְגו' :

καὶ ἐκάλεσεν αὐτὸν Δαυὶδ, καὶ ἔφαγεν ἐνώπιον αὐτοῦ, καὶ ἔπιε, καὶ ἐμίθυσεν αὐτὸν, κ.τ.λ.

*Au. Ver.*—13 And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

*Pool.*—When David had called him, i. e., being invited by David. *He made him drunk*, or, *he made him merry*, as the word oft signifies. He caused him to drink more than was convenient.

*Professor Lee.*—שכר, v. שכרו, pres. ישכרו. Constr. abs. it. immed. of the drink. (a) *Drank* an exhilarating or intoxicating drink.

(b) *Was exhilarated with drink.* (c) *Became intoxicated.* (d) *Became giddy with astonishment or sorrow.* (a) Is. xlix. 26. (b) Gen. xliii. 34. (c) Gen. ix. 21. Metaph., Lev. iv. 21; Nah. iii. 11. (d) Is. xxix. 9.

Pih. pres. ישכרו. Constr. immed. Causat. of Kal, signn. (b), (c), and (d). (b) 2 Sam. xi. 13. (d) Is. lxiii. 6.

Ver. 21—23.

מִי־הָפָה אֶת־אֲבִימֶלֶךְ בְּיַד־כָּבֶד  
הָלֹא אִשָּׁה הִשְׁלִיכָה עָלָיו פֶּלֶא חֶבֶד  
מֵעַל הַחֹמָה וַיִּמָּת בְּתַבְצָץ לְמַח  
בְּנִפְשָׁתָם אֶל־הַחֹמָה וַאֲמַרְתָּ בְּסֵם עַבְדְּךָ  
אֲהַרְיֵה הַחַיִּי מָת : וַיִּלְחֶה הַמַּלְאָךְ  
וַיִּבֹא וַיִּגְדַּל לְדָוִד אֶת־פְּלִאֲשֶׁר שָׁלְחֵהוּ  
יֹאבֵב : וַיִּאָּמֶר הַמַּלְאָךְ אֶל־דָּוִד  
כִּי־גִבְרֵי עָלִינוּ הָאֲנָשִׁים וַיִּשְׂאֵהוּ אֶלִינוּ  
הַשְׂגֵּרָה וַנִּהְיֶה עֲלֵיהֶם עַד־כְּתַח  
הַשְׂעָר :

21 τίς ἐπάταξε τὸν Ἀβιμέλεχ υἱὸν Ἰεροβάαλ υἱοῦ Νήρ; οὐχὶ γυνὴ ἔρριψε κλάσμα μύλου ἐπ' αὐτὸν ἀπὸ ἀνωθεν τοῦ τείχους, καὶ ἀπέθανεν ἐν Θαμασί; ἵνατί προσηγάγετε πρὸς τὸ τεῖχος; καὶ εἶεῖς, καὶ γε ὁ δοῦλός σου Οὐρίας ὁ Χετταῖος ἀπέθανε. 22 καὶ ἐπορεύθη ὁ ἄγγελος Ἰωάβ πρὸς τὸν βασιλεῖα εἰς Ἱερουσαλήμ, καὶ παρεγένετο καὶ ἀπήγγειλε τῷ Δαυὶδ πάντα ὅσα ἀπήγγειλεν αὐτῷ Ἰωάβ πάντα τὰ ῥήματα τοῦ πολέμου. καὶ ἐθυμώθη Δαυὶδ πρὸς Ἰωάβ, καὶ εἶπε πρὸς τὸν ἄγγελον. ἵνατί προσηγάγετε πρὸς τὴν πόλιν τοῦ πολεμηῆσαι; οὐκ ἦδεῖτε ὅτι πληγήσεσθε ἀπὸ τοῦ τείχους; τίς ἐπάταξε τὸν Ἀβιμέλεχ υἱὸν Ἰεροβάαλ; οὐχὶ γυνὴ ἔρριψεν ἐπ' αὐτὸν κλάσμα μύλου ἀπὸ τοῦ τείχους καὶ ἀπέθανεν ἐν Θαμασί; ἵνατί προσηγάγετε πρὸς τὸ τεῖχος; 23 καὶ εἶπεν ὁ ἄγγελος πρὸς Δαυὶδ. ὅτι ἐκραταίωσαν ἐφ' ἡμᾶς οἱ ἄνδρες καὶ ἐξῆλθον ἐφ' ἡμᾶς εἰς τὸν ἀγρὸν, καὶ ἐγενήθημεν ἐπ' αὐτοὺς ἕως τῆς θύρας τῆς πύλης.

*Au. Ver.*—21 Who smote Abimelech the son of Jerubbesheth [Judg. vi. 32, Jerubbaal]? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

22 So the messenger went, and came and shewed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

21 *Jerubbesheth.*

*Pool.*—*Jerubbesheth*, called also *Jerubbaal*, Judg. ix. 1. See the notes on 2 Sam. ii. 8.

*Ged., Booth.*—*Jerubbaal* [LXX].

*Commentaries and Essays.*—This passage leads me to observe a circumstance, which has not been, I think, sufficiently accounted for,—that in the names of persons, of which Baal makes a part, Bosheth is sometimes used instead of it. Thus *Jerubbaal*, as he is called in Judges and 1 Sam. xii. 11, is called here *Jerubbesheth*. *Eshbaal* and *Meribaal* in 1 Chron. viii. 33, 34 are in 2 Samuel, *Ishbosheth* and *Mephibosheth*. Patrick on 2 Sam. ii. 8 observes, that “Bosheth signifies shame and confusion, and Baal being an infamous idol, the Holy Scripture makes these names end promiscuously in Baal, or Bosheth.” But I am inclined to think, that the persons in question had not originally two names; that Saul and Jonathan would neither of them call their children by a name of infamy, i. e., Bosheth; that they were called but by one name in the original Scripture, i. e., Baal; and that the alteration from Baal to Bosheth has been caused by the superstition of the Jews, who substituted the word Bosheth for Baal, when that name became an object of abhorrence among them after the captivity, when they were perfectly cured of idolatry. Perhaps they might be led to this practice by a too literal interpretation of Hosea ii. 17, and from chap. ix. 10. However, let me observe, that in the Greek version of this verse we have *Jerubbaal*, *Ιεροβααλ*, not *Jerubbesheth*, as in the present Hebrew, which proves that it was not altered in this place in their copies. We have reason to suspect from many instances, besides this, that the Jews were not over-scrupulous about altering their Scriptures on one account or another.

*Houb.*—*ירבשה, Jerobessith.* Nos, cum Vulgato, *Jerobaal*, nihil tamen mutantes. Nam propriis in nominibus *בש* et *באל* interdum commutantur, ut alibi, *Miphiboseth* et *Miphibaal*, *Isboseth* et *Isbaal*.

*Hallet.*—22, 23, *So the messenger went, and came, and showed David all that Joab had sent him for. And the messenger said*

*unto David, Surely the men prevailed against us, &c.* There appears to me to be a gap between these two sentences. The LXX reads the text more entire thus:—“So the messenger of Joab went unto the king at Jerusalem, and came and showed David all things which Joab had told him, even all the affairs of the war. And David was angry with Joab, and said to the messenger: Why did ye go so near to the city to fight? Did ye not know that ye should be smitten from the wall? Who smote Abimelech the son of Jerubbaal? Did not a woman cast a piece of a millstone from the wall upon him, and he died in Thamas? [called, Thebez, Judg. ix. 50 in the LXX as well as in Heb.] Why did ye go so near to the wall? In the Heb. it is said, “The messenger showed David all that Joab had sent him for,” *אשר שלח יואב אל המלך וכל אשר שלח יואב אל המלך*. The expression is very abrupt. It might rather be supposed, that for *שליח* we should read *שמוע* in Piel, and should render it as the LXX do, “all things which Joab had told him.” The long passage that follows in the LXX seems plainly to have been originally part of the text. The instructions which Joab gave his messenger, ver. 19, 20, 21 imply this. Joab instructed his messenger first to relate all matters of the war, or to give, I suppose, an orderly and particular account of all transactions; and when he should have finished the account, without yet mentioning Uriah's death, and thereupon the king should grow angry because Joab exposed himself and the army to so much danger by going too near the wall: then the messenger was to pacify the king by adding, that Uriah was dead too. Upon hearing the relation of the loss of his men, Joab thought the king would be angry, and imagined he would upbraid his leading his army too near to the enemy's wall, with the story of Abimelech, who came too near the wall of Thebez, and was killed by a piece of a millstone cast down from the wall upon him. This was one instance of Joab's sagacity, of which the king spake upon another occasion, chap. xiv. 19. After the mentioning of Joab's conjecture what the king would say, it is natural to think the historian would tell us, that the king *did say* it. The discourse of the messenger, ver. 23, seems plainly to be an *excuse* which he makes for Joab, when the king grew angry. Now he tells of Uriah's death, of which, according to Joab's instructions, he was

to speak *after* the king's anger, but not *before*. The account then of the king's upbraidings should have been inserted before ver. 23, as it is in the LXX. The Hebrew transcribers have here omitted a long sentence, which was originally in their copies, as it was in those from which the Greek translation was made. The occasion of their omitting it at first was, I suppose, that they thought they had written it already, when they looked back on their transcript, and saw the same words there. They did not mind that the words were to be written twice. Or else they passed on, thinking they had written them twice, when really they had written them but once. All that transcribe know how apt men are to be guilty of such errors.

CHAP. XII. 1.

*Au. Ver.*—Nathan.

*Ged., Booth.*—The prophet [LXX, Syr., Arab., and four MSS.] Nathan.

Ver. 5.

חַיִּיהָ לְךָ כִּי בָּוֶן־מִתְּהָ אֲשֵׁר  
 הַעֲנֶה לְךָ :

— *Ἐὶ κύριος, ὅτι υἱὸς θανάτου ὁ ἀνὴρ ὁ ποιήσας τούτο.*

*Au. Ver.*—5 And David's anger was greatly kindled against the man; and he said to Nathan, *As* the LORD liveth, the man that hath done this *thing* shall surely die [or, is worthy to die].

*Shall surely die.* So most commentators.

*Dr. A. Clarke.*—Literally, *he is a son of death, a very bad man, and one who deserves to die.* But the law did not sentence a sheep-stealer to death; let us hear it: *If a man steal an ox or a sheep, he shall restore five oxen for an ox, and four sheep for a sheep,* Exod. xxii. 1; and hence David immediately says, *He shall restore the lamb fourfold.*

*Gesen.*—בָּוֶן־מִתְּהָ, 1 Sam. xx. 31; xxvi. 16, and אֲשֵׁר־מִתְּהָ, *worthy of death, condemned,* 1 Kings ii. 26; 2 Sam. xix. 29.

Ver. 6.

וְאֵת־הַכֶּבֶד־שֶׁאֵתֵּן יְשׁוּבָה אֲבִיבֵעֲתִים לְעֹבֵב  
 אֲשֵׁר עָשָׂה אֶת־הַדְּבָר הַזֶּה וְעַל אֲשֵׁר  
 לֹא־הִנְיָל :

καὶ τὴν ἀμνάδα ἀποτίσει ἑπταπλασίονα, ἀθ' ὅν ὅτι ἐποίησε τὸ ῥῆμα τοῦτου, καὶ περὶ οὗ οὐκ ἐφείσατο.

*Au. Ver.*—6 And he shall restore the lamb four-fold, because he did this thing, and because he had no pity.

*Because he had no pity.* So most commentators.

*Houb.*—6 *Reddet ovem quadruplum, quia hoc fecit, nec pauperi peperit.*

וְעַל אֲשֵׁר לֹא־הָמַל. *Hæc verba fere omnes sic convertunt, et eo quod non pepererit.* Tamen, *si eo quod diceretur, legeretur ועַב אֲשֵׁר, et pro eo, quod, quoniam antecessit עַב אֲשֵׁר, quod adverbium vult, aut iterari, aut esse ἀπὸ κοινοῦ.* Alterum vitium est, non addi casum verbo *pepererit*; quem casum nemo non sentit hic desiderari; cum præsertim verbum Hebraicum הַמַּל, nusquam legatur neutra in voce usurpatum, nisi est alteri verbo succenturiatum, vel antecedenti, vel consequenti. Eum igitur casum nos reperimus in vocabulo אֲשֵׁר depravato, quod erat olim scriptum ראַשׁ, *pauperi*, ut supra versibus 1 et 4. Dignote monstrabat eum casum præpositio עַל, quæ comitari solet verbum הַמַּל, quæque male hic adjungitur ad אֲשֵׁר, postquam אֲשֵׁר mox habuit adjunctum עַב, non autem עַל.

Ver. 8.

*Au. Ver.*—8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things.

*Thy master's house.*

*Ged., Booth.*—Thy master's daughter [Syr., Arab.].

Ver. 11.

*Au. Ver.*—11 Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

*Houb.*—לִרְעִךָ, *proximo tuo.* Legendum לִרְעִךָ, sine ׳, ut, lib. i., cap. 15, ver. 28 et alibi passim. Nam oratio numero indiget singulari, ut liquet ex verbo וישב, *et dormiet*, mox sequente; nec לִרְעִךָ potest esse numeri, nisi pluralis.

Ver. 13.

וַיֹּאמֶר דָּוִד אֶל־נָתָן כְּמַטְאֵי לַיהוָה  
 וַיֹּאמֶר נָתָן אֶל־דָּוִד בְּמִי־הָיְתָה הַעֲבִיר  
 כְּמַטְאֵי לֹא תִמְנָת :

ספסוק באמצע פסוק

καὶ εἶπε Δαυὶδ τῷ Νάθαν, Ἡμάρτηκα τῷ Κυρίῳ· καὶ εἶπε Νάθαν πρὸς Δαυὶδ, Καὶ Κύριος παρεβίβασε τὸ ἁμάρτημά σου· οὐ μὴ ἀποθάνῃς.

*Au. Ver.*—13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.

*Dr. Adam Clarke.*—The Lord—hath put away thy sin.] Many have supposed that David's sin was now actually pardoned, but this is perfectly erroneous; David, as an adulterer, was condemned to death by the law of God; and he had according to that law passed sentence of death upon himself. God alone, whose law that was, could revoke that sentence, or dispense with its execution; therefore Nathan, who had charged the guilt home upon his conscience, is authorized to give him the assurance that he should not die a temporal death for it: *The Lord hath put away thy sin; thou shalt not die.* This is all that is contained in the assurance given by Nathan: Thou shalt not die that temporal death; thou shalt be preserved alive, that thou mayest have time to repent, turn to God, and find mercy. If the fifty-first Psalm, as is generally supposed, was written on this occasion, then it is evident (as the psalm must have been written after this interview) that David had not received pardon for his sin from God at the time he composed it; for in it he confesses the crime in order to find mercy.

There is something very remarkable in the words of Nathan: *The Lord also hath put away thy sin; thou shalt not die;* כִּי יָמוּת הָעֶבֶר הַסְּאֵת לֹא הָמוּת CAUSED *thy sin* to PASS OVER, or transferred *thy sin*; THOU shalt not die. God has transferred the legal punishment of this sin to the child; HE shall die, THOU shalt not die; and this is the very point on which the prophet gives him the most direct information: *The child that is born unto thee shall surely die;* כִּיּוֹת יָמוּת, *dying he shall die*—he shall be in a *dying state* seven days, and then he shall die. So God immediately struck the child, and it was very sick.

*Gesen.*—Hiph. הֶעֱבִיר. 3. Causat. of Kal No. 3, to make or let pass by or beyond; 1 Sam. xvi. 9, 10; xx. 36, he shot an arrow לְהַעֲבִיר, so that it passed by him, i. e., beyond him. Metaph. הֶעֱבִיר הַחַטָּא, to let a sin pass by, i. e., to remit, to forgive, comp. Kal

No. 3 d. 2 Sam. xii. 13; xxiv. 10; Job vii. 21.

*Professor Lee.*—Hiph. הֶעֱבִיר, pres. יַעֲבִיר, apoc. יַעֲבִיר. Causat. of Kal. (a) Caused or allowed to pass. (b) Allowed a period to pass. (c) Removed, took, or put away. (d) Destroyed. (e) Removed guilt, reproach, &c. (f) Removed from one place to another. (g) Brought across. (h) Caused to go through a country. (i) Transferred. (k) Offered, presented. (l) Passed a razor over the beard. (a) Gen. viii. 1; 2 Kings xvi. 3; Ezek. xx. 37, &c. (b) Jer. xlvi. 17. (c) Jon. iii. 6; Esth. viii. 2. (d) 1 Kings xv. 12; 2 Chron. xv. 8. (e) 2 Sam. xii. 13; Job vii. 21; Zech. iii. 4, &c. (f) Gen. xlvi. 21; Jer. xv. 14. (g) Num. xxxii. 5; Josh. vii. 7; 2 Kings xix. 21, &c. (h) Lev. xxv. 9; Ezra i. 1; Neh. viii. 15, &c. (i) Num. xxvii. 7, 8. (k) Exod. xiii. 12. (l) Ezek. v. 1.

*Houb.* הֶעֱבִיר הַסְּאֵת, *Transtulit peccatum tuum.* Recte id *transtulit* Vulgatus. Nam *pæna peccati* agitur, eaque ipsa, de qua sanxerat David dicens, *qui hoc fecit morte dignus est.* Declarat Nathan non moriturum Davidem, sed puerum ex adulterio natum, in quem pœna mortis transfertur.

Ver. 18.

וַיְהִי בַיּוֹם הַשְּׁבִיעִי וַיָּמָת הַיֶּלֶד וַיָּרְאוּ עֲבָדָיו דָּדָא לְהַגִּיד לוֹ אֶת מֵת הַיֶּלֶד כִּי אָמְרוּ הֲבֵנָה בְּהֵיוֹת הַיֶּלֶד חַי דְּבָרְנָה אֵלָיו וְלֹא שָׁמַע כְּקוֹלָנוּ וַאֲיֵה נֹאמְרֵי אֵלָיו מֵת הַיֶּלֶד וְעַשָּׂה רָעָה :

καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ, καὶ ἀπέθανε τὸ παιδάριον. καὶ ἐφοβήθησαν οἱ δοῦλοι Δαυὶδ ἀναγγέλαι αὐτῷ, ὅτι τέθνηκε τὸ παιδάριον, ὅτι εἶπον, ἰδοὺ ἐν τῷ τῷ παιδάριον ἔτι ζῆν ἐθαλίσαμεν πρὸς αὐτὸν, καὶ οὐκ εἰσήκουσε τῆς φωνῆς ἡμῶν, καὶ πῶς εἴπωμεν πρὸς αὐτὸν ὅτι τέθνηκε τὸ παιδάριον, καὶ ποιήσει κακά;

*Au. Ver.*—18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice; how will he then vex himself [Heb., do hurt], if we tell him that the child is dead?

*Pool.*—On the seventh day; either, 1. From the beginning of the distemper. Or rather, 2. From the day of his birth, which

is the most usual way of computation of men's days or years; for it is apparent that this happened during the time of David's fasting and lying upon the earth, ver. 20, which it is not probable that it lasted for seven days.

*How will he then vex himself, if we tell him that the child is dead? So Ged., Booth., and most commentators.*

*Bp. Horsley.—How will he then, &c.; rather, with Houbigant, "How shall we tell him that the child is dead, and that the evil is complete?"*

*Houb.—Quid ergo erit, si dicemus ei, puer mortuus est, et completum est malum.*

*ויראו, Et timebant. Melius ויראו, duo Codices Orat. ne tollatur illud י, quod est radicis... ועשה רעה: Nos, et completum est malum; i. e., id quod timebas, re completum est, nec spes ulla est super. Est עשה, Paoul, pro עשירה. Pertinent duo verba רעה ועשה, ad ea quæ antecedunt, nempe ad mortuus est puer, quæ servi David loquuntur, ita ut continent sermonem, cum addunt, et completum est malum; quasi dicerent, morte pueri, completum... Sed adverbium ואך, quomodo autem, pertinet tantum ad נאמר, dicemus. Non recte igitur Vulgatus, quanto magis... se affliget, tanquam ואך adjungeretur ad עשה רעה.*

Ver. 22.

*Au. Ver.—22 And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live?*

*22 מי יודע הייתי, Quis scit, miserebitur mei. Omissum fuit אם, si, vel an, post יודע, quis scit an... Ita omnes veteres. Masora vult והייתי, quanquam vix habet subjectam sententiam. Natum fuerit illud והייתי, quod Judæi in quibusdam suis codicibus legebant, ex הייתי, num misereatur mei, quod aliis extaret in codicibus.*

Ver. 24.

— וַתֵּלֶךְ בֶּן וַיִּקְרָא אֶת־שְׁמוֹ שְׁלֹמֹה וַיְהִי הַיְהוָה אֲהָבֵהוּ:

והקרא קרי

— καὶ συνέλαβε καὶ ἔτεκεν υἱόν, καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Σαλωμών καὶ κύριος ἠγάπησεν αὐτόν.

*Au. Ver.—24 And David comforted Bathsheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: and the Lord loved him.*

*And she bare a son.*

*Ged., Booth.—And she conceived [LXX, Arab.], and bare a son.*

*And he called.*

*Houb.—ויקרא, Et vocatum est. Nihil mendi est, etsi Masoretæ adducunt והקרא, et vocavit illa (Belhsabee) quia sicut Chaldæus legit et interpretatur.*

*Solomon.*

*Gesen.—שְׁלֹמֹה (pacific, from שָׁלוֹם with the syll. ה. i. q. י, ון, comp. 1 Chr. xxii. 9) pr. n. Solomon.*

Ver. 25.

וַיִּשְׁלַח בְּיָד נְתָנוּ הַכְּנִיָּא וַיִּקְרָא אֶת־שְׁמוֹ יְדִידְיָהּ בְּעֵבֶר יְהוָה:

καὶ ἀπέστειλεν ἐν χειρὶ Νάθαν τοῦ προφήτου, καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰεδεδει ἐνεκεν κυρίου.

*Au. Ver.—25 And he sent by the hand of Nathan the prophet; and he called his name Jedidiah [that is, beloved of the Lord], because of the Lord.*

*Because of the Lord.*

*Houb., Ged., Booth.—Because the Lord [Heb., Booth., Jehovah] loved him [Syr., Vulg., Arab.].*

*Houb.—בעבור יהוה (et vocavit nomen ejus dilectus Domino) propter Dominum. Hæc nihil dicunt. Melius Codex Ald. ἐν λόγῳ, in verbo (Domini). Sed Syrus, Vulgatus, et Arabs sic habent, eo quod diligeret eum Dominus, et legunt, בעבור יררו יהוה, quæ scriptio sanior est, et originationem nominis effert significantius. Facile erat ut post יררו omitteretur fere simile verbum יררה.*

*Maurer.—בעבור יהוה, Propter Jovam, i. e., quod Jova peccato patris condonato, hunc puerum dilexit. Cf. ויהוה אהבו cum vs. 13—15. Eundem sensum expresserunt Vulg., Syr., Arab.*

Ver. 27.

וַיִּשְׁלַח יוֹאָב מַלְאָכָיו וַיִּלְחֲמוּ אֶת־עִיר הַמַּיִם:

27 καὶ ἀπέστειλεν Ἰωᾶβ ἀγγέλους πρὸς Δαυὶδ, καὶ εἶπεν, ἐπολέμησα ἐν Βαββᾶθ, καὶ καταλαβόμεν τὴν πόλιν τῶν ὑδάτων.

*Au. Ver.—27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.*

*And have taken the city of waters. So Ged., Booth.*

*Pool.—The same royal city so called, because it either stood beside the river, or*

was encompassed with water, both for defence and delight. Although the words are by some learned men rendered thus, *I have taken, or intercepted, or cut off water from the city*; which well agrees, both with the words, *eth* being here put for *meeth*, which is frequent; as Gen. iv. 1; xlv. 4; Exod. ix. 29, &c.; and with the relation of Josephus the Jew, who saith, The conduits of water were cut off, and so the city was taken; and with a relation of Polybius concerning the same city, which was taken afterwards by Antiochus in the same manner, by cutting off water from the city.

*Bp. Patrick.*—That part of this city which lay upon the water; the other part, which was the heart of the city, being yet untaken. But it being supplied with water from this part, of which Joab had got possession, it could not hold out long, but would be forced to surrender, because Joab cut off their water from them. So Josephus understood it, τῶν ὑδάτων αὐτοὺς ἀποτεμνόμενος, lib. vii., cap. 7. And thus some learned men translate the last words of this verse, by adding the particle *mem* before *eth*, “He took from the city the waters.”

*Dr. Adam Clarke.*—*And have taken the city of waters.*] The city where the *tank* or *reservoir* was that supplied the city and suburbs with water. Some think that the original should be translated, *I have intercepted, or cut off, the waters of the city*: and Houbigant translates the place, *et aquas ab urbe jam derivavi*; “And I have already drawn off the waters from the city.” This perfectly agrees with the account in *Josephus*, who says, τῶν τε ὑδάτων αὐτοὺς ἀποτεμνόμενος, *having cut off their waters*, *Antiq.*, lib. vii., cap. 7. This was the reason why David should come speedily, as the citadel, deprived of water, could not long hold out.

*Gesen.*—Spec. 77 is also put.

(a) For a part of a larger city, espec. as fortified by a separate wall; like Gr. πόλις, see Passow, *Engl. Old city, New city*. So צִיּוֹן, *city of David*, i. e., the citadel on Zion, a part of Jerusalem, ἡ ἄνω πόλις, 2 Sam. v. 7, 9; vi. 10, 12. [Later the name *city of David* seems to have sometimes included the whole of Jerusalem; see *Biblioth. Sacr.* i., p. 97, sq.] הַצִּיּוֹן, *the middle city*, the middle part of Jerusalem, 2 Kings xx. 4, Cheth. where Keri has הַצִּיּוֹן. So הַצִּיּוֹן, *the water-city*, part of the city Rabbah, 2 Sam. xii. 27.

*Houb.*—*Aquas ab urbe jam derivavi.*

לְכַרְתָּ אֶת עִיר הַמַּיִם, *Cepi urbem aquarum*. Quid sit urbs aquarum, omnes ignorant, nec aliam urbem convenit intelligere, quam eam ipsam Rabbath, de qua Joab ad Davidem scribebat. Itaque scripturam nos eam sequimur, quam exhibebant Græci Codices, quibus utebatur Josephus, cum narraret Joabum, ab urbe Rabbath aquas interceptisse, ut legatur עִיר מֵאֵת, *ab urbe*. Chaldæus et Syrus pro הַמַּיִם, exhibent מַלְכוּתָא, *regiam*, tanquam legerent הַמַּלְכוּתָא, ut versu superiore; quam eorum scriptionem non amplectimur, quia pugnat cum sequentibus rebus: vide versus 28 and 29.

*Dathe.*—27 Tunc Davidi per nuncios indicavit, se in oppugnatione Rabbæ jam eo pervenisse, ut partem oppidi eam, in qua aqua esset, cepisset.

Ver. 30.

וַיִּקַּח אֶת-עֲמֻרַת-מִלְכָּם מֵעַל רֹאשׁוֹ וּמִשְׁקָלָהּ כֶּפֶר זָהָב וְאֶבֶן יָקָרָה וַתְּהִי עַל-רֹאשׁ דָּוִד וּשְׁגָל הָעֵיר הוֹצִיאָהּ הַרְבֵּה מְאֹד :

καὶ ἔλαβε τὸν στέφανον Μολχὸν τοῦ βασιλέως αὐτῶν ἀπὸ τῆς κεφαλῆς αὐτοῦ, καὶ ὁ σταθμὸς αὐτοῦ τάλαντον χρυσοῦ, καὶ λίθου τιμίου, καὶ ἦν ἐπὶ τῆς κεφαλῆς Δαυὶδ, καὶ σκύλα τῆς πόλεως ἐξήνεγκε πολλὰ σφόδρα.

*Au. Ver.*—30 And he took their king's crown from off his head, the weight whereof was a talent of gold with the precious stones: and it was set on David's head. And he brought forth the spoil of the city in great [Heb., very great] abundance.

*The weight whereof was a talent of gold.* So *Houb.*, *Dathe*, *Ged.*, *Booth*.

*Pool.*—*The weight whereof was a talent of gold*, or rather, *the price whereof* [so *Patrick*, *Clarke*], &c. For as the Hebrew *shekel* signifies both a weight, and a piece of money of a certain price; so also may *mishkal*, as proceeding from the same root. And, in general, the same words both in Hebrew, Greek, and Latin are promiscuously used, to signify either weight or price, as is well known to the learned. And the addition of *precious stones*, which are never valued by the weight of gold, makes this signification here most proper and probable. Moreover, the weight might seem too great, either for the king of Ammon or for David, to wear it upon his head. Although, if this were

meant of the weight, it might be said that this was not a crown to be worn ordinarily, but merely to be put upon the king's head at his coronation, or upon solemn occasions, as here where this was done, in token of the translation of this kingdom to David; and, it may be, it was held up or supported by two officers of state, that it might not be too burdensome to him, and after a little while taken off.

*Dr. A. Clarke.*—*The weight whereof was a talent of gold.*] If this talent was only seven pounds, as Whiston says, David might have carried it on his head with little difficulty; but this weight, according to common computation, would amount to more than one hundred pounds!

If, however, משקל be taken for the value, not the weight, then all is plain, as the worth of the crown will be about £5,075 15s. 7d. Now this seems to be the true sense, because of the added words *with the precious stones*, i. e., the gold of the crown, and the jewels with which it was adorned, were equal in value to a talent of gold.

*Bishop Horsley.*—“*A talent of gold.*” In value 785l. 15s. 3d. according to the weight of the Mosaic talent, but not more than 471l. 9s. 2d. if the royal standard was now in use, which was probably the case.

## Ver. 31.

וְאֶת־הָעָם אֲשֶׁר־בָּפֶה הוֹצִיא וַיִּשֶׁב  
בְּמַנְיָה וּבְחַרְוֵי הַחֶבְלָל וּבְמַנְזוֹת  
הַחֶבְלָל וַיַּעֲבִיר אוֹתָם בַּמַּלְכֹן וַיִּגְדּוּ  
יַעֲשֶׂה לְכָל עַרְוֵי בְנֵי־עַמּוֹן וַיִּשֶׁב דָּרָד  
וּכְל־הָעָם וַיְרוֹשְׁלָם :

במלכן

καὶ τὸν λαὸν τὸν οὐνα ἐν αὐτῇ ἐξήγαγε, καὶ ἔθηκεν ἐν τῷ πρίονι καὶ ἐν τοῖς τριβύλοις τοῖς σιδηροῖς, καὶ ἵποτομεῦσι σιδηροῖς, καὶ διήγαγεν αὐτοὺς διὰ τοῦ πλωθίου· καὶ οὕτως ἐποίησε πύσας ταῖς πόλεσιν υἱῶν Ἀμμών. καὶ ἐπέστρεψε Δαυὶδ καὶ πᾶς ὁ λαὸς εἰς Ἱερουσαλήμ.

*Au. Ver.*—31 And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

*Pool.*—*The people that were therein:* the words are indefinite, and therefore not ne-

cessarily to be understood of all the people; for it had been barbarous to use women and children thus; but of the men of war, and especially of those who had been the chief actors or abettors of that villanous action against David's ambassadors, (which was contrary to the law of nature, and of nations, and of all humanity,) and of the dreadful war ensuing upon it; for which they might seem to deserve the severest punishments. Although indeed there seems to have been too much rigour used; especially, because these dreadful deaths were inflicted not only upon those great counsellors, who were the only authors of that vile usage of the ambassadors; but upon a great number of the people, who were innocent from that crime. And therefore it is probably conceived that David exercised this cruelty whilst his heart was hardened and impenitent, and when he was bereaved of that free and good Spirit of God which would have taught him more mercy and moderation. *Put them under saws:* he sawed them to death; of which punishment we have examples, both in Scripture, Heb. xi. 37, and in other authors. *Under harrows of iron, and under axes of iron;* he caused them to be laid down upon the ground, and torn by sharp iron harrows drawn over them, and hewed in pieces by keen axes. *Made them pass through the brick-kiln,* i. e., to be burnt in brick-kilns. Or, *made them to pass through the furnace of Malchan,* i. e., of Moloch, called also *Milchom*, and here *Malchen*; punishing them with their own sin, and with the same kind of punishment which they inflicted upon their own children: see 2 Kings xvi. 3; xxiii. 10; Lev. xviii. 21; xx. 2; Deut. xviii. 10.

*Bp. Patrick.*—31 *Put them under saws, &c.*] Some of the inhabitants he caused to be sawn in sunder; over others horses drew harrows with great iron teeth; others were drawn over sharp sickles, or sharp stones, which perhaps he means by *brick-kilns*: for so some interpreters understand it, that he dragged them through the place where bricks were made; and there grated their flesh upon the ragged pieces of broken bricks. Though some will have this word *malken* to signify the place where the Ammonites offered their sacrifices to their god Moloch, or Malcom (as he is often called), and made the people there to pass through

the fire. So the Vulgar translates it *for-nacem Moloch*, "the furnace of Moloch." This dreadful punishment was to terrify other countries from violating the right of nations, by abusing public ambassadors. Though many have thought it too severe, and looked upon it as an argument, that David did this in the state of his impenitence: when the mild and gentle Spirit of God was departed from him, and he was become cruel and furious, as well as lustful.

*Thus did he unto all the cities.*] This will not let us think that he punished so cruelly only those who advised the using of his ambassadors shamefully, or applauded it (as many it is likely did, that lived in Rabbah), for he treated all the cities in the country in the same rigorous manner.

*Ken.*—*And put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln.* If it is a duty of humanity to vindicate every man's character, when charged wrongfully; this is the more necessary, in proportion as the character is more exalted. David was a prince truly eminent and illustrious. And though it is certain that he was guilty of some great crimes, yet it is as certain that he ought not to be charged with crimes or cruelties of which he was really innocent. One heavy charge has been urged against him from this part of the sacred history; as if it represented him *sawing*, and *harrowing*, and *chopping*, and *burning* all the Ammonites: a savage representation which has raised much clamour among the enemies of revelation. But a charge so severe as this, and so very unlikely to be true, should be examined into with great care: and if the original records are consulted accurately, they will, I humbly apprehend, set the matter in a different light. Here in Samuel, the two first words signify *et posuit in serra*, as in the interlinear Latin version: which words are a true key to the following, and fairly show that David *put them to the saw*, and sentenced them to the other hard works of slavery. The whole mistake seems to have arisen from an error in the Hebrew text of the *parallel* place in Chronicles, by the omission of one small part of one letter: for the word instead of *וישר*, *et posuit*, is now *וישר*, *et serravit*, in 1 Chron. xx. 3. This corruption was probably very ancient, because expressed in the Greek version. But still there can be little

doubt that the two words were at first the same: and if so, the context requires the word in Samuel, especially as that reading is confirmed by five Heb. MSS. in Chronicles.

*Dr. A. Clarke.*—*He brought forth the people.*] And put them *under saws*. From this representation a great cry has been raised against "David's unparalleled, if not diabolic, cruelty." I believe this interpretation was chiefly taken from the parallel place, 1 Chron. xx. 3, where it is said, *he cut them with saws, and with axes, &c.* Instead of *וישר*, *he saved*, we have here (in Samuel) *וישר*, *he put them*; and these two words differ from each other only in a *part of a single letter*, *ר* for *ס*. And it is worthy of remark, that, instead of *וישר*, *he saved*, in 1 Chron. xx. 3, six or seven MSS. collated by Dr. Kennicott have *וישר*, *he put them*; nor is there found any various reading in all the MSS. yet collated for the text in this chapter, that favours the common reading in Chronicles. The meaning therefore is, He made the people *slaves*, and employed them in *sawing*, *making iron harrows*, or *mining* (for the word means both), and in *hewing of wood*, and *making of brick*. *Sawing asunder*, *hacking*, *chopping*, and *hewing human beings*, have no place in this text, no more than they had in David's conduct towards the Ammonites.

It is surprising, and a thing to be deplored, that in this and similar cases our translators had not been more careful to sift the sense of the original words, by which they would have avoided a profusion of exceptionable meanings with which they have clothed many passages of the sacred writings. Though I believe our translation to be by far the best in any language, ancient or modern, yet I am satisfied it stands much in need of revision. Most of the advantages which our unbelievers have appeared to have over certain passages of Scripture, have arisen from an inaccurate or false translation of the terms in the original; and an appeal to this has generally silenced the gainsayers. But in the time in which our translation was made, Biblical criticism was in its infancy, if indeed it did exist; and we may rather wonder that we find things so well, than be surprised that they are no better.

*Brick-kiln.*

*Prof. Lee.*—*בִּצְלוֹתָי*, masc.—pl. non occ., *ר. לָבֵן*. Lit. brick-place; and may signify either a *brick-yard* or *brick-kiln* [so *Gesen.*].

The former seems most likely, 2 Sam. xii. 31; Jer. xliii. 9; Nah. iii. 14. LXX, διὰ τοῦ πλυνθίου.

Houb.—במלכן: Masora, במלכן, per laterariam. Huic sententiæ obstat pronomen דם, eos, quod de iisdem effertur, quos David subiecit serris ac tribulis ferreis; neque enim eosdem David tribulis ac serris humi prostratos laniaverit, et in laterariam coniecerit; ut necesse sit in verbis, והעבר אדם במלכן, narrari, quomodo eorumdem hominum, quos David sub serris ac tribulis prosterni iusserat, supplicium absolveretur, significari- que verbo במלכן, vel aculeos, vel dentes, per quos illi homines humi strati laniarentur. Nos conjecturæ indulgemus, ne sententiâ pereat; et credimus olim scriptum fuisse במלכ, non במלכן. Nam במלכ, quod de stimulo bovis usurpatur, possit etiam notare aculeos tribulorum, vel dentes scirrarum.

CHAP. XIII. 2.

וַיָּצַר לְאַמְנוֹן לְהַתְחַלֵּוֹת בְּעֵינֵי תָמָר אֲחֹתוֹ כִּי בְהוֹלָהּ הָיָא וַיִּזְלָא בְּעֵינָיו אַמְנוֹן לְעֵשׂוֹת לָהּ מְאוּמָה :

καὶ ἐθλίβετο Ἀμνὼν ὥστε ἀρρώστειν διὰ Θημάρ τὴν ἀδελφὴν αὐτοῦ, ὅτι παρθένος ἦν αὐτῆ, καὶ ὑπέρογκον ἐν ὀφθαλμοῖς Ἀμνὼν τοῦ ποιῆσαι τι αὐτῆ.

Au. Ver.—2 And Amnon was so vexed, that he fell sick for his sister Tamar; for she was a virgin; and Amnon thought it hard for him to do any thing to her [Heb., it was marvellous, or, hidden in the eyes of Amnon.]

And Amnon was so vexed that he fell sick. So most commentators.

Maurer.—וַיָּצַר לְאַמְנוֹן לְהַתְחַלֵּוֹת, Et angustum fuit Ammoni (ציר=ציר) i. e., mœruit Amnon: ad agrotum se faciendum, ad ægrescendum (er grämte sich zum Krankwerden) i. e., adeo mœruit, ut paulum abesset, quin morbum contraheret. Vulgo vertunt: mœruit, ita ut, adeo mœruit, ut morbum contraheret. Sed si reapse in morbum incidit Amnon, qui fit, ut infra vs. 5, 6 morbum simulet? Neque magis placet Hitzigius, vertens: "es wurde von Amnon ersommen," venit Ammoni in mentem morbum simulare. Nam ציר, formavit, finxit neque intransitive usquam nec impersonaliter usurpatur. וַיִּזְלָא וְיָ, et difficile visum est Ammoni, illi aliquid facere.

Ver. 8.

Houb.—8 והזש. Et depsuit, vel subegit.

Perperam Masora והזש, sine ו. Sic male versu 5 והזש, cum scribendum fuisset והזש, et venit. Etiam male versu 4 אבשלם, pro אבשלום, Absalom, ut legitur ver. 1.

Ver. 9.

וַתִּקַּח אֶת־הַמִּשְׁרָת וַתִּצְקָה לְפָנָיו וַיִּמָּאן לְאָכֹל וּגְו

καὶ ἔλαβε τὸ τήγανον καὶ κατεκένωσεν ἐνώπιον αὐτοῦ, καὶ οὐκ ἤθελῆσε φαγεῖν, κ.τ.λ.

Au. Ver.—9 And she took a pan, and poured them out before him: but he refused to eat.

And she took a pan, and poured them out before him. So Pool, Patrick, Ged., Booth.

Bp. Horsley.—Rather, "And she took what she had dressed, and set it out before him." את המשרה, "quod coxerat," Vulg.

Gesenius.—מִשְׁרָת, a frying-pan, 2 Sam. xiii. 9. Chald. פִּרְחָא, פִּרְחָא, פִּרְחָא, id. The etymology is uncertain, and it is even doubtful whether ה is radical or servile. But probably it is servile, and then the root may

be שָׁרָה (שָׁרָה) i. q. שָׁרָה, to shine, to glitter; whence then שָׁרָה, and מִשְׁרָת a metal pan, so called from being kept bright.

Professor Lee.—מִשְׁרָת, m. once, 2 Sam. xiii. 9. Probably, a frying-pan. LXX, τὸ τήγανον. But Vulg., quod coxerat, &c. Syr.

לְזָבֵב. Etymology uncertain.

Houb.—Et patellam sumens fudit eique apposuit, &c.

וַתִּצְקָה, Et fudit, ex sartagine videlicet in patellam. Vulgatus, effudit et posuit coram eo. Forsan legebat והזש והזש, vel והזש, ut infra ver. 11, fudit et apposuit. Nos Vulgatum sequimur, quia verbum fudit, sine addito verbo, et posuit, non satis significat, cibum fuisse appositum.

Ver. 10.

Au. Ver.—Chamber.

Ged.—Alcove.

Booth.—Inner chamber.

Ver. 12.

Au. Ver.—Folly—one of the fools.

Ged.—Flagitiousness—a flagitious man.

Boothroyd.—Base deed—one of the profligates.

Ver. 16.

וַתִּאָמֶר לוֹ אֶל־אֲדֹתַי הַרְעִיהָ הַבְּרוּלָהּ הַזֹּאת מֵאֲשֵׁר־עֲשִׂיתָ עִמִּי לְשִׁלְחָנִי וְלֹא אָבָה לְשִׁמְעַע לָהּ :

בנ"א אור"ח

καὶ εἶπεν αὐτῷ Θημάρ περὶ τῆς κακίας τῆς  
μεγάλης ταύτης ὑπὲρ ἑτέραν, ἣν ἐποίησας μετ'  
ἐμοῦ, τοῦ ἔξαποστειλαί με. καὶ οὐκ ἠβέλησεν  
Ἀμνὼν ἀκοῦσαι τῆς φωνῆς αὐτῆς.

*Au. Ver.*—16 And she said unto him, *There is no cause: this evil in sending me away is greater than the other that thou didst unto me. But he would not hearken unto her.*

*Bp. Horsley.*—16 Might not this verse be thus rendered? "And she said unto him, There is no motive for this outrageous injury, after what thou hast done with me, to turn me out of doors," &c.

*Houb.*—16 *Ille ei respondit; ne sit ita, mi frater. Nam magnum hoc nefas minus est eo, quod nunc admittis, ut me ejicias. Ille eam noluit audire.*

אל אורה: Oratio vitiosa et manca, quam frustra interpretari velis, sed quam ex uno Hexaplorum Interprete docemur sic esse resarciendam, אל אחי על אורה, *nequaquam frater mi, quia...* Nam ille Int. habet μὴ ἀδελφε, *ne frater...* Sic Thamar fratrem suum allocuta est versu 12. Lector ex scriptione ipsa monebatur, latere aliquid erroris. Etenim אורה אורה nunquam non prae-figitur על, nusquam verò אל. Sed scriptor ex similitudine על et אל, postquam scripserat אל, saltum fecit ad אורה, omissis in medio verbis duobus על אחי. Clericus credebatur subaudiendum; ut esset תן אורה, *ne des, אורה, occasioem;* etsi neque אורה, *occasio est, non solet* Hebr. lingua verbum תן relinquere lectori subaudiendum; et cum convertit hoc modo: *ne causam praebeas huic malo majori eo, quo me affecisti, dimittendum me, ne ipse quidem, opinor, quid diceret, intelligebat.* Est הרעה הרעה ipsum stuprum, quo deterius malum est, dimitti contumeliose. Ita videbatur sorori Amnon.

*Maurer.*—אל אורה וגו' Hoc אל אורות e duabus lectionibus conflatum volunt, altera אורחות, quam pauciores libri exhibent, altera אורות, על אורות, quae in multis codd. exstat. Illa placuit Gesenio, Winero, aliis, haec Hitzigio Begriff, p. 123. Quam vellem hi critici textu ita constituto etiam sensum constituisent! Quid quaeso hoc est: *propter hoc malum majus altero, quo me affecisti, me dimittenda?* Nihil muto. Sensus hic est: *ne ansa detur, ne sis auctor hujus mali majoris eo, quo me affecisti, me dimittenda, i. e., noli rem pessimam pejorem adhuc facere me dimittenda.*

Ver. 18.

וְעִלְיָהּ כְּתָנִים בְּפִסִּים בִּי לֵן תְּלַבְּנֶנָּה  
בְּגוֹרֵת־הַפְּלָאָה הַבְּרוּיָה לִתְּמָר  
אִתָּהּ וְגו'

καὶ ἐπ' αὐτῆς ἦν χιτῶν καρπωτὸς, ὅτι οὕτως  
ἐνεδιδύσκοντο αἱ θυγατέρες τοῦ βασιλέως αἱ  
παρθέναι τοὺς ἐπενδύτας αὐτῶν. καὶ ἐξήγαγεν  
αὐτήν, κ.τ.λ.

*Au. Ver.*—18 And she had a garment of divers colours upon her: for with such robes were the king's daughters that were virgins apparelled. Then his servant brought her out, and bolted the door after her.

*Ged., Booth.*—18 Now Tamar had on her a garment of various colours: for such robes the king's virgin daughters anciently wore. Then, &c.

*Anciently.* So Josephus, from a reading much more probable than that of the present text: which has been variously corrected and amended, to make it speak something like sense. The best of these seems to be that of Michaëlis, viz., *from the age of puberty.*

*Houb.*—18 *Ille autem tunica polymita induta erat: nam virgines filiae regum sic a teneris induebantur. Ille igitur qui ministrabat, eduxit eam foras, et ostium post eam clausit.*

מעילים: Exploratum mendum, ejus loco scribendum fuerat מעלמים a teneris, seu a prima juventute (sic induebantur filiae regum.) Nam מעילים, *tunicis*, supervacaneum est, postquam dictum fuit, *sic vestiuntur*, aut iterandum fuerat *tunicis*, nam *tunica* agitur, non *pallium*, quæ duæ res nunquam promiscue usurpantur; et versu inferiori Thamar scindit *tunicam*, non *pallium*, quod satis significat non fuisse antea memoratum *pallium*. Itaque male occultabat mendum Clericus interpretans, *ad stolas superiores quod attinet*, cum constet *tunicam*, de qua mox, esse stolam interiorem, non *superiorem*.

*Dothe.*—18 (*Induta autem erat tunica variegata; sic enim solebant regis filiae virgines inde a pubertatis annis vestiri.*)

a) In textu legitur: כְּתָנִים, *pallia*. Sed quid *pallia* hoc loco sibi volunt, cum de tunica sermo sit? Pro illis igitur כְּתָנִים scribendum fuisset, si post verba תְּלַבְּנֶנָּה לִתְּמָר vestimenti genus iterum nominari debebat. Atque in sequenti versu narratur quoque, Tamaram *tunicam*, non *pallium*, scidisse, quæ vestes fuerunt apud Hebræos perquam

diversæ. Subolnit jam Hubigantiam vitium, quod emendavit מְצַדִּיקִים, a teneris s. a prima juventute. Michaëlis propius ad verum videtur accessisse, dum legi vult מְצַדִּיקִים, a pueritate ab אֱלֵם, cœmundi cupidus fuit.

*Gesen., Thes.*—מְצַדִּיקִים m. vestimenti genus (a tegendo, v. rad. No. 1), tunica longior et amplior, qualem gestabant puellæ (ac regis quidem filiæ præter consuetudinem manicatam: sic enim explicanda sunt verba 2 Sam. xiii. 18: *gestabat ea מְצַדִּיקִים, tunica manicatam: מְצַדִּיקִים מְצַדִּיקִים מְצַדִּיקִים, sic enim sc. manicatas filicæ regis, dum virgines erant, solebant gestare tunicas*), reges et principes 1 Sam. xviii. 4; xxiv. 5, 12; 1 Par. xv. 27; Ez. xxvi. 16, aliique viri nobiliores, Iob. i. 20; ii. 12, sacerdotes, velut Samuel, 1 Samuel xv. 27; xxviii. 14; Esras, Esr. ix. 3, 5, &c.

*Prof. Lec.*—מְצַדִּיקִים, m. pl. מְצַדִּיקִים, r. מְצַדִּיקִים. Comp. מְצַדִּיקִים. Long and full upper garment, worn by persons of dignity (men or women), robe, mantle, or the like. See Braun. de Vest. Sacerd. ii. 5; Schrœd. de Vest. Mulierum, p. 269. It appears to have had a mouth, or neck hole, in the middle, Exod. xxxix. 23, and four corners, מְצַדִּיקִים, LXX, πτέρυγες, Deut. xxii. 12;—1 Sam. xv. 27; xviii. 4; xxiv. 5, 12. Also by the prophets and priests, Ib. xxviii. 14:—but under the ephod; thence termed, מְצַדִּיקִים, Exod. xxviii. 31; xxxix. 22:—by women, 2 Sam. xiii. 18. Metaph. Is. lxi. 10; lix. 17. Aff. מְצַדִּיקִים, &c.

Ver. 20.

*Houb.*—אֲמִינִן, male, pro אֲמִינִן, [M. MSS.], Amnon.

Ver. 21.

*Au. Ver.*—21 But when king David heard of all these things, he was very wroth.

*Dr. Adam Clarke.*—To this verse the Septuagint add the following words: *Kai ουκ ελυπησε το πνευμα Αμνων του υιου αυτου, οτι ηγαπα αυτον, οτι πρωτοτοκος αυτου ην* "But he would not grieve the soul of Amnon his son, for he loved him, because he was his first-born." [So *Houb., Ged., Booth.*] The same addition is found in the Vulgate and in Josephus, and it is possible that this once made a part of the Hebrew text.

*Houb.*—21 וידר לו מאד, et graviter doluit. Post hæc verba hæc addimus, quæ non

omittunt Vulgatus et Græci Intt. et noluit contristare spiritum filii sui Amnon...quæque etiam legebat in suo Codice Græco Josephus, rerum scriptor Judaicarum. Hæc autem ommissa fuerunt a Scribis Codicum Hodiernorum, ex occasione verborum sequentium ולא ובר, quia similiter incipiebant per ולא, quæ ommissa sunt. Nempe et noluit, est Hebraicè ולא אנה, quomodo infra, ver. 25. Nimum jejune diceretur, Davidem de stupro filiæ suæ oblato graviter doluisse, nisi adderetur, vel Amnon, stupri autorem, non impune tulisse, vel si scelus impune fuit, cur David meritas a filio suo pœnas non reposcerit. Aiunt quidam, id, quod habent Græci et Vulgatus, fuisse olim in margine scriptum, deinde ex margine in Contextum allatum. Sed causam probabilem non afferunt, cur ad marginem scripta ea fuerint, quæ ad contextum intelligendum necessaria non essent, nec vero ex ullo alio scripturæ loco desumpta; nos vero causam maxime probabilem damus eam, quam mox diximus, cur hæc ommissa fuerint. Nam simili ex causa permulta omittuntur, codicibus describendis.

Ver. 22.

וְלֹא־דָבַר אֲבִישָׁלוֹם עִב־אֲמִינֹן לְיָדָע  
וְעַד־טוֹב קִי־שָׂנָא אֲבִישָׁלוֹם אֶת־אֲמִינֹן  
עַל־דְּבַר אֲשֶׁר עָשָׂה אֶת־תַּמָּר אֶחָיו :

*καὶ οὐκ ἐλάλησεν Ἀβессαλώμ μετὰ Ἀμνὼν ἀπὸ πονηροῦ ἕως ἀγαθοῦ, ὅτι ἐμίσηε Ἀβессαλώμ τὸν Ἀμνὼν ἐπὶ λόγου, οὐ ἐταπείνωσε Θημάρ τὴν ἀδελφὴν αὐτοῦ.*

*Au. Ver.*—22 And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

*Pool.*—For Absalom hated Amnon; or rather, but [so *Dathe*], or though [so *Patrick, Ged., Booth.*] Absalom, as the Hebrew particle *chi* commonly signifies; for the following clause is not added as a reason of the former, but by way of exception or opposition. Though he outwardly expressed no dislike of the fact, yet he inwardly hated him.

*Bp. Patrick.*—Though he hated him in his heart, yet he never expressed the least resentment. So the particle *ki* should be translated, not *for*, but *though*. By this means Amnon was lulled asleep into a belief that Absalom would not trouble him for what he had done, because he did not



feminine gender, agrees not with David, but with David's soul; and partly by comparing this with other places, where the same verb is used, and *the soul* expressed, as Psalm lxxxiv. 2; cxix. 81. But as this supplement may seem too bold, so this version seems not so well to agree with that phrase of *going out to Absalom*; for David neither desired nor intended to go out to Absalom, but that Absalom should come home to him. And these words may be and are otherwise rendered, by the most ancient and remarkable interpreters, to this purpose; *And king David made an end of going out* (to wit, in an hostile manner, as that verb is often used. Gen. xiv. 18; 2 Sam. xi. 1) *against* (for so the Hebrew particle *el* is often used, as Jer. xxxiv. 7; Ezek. xiii. 9, 20; Amos vii. 15) *Absalom*; i. e. having used some, though it is probable but cold and remiss, endeavours to pursue after Absalom, and to fetch him from his grandfather's to receive condign punishment, he now gave over thoughts of it. Thus the same verb, and that in the same conjugation, is used in the same manner, 1 Kings iii. 1, he *made an end of building*. It is to be objected, That the Hebrew verb is of the feminine gender, and therefore doth not agree with king David, which is masculine. It may be answered, that enallage of genders is a most frequent figure; and as the masculine gender is sometimes applied to women when they do some manly and gallant action, Exod. i. 21, so the feminine gender is sometimes used of men when they show an effeminate tenderness in their disposition; which is the case here, as some learned Hebricians have noted.

*Bp. Patrick.*—*The soul of king David longed to go forth unto Absalom.*] He had a vehement desire to see him. Though some, even of the ancients, translate the words, "he ceased to pursue after Absalom:" as if he had at first endeavoured to seize him, either in his flight to Geshur, or afterward, when at any time he went abroad. But ours appears to be a true translation, from the beginning of the next chapter; where David's heart is said to be *towards Absalom*.

*Bp. Horsley.*—Perhaps, for *והכל*, the true reading may have been *והכל*. "And David the king restrained himself from pursuing Absalom." To this effect the Vulgate.

*Ged., Booth.*—38 But when Absalom,

who had fled and gone to Geshur, had been there three years, (39) king David longed for Absalom; for he was comforted concerning Amnon, seeing he was dead.

*Houb.*—39 *והכל דור*: Nos, *interea cessavit David*, quia cum Vulgato, legimus *ויכל*, ne sit solecismus. Sed dubitamus, an sit legendum cum Chaldaeo *דור* ויהכל נפש, *et desiderabat anima David* (*exire ad Absalom*) vel *והכל*, genere fem. Hæc sententia melius quadrat in id, quod sequitur. Et recte additur *נפש*, quo verbum *והכל* semper nititur, ubi habet significatum *desiderandi*.

*Mauer.*—[*והכל דור גר*] Hunc locum Hitzigius Begriff, p. 139, negans, lectionem receptam tolerabilem sensum præbere, ita restituendum putat: *והכל דור גר*, *et constituit Davides rex* (prop. *es wurde* [von] *dem K. David beschlossen*, cf. 1 Sam. xx. 7, 9, 33, et quoad formam Ex. xxxix. 32) *egredi*, i. e., sanguinis vindices emittere *adversus Absalomum*, *mærebat enim Amnonis mortem*. Illud quidem verissimum est, verba recepta significare non posse: *desiit Davides rex egredi contra Absalomum* (sensu supra notato), *erat enim de morte Amnonis consolatus*. Ita enim leges grammaticæ pro *והכל* poscerent *והכל*. Præterea nusquam legitur, Davidem sanguinis vindices adversus Absalomum emisisse. Denique tantum abest, ut Davides de morte Amnonis fuerit consolatus, ut vs. 37 contrarium dicatur. Sed vide, an non vulgaris lectio alium eumque satis commodum sensum fundat. Scilicet inter omnes constat, verbum *והכל* notionem suam interdum mutuari a *כלל*. Hoc autem inter alia significat *continuit, cohobuit*. Quo significatu si sumas nostrum *פָּלַה*, facillimus hic sensus prodibit: *neque a se impetrare potuit Davides rex, ut exiret ad Absalomum* sc. ejus videndi causa (prop. *und es hielt ihn zu rück*, h. e., dolor, qui mors filii Davidem affecerat [cf. seqq.] eum cohobuit cet.); *dolebat enim mortem Amnonis*.

#### CHAP. XIV. 1.

*Houb.*—1 *בן צריה*, *filius Sarviae*. Lapsus est scriba, cum omitteret *י*; nam scribi solet *צריה*, *Sarviae*. Sic sæpe antea, et lib. i. xxvi. 6. Sic infra ver. 4 fuerat scribendum *הקועת*, *Thecutitis*, sine *י*.

#### Ver. 4.

*וַתֹּאמֶר הָאִשָּׁה הַתְּקוּעִית אֶל-הַמֶּלֶךְ וַתִּפְּלַע עַל-אֶפְדֵי אֲרָצָהּ וַתִּשְׁתַּחֲוֶה וַתֹּאמֶר הַשֹּׁעָה הַמֶּלֶךְ :*

καὶ εἰσῆλθεν ἡ γυνὴ ἡ Θεοκωΐτις πρὸς τὸν βασιλέα, κ.τ.λ.

*Au. Ver.*—4 And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, Help [Heb., save], O king.

*Spake to the king.*

*Houb., Ged., Booth.*—Went [LXX, Syr., Vulg., Arab., and forty-five MSS.] to the king.

*Houb.*—האמר, *Et dixit. Lege* והבוא *et venit*, ut legunt omnes veteres, præter unum Chaldaeum. Scriba de linea erravit, cum legeret in linea inferiore hæc verba, והאמר הושיעה, quæ satis similia sunt istis... הושיעה והאמר האשה, *salvum fac, vel fer opem.* Legendum הושיעה, in Hiphil, ut legitur in tribus Codicibus Orat. Nam המלך הישעה esset, *salus sit regi*, cum contra oratio dicat, *salus sit a rege.*

Ver. 9.

והאמר האשה התקועית אל-המלך  
עלי אדני המלך העזו ועל-בית אבני  
והמלך וכסאו נקי :

καὶ εἶπεν ἡ γυνὴ ἡ Θεοκωΐτις πρὸς τὸν βασιλέα, ἐπ' ἐμὲ κύριέ μου βασιλεῦ, ἡ ἀνομία καὶ ἐπὶ τὸν οἶκον τοῦ πατρός μου, καὶ ὁ βασιλεὺς καὶ ὁ θρόνός αὐτοῦ ἄθωος.

*Au. Ver.*—9 And the woman of Tekoah said unto the king, My lord, O king, the iniquity *be* on me, and on my father's house : and the king and his throne *be* guiltless.

*Pool.*—The sense is, either, first, If I do not inform thee aright, and thou thereby be drawn to give an unrighteous sentence on my behalf, I am willing to bear the whole blame of it before God and men; I acknowledge thou art wholly innocent in the case. Compare Gen. xxvii. 13. Or, secondly, this, If through thy forgetfulness or neglect of this my just cause, my adversaries prevail and destroy my son, my desire is, that God would not lay it to the king's charge, but rather to me and mine, so the king may be exempted thereby. Whereby she both insinuates her great esteem of and affection for the king, thereby winning upon him to compass her design; and withal implies that such an omission of the king's will bring guilt upon him; and yet most prudently and decently orders her phrase so as not to seem to blame or threaten the king. *Comp. Exod. v. 16; 2 Sam. xx. 16.* This sense seems best to agree with David's answer,

which shows that she desired some further assurance of the king's care and justice in her concern.

*Houb.*—9 *Tum mulier Thecutitis regi; mihi vero, inquit, Domine mi rex, familiaræque meæ noxa hæc inferatur, sed a rege et a throno ejus longe removeatur.*

עליו...השן, *contra me sit iniquitas, nempe cognatorum, qui postulant ad necem filium meum : והמלך וכסאו נקי, sed rex et thronus ejus sit innocuus; i. e. ne damnum familiaræ regis inferatur: nam his verbis aperit mulier, quid in mente habeat, et significat se non tam curare filium eum, de quo in fabula narravit, quam filium ipsum regis, etsi hanc ejus mentem nondum rex assequeretur.*

Ver. 11—17.

11 והאמר יזכר-נא המלך את-יהוה  
אלהיו מהרבית גאל הדם לשאת  
ולא ישמידו את-בני ויאמר חי-יהוה  
אסיפול משערת בנך ארצה :  
12 והאמר האשה הדבר-נא שפחהך  
אל-אדני המלך דבר ויאמר דברי :  
13 והאמר האשה ולמה חשבתה  
פזאת על-עם אלהים ומדבר המלך  
הדבר הזה פאלשם לבתי השב  
המלך את-דודו : 14 פרימות נמות  
וכמים הנקרים ארצה אשר לא יאספו  
ולא-ישאו אלהים גפש וחשב מחשבות  
לבתי ודח מפני נדח : 15 ועתה  
אשר-פאתי לדבר אל-המלך אדני את-  
הדבר הזה פי יהאני העם והאמר  
שפחהך אדברה-נא אל-המלך או-לי  
ועשה המלך את-דבר אמתו : 16 פי  
ישמע המלך להשיל את-אמתו מבן  
האיש להשמיד אתי ואת-בני יחד  
מנקלות אלהים : 17 והאמר שפחהך  
והיה-נא דבר-אדני המלך למנחה  
פי ופמלאת האלהים בן אדני המלך  
לשמע הטוב והדע ויהוה אלהיו  
יהי עמו :

v. 11. מדברה ק

11 καὶ εἶπε, Μνημονευσάτω δὴ ὁ βασιλεὺς τὸν Κύριον Θεὸν αὐτοῦ πληθυνθῆναι ἀγχιστία τοῦ αἵματος τοῦ διαφθεῖραι, καὶ οὐ μὴ ἐξάρσῃ τὸν ἰόν μου· καὶ εἶπε, Ζῆ Κύριος, εἰ πεσεῖται

ἀπὸ τῆς τριχῶς τοῦ υἱοῦ σου ἐπὶ τὴν γῆν. 12 καὶ εἶπεν ἡ γυνὴ, Δαλυσάτω δὴ ἡ δούλη σου πρὸς τὸν κύριόν μου βασιλέα ῥῆμα· καὶ εἶπε, Δάλησον. 13 καὶ εἶπεν ἡ γυνὴ, Ἰνατί ἐλογίσω τοιοῦτο ἐπὶ λαὸν Θεοῦ; ἢ ἐκ στόματος τοῦ βασιλέως ὁ λόγος οὗτος ὡς πλημμέλεια, τοῦ μὴ ἐπιστρέψαι τὸν βασιλέα τὸν ἐξωσμένον αὐτοῦ; 14 ὅτι θανάτῳ ἀποθανοῦμεθα, καὶ ὡσπερ τῷ ὄδῳ τὸ καταφερόμενον ἐπὶ τῆς γῆς, ὃ οὐ συναχθήσεται, καὶ λήψεται ὁ Θεὸς ψυχὴν, καὶ λογιζόμενος τοῦ ἐξῶσαι ἀπ' αὐτοῦ ἐξεωσμένον. 15 καὶ νῦν ὁ ἦλθον λαλήσαι πρὸς τὸν βασιλέα τὸν κύριόν μου τὸ ῥῆμα τοῦτο, ὅτι ὕψεται με ὁ λαὸς, καὶ ἐρεῖ ἡ δούλη σου, Δαλυσάτω δὴ πρὸς τὸν κύριόν μου τὸν βασιλέα, εἶπὼς ποιήσει ὁ βασιλεὺς τὸ ῥῆμα τῆς δούλης αὐτοῦ, 16 ὅτι ἀκούσει ὁ βασιλεὺς· ῥυσάσθω τὴν δούλην αὐτοῦ ἐκ χειρὸς τοῦ ἀνδρὸς τοῦ ζητοῦντος ἐξάραι με καὶ τὸν υἱόν μου ἀπὸ κληρονομίας Θεοῦ. 17 καὶ εἶπεν ἡ γυνὴ, Εἰ ἤδη ὁ λόγος τοῦ κυρίου μου τοῦ βασιλέως εἰς θυσίας· ὅτι καθὼς ἄγγελος Θεοῦ, οὕτως ὁ κύριός μου ὁ βασιλεὺς, τοῦ ἀκούειν τὸ ἀγαθὸν καὶ τὸ πονηρὸν· καὶ Κύριος ὁ Θεὸς σου ἔσται μετὰ σοῦ.

*Au. Ver.*—11 Then said she, I pray thee, let the king remember the LORD thy God, that thou wouldest not suffer the revengers of blood to destroy any more [Heb., that the revenger of blood do not multiply to destroy], lest they destroy my son. And he said, *As* the LORD liveth, there shall not one hair of thy son fall to the earth.

12 Then the woman said, Let thine handmaid, I pray thee, speak *one* word unto my lord the king. And he said, Say on.

13 And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished.

14 For we must needs die, and *are* as water spilt on the ground, which cannot be gathered up again: neither doth God respect *any* person: yet doth he devise means [*or*, because God hath not taken away *his* life, he hath also devised means, &c.], that his banished be not expelled from him.

15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man that

would destroy me and my son together out of the inheritance of God.

17 Then thine handmaid said, The word of my lord the king shall now be comfortable [Heb., for rest]: for as an angel of God, so is my lord the king to discern [Heb., to hear] good and bad: therefore the LORD thy God will be with thee.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

*Pool.*—11 *Let the king remember the Lord thy God*: the sense is, either, first, Make mention (as this Hebrew verb is oft rendered) of the name of the LORD thy God, to wit, in an oath, i. e. swear to me by God [so *Patrick, Horsley*], that thou wilt protect me and my son against the revenger of blood; for so David did in compliance with this desire of hers. Only she was forced to express her mind in more general and ambiguous terms, because it had been presumption and rudeness for her in plain terms to desire the king's oath, as if she durst not trust his word; yet withal she insinuates her meaning so plainly that the king understood it; and yet so handsomely and elegantly, that the king was much pleased with her wisdom, and thereby inclined to grant her request. Or, secondly, this, Remember the gracious nature of thy God, who is not too severe and rigorous to mark at all that is amiss, nor doth cut off every man-slayer, as appears from Numb. xxxv., and from the example of Cain, and from thyself, O king; though this she expresseth not, but only useth such words which she knew would give so wise and good a king occasion to reflect upon himself, and upon the goodness of God in sparing him, though a wilful murderer, that thereby he might be obliged to imitate God, in sparing the person whom she designed. Or, thirdly, this, Remember the Lord, in whose presence thou hast made me this promise, and who will be a witness against thee, if thou breakest it. *That thou wouldest not suffer the revengers of blood to destroy any more*, Heb. *lest the avenger of blood multiply to destroy*, i. e. lest they cause one destruction to another, and add my surviving son to him who is slain already. Or, *lest thou dost multiply avengers of blood to destroy*, i. e. lest by thy connivance at their

cruel and malicious proceedings against my son, thou dost encourage avengers of blood to the like furious practices, and thereby increase the number of that sort of men, and upon that pretence occasion multitudes of murders. *Lest they destroy my son; or and let them not destroy my son;* the future tense being put for the imperative mood, as is frequent.

12 Having obliged the king by his oath in her supposed case, she now throws off the veil, and begins to apply this parable to the king's and kingdom's present case [so *Patrick*].

13 If thou wouldst not permit the avengers of blood to molest me, or to destroy my son, who are but two persons; how unreasonable is it that thou shouldst proceed in thy endeavours to avenge Amnon's blood upon Absalom, whose death would be highly injurious and grievous to the whole commonwealth of Israel, all whose eyes are upon him as the heir of the crown, and a wise, and valiant, and amiable person, unhappy only in this one act of killing Amnon, which was done upon a high and heinous provocation, and whereof thou thyself didst give the occasion, by permitting Amnon to go unpunished! *The king doth speak this thing as one which is faulty;* by thy word, and promise, and oath given to me for thy son, thou condemnest thyself for not allowing the same equity towards thy own son. *His banished,* to wit, Absalom, from that heathenish country, where he is in evident danger of being infected with their idolatry and other vices; which is likely to be a great and public mischief to all thy people, if he come to reign in thy stead, which he is very likely to do.

14 *We must needs die,* Heb., *in dying we shall die,* i. e., we shall certainly and suddenly die all of us; both thou, O king, who therefore art obliged to take due care of thy successor, who is Absalom; and Absalom, who, if he do not die by the hand of justice, must shortly die by the necessity of nature; and Amnon too must have died in the common way of all flesh, if Absalom had not cut him off. Therefore, O king, be not implacable towards Absalom for nipping a flower a little before its time of fading, and restore him to us all before he die in a strange land. *Neither doth God respect any person,* to wit, so far as to exempt him from this common law of dying. But this version

seems not to agree with the Scripture phrase; for the *accepting of a person* is never to my knowledge expressed in Hebrew by *nasa nephesh*, which is the phrase here, but by *nasa panim*, everywhere. The words therefore may be rendered either thus, *yet God will not take away, or doth not use to take away* (the future tense oft noting a continued act, as Hebricians observe), *the soul, or souls, or lives of men, to wit, by violence.* God doth not severely and instantly cut off offenders, but suffers them to live till they die by the course of nature; and therefore so shouldst thou do too. Or rather thus, *yet God hath not taken away his soul or life;* the pronoun *his* being understood here as it is in many other places, and as being easily supplied out of the context. So the sense is, God hath hitherto spared him, and did not suffer his brethren to kill him, as in reason might have been expected; nor hath God himself yet cut him off for his murder, as he oft doth with persons who are out of the magistrate's reach; but hath hitherto preserved him even in a heathenish land; all which are intimations that God would have him spared. *Yet doth he devise means, that his banished be not expelled from him;* or, *but hath devised means, &c.,* i. e., hath given laws to this purpose, that the man-slayer who is banished should not always continue in banishment, but upon the high priest's death return to his own city; whereby he hath showed his pleasure that the avenger of blood should not implacably persist in seeking revenge, and that the man-slayer should be spared. Or rather thus, *but thinketh thoughts, or, but hath designed, or, therefore he intendeth that he who is banished* (to wit, Absalom) *be not* (always) *expelled or banished from him,* i. e., from God and from his people, and from the place of his worship, but that he should return home to him. So the sense is, that God, by sparing Absalom's life in the midst of dangers, did sufficiently intimate that he would in due time bring him back to his land and people.

15 *It is because the people have made me afraid;* the truth is, I was even forced to this bold address to thee by the disposition and condition of thy people, who are discontented at Absalom's perpetual banishment, and full of fears; either lest, upon thy death, which none knoweth how soon it may happen, they should be involved in a civil war about thy successor; or lest, in the mean

time, if Absalom by his father-in-law's assistance invade the land, and endeavour by force to regain and secure his right to the succession, the people, who have a great opinion of him, and kindness for him, and think he is very hardly used, should take up arms for him; or lest he who is thy heir and successor should, by continual and familiar conversation with heathens, be ensnared in their errors, or alienated from the true religion, and from God's worship, from which he is now utterly excluded. *And thy handmaid said, or, therefore thy handmaid said; either within myself, i. e., I intended; or to the people, to quiet them.*

16 For I know the king is so wise and just, that I assure myself of audience and acceptance.

*Out of the inheritance of God, i. e. out of that inheritance which God hath given to me and mine; or out of that land which God gave to his people to be their inheritance and possession, and in which alone God hath settled the place of his presence and worship; whereby she intimates the danger of Absalom's living in a state of separation from God and his house, and amongst idolaters.*

17 *The word of my lord the king shall now be comfortable; I doubt not the king will give a gracious and satisfactory answer to my petition. As an angel of God, to wit, in wisdom, and justice, and goodness. To discern good and bad; to hear and judge of causes and requests, whether they be just, and good, and fit to be granted, as mine is; or unrighteous, and unreasonable, and fit to be rejected. Therefore; because thou art so wise, and just, and pitiful, and gracious to those who in strict justice deserve punishment. The Lord thy God will be with thee; God will own and stand by thee in this thy act of grace; or, God will prosper thee in thy enterprises; or, at least, not be offended with thee.*

*Bp. Patrick.—11 Let the king remember the Lord thy God.]* She seems to desire him to confirm what he had said by an oath. For men swore by remembering (or making mention of) the name of the Lord. Others think she only prays him to remember how merciful and gracious God is, and had been to himself, even in pardoning the murder of Urial.

*The revengers of blood to destroy.]* In the Hebrew, *to multiply to destroy*: that is, after

she had lost one son, to take away the life of the other, as the next words explain it.

*Lest they destroy my son.]* Or, "let them not destroy my son," which remains.

13 *Against the people of God.]* Who were in danger to lose Absalom, the heir of the crown; which was far worse than the private loss of her son.

*For the king doth speak this thing as one which is faulty.]* In the sentence he had pronounced for her, he had condemned himself, because he had not called Absalom from his exile. This looks like too bold a speech: but the sense is no more than this; Do not judge otherwise in thy own case, than thou hast done in mine.

14 *For we must needs die, and are as water spilt on the ground.]* She pleads for further pity towards him, from the consideration of our common mortality; and represents that death comes on apace, and we need not hasten it: and when we are dead, we can no more be recovered, than water when it is spilt on the ground, which is presently sucked up and seen no more. Some apply this to his mourning for Amnon; as if she had said, Dost thou still weep for thy other son? he must have died; and now he is gone, thy tears cannot call him to life again. But this is not probable, because it is said in the conclusion of the foregoing chapter, "He was comforted concerning Amnon, seeing he was dead."

*Neither doth God respect any person.]* If this be a right translation, the meaning is, that David himself was mortal, though a great king. But I think the Hebrew words, *issa nephesh*, never signify respect to persons; but the word *panim* is used in that sense, not *nephesh*, which signifies the *soul*, as the other doth the *face* or countenance. Therefore these words should be translated, "God doth not take away the soul, or life." She argues from the sparing mercy of God, who doth not presently inflict the punishment of death when men have deserved it. And perhaps she had in this a particular respect to Absalom, whom God had not cut off, but let him live; and therefore she desires David to imitate God.

*Yet doth he devise means, that his banished be not expelled from him.]* Or, according to the foregoing words, "But he doth devise means," &c. God provided many cities of refuge, she means, to which he that slew another unawares might flee: where, though

he was banished from his habitation for a time, he was not quite expelled, but might return again after the death of the high priest. From whence she argues, that kings being the images of God, nothing could more become them than clemency and mercy; in mitigating the punishment of offenders, though there was just cause of anger against them. Which still was short of the present case; for God was not so merciful as to provide for the safety of a wilful murderer. But such specious arguments are good enough, when men are willing to be persuaded: and nothing more moving than the example of God, who doth not delight in the death of a sinner.

15 *It is because the people have made me afraid.*] This sounds as if the people talked so discontentedly about Absalom's banishment, that it was another motive to her to make this address to the king. But it doth not seem to me to be likely that the people were dissatisfied, because he was not recalled: but rather David was afraid the people would be dissatisfied if he did recall him. I said indeed before (ver. 13), that David imagined by her speech that they were desirous of his return from banishment; but he did not think so before: and whatsoever their desires might be, they did not express any discontent because he was not; for then there would not have been any need of this woman to bring that about which he desired more than they. Therefore I think the last words should be translated, not *because*, but "though the people made me afraid." That is, those she advised withal told her it was too bold an attempt: but this did not discourage her; because she presumed the king would be so good as to give her a favourable audience, and not be angry with her, since what she said was well intended. So the next word is to be translated *but*, not *and*.

*I will now speak unto the king.*] This is, notwithstanding the fears which some put into her, she resolved to make this petition; and she gives her reason for it in the next verse.

16 Clemency and kindness are the properties of good kings; and such she saith she knew the king to be, who would take pity upon her and her son, in whose preservation her life was bound up. And when she calls the land of Israel the *inheritance of God*, who dwelt among them there, she

secretly puts the king in mind how dangerous it was to let Absalom (unto whom she had adventured to apply her case) to continue in an idolatrous country; where God was not worshipped, as he was in the land of Israel.

*To discern good and bad.*] To discern between just and unreasonable petitions, as well as patiently to hear both those things which are grateful, and those which are less acceptable. And therefore she doubted not of such a kind answer as the angels bring, who are messengers of Divine mercy.

*The Lord thy God will be with thee.*] To direct him to judge aright and to show mercy.

*Dr. A. Clarke.*—12 The argument contained in this 14th verse is very elegant, and powerfully persuasive; but one clause of it has been variously understood, *Neither doth God respect any person*; the Hebrew is, *וְלֹא יִשָּׂא אֱלֹהִים נֶפֶשׁ*, "And God doth not take away the soul." The Sept. [Alex.] has it, *Και ληφεται ὁ Θεος την ψυχην*, *And God will receive the soul*. This intimates that, after human life is ended, the soul has a state of separate existence with God. This was certainly the opinion of these translators, and was the opinion of the ancient Jews, at least *three hundred years* before the incarnation; about which time this translation was made. The Vulgate has, *Nec vult Deus perire animam*, "Nor does God will the destruction of the soul." God is not the author of death; neither hath he pleasure in the destruction of the living; imitate him; pardon and recall thy son.

*Ged.*—11 "I pray thee, then," said she, "let the king remember, for the Lord thy God's sake; not to suffer those numerous blood-avengers to destroy my son." "As the Lord liveth," said the king [Arab., and one MS.], "not one hair of thy son's head [Chald., Syr., Arab., and one MS.] shall fall to the ground." (12) The woman then said: "Let thine handmaid speak a word *more* to my lord-king." "Speak!" said he. (13) The woman said: "On what ground hast thou thus decided, with respect to God's people? From this decision, the king himself is not guiltless; in as far as he bringeth not home his own exiled *son*." (14) Since die we must, and are as water spilled upon the earth, which cannot be gathered up again (for God excepteth no person); *let the king* devise such measures, as that his exiled

son be not longer an exile. (15) If I have now come to speak in this manner to the king, it is because people so advised me; and thine handmaid said: 'I will speak to the king: perhaps the king will grant the request of his handmaid.' (16) For thine handmaid thought, if the king will but listen to my first request, to preserve his handmaid out of the hands of the man, who would exterminate me and my son together, from God's inheritance; (17) that then the king's determination, with regard to his own son, would also be favourable. For like an angel of God is my lord-king, in discerning good and bad; and the Lord, thy God, is with thee."

*Bp. Horsley.*—11 "Let the king remember the Lord thy God, that thou wouldst not suffer the revengers," &c. —"let the king swear by Jehovah thy God, not to give authority to the revengers."

"Not to give authority." מִדְּרַבָּה, "not to make them great."

15—17 These three verses seem to be misplaced. They should intervene between the 7th and the 8th verses; for they are evidently part of the woman's speech about her own pretended affair; and the 18th verse should follow the 14th immediately.

*Booth.*—11 Then said she, I pray thee, let the king remember, for the sake of Jehovah, not to suffer the multitude of blood-avengers to destroy any more, lest they destroy my son. 15 Now therefore I am come to speak of this thing to my lord the king, because the people have made me afraid: and thy handmaid said, I will now speak to the king; it may be that the king will perform the request of his handmaid. 16 For the king may so hear as to deliver his handmaid out of the hand of every one, who would destroy me and my son together out of the inheritance of God. 17 Thy handmaid also said, The word of my lord the king may now be comfortable: for as an angel of God is my lord the king, to discern good and bad: and may Jehovah thy God be with thee. And he said, As Jehovah liveth, there shall not one hair of thy son fall to the earth. 12 Then the woman said, Let thy handmaid, I pray thee, speak one word to my lord the king. 13 And he said, Say on. And the woman said, On what ground then hast thou thus decided concerning one of the people of God? From the word the king speaketh, he is guilty, in as

far as the king bringeth not home his banished son. 14 For we must needs die, and become as water spilt on the ground, which cannot be gathered up again; (for God excepteth no person;) let the king devise means, so that his banished son may no longer be banished from him. 18 Then the king answered and said to the woman, Hide not from me, I pray thee, the thing that I am about to ask thee. And the woman said, Let my lord the king now speak.

*Houbigant.*—11 *Tum mulier; recordetur, quæso, rex Domini Dei sui, ne multi sint sanguinis ad necem ultores, et ne filium meum interimant.* [15 *Nam quod veni, ut cum Domino meo rege hæc loquerer, dum me populus videt, hoc eo fecit ancilla tua, quod speravit, si cum rege loqueretur, eum facturum esse, ut ancilla ejus nunc loquitur.* 16 *Assentietur rex ancillæ suæ, ut eam liberet de manu ejus, qui meditatur me et filium meum de Dei hereditate delere.* 17 *Nam sperat ancilla tua, verbum Domini mei regis ad pacem fore. Dominus enim meus rex sicut angelus Dei est, de quibuscunque rebus audiat, et Dominus Deus tuus est tecum.*] *Rex vero; vivit Dominus, ne capillus quidem filii tui cadet in terram.* 12 *Deinde dixit mulier; loquatur, quæso, ancilla tua Domino meo regi unum verbum; dixit ei rex; loquere.* 13 *Tum mulier; quare, inquit, consilium cepisti adversus populum Dei? Nam quasi delictum est illud propositum regis, ut ne revocet exulem suum.* 14 *Enimvero nos morti debiti sumus, et similes sumus aquis, quæ in terram dilabuntur, nec amplius colliguntur. Verum Deus non aufert animam. Imo consilium ejus est, ut qui ab eo exulat, non penitus abjiciatur.* 18 *Tum rex mulieri hæc locutus est, &c.*

11 מִדְּרַבָּה: Recte Masora מִדְּרַבָּה, ne multi sint in voce Hophal. Sic etiam lego in duobus Codicibus Orat. Redit nunc mulier ad filium suum, ceptam fabulam persequens, et aliam captans occasionem fabulæ suæ explicandæ, quia videt nondum se a rege intelligi.

15 וְעַתָּה, *Nunc autem (quod veni ut loquerer Domino meo regi...)* Si quis orationis seriem diligenter considerabit, videbit versus tres 15, 16, et 17 fuisse male ac præpostere hic collocatos. Nam quis non videt præpostere facturam fuisse hanc mulierem, si postquam Davidi aperte significaverat, ver. 13 se fabulam narrare de consilio regis

et de *exsule* Absalom, nunc rediisset ad filium suum, quem nullum esse jam David intelligebat? Ergo hæc, quæ sequuntur, antecedere debebant, ut mulier de filio quodam suo non amplius loquatur, postquam fabulæ suæ nodum pene jam solvit. Ordo erit legitimus, si post hæc verba, וְיָבִיב, quæ jacent versu 11 pergat mulier hæc dicens, quæ versibus 15, 16, et 17 continentur, et si post versum 17 reditur ad finem versus 11, ubi David ait, *Vivit Dominus, non peribit capillus de capite filii*, ut postea mulier vs. 12, 13, et 14 aperte declaret id, quod tacite significatum non intellexerat David; et ut denique David ver. 18 ex muliere quærat, an non hæc fecerit, Joab impulsore. Quonam pacto fuerit ordo mutatus, non opis est nostræ divinare: sed ordinem fuisse mutatum arguebat error quorundam interpretum, qui cum viderent mulierem hanc filii sui salutem a rege adhuc petere, postquam palam significarat se Absalom exulem loqui, crediderunt narratam fuisse a muliere veram filii sui historiam; quanquam ne ita sentirent, deterrebat ipsa hæc mulier, cum Davidi confiteretur, se, Joab autore, fecisse, ut *verteret figuram sermonis hujus*. Nam his verbis aperte declaratur, fabulam fictam, non rem veram, fuisse narratam.

16 להשמיר: Hoc infinitum a nullo verbo pendet, quod antecesserit. Itaque hiat series, quæ quidem suppletur ex Codice Græcorum Intt. ubi scriptum erat האיש מבקש להשמיר, *hominis querentis perdere*. Saltum fecit scriba ex eo ו in quod desinit האיש, ad להשמיר, omittens מבקש, quod similiter in ו desinit.

*Dathe.*—11 *Tunc illa: Recordetur rex Jovæ, Dei sui, ne tot sanguinis vindices nocere parati filium meum perdant. Et rex: Per Jovam immortalem! ne pilum quidem amittet filius tuus. 12 Tunc mulier: Licet mihi, pauca apud te, rex, loqui. Loquere sane, inquit rex. 13 Et mulier: Cur vero sic status in causa ad populum Dei pertinente? Hac enim sententia te ipsum damnas, dum propter te profugum non vocas. 14 Mortales sumus, similes aquæ in terram effusæ, quæ non colligitur. Nec tamen Deus e medio tollit hujusmodi homicidam, sed legem sanxit, quæ exulem a se non repellit. 15 Jam igitur ingenue fateor, me hoc consilio venisse, ut tecum, mi domine rex, hac de re tecte loquerer, nam deterruerunt me a) homines; propterea tulus exstimavi, si tecum simulate loquerer, fortasse*

*precibus meis locum dares. 16 Si rex promiserit, me defendere ab eo, qui me et filium meum ejicere vult e terra patria: b) 17 equidem existinabam, regem quoque miliozem sententiam pronunciaturum esse. c) Rex enim est instar angeli Dei sapientissimus, ut statim possit bonum a malo discernere. Jovæ, Deus tuus, tibi adsit.*

a) Sc. fore, ut irascereris propter audaciam meam.

b) Hebr. *ex possessione Dei*. Sic sæpe terra Israëlitica vocatur.

c) Scilicet in causa Absalomi.

*Maurer.*—15 וַיִּבֶן אִשְׁרָיִם בָּאתִי—די וְאֵינִי הַקָּדִים] Verba Gesenium in Thes. vertit: *und nun so bin ich gekommen*, vereor ut recte. Sententia hæc esse videtur: *jam, quod ego veni*—causa hæc est, *quod me terruerunt homines*.

Ver. 19.

וַתַּעַן הָאִשָּׁה וַתֹּאמֶר הֲיִי בְיָמֶיךָ אֲדֹנָי הַמְּלָכָה אִם־אֶשְׂאֵל לְהַיָּמִין וְלֹא־הַשְּׂמִיאל מִפֶּלֶא אֲשֶׁר־דָּבַר אֲדֹנָי הַמְּלָכָה וְגו' כב

— καὶ εἶπεν ἡ γυνὴ τῷ βασιλεῖ, Ζῆ ἢ ψυχὴ σου, κύριέ μου βασιλεῦ, εἰ ἔστιν εἰς τὰ δεξιὰ ἢ εἰς τὰ ἀριστερὰ ἐκ πάντων ὧν ἐλάλησεν ὁ κύριός μου ὁ βασιλεὺς, κ.τ.λ.

*Au. Ver.*—19 And the king said, *Is not the hand of Joab with thee in all this? And the woman answered and said, As thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid.*

*Houb.*—19 אַם אֶשְׂאֵל הַמִּיָּן: Lege, cum veteribus. ... אַם אֶשְׂאֵל, *si est ad dexteram (aut ad sinistram) Masoræ hoc loco ל כב' ל*, hoc est *הוייה כן*, *sic necesse esse*, quia nolebant Judæi confiteri culpam suorum scribarum. Nihil enim minus necesse erat, quam ut scribæ אַם, pro ו, ponerent. Sed sæpe litteras אַם et ' scribæ permiscebant, quia similiter pronuntiabantur. Nescio quid meditans Clericus hoc loco interpretabatur, *sic fas est nemini deflectere ad dextram, aut ad sinistram*, *supplens וכי, fas est, et habens אַם pro אֶשְׂאֵל: utrumque per fas et nefas, et tam obscure, ut nihil esse possit obscurius.*

*Maurer.*—19 אַם אֶשְׂאֵל הַמִּיָּן וְלֹא־הַשְּׂמִיאל] Per vitam tuam, *si est, licet, i. e., non est, non licet dextrorsum vel sinistrorsum discedere*, h. e., rem acu tetigisti. אַם pro אֶשְׂאֵל (cf. אֶשְׂאֵל

1 Chron. ii. 13, pro מִיָּדָיו). Præter hunc locum semel tantum legitur Mich. vi. 10. Multi libri utroque hoc loco מִיָּדָיו exhibent, quam scripturam Masorethæ jure merito reprobant. Cf. E. § 117.

Ver. 20.

*Au. Ver.*—20 To fetch about this form of speech hath thy servant Joab done this thing : and my lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth.

*To fetch about this form of speech.*

*Ged., Booth.*—To give this turn to the discourse.

*In the earth.*

*Pool.*—In the earth, or, in this land, in all thy kingdom; all the counsels and devices of thy subjects which have any relation to thee or thy affairs.

Ver. 21.

וַיֹּאמֶר הַמֶּלֶךְ אֶל-יֹאבָב הַיְהוּדָי וְעֵשָׂוִי אֶת-הַדְּבָר הַזֶּה וְגו'  
עֲשֵׂה כִּי

καὶ εἶπεν ὁ βασιλεὺς πρὸς Ἰωάβ, Ἴδού δι' ἐποίησά σοι κατὰ τὸν λόγον σου τοῦτου κ.τ.λ.

*Au. Ver.*—21 And the king said unto Joab, Behold now, I have done this thing : go therefore, bring the young man Absalom again.

*I have done this thing.*

*Ged., Booth.*—I grant this request.

*Maurer.*—Non audiendi sunt Masorethæ, pro עֲשֵׂה legi jubentes עָשִׂה. Bene Lutherus : siehe, ich habe solches gethan, i. e., precibus tuis per mulierem propositis indulsi.

Ver. 26.

וּבְגָדָיו וְהָיָה אֶת-רֹאשׁוֹ וּבְגָדָיו  
וְהָיָה אֶת-שֵׁעָרָיו וְהָיָה אֶת-שֵׁעָרָיו  
וְהָיָה אֶת-שֵׁעָרָיו וְהָיָה אֶת-שֵׁעָרָיו

καὶ ἐν τῷ κείρεσθαι αὐτὸν τὴν κεφαλὴν αὐτοῦ, καὶ ἐγένετο ἀπ' ἀρχῆς ἡμερῶν εἰς ἡμέρας ὡς ἂν ἐκείρετο, ὅτι κατεβαρύνετο ἐπ' αὐτὸν, καὶ κειρόμενος αὐτὴν ἔστρεψε τὴν τρίχα τῆς κεφαλῆς αὐτοῦ διακοσίου σίκλου ἐν τῷ σίκλω τῷ βασιλικῷ.

*Au. Ver.*—26 And when he polled his head (for it was at every year's end that he polled it : because the hair was heavy on him, therefore he polled it :) he weighed the

hair of his head at two hundred shekels after the king's weight.

*Pool.*—Whereas ordinarily the hair of a man's head which grows in a year's space comes not to half so much. But some men's hair grows much faster, and is much heavier than others. But others understand this not of the weight, but of the price of his hair, which was sold by him that polled it at that rate.

*Bp. Patrick.*—26 For it was at every year's end that he polled it.] It is not certain that he cut his hair once a year, for the words in the Hebrew are, “from the end of days to days,” without any particular designation of the time. And therefore the Targum translates it, at stated times; that is, when it grew too heavy, which might be once in two years, more or less, as Bochartus observes.

*He weighed the hair of his head at two hundred shekels.*] In those days hair was accounted a great ornament, and the longer it was the more it was esteemed. And therefore no wonder Absalom nourished his with much care, and let it grow to a great length, which made him look more like a goodly person. Insomuch that, in after ages, they were wont to use art (as perhaps they did now) to make the hair grow, and grow thick and strong (as the same Bochartus hath shown), and they anointed their hair also with fragrant oils, of myrrh, cinnamon, and such like; and after that powdered it with the dust of gold: all which made it very ponderous. So that Absalom's hair weighed, when it was cut off, two hundred shekels: which he demonstrates was no more than three pounds and two ounces of our weight. This is not at all incredible, considering that he let it grow as long as he was able to bear the weight of it; which was increased, it is likely, by such additions as I have mentioned: for a king's son would not want any thing that might add to his splendour. Josephus also informs us, that such ostentation was in use among the Jews in those days; for, speaking of the noble guard which attended king Solomon, with long hair flowing about their shoulders, he saith that they scattered in their hair every day ψήγματα τοῦ χρυσίου, “little particles of gold,” which made their hair shine and sparkle by the reflection of the sun's rays upon the gold. As for their interpretation, who think that Absalom's hair did not weigh

thus much, but was sold for two hundred shekels, Bochartus shows how absurd it is to imagine a king's son would sell his hair, or that any one would buy it, especially at that rate, there being no perukes worn in those days. And besides, the text confutes it, "he weighed the hair of his head," &c., whereas, if it had been sold, the buyer would have weighed the money, not Absalom; as Abraham did when he bought the field of Ephron (Gen. xxiii. 16), and Jeremiah when he bought the field in Anathoth, xxxiii. 9 (see his epistle to Michael Faulkellius, at the end of the third edition of his *Geographia Sacra*).

*Bishop Horsley.*—*At every year's end; rather, at stated times.*

*Two hundred shekels after the king's weight, equal to 12 oz. 80 grs. Troy.*

*Dr. A. Clarke.*—"And at every year's end, he (Absalom) polled his head; and he weighed the hair at *two hundred shekels.*"

The very learned Bochart has written a dissertation on this subject (vide *Bocharti Opera*, vol. iii., coll. 883, edit. Lugd. 1692), in a letter to his friend M. Faulkell. I shall give the substance in what follows.

There is nothing more likely than that corruptions in the Scripture numerals have taken place. Budæus de Asse (lib. ii., p. 49 and 51, also lib. iii., p. 67, &c.) complains loudly of this.

This might easily have happened, as in former times the numbers in the sacred writings appear to have been expressed by single letters. The letter  $\gamma$  stands for *two hundred*, and might in this place be easily mistaken for  $\delta$ , which signifies *four*; but this may be thought to be too little, as it would not amount to more than a quarter of a pound; yet if the *two hundred shekels* be taken in, the amount will be utterly incredible; for Josephus says (Antiq., lib. vii., cap. 8), *Σικλους διακοσιους, οὔτοι δε εἰσι πεντε μιναι*, i. e., "Two hundred shekels make five minæ:" and in lib. xiv., cap. 12, he says, "Ἡ δὲ μινά παρ' ἡμῶν ἰσχυεῖ λιτρας β' καὶ ἡμισυ;" "And a mina with us (i. e., the Jews) weighs two pounds and a half." This calculation makes Absalom's hair weigh *twelve pounds and a half!* *Credat Judæus Apella!*

Indeed, the same person tells us that the hair of Absalom was so thick, &c., *ὡς μολις αὐτὴν ἡμεῖς ἀποκεῖρειν οκτώ*, "that eight

days were scarcely sufficient to cut it off in!" This is rabbinism, with a witness.

Epiphanius, in his treatise *De Ponderibus et Mensuris*, casts much more light on this place, where he says, *Σικλος ὁ λεγεται καὶ κοδραντῆς τεταρτον μὲν ἐστὶ τῆς οὐγκίας, ἡμισυ δὲ τοῦ στατηρος, δυο δραχμας ἐχῶν* "A shekel (i. e., a common or king's shekel, equal to half a shekel of the sanctuary), which is called also a *quarter*, is the fourth part of an ounce, or half a stater; which is about two drachms." This computation seems very just, as the half-shekel (i. e., of the sanctuary), Exod. xxx. 13, which the Lord commanded the children of Israel to give as an offering for their souls, is expressly called in Matt. xvii. 24, *τα διδραχμα*, "two drachms;" and our Lord wrought a miracle to pay this, which the Romans then exacted by way of tribute: and Peter took out of the fish's mouth a *stater*, which contained exactly four drachms or one shekel (of the sanctuary), the tribute money for our Lord and himself.

The king's shekel was about the fourth part of an ounce, according to what Epiphanius says above; and Hesychius says the same, *Δυναται δὲ ὁ σικλος δυο δραχμας Ἀττικας* "A shekel is equal to, or worth, two Attic drachms." The whole amount, therefore, of the *two hundred shekels* is about *fifty ounces*, which make *four pounds, two ounces*, Troy weight, or *three pounds two ounces*, Avoirdupois. This need not, says my learned author, be accounted incredible, especially as abundance of *oil* and *ointments* were used by the ancients in dressing their heads; as is evident, not only from many places in the Greek and Roman writers, but also from several places in the sacred writings. See Ps. xxiii. 5; Eccles. ix. 8; Matt. vi. 17.

Josephus also informs us that the Jews not only used *ointments*, but that they put *gold dust* in their hair, that it might flame in the sun; and this they might do in considerable quantities, as gold was so plentiful among them. I must own I have known an instance that makes much for Bochart's argument: an *officer*, who had upwards of *two pounds* of powder and ointments put on his head daily, whose hair did not weigh a fourth part of that weight. And Absalom, being exceedingly vain, might be supposed to make a very extensive use of these things. There are some, however, who endeavour to

solve the difficulty by understanding  $\text{שָׁלֹשׁ}$  to mean rather the *value* than the *weight*.

Bochart concludes this elaborate dissertation, in which he appears to have ransacked all the Hebrew, Greek, and Roman authors for proofs of his opinion, by exhorting his friend in these words of Horace :

— Si quid novisti rectius istis,

Candidus imperti; si non, his utere mecum.

To me the above is quite unsatisfactory; and, with due deference to so great a character, I think I have found out *something better*.

I believe the text is not here in its original form; and that a mistake has crept into the numeral letters. I imagine that  $\text{ל}$ , *thirty*, was first written; which, in process of time, became changed for  $\text{ל}$ , *two hundred*, which might easily have happened from the similarity of the letters. But if this be supposed to be *too little* (which I think it is not), being only *seven ounces and a half* in the course of a year; let it be observed that the sacred text does not limit it to that quantity of time, for  $\text{מִן־יָמֵי לַיְמִים}$  signifies literally, “From the end of days to days;” which Jonathan properly renders,  $\text{מִזְמַן עֵרֶן לַיִן}$ , “at proper or convenient times,” viz., when it grew too long or weighty, which it might be several times in the year. Beside, this was not all his hair; for his head was not *shaved*, but *polled*, i. e., the redundancy cut off.

But how was it probable that these two numerals should be interchanged? Thus; if the upper stroke of the  $\text{ל}$  were but a little impaired, as it frequently is both in MSS. and printed books, it might be very easily taken for  $\text{ל}$ , and the remains of the upper part of the *lamed* might be mistaken for the stroke over the  $\text{ל}$ , which makes it the character of *two hundred*.

But how could  $\text{מאהים}$ , *two hundred*, in the text, be put in the place of  $\text{שלשים}$ , *thirty*? Very easily, when the numbers became expressed by words *at length* instead of *numeral letters*.

The common reading of the text appears to me irreconcilable with truth; and I humbly hope that what I have offered above solves every difficulty, and fully accounts for all that the sacred historian speaks of this vain-comely lad.

*Ged.*—When he polled the *hair* of his head, which he did from time to time, because it burthened him, the weight of the

hair of his head was two hundred shekels, according to the royal standard.

*Booth.*—26 And when he polled his head, which he did from time to time, because it burthened him; and when he polled it the hair of his head weighed two hundred shekels, according to the king’s standard.

*Houb.*—26 *Quando autem caput ejus tondebatur (nam certa tempora erant cum tondebatur, ut onere se sublevaret) quando igitur tondebatur, erat pondus capillorum capitis ejus siclorum ducentorum, regio perdere.*

$\text{מִן־יָמֵי לַיְמִים}$ , *post finem dierum in dies*; i. e., certo tempore revertente. Qui credunt  $\text{יָמֵי לַיְמִים}$  esse *annum*, refelluntur ex versu 28, ubi legitur  $\text{שְׁנָתַיִם יָמִים}$ , *annos duos dierum*, sive *totos*; in quibus verbis appendix est  $\text{יָמִים}$  vocabuli *antecedentis*, nec solitarie usurpatur, ut significet *annum*; quem errorem Grammaticorum jam sæpe confutavimus.

*Dathe.*—26 Quando caput tondebat, quod quotannis facere solebat, capilli gravitate sic cogente, pendebat ejus cæsaries ducentos siclos pondere regio.

Ver. 27.

— הַיָּא הַיְתָה אִשָּׁה יָפֶת מְרָאָה :

— *aŭthē hē gynē kalē sphōdora* kai ginetai gynē 'Ροβοάμ νίφ Σαλωμών, και τίκτει αὐτῷ τὸν Ἀβιά.

*Au. Ver.*—27 And unto Absalom there were born three sons, and one daughter, whose name was Tamar: she was a woman of a fair countenance.

*She was, &c.*

*Ged.*—She was a beautiful woman, and became the wife of Rehoboam, the son of Solomon. [LXX. Jos.]

*Bp. Patrick.*—How the LXX, in the Vatican edition came to add here, that Tamar was afterward the wife of Rehoboam, and bare him Abijah, I cannot tell, but I suppose it was from some Jewish tradition.

Ver. 30.

וַיֹּאמֶר אֶל־עַבְדָּיו רְאֵה הַלֵּלֹת יוֹצֵאֵי אֶל־יָדַי וְלוֹ־שָׁם שְׁעָרִים לְכֹן וְהוֹשִׁיטֵיהֶן כְּאֵשׁ וַנִּצְיָרוּ עַבְדֵי אֲבִשָׁלוֹם אֶת־הַחֲלָקָה כְּאֵשׁ :

הַצִּיחָה קרי

και εἶπεν Ἀβεσσαλωμὸς πρὸς τοὺς παῖδας αὐτοῦ, ὕστερ ἢ μερὶς ἐν ἀγρῷ τοῦ Ἰωῦβ ἐχόμενά μου, και αὐτῷ ἐκέει κριθαί, πορεύεσθε και ἐμ-



pression, *After three days will I rise again*, Mark viii. 31, i. e. on the beginning of the third day, when Christ did rise; the number of three days being then completed when the third day is begun. And the forty years are here expressed as one motive or inducement to Absalom to rebel, because now his father's end grew near; and one of the Hebrew doctors affirms, that there was a tradition, or rumour, or prediction, that David should reign but forty years. And Absalom might easily understand that David intended to decline him, and to make Solomon his successor. Against this opinion two things are objected: first, that David was in the time of this rebellion a strong man, for he marched on foot, ver. 30, whereas in his last year he was very infirm and bedrid. Secondly, That after this rebellion was ended divers other things happened, as the three years' famine, 2 Sam. xxi. 1, and other things following in the history. But it may be answered to the first, that David might in the beginning of his last year have so much strength and vigour left as to march on foot, especially when he did so humble and afflict himself, as it is apparent he did, ver. 30; and yet through his tedious marches, and the tormenting cares, fears, and griefs of his soul for Absalom, might be so strangely and suddenly impaired, as in the end of the same year to be very feeble and bedrid, it being a very common accident, especially in old men, and upon extraordinary occasions, to languish and decline exceedingly, and to fall from some competent degree of health and vigour, to be very infirm and bedrid, and that in the space of a few months. And to the second objection, That those histories related ch. xxi., &c., though they be placed after this rebellion, yet indeed were done before it; the proof of which see on chap. xxi. 1. For it is so confessed and evident, that things are not always placed in the same order in which they were done, that it is a rule of the Hebrews, and approved by other learned men, *Non datur prius et posterius in sacris literis*; that is, *There is no first and last in the order of Scripture relations*. And here is a plain reason for this transplacing of this history, which is allowed in other like cases, that when once the history of Tamar's rape had been mentioned, it was very fit to subjoin the relation of all the mischiefs which followed upon that occasion. If any infidel

will yet cavil with this text and number of years, let him know, that instead of *forty*, the Syriac, and Arabic, and Josephus the Jew read *four years*; and that it is much more rational to acknowledge an error of the scribe, who copied out the sacred text, than upon so frivolous a ground to question the Divine authority of the Holy Scriptures.

*Bp. Patrick.*—[*After forty years.*] One would think, that in the copy which Josephus used, it was written *arba*, four, not *arbaum*, forty years: for his words are, *μετὰ δὲ τὴν τοῦ πατρὸς καταλλαγὴν τεττάρων ἐτῶν ἤδη παρεληλυθότων*, "four years after his father was reconciled to him." But there are no warrants now for this reading: but the forty years here mentioned are not to be understood, as if this happened after David had reigned forty years, that is, in the last year of his reign: for he was now very vigorous, which he was not a little before he died; but, as our great Primate of Ireland in his *Annals* understands it, forty years after David was anointed by Samuel. That is, when he was threescore years old, ten years before he died. Then his son conspired against him between the feast of the Passover and Pentecost; as some gather from Barzillai's presenting him with parched corn and new fruits, when he fled from Absalom (xvii. 28). And so Strigelius. But the Talmudists in *Seder Olam*, and other books, will have these forty years to commence from the time that the Israelites asked a king to reign over them. And after all, Abarbanel is of opinion, that the plainest sense is after forty years of David's reign; so that it was about the latter end of his life, when this great calamity befell him, though not in the very last year of it. For it is not said "in the fortieth year," but "about the end of forty years" (see Buxtorf. *Anticritica*, p. 1,004).

*Ken.*—*After forty years.* There being no æra, from which these forty years are to be computed; it can scarce be doubted, but the true number here is four: for when Absalom fled to Geshur, *he was there three years* (xiii. 38), and this event was soon after his return. In my *Second Dissertation on the Hebrew Text*, p. 357, I observed, that this number four is confirmed by the Syr. version, by Josephus, Theodoret, the famous Vulg. of Sixtus, with the Gothic Latin MS., and some others. To these may be now added four Latin MSS. in my own pos-

session; all of which have four, not forty: and, what is more important, the numeral here is also four, in at least four Greek MSS.; namely, *Paris S. Germ.* 3, *Royal Library*, 2, *Carmelite*, and *Vatican*, 330. One instance this, amongst many, to prove the great advantages, which would result from a collation of the *Greek* MSS., and the MSS. of the other ancient versions of the Old Testament.

*Dr. A. Clarke.*—*After forty years.*] There is no doubt that this reading is corrupt, though supported by the commonly printed Vulgate, the Sept., and the Chaldee. But the Syriac has ארבע שנים, *arba shanin*,

FOUR years; the Arabic the same اربعة سنين, *arba shinin*, FOUR years; and Josephus has the same; so also the *Sistine edition of the Vulgate*, and several MSS. of the same version. Theodoret also reads *four*, not *forty*; and most learned men are of opinion that ארבעים, *forty*, is an error for ארבע, *four*; yet this reading is not supported by any Heb. MS. yet discovered. But two of those collated by Dr. Kennicott have ים instead of שנה, i. e., *forty DAYS*, instead of *forty years*; and this is a reading more likely to be true than that in the commonly received text. We know that Absalom did stay THREE years with his grandfather at Geshur, chap. xiii. 38, and this probably was a year after his return: the era, therefore, may be the time of his slaying his brother Amnon; and the *four years* include the time from his flight till the conspiracy mentioned here.

*Houb.*—6, 7, ירכו: Male numero plur. forsā ex Chaldæo. Cæteri legunt ירכה, numero sing. ut et legendum monet alterum verbum ירכה...ירכה, *post annos quadraginta*. Legunt Josephus et Theodoretus in Codicibus Græcis, *post annos quatuor*; similiter Syrus in suo Hebr. Codice ארבע, *quatuor*; quem sequitur Arabs. Hieronymus non negat legi *quatuor* in quibusdam Codicibus, seu Latinis, seu Græcis; verum antetulit scripturam *quadraginta*, quæ erat Codicum Hebraicorum, confutavitque eos, qui cum mallent *quatuor*, initium eorum quatuor annorum ducebant a cæde Amnon. Nam, inquit, in Quæstionibus Hebraicis, *Absalom, interfecto Amnon, in Gessur...tribus annis, et in Jerusalem non viso patre duobus moratus fuit annis, et sexto anno faciem*

*patris vidit*. Recte hæc Hieronymus adversus eos, quos arguebat. Verum annorum quatuor initium sumendum fuerat, quod fecit Lud. Cappellus, ab reditu Absalom de Gessur; ut Absalom duobus annis patre non conspecto, manserit in Jerusalem: alteris annis duobus conjurationem pararit. Recte igitur, post Lud. Cappellum Hugo Grotius: "Haud dubius error scripturæ, additis ad vocem ארבע, duabus litteris; quatuor enim annos intercessisse dixit Josephus, nec aliter Theodoretus. Et hoc verum esse res ipsa loquitur." Contra disputabat Buxtorfius in *Antieritica* sua, nec tamen docebat unde initium habuerint anni *quadraginta*. Nam si a Saül inaugurato, ut magistri quidam Judæi volunt, nihil inauguratio hæc ad regnum Davidis, quod nunc agitur; si ab ipso Davide regnante, quod vult Clericus; David, anno regni quadagesimo, erat senio confectus, non autem vir valens, et quem Chusai comparare posset (in infra dictis) urso irato et in armis metuendo. Si denique ab ipsa prima inauguratione Davidis, multo antequam regnaret, a Samuele facta, fabula hæc erit, cum nunquam numerum anni Davidis regnantis ab ejus inauguratione, sed a regno, in Saülis morte inchoato.

*Maurer.*—[בַּיָּמֵי מֶלֶךְ אֲרָבָעִים שָׁנָה] Hi *quadraginta* anni quum de annis ætatis Absalomi intelligi omnino non possint, apparet, aut pro אֲרָבָעִים legendum esse אַרְבַּע, quam scripturam exhibent Joseph., Syr., Ar., Theodoret., aut cum duobus codd. (K. 70, 96) שָׁנָה פֶּרוּ יָמָיו. Priorem lectionem approbarunt Cappell., Grot., Hubig., Mich., Schulz., Dathius, alii, quorum plerique istos quatuor annos numerandos putant a reditu Absalomi (xiv. 23), pauci a primo Davidis cum Absalomo colloquio (xiv. 33). Posterior lectio nuper placuit Hitzigio Begriff, p. 146. Equidem ego legendum puto יָמָיו, licet paululo angustius ac brevius hoc temporis spatium videri possit. Quominus enim אַרְבַּע שָׁנָה scribam, hoc me impedit, quod numeralia 2—10 exceptis paucissimis exemplis (G. Gr. ampl., p. 696; Gr. min. § 118, 2) cum *plurali* construuntur, ad quem canonem Critici supra nominati non attenderunt. Ceterum res ipsa docet, istos *quadraginta* dies numerandos esse ab eo tempore, quo Davides cum filio prorsus in gratiam redierat.

Ver. 8.

כִּי־יָגֵד לְדָוִד עֲבֹדָה בְּשֹׂבְתֵי בְּנֵי־אִשׁוּר  
בְּאֶמֶס וְגו'

ὅτι εὐχὴν ἠῦξασο ὁ δοῦλός σου ἐν τῷ οἰκεῖν  
με ἐν Γεδσοῦρ ἐν Συρίᾳ, κ.τ.λ.

*Au. Ver.*—8 For thy servant vowed a  
vow while I abode at Geshur in Syria, say-  
ing, If the Lord shall bring me again indeed  
to Jerusalem, then I will serve the Lord.

*In Syria.* So *Houb., Pool, Patrick, Dathe,*  
*Ged., Booth.*

*Ken.*—Instances have been already given,  
in which the similar words ארם, *Syria*, and  
אדום (or ארם) *Edom*, have been exchanged by  
mistake: and another plain proof occurs  
here. For that Geshur, the country of  
Talmi, to whom Absalom fled, lay on the  
south of Canaan, and in or near Edom, is  
certain from Judg. i. 10; 2 Sam. xiii. 37;  
and 1 Sam. xxvii. 8.

*Dr. A. Clarke.*—[While I abode at Geshur  
in Syria.] Geshur, the country of Talmi,  
was certainly not in Syria, but lay on the  
south of Canaan, in or near Edom, as is  
evident from Judg. i. 10; 1 Sam. xxvii. 8;  
chap. xiii. 37. Hence it is probable that  
ארם, *Aram, Syria*, is a mistake for אדום,  
*Edom*; א and ר being easily interchangeable.  
Edom is the reading both of the Syriac and  
Arabic.

Ver. 10.

וַיִּשְׁלַח אֲבִישָׁלוֹם מְרַגְלִים בְּכָל־  
שְׁבָטֵי יִשְׂרָאֵל לֵאמֹר כִּשְׁמַעְכֶּם אֶת־  
קוֹל הַשֹּׁפָר וַאֲמַרְתֶּם מִלָּה אֲבִישָׁלוֹם  
בְּחֶבְרוֹן :

καὶ ἀπέστειλεν Ἀβεσσαλὼμ κατασκοπούς ἐν  
πάσαις φυλαῖς Ἰσραὴλ, λέγων, Ἐν τῷ ἀκοῦσαι  
ἡμᾶς τὴν φωνὴν τῆς κερατίνης, καὶ ἐρεῖτε,  
Βεβασιλεύκε βασιλεὺς Ἀβεσσαλὼμ ἐν Χεβρών.

*Au. Ver.*—10 But Absalom sent spies  
throughout all the tribes of Israel, saying,  
As soon as ye hear the sound of the trumpet,  
then ye shall say, Absalom reigneth in  
Hebron.

*Pool.*—Absalom sent from Hebron; or,  
had sent [so *Dathe, Ged., Booth.*] from Je-  
rusalem; that when he went to Hebron, they  
should go into the several tribes to sift the  
people, and to dispose them to Absalom's  
party, and acquaint them with his success.  
As soon as ye hear the sound of the trumpet;  
which I shall take care to have sounded in  
several parts by other persons; and when  
that is done, you shall inform them of the  
reason of it. Or, as soon as you understand  
that the trumpet was sounded at Hebron;

partly to call the people together for my  
assistance; and partly to celebrate my in-  
auguration to the kingdom, which you shall  
speedily know by messengers whom I shall  
send to you to that end.

*Houb.*—10, 11, 12, &c. השׁפּוּר: Lege השׁופּוּר,  
plene, tubæ, ut lego in codicibus tribus.  
Similiter plene קרוּאים, *vocati*, ver. 11, ut  
unus codex; ver. 13 הגִּילִית, *Gilonitem*, plene,  
ut duo codices, et ut Chaldaeus ac Syrus,  
ver. 14 etiam plene אבשלום, *Absalom*, duo  
codices; et והשיגנו, *et assequatur nos*, duo  
codices, non sine '.

Ver. 15.

וַיֹּאמְרוּ עַבְדֵי־הַמֶּלֶךְ אֶל־הַמֶּלֶךְ בְּכָל־  
אֲשֶׁר־יִבְחַר אֲדֹנָי הַמֶּלֶךְ הַנֶּה עַבְדֵיךָ :

καὶ εἶπον, οἱ παῖδες τοῦ βασιλέως πρὸς τὸν  
βασιλέα, κατὰ πάντα ὅσα αἰρείται ὁ κύριος  
ἡμῶν ὁ βασιλεὺς, ἰδοὺ, οἱ παῖδες σου.

*Au. Ver.*—15 And the king's servants  
said unto the king, Behold thy servants are  
ready to do whatsoever my lord the king  
shall appoint [Heb., choose].

*Houb.*—15 הנה עבדך, *Ecce servi tui*.  
Syrus עבדך עבדך...*facient servi tui*, quasi le-  
geret עבדים ante עבדך, quomodo etiam legere  
videtur *Vulgatus*; non contemnenda scriptio,  
quia *servi tui faciemus*, commode jungitur  
cum אשר ככל, *secundum omnia quæ...quod*  
antecessit. Facile omissum fuerit עבדים prope  
עבדי, ante inventas litteras finales.

Ver. 16.

וַיֵּצֵא הַמֶּלֶךְ וְכָל־בֵּיתוֹ בְּרִגְלוֹ וּגו'  
καὶ ἐξῆλθεν ὁ βασιλεὺς καὶ πᾶς ὁ οἶκος  
αὐτοῦ τοῖς ποσὶν αὐτῶν.

*Au. Ver.*—16 And the king went forth,  
and all his household after him [Heb., at his  
feet].

*Pool.*—After him, or, on foot, by com-  
paring ver. 30.

Ver. 17.

וַיֵּצֵא הַמֶּלֶךְ וְכָל־הָעָם בְּרִגְלוֹ  
וַיַּעֲמֵדוּ בֵּית הַמְּרֻחָק :

καὶ ἐξῆλθεν ὁ βασιλεὺς καὶ πάντες οἱ παῖδες  
αὐτοῦ πεζῶν, καὶ ἔστησαν ἐν οἴκῳ τῷ μακρᾷ.

*Au. Ver.*—17 And the king went forth,  
and all the people after him, and tarried  
in a place that was far off.

*All the people.*

*Ged.*—All the rest of his household.

*Booth.*—All his servants [LXX, three  
MSS.].

*In a place that was far off.*

*Dathe, Ged., Booth.*—At Beth-amerhak.

*Bp. Horsley.*—“And halted at Beth-merchach.” See Houbigant.

*Houb.*—17 *המרחק ביה המרחק*, *Et constiturunt in Beth-merchach*. Nomine proprio interpretamur, quia non aliter constare potest grammatica ratio et ipsa sententia. Nam male Clericus, *ad domum remotam constiturunt*, ubi non est præpositio ante *ביה*, et ubi *ה* demonstrans, ante *המרחק*.

Ver. 18.

*Au. Ver.*—Cherethites and Pelethites. See notes on viii. 18.

Ver. 19.

— *שוב ושב עִמָּהּ לְמָקוֹמָהּ* : *אָמְתָה וְגַם גִּלְתָּה אִתָּהּ לְמָקוֹמָהּ* :

— *ἐπίστρεψε, καὶ οἶκει μετὰ τοῦ βασιλέως, ὅτι ξένος εἶ σὺ καὶ ὅτι μετόπηκας σὺ ἐκ τοῦ τόπου σου.*

*Au. Ver.*—19 Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou art a stranger, and also an exile.

*Pool.*—*Return to thy place*: either, first, To thy native country of Gath, where thou wilt be remote from our broils. Or, secondly, To Jerusalem, where thy settled abode now is. *And abide*, or, *abide*; for he could not both go to Gath, and tarry in Jerusalem with Absalom. Although this part of the verse lies otherwise in the Hebrew text, and may be rendered thus, *Return (to wit, to Jerusalem) and abide with the king (there); for thou art a stranger and exile from thy own place*; or, *in respect of thy own place, or, as concerning thy place*, i. e. in regard of the place of thy birth and former habitation. *With the king*; with Absalom, who is now made king by the choice of the people, and therefore is able to give that protection and encouragement which thou deservest; whereas I am in a manner deposed, and unable to do for thee what I desired and intended.

Ver. 20.

*תָּמוּל וּ בּוֹאָה וְהָיוּ אֲנִי עִמָּךְ לְלֶכְתָּ וְאֲנִי הוֹלֵךְ עִלְ אֲשֶׁר-אֲנִי הוֹלֵךְ שׁוֹב וְהַשָּׁב אִתָּהּ אֲחִיךָ עִמָּךְ חֶסֶד וְאֲמִתָּה :*

v. 20. אָמְתָה קרי

*εἰ ἐχθὲς παραγέγονας, καὶ σήμερον κινήσω σε μετ' ἡμῶν; καὶ γε μεταστήσεις τὸν τόπον σου· χθὲς ἢ ἐξέλευσίσ σου, καὶ σήμερον μετακινήσω σε μετ' ἡμῶν τοῦ πορευθῆναι; καὶ ἐγὼ πορεύσομαι οὐ ἐὰν ἐγὼ πορευθῶ· ἐπίστρέφου καὶ ἐπίστρεψον τοὺς ἀδελφούς σου μετὰ σοῦ, καὶ κύριος ποιήσει μετὰ σοῦ ἔλεος καὶ ἀλήθειαν.*

*Au. Ver.*—20 Whereas thou camest but yesterday, should I this day make thee go up and down [*Heb.*, make thee wander in going] with us? seeing I go whither I may, return thou, and take back thy brethren: mercy and truth be with thee.

*Mercy and truth be with thee.* [*So Booth.*]

*Bp. Patrick.*—In the Hebrew the words are, “with thee mercy and truth.” Which some take to signify, “thou art a right honest and good man.” But our translation seems better, which makes them a form of a blessing, or prayer to God, that he would require the kindness and fidelity of Ittai, by showing mercy to him, and faithfully fulfilling his promises made to those who came to put their trust in him.

*Ged.*—Return thou, and take back with thee thy brethren: and may the Lord show thee true kindness, for thy true kindness to me [*LXX, Vulg.*].

*Houb.*—*Et reduc fratres tuos tecum: Dominus autem tibi justam mercedem retribuet.*

*אָנוּךְ; Errare faciam.* Recte Masora *אָנוּךְ*, in Hiphil. Sed *המל, heri*, melius sit *המלל, an heri*, ut legunt Græci Intt. qui *εἰ ἐχθὲς, si heri*, vel *num heri (venisti)* ut postea *אָנוּךְ* nexus ὁ cœptam interrogationem continuet. ... *עַכְשָׁ הָסֵר וְאָמַר*: Mutilis contextus, quem supplet veteres alii alio modo. Chaldæus, *et fac cum eis misericordiam et veritatem*, sententia non bona, et nulla, opinor, ex certa scriptura. Græci Intt., *reduc fratres tuos tecum, et Dominus faciet tecum misericordiam et veritatem*, optima sententia, et ex scriptura tali *עַכְשָׁ יְוֵשָׁה יִרְהוּ עַכְשָׁ הָסֵר וְאָמַר*. Scribæ, ex priori *עַכְשָׁ* ad posterius saltum fecerunt, omissis iis, quæ in medio erant; qui error fuit frequentissimus. Sunt qui sic interpungunt, *reduc fratres tuos: tecum misericordia et veritas*. Supplendi *sic*, frustra. Nusquam enim hæc scribendi formula usurpatur sine verbo *עַשֵׂה*.

*Dathe.*—*Reverte igitur cum popularibus tuis. Te virum bonum esse, jam satis probasti. a).*

a) Verba textus sunt *הָסֵר וְאָמַר חֶסֶד וְאֲמִתָּה*, quæ

alii optative explicant: *tecum sit gratia et veritas*, sc. Dei. Sic *oi ó*. Sed Vulgatus: *quiu ostendisti gratiam et fidem*.

*Maurer*.—*Mirror*, interpretes hunc locum non intellexisse. Plane apparet, דָּבַר con-  
struendum esse cum antecedentibus, דָּבַר וְאָמַר, הָקִיר  
vero adverbialiter accipiendum: *revertere et  
reduc fratres tuos tecum in caritate et fide*  
i. e. nihil aliud quam: i cum pace.

Ver. 21.

— חַיִּיהֶנָּה וְחַי אֲדֹנָי הַמֶּלֶךְ כִּי  
אִם בְּמִקּוֹם אֲנִשְׂר יִהְיֶה־שָׁם , אֲדֹנָי  
הַמֶּלֶךְ אִם־לְמֹת אִם־לְחַיִּים כִּי־שָׁם  
יִהְיֶה עַבְדְּךָ :

כתיב ולא קרי

— ζῆ Κύριος καὶ ζῆ ὁ κύριός μου ὁ βασιλεὺς,  
ὅτι εἰς τὸν τόπον οὗ ἐὰν ᾖ ὁ κύριός μου, καὶ  
ἐὰν εἰς θάνατον καὶ ἐὰν εἰς ζωὴν, ὅτι ἐκεῖ ἔσται  
ὁ δοῦλός σου.

*Au. Ver.*—21 And Ittai answered the  
king, and said, *As the LORD liveth, and as  
my lord the king liveth, surely in what  
place my lord the king shall be, whether in  
death or life, even there also will thy ser-*  
*vant be.*

*Houb.*—*כי אם*: Idem error, qui supra,  
cap. xiii. 33, ubi Masora monet non leg-  
endum *אם*. Nam hic pariter *אם* superfluit.

*Maurer*.—*כי אם וגו'* Per *Jovam*  
*et per Dominum meum regem, ita est, ubi-*  
*quique fuerit dominus meus rex, sive morien-*  
*dum sit sive vivendum* (sive adversa sive  
secunda fortuna utaris), *ibi futurus est servus*  
*tus*. *כי אם* Gen. xl. 14 al. *tantum*, hinc  
*certo, profecto*, ut 2 Reg. v. 20; E. § 604.  
Igitur rejicienda est lectio Masoretharum *כי*:  
Posterius *כי* per infinitivum resolvendum est,  
ut 1 Reg. xix. 2, al.

*Whether in death or life.*

*Ged.*—Be death or life my lot.

*Booth.*—Whether it be my lot to die or to  
live.

Ver. 22, 23.

22 וַיֹּאמֶר דָּוִד אֶל־אִתָּי לֵךְ וַעֲבֹר  
וַיַּעֲבֹר אִתָּי הַגִּתִּי וְכָל־אֲנָשָׁיו וְכָל־  
הַטֶּף אֲנִשְׂר אִתּוֹ: 23 וְכָל־הָאֲרָץ  
בְּכִיִּים קוֹל בְּדוֹל וְכָל־הָעָם לִעְבְּרָה  
וְהַמֶּלֶךְ עָבַר בְּנַחַל קִדְרֹן וְכָל־  
הָעָם לִעְבְּרָה עַל־פְּנֵי דָרָה אֶת־  
הַמַּדְבָּר :

22 καὶ εἶπεν ὁ βασιλεὺς πρὸς Ἐθὶλ, Δεῦρο,

καὶ διάβαινε μετ' ἐμοῦ. καὶ παρήλαθεν Ἐθὶ ὁ  
Γεθαῖος καὶ ὁ βασιλεὺς, καὶ πάντες οἱ παῖδες  
αὐτοῦ καὶ πᾶς ὁ ὄχλος ὁ μετ' αὐτοῦ. 23 καὶ  
πᾶσα ἡ γῆ ἔκλαιε φωνῇ μεγάλῃ· καὶ πᾶς ὁ  
λαὸς παρεπορεύοντο ἐν τῷ χειμάρρῳ τῶν  
Κέδρων· καὶ ὁ βασιλεὺς διέβη τὸν χειμάρρῳν  
Κέδρων· καὶ πᾶς ὁ λαὸς καὶ ὁ βασιλεὺς παρ-  
επορεύοντο ἐπὶ πρόσωπον ὁδοῦ τὴν ἔρημον.

*Au. Ver.*—22 And David said to Ittai,  
Go and pass over. And Ittai the Gittite  
passed over, and all his men, and all the  
little ones that were with him.

23 And all the country wept with a loud  
voice, and all the people passed over: the  
king also himself passed over the brook  
Kidron [*called, John xviii. 1, Cedron*], and  
all the people passed over, toward the way  
of the wilderness.

*Ged.*—22 Then David said to Ithai:  
“Pass on, then.” So Ithai, the Gathite,  
passed on. Now the king, and all his men,  
and all who accompanied him, 23 the  
whole people, wept with a loud voice, as  
they passed along. Thus the whole people,  
with the king, crossing the torrent Kidron,  
passed on, toward the way of the wilderness.

22 *Now the king, &c.* So Sept. when  
corrected and rightly pointed. The REST,  
*passed on, with all his men and his little ones.*  
*And the whole country, &c.*

*Booth.*—22 David then said to Ittai, Go  
and pass on. And Ittai, the Gathite, passed  
on, and all his men, and all the little ones  
who were with him. And all the country  
and all the people as they passed along, wept  
with a loud voice. Thus the king himself  
passed over the brook Kidron, and all the  
people passed over, towards the way of the  
wilderness.

Ver. 24.

וַהֲגָה גַם־צָדוֹק וְכָל־הַלֵּוִיִּים אִתּוֹ  
לְשֵׂאִים אֶת־אֲרוֹן בְּרִית הַיְהוָה  
וַיִּצְהָר אֶת־אֲרוֹן הַיְהוָה וַיַּעַל אֲבִיחָר  
עִדְתָם כָּל־הָעָם לְעֹבֹר מִדְּהָעִיר :

καὶ, ἰδοὺ, καὶ γε Σαδὼκ καὶ πάντες οἱ  
Λευῖται μετ' αὐτοῦ, αἰρונτες τὴν κιβωτὸν δια-  
θήκης Κυρίου ἀπὸ Βαιθάρ· καὶ ἔστησαν τὴν  
κιβωτὸν τοῦ Θεοῦ. καὶ ἀνέβη Ἀβιάθαρ ἕως  
ἐπαύσατο πᾶς ὁ λαὸς παρελθεῖν ἐκ τῆς πόλεως

*Au. Ver.*—24 And lo Zadok also, and all  
the Levites were with him, bearing the ark  
of the covenant of God: and they set down  
the ark of God; and Abiathar went up,

until all the people had done passing out of the city.

*Pool.*—They set down the ark of God; either in expectation of drawing forth more people to David's party, if not from their loyalty to their lawful king, yet from their piety and reverence to the ark; or that all the people might pass along, and the ark might come in the rear of them for their safeguard and encouragement. *Abiathar went up*; either, 1. From the ark, which now was in the low ground, being near the brook Cedron, to the top of the Mount of Olives, whence he had the prospect of the city and temple, as appears from Mark xiii. 3, where he could discern when the people ceased to come out of the city after David; which when they did, he gave notice to David that he should wait no longer, but march away and carry the ark with him. Or, 2. From the ark to the city, which was in a higher ground, that so he being high priest, might use his authority and interest with the people to persuade them to do their duty, in going forth to defend and help their king against his rebellious son; and there he staid until all those whom he could persuade were gone forth.

*Bp. Horsley.*—And they set down the ark of God; and Abiathar went up, until all the people, &c.; rather, and they set down the ark of God (and Abiathar was come up) until all the people, &c. I cannot, however, but suspect that ויבני is a corruption of ויבנו, and ויבנו of ויבנו. Thus, the sense will be,—and they set down the ark of God, and close by it [stood] Abiathar, until all the people, &c.

*Ged.*—Along with them went, also, Zadok and all the Levites, who were with him; carrying the ark of the covenant of the Lord; and when they set down the ark, Abiathar sacrificed before it, until the people had wholly passed out of the city.

*Of the Lord.* So Sept., Chald., Arab., and three MSS. al. God; one MS. has LORD GOD.

*Booth.*—24 And lo, Zadok also, and all the Levites were with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar offered before it, until all the people had wholly passed out of the city.

*Houb.*—24 Ecce vero advenierunt Sadoc universique Levitæ arcam fœderis Dei gestantes, quam et deposuerunt; venit etiam

*Abiathar, interea dum populus absolvebat ex urbe projectionem.*

*Et venit Abiathar, interea dum populus omnis absolvebat transitum.* Non excludit tempus præsens: propterea nos, *interea dum.* Illi qui convertunt donec, nihil jam sententiæ habent in his verbis, *venit Abiathar donec populus absolvisset transitum.* Itaque supplet negationem; non venit, inquit, donec, quorum ex numero est Clericus, etsi nefas est negationem, quæ non antecesserit, supplere.

*Dathe.*—24 Aderat etiam Sadokus cum Levitis omnibus arcam legis divinæ bajulantibus, quam interea deposuerant. Postquam omnes urbe erant egressi, venit quoque Ebjathar a).

a) Verba textus difficilia sunt ויביל אביאֶתָר, ascendit Ebjathar. Michaelis vertit: Ebjathar sacrificabat, usque dum populus urbe esset egressus. Sed dubito, an in tanta rerum omnium perturbatione de sacrificiis offerendis, idque in loco alieno, quisquam cogitarit. Neque de fide in Davidem suspectus mihi videtur Ebjathar, uti Clerico, quoniam in ultimis fuit, qui regem sequebantur. Nam potuit alia de causa non reprehendenda forsitan ab ipso Davide jussus in urbe remorari.

Ver. 25.

*Au. Ver.*—The ark of God.

*Ged.*—The ark of the Lord [Chald.].

Ver. 27.

וַיֹּאמֶר הַמֶּלֶךְ אֶל־יְצִדְקָה הַכֹּהֵן הַרְוֵאֲנָה אֶתְּהָ אֶתְּהָ הָעִיר בְּשָׁלוֹם וַיֹּאחֲזִיעַץ בְּנֵי וַיְהִי־נִתָּן בְּוִאֲבִיתָר שֶׁנֶּן בְּנֵיכֶם אֶתְּכֶם :

καὶ εἶπεν ὁ βασιλεὺς τῷ Σαδὸκ τῷ ἱερεῖ, ἴδετε, σὺ ἐπιστρέφεις εἰς τὴν πόλιν ἐν εἰρήνῃ, καὶ Ἀχιμάς ὁ υἱὸς σου, καὶ Ἰωνάθαν ὁ υἱὸς Ἀβιάθαρ οἱ δύο υἱοὶ ὑμῶν μεθ' ὑμῶν.

*Au. Ver.*—27 The king said also unto Zadok the priest, Art not thou a seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

*Art not thou a seer?*

*Pool.*—The king said also unto Zadok; either because Abiathar was gone from him, ver. 24, and not yet returned; or because David put more confidence in Zadok. A seer, i. e., either, 1. A prophet, for such were called seers, 1 Sam. ix. 9; 2 Sam. xxiv. 11;

Amos vii. 12. And such he may be called, either, because he really had the gift of prophecy; or because as the name of *prophets* is sometimes given to those who had not prophetic gifts, but were only officers and ministers devoted to and employed in God's worship and service, as 1 Sam. x. 5, &c.; 1 Kings xviii. 4, 13; compare 1 Chron. xxv. 1—3; so it is reasonable that the name of *seers* be extended to the same latitude; and therefore he may properly and fitly be called a *seer*, as he was with and under Abiathar the chief governor of the house and worship of God; who, by his office, was to instruct and direct the people in those matters, whereby he had many opportunities both of sifting out Absalom's counsels, and of minding the people of their duty to David, as he saw opportunity: which sense suits well with David's scope and design. Or, 2. *A seeing*, or *discerning*, or *observing* man; for so the Hebrew verb *raah* is oft used. And this suits well with David's mind: Thou art a wise man, and therefore fit to manage this great business, which requires prudence and secrecy. *In peace*; as men of peace, giving over all thoughts of war, and devoting yourselves entirely to God's service.

*Ged.*—To Zadok, the priest, the king moreover said: "Markest thou? Return quietly into the city," &c.

*Booth.*—The king also said to Zadok, the priest, Observest thou? Return in peace to the city, &c.

*Dathe.*—27 *Tum porro rex Sadoko sacerdoti dixit: Attende, redi in urbem quiete, &c.*

*Houb.*—27 *Hæc etiam rex ad Sadoc sacerdotem: Tu es videns: redi cum pace in civitatem; simul Achimaas filius tuus et Jonathas filius Abiathar, duo filii vestri robiscum.*

הַרְאָה: Melius Codices tres Orat. הַרְאָה, sine ו: sic alibi scribitur. *Tu es videns*, non autem, *O videns*. Nam אַרְאֶה, pronomem personæ secundæ, vicem gerit ejusdem personæ *es* verbi substantivi. Significat David sacerdoti, hæc non sine Dei numine advenire, nec sine adumbratione rerum futurarum. ... שׁוּבָה: Unus codex, שׁוּבָה, *revertere*, quod melius.

## Ver. 29.

*Au. Fer.*—The ark of God.

*Geddes.*—The ark of the LORD [Chald., Arab.].

## Ver. 31.

וַיְדַבֵּר הַגִּיד לְאַחִיזֶפֶל בְּקִשְׁתָּיִם  
עִם-אַבְשָׁלוֹם וַיֹּאמֶר דָּוִד סֶכְל־נָפָא אֶת-  
עֵצַת אַחִיזֶפֶל יְהוָה:

καὶ ἀγγέλλη Δαυὶδ, λέγοντες, Καὶ Ἀχιτόφελ ἐν τοῖς συστρεφόμενοις μετὰ Ἀβεσσαλώμ. καὶ εἶπε Δαυὶδ, Διασκεδάσον δὴ τὴν βουλήν Ἀχιτόφελ, Κύριε ὁ Θεός μου.

*Au. Ver.*—31 And one told David, saying, Ahithophel is among the conspirators with Absalom. And David said, O LORD, I pray thee, turn the counsel of Ahithophel into foolishness.

*And one told David.* So *Ged.*, *Booth.*, *Maurer.*

*Pool.*—One told David, or, David told, i. e., David being hereof informed, acquaints his friends and followers with it, to stir them up to join with him in the following prayer against him, *Turn the counsel of Ahithophel into foolishness*; either infatuate him, that he may give foolish counsel; or let his counsel be rejected as foolish, or spoiled by the foolish execution of it.

*Bp. Horsley.*—And one told David. For יָדַבֵּר, read יָדַבְרָה; *And it was told unto David.*

*Houb.*—וַיְדַבֵּר הַגִּיד, duplici mendo, pro וַיְדַבֵּר הַגִּיד, *Davidi autem nuntiatum est.* Sic Syrus, וַיְדַבְרֵי לְדָוִד, *et nuntiatum fuit Davidi.*

*Dathe.*—31 *Cum deinde Davidi esset indicatum, a) Alithophelem quoque esse inter eos, qui cum Absalomo conjurassent, &c.*

a) *Lectio textus recepta est וַיְדַבֵּר הַגִּיד, et David declaravit, etc.* Sed omnes interpretes antiqui passim vertunt: *Davidi indicatum est.* Præterea duo Kennicotti codd. 155 et 246 habent וַיְדַבֵּר הַגִּיד, quæ est illa ipsa antiquarum verss. lectio, et alius sub num. 254 habet וַיְדַבֵּר הַגִּיד passive: *David certior factus est.* Qui testium consensus ex regulis criticis, quas in aliis locis viri docti sequendas præcipiunt, in h. l. non contemnendus videtur. Igitur non possum assentiri Ill. Michaëli, qui lectionem vulgarem defendit ex ratione, quæ nulli interpretum, quod ipse ait, neque antiquorum neque recentiorum in mentem venit, quam vero ipse pro ἀγγέλλω sua indagavit. Nempè Davidem jam antea novisse, Ahithophelem conjurationis esse participem, sed noluisse id declarare, ne omnium animos terrore impleret, quoniam ab hujus viri calliditate sibi quisque timisset. Jam vero, *cum alea jacta esset, Davidem, quid factum esset, declarare.* —

Quoniam iudicium de eo, quod probabile sit, quod minus, varium esse solet, fateor, nec mihi valde probabile videri, Davidem prius certiore factum esse de Ahithophelis perfidia, quam alios; neque eum tam parum virtuti et constantiæ suorum fidere potuisse, ut sibi verendum fuisset, ne se desererent, aut animos prorsus desponderent, si audirent, Ahithophelē participem esse conjunctionis.

Maurer.—31 [וְהָיָה הַיָּמָר וְגו'] Hæc Michael, Schulz., Gesenius aliique explicant: *et Davides indicavit, Achithophelem esse inter eos, qui cum Absalomo conjurassent.* Nempe Davidem jam antea novisse, Achithophelē conjunctionis esse participem, sed noluisse id declarare, ne omnium animos terrore impleret, quoniam ab hujus viri caliditate sibi quisque timuisset. Jam vero, cum alea jacta esset, Davidem, quid factum esset, declarare. At enim vero ex verbis *ego morabar in planitie solitudinis* עַד בּוֹא דָבָר בְּרֵיב הַיָּמָר לִי מִמְּבַקֵּם לְהַיָּד לִי vs. 28 clarissime patet, non a Davide aliis, sed ab aliis *Davidi* hic aliquid indicari. Itaque plerique interpretes, in his nuper Fäsius, pro וְהָיָה הַיָּמָר legendum existimarunt וְהָיָה הַיָּד *et Davidi indicavit* sc. הַפְּנִי, i. e., *indicarunt, indicatum est.* Quid vero, si lectio recepta eundem hunc sensum fundit? Meminerint lectores, הַיָּד non solum cum dativo, verum etiam cum *accusativo* pers. (*certiore facere aliquem*) construi, ut Ezech. xliii. 10: הַיָּד אֶת־דָּבָר וְשָׂרָא וגו' cf. ib. xl. 4: הַיָּד לְבֵית וְשָׂרָא; Job xxvi. 4: אֶת־רַמִּי הַיָּדָה כִּלְיָן. Igitur etiam veteres interpretes, quorum alii habent: *et Davidi nunciarunt*, alii: *et Davidi nunciatum est*, nullam aliam quam receptam scripturam legisse, et codicum varias lectiones: הַיָּד K. 155, 246, R. 679, וְהָיָה Tharg. cod. R. 737, K. 154 ex illis demum natas esse crediderim.

Ver. 32.

Au. Ver.—God.

Ged.—The LORD [Chald., and some copies of LXX].

Ver. 34.

וְאִם־הָעִיר תֵּשׁוּב וְאִמְרַתְּ לְאַבְשָׁלוֹם  
עֲבֹדָהּ אֲנִי תְּמַלֵּךְ אֶת־הָאֱלֹהִים עֲבֹד אֲבִיךָ  
וְאֲנִי מֵאֵיז וְעַתָּה וְאֲנִי עֲבָדְךָ וְהַפְּרַתָּה  
לִי אֶת עֲצַת אֲחִיהֶקֶל :

καὶ ἐὰν ἐπιστρέψῃς ἐπὶ τὴν πόλιν, καὶ ἔρῃς τῷ Ἀβεσσαλῶμ, διελήλυθασιν οἱ ἀδελφοί σου, καὶ ὁ βασιλεὺς κατόπισθέ μου διελήλυθεν ὁ πατήρ σου· καὶ νῦν παῖς σου εἰμι, βασιλεῦ,

ἔασόν με ζῆσαι παῖς τοῦ πατρός σου ἤμην τότε καὶ ἀρτίως, καὶ νῦν ἐγὼ δοῦλος σός· καὶ διασκεδάσεις μοι τὴν βουλήν· Ἀχιοφὲλ.

Au. Ver.—34 But if thou return to the city, and say unto Absalom, I will be thy servant, O king; as I have been thy father's servant hitherto, so will I now also be thy servant: then mayest thou for me defeat the counsel of Ahithophel.

Houb.—34 אֲנִי הַיָּמָר: Post אֲנִי interpungendum minori puncto, ut sequatur וְאִמְרַתָּה, eram autem (servus tuī patris) ego autem deinceps et nunc servus tuus. אֲנִי עֲבָדְךָ, sine ו ante id alterum אֲנִי. Series non potest aliter expediri. Significat כֵּאֲמֹר, ab hoc tempore, praesentis videlicet, וְעַתָּה vero tempus deinceps futurum, ut alibi saepe. ... והפרתה, et dissipabis. Duo Codices Orat. dissentes, sine illo ה supervacaneo, ut alibi saepe melioris notæ codices.

Maurer.—34 עֲבֹד אֲבִיךָ וְאֲנִי מֵאֵיז וְעַתָּה וְאֲנִי עֲבָדְךָ Patri tuo quidem antehac deditus fui, jam vero tuus ero, propr. Sklav deines Vaters, so war ich das vordem, und jetzt, so bin ich dein Sklav. Cf. E. § 593.

CHAP. XVI. 1.

וְיִמְצָאָהּ הַגֹּזֵז וְגו'

— καὶ ἕκατόν φοῖνικες, κ.τ.λ.

Au. Ver.—1 And when David was a little past the top of the hill, behold, Ziba, the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine.

Summer fruits. So Prof. Lee.

Ged., Booth.—A hundred clusters of figs.

Gesen.—מֵעֵץ m. (r. קָצַץ III. to cut off) harvest of fruits, fruit-harvest, not of grain which is קָצִיר; pp. the cutting off of fruit, Is. xvi. 9; Jer. viii. 20; xlviii. 32. Spec. harvest of figs, which in Palestine takes place in August; although early figs (בְּמֵרִים) ripen at the summer solstice; Is. xxviii. 4, as the early fig before the harvest, Mic. vii. 1. Hence

a) Harvest-time of figs, i. e., summer, especially mid-summer, the hottest season;

Arab. قَرظ or قَبِظ mid-summer. Chald.

שָׁמ, Syr. صَمَام, id.—Ps. xxxii. 4 בְּהַרְבֵּי שָׁמ, into the droughts of summer. Prov. vi. 8; x. 5: xxvi. 1; xxx. 35. בְּיַם שָׁמ,

summer-house, Am. iii. 15. Sometimes it seems to include the spring, as דָּרָךְ also includes autumn and winter; see in דָּרָךְ.

b) Fruit, spec. figs, Am. viii. 1, 2; comp. Jer. xxiv. 1 sq. Jerome, *poma*, which is a general word including figs; see the lexicons. 2 Sam. xvi. 1 מִצָּה הֶיָן מִצָּה, ellipt. for מִצָּה וְבָלוֹת וְהֶיָן, a hundred cakes of figs.

Prof. Lec.—מֶיָן, m. aff. מֶיָן. Arab.

قَاب, r. قَيْط, *admodum ferbuit, uti mediā*

*astate dies; aestiva habuit; قَيْطٌ media*

*astas.* Syr. مَمْلَا, *astas, astus.* (a)

Summer. (b) Summer fruits. (a) Genesis viii. 22, &c. (b) 2 Sam. xvi. 1, 2; Isaiah xvi. 9; Jer. xl. 10, 12, &c.

Ver. 2.

וַיֹּאמֶר הַמֶּלֶךְ אֶל־יִזְבָּא מְהֵרָה  
לֶחֶם וַיֹּאמֶר יִזְבָּא הַהַמְנוּזִים לְבֵית־  
הַמֶּלֶךְ לֶרְפֹּב וְלִהְיֵיהֶם וְהַמְנוּזִים וְגו'  
הַלֹּחֵם ק'

καὶ εἶπεν ὁ βασιλεὺς πρὸς Σιβᾶ, τί ταῦτά σοι; καὶ εἶπε Σιβᾶ, τὰ ὑποζύγια τῆ οἰκίᾳ τοῦ βασιλέως τοῦ ἐπικαθῆσθαι, καὶ οἱ ἄρτοι καὶ οἱ φρούκτες, κ.τ.λ.

Au. Ver.—2 And the king said unto Ziba, What meanest thou by these? And Ziba said, 'The asses be for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink.

To ride on. So Ged., Booth.

Houb.—*Pro domo regis ad vecturam, sive ad onera supportanda.* Nam רכב, *equitare, latissime patet, nec minus in onera dorso imposita convenit, quam in sessorem.* Non videtur Sibam dixisse, *asinus duos esse pro domo regis ad equitandum.* Qui si hoc dixisset, responderi ei poterat, *quid hæc inter tantos?*

Dathe.—*Asini inserviant familiæ regis ad vehendum, panes et palathæ militibus, &c.*

Summer fruits. See notes on ver. 1.

Ver. 4.

— וַיֹּאמֶר יִזְבָּא הַשְּׂמֵמָה לְיָדֵי אֲמָיָא  
הֲלֹא כֹל בְּעֵינֶיךָ אֲדֹנָי הַמֶּלֶךְ :

— καὶ εἶπε Σιβᾶ προσκυνήσας, Εὐροίμη χάριν ἐν ὀφθαλμοῖς σου κύριέ μου βασιλεῦ.

Au. Ver.—4 Then said the king to Ziba, Behold thine are all that pertained to Me-

phibosheth. And Ziba said, I humbly beseech thee [Heb., I do obeisance] that I may find grace in thy sight, my lord, O king.

And Ziba said, I humbly beseech thee that I may find favour in thy sight, &c.

Ged., Booth.—And Ziba, making obeisance, said, May I find favour in thine eyes, my lord the king.

Making obeisance.—I have followed a reading which seems to have been that of Sept. and Chald. The present text runs thus: "Ziba said, 'I make obeisance; may I,'" &c. And so Jerom appears to have read in his copy.

Houb.—*Tum Siba; ego minor sum beneficentia ista Domini mei regis.*

הַשְּׂמֵמָה אֲמָיָא. Non coherent hæc duo verba, nisi aut particula nectantur, aut posterius sit Modi Infiniti, ut legatur אֲמָיָא, *quam ut inveniam (gratiam) vel אֲמָיָא, eadem in sententia.* In verbo autem הַשְּׂמֵמָה, sequimur potestatem *abjectum esse, minorem esse, quam exhibet Syrus, qui convertit, multum mihi est, quomodo, Gen. xxxii. 10, קָטַנְתִּי מִכָּל הַחַדְוִים, minor sum omnibus misericordii.*

Ver. 7.

— יָצֵא יָצֵא וְגו' —

— ἔξελεθε ἔξελεθε, κ.τ.λ.

Au. Ver.—7 And thus said Shimei when he cursed, Come out, come out, thou bloody man [Heb., man of blood], and thou man of Belial.

Come out, come out.

Ged., Booth.—Get off, get off.

Bp. Patrick.—[Come out, come out.] As much as if he had said, Get thee out of the kingdom, from whence thou deservest to be expelled. So the words are in the Hebrew, "Go out, go out."

Ver. 8.

Au. Ver.—Hath returned.

Ged., Booth.—Now returneth [so Houb., Dathe].

Hath delivered. So Dathe.

Houb., Ged., Booth., delivereth.

Ver. 10.

וַיֹּאמֶר הַמֶּלֶךְ מַה־לִּי וְלָכֶם בְּנֵי  
צְרוּיָהּ כִּי יִתְּלַל וְהִנֵּה יֹאמֶר לֹ  
מִלַּל אֶת־דָּוִד וְנִי יֹאמֶר מַדּוּעַ עָשִׂיתָה  
כֵּן :

כי קרי כה קרי

καὶ εἶπεν ὁ βασιλεὺς, τί ἐμοὶ καὶ ὑμῖν υἱοὶ Σαρουίας; καὶ ἄφετε αὐτὸν, καὶ οὕτως καταράσθω, ὅτι κύριος εἶπεν αὐτῷ καταράσθαι τὸν Δαυὶδ· καὶ τίς ἐρεῖ, ὡς τί ἐποίησας οὕτως;

*Au. Ver.*—10 And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?

*So let him curse, because, &c.*

*Dr. A. Clarke.*—The particle *וַי* should be translated *for if, not because*. For if the Lord had said unto him, Curse David, who shall then say, Wherefore hast thou done so?

*Ged., Booth.*—Thus let him revile on; if Jehovah hath said to him, Revile David, who shall then say, Why hast thou done so?

*Houb.*—*Sinite eum maledicere. Si enim, Deo jubente, mihi maledicit, quis dicit, &c.*

*כי יקל:* Vult Masora קלל, sic maledicat, ut legere videtur Græci et Chaldæus. Cæteri hic legunt ויקלל לוי ויקלל, et versu inferiori, *dimitte eum, ut maledicat*, quam nos scripturam hodiernæ antetulimus, quæ quidem trunca videtur, et parum Hebraica. ... *וַי*: Masora tollit *ו* sine necessitate. Nam *ו* hoc loco nexus est legitimus cum subsequentibus ante-dictorum.

*Maurer.*—10 Pro *כִּי* K'ri et nonnulli libri: *וַיְכַה*, pro *וַי* alii *וַי* ommissa copula, alii *וַיְכַה*. Sed vulgaris lectio commodum sensum fundere videtur, nempe hunc: *quando maledixerit, et quando Jova eum jusserit Davidi maledicere: quis tum (hanc vim apodosi addit copula) dicat: cur ita facis, i. e., quando jubente Jova mihi maledixerit: quis eum propterea in jus vocet?*

Ver. 12.

אוֹלֵי יִרְאָה יְהוָה בְּעוֹנֵי וְהִשִּׁיב וְגו'

בעני ק'

εἴπως ἴδοι κύριος ἐν τῇ ταπεινώσει μου, καὶ ἐπιστρέψει, κ.τ.λ.

*Au. Ver.*—12 It may be that the Lord will look on mine affliction [*or, tears; Heb., eye*], and that the Lord will requite me good for his cursing this day.

*Houb.*—12 בעני (*si Dominus respicit*) *iniquitatem meam*. Nemo Veterum legit בעני: omnes interpretantur, vel *humilitatem meam*, ex scriptura בעני, vel *afflictionem meam*, ex *בעני*. Utraque scriptio bona. *Pessime omnium Masora בעני, in oculum meum*, ut convertit Arias, Masoræ pedisse-

quus, nec non Chaldæi, qui cum legeret בעני, nec mendum corrigere auderet, posuit דמעה עני, *lacrymam oculi mei*, sententiam ex mendo qualemcunque eliciens. ... קללה: Recte Masora קללה, *maledicta ejus*, nec aliter lego in omnibus codicibus.

Ver. 14.

וַיָּבֹא הַמֶּלֶךְ וְכָל־הָעָם אֲשֶׁר־אִתּוֹ יְעִיָּפוּם וַיִּנְחָשׁ נָשִׁים:

καὶ ἦλθεν ὁ βασιλεὺς καὶ πᾶς ὁ λαὸς μετ' αὐτοῦ ἐκλελυμένοι, καὶ ἀνέψυξαν ἐκεῖ.

*Au. Ver.*—14 And the king, and all the people that were with him, came weary, and refreshed themselves there.

*Came weary.*

*Houb., Horsley, Dathe, Ged., Booth.*—Came to Ephim.

*Houb.*—עפם: Nos, in Ephim, nomine proprio interpretantes. Nam diserte declaratur in adverbio עפ, *ibi*, locum quemdam mox fuisse nominatum. Parum sapienter Clericus, *pervenerunt fessi quo tendebant*, addens contra fas, *quo tendebant*, ut postea locum habeat adverbium *illic*.

*Dathe.*—עפם. Interpretes antiqui omnes *fessi* ex significatione, quam עף alias habet. *Ver* quoniam עפ sequitur, videtur esse nomen proprium loci.

Ver. 15.

*Au. Ver.*—15 And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.

*Dr. A. Clarke.*—*The men of Israel.*] These words are wanting in the Chaldee, Septuagint, Syriac, Vulgate, and Arabic, and in two of Kennicott's and De Rossi's MSS.

Ver. 16.

*Au. Ver.*—God save the king. See note on 1 Sam. x. 24, p. 389.

CHAP. XVII. 2, 3.

וַאֲבִיבָא עָלָיו וְהוּא וְגַלְעָד וְרִפְחָה וְיָוִם וְהַחֲרָדְתִּי אֹתוֹ וְנָס פְּלִי־הָעָם אֲשֶׁר־אִתּוֹ וְהַבִּיתִי אֶת־הַמֶּלֶךְ לְבָדּוֹ: וְאֲשִׁיבָה כָּל־הָעָם אֵלָיָה בְּשׁוּב הַפֶּלֶא הָאִישׁ אֲשֶׁר־אִתָּה מִבְּמִשַׁשׁ פְּלִי־הָעָם וְהִיָּה שְׁלֹם:

2 καὶ ἐπελεύσομαι ἐπ' αὐτὸν καὶ αὐτὸς κοπιῶν καὶ ἐκλελυμένος χερσὶ, καὶ ἐκστήσω αὐτὸν, καὶ φεύξεται πᾶς ὁ λαὸς ὁ μετ' αὐτοῦ, καὶ πατάξω,

τὸν βασιλέα μονώτατον· 3 καὶ ἐπιστρέψω πάντα τὸν λαὸν πρὸς σέ, ὃν τρόπον ἐπιστρέφει ἡ νύμφη πρὸς τὸν ἄνδρα αὐτῆς. πλὴν ψυχὴν ἄνδρος ἐνὸς σὺ ζητεῖς, καὶ παντὶ τῷ λαῷ ἔσται εἰρήνη.

*Au. Ter.*—2 And I will come upon him while he is weary, and weak-handed, and will make him afraid: and all the people that are with him shall flee; and I will smite the king only:

3 And I will bring back all the people unto thee: the man whom thou seekest is as if all returned: so all the people shall be in peace.

*Pool.*—2 *The man whom thou seekest is as if all returned*, i. e. the death of that man whom thou seekest to destroy is no less considerable to thee, than if all the people that follow him should desert him and return unto thee.

*Bp. Patrick.*—*The man, &c.* By smiting David, with whom alone was his quarrel, the whole nation would come into him: there being no other, to whom they should submit when he was dead.

*Bp. Horsley.*—*And I will bring back, &c.* This verse, as the Hebrew text now stands, is not reducible to any sense at all. Accordingly, the words of our translation, in which the Hebrew is literally rendered, have no meaning. By the version of the LXX, their copies seem to have given the passage thus:

ואשיבה כל העם אליך כשוב כלה  
לאישה: איש אחד אשר אתה מבקש  
נפשו: לכל העם יהיה שלום:

*And I will make all the people return unto thee, as a bride returneth to her husband: He is one man whose life thou art seeking: Let the people in general have peace.*

הכל האיש might be changed into כלה לאישה, by the omission of one ל, and a transposition of the other letters. The word נפשו might easily be omitted after מבקש, and the omission of the prefix ל is not uncommon.

*Ged.*—3 I shall come upon him when he is weary, and weak handed, and terrify him; and while all the people who are with him flee, I will smite the king only. (4) And the whole people I will bring back to thee, as a bride is brought to her husband [LXX]; every man whom thou wishest for, the whole people of the Lord, in peace.

3 *As a bride, &c.* i. e. as quietly; without tumult or bloodshed.

*Booth.*—2 And I shall come upon him while he is weary and weak-handed, and terrify him: and, while all the people that are with him flee, I will smite the king only. 3 And I will bring back all the people unto thee, as a bride is brought to her husband [LXX]; (for only one man's life thou seekest;) and the whole people shall have peace.

*Houb.*—2 *Ego cum assequar lassatum et sine viribus. Itaque ei terrorem injiciam et omnes qui cum eo sunt fugient; percutiamque eum unum regem, quem tu petis.* 3 *Faciamque ut ad te omnis populus revertatur, quomodo sponsa redit ad maritum suum; et deinde omnia erunt in populo tranquilla.*

3. כשוב הכל האיש, sicut revertitur omnis ille homo (quem tu quæris). Hæc nihil dicunt, etsi in iis Clericus, sensum commodum videre sibi videbatur. Nam hæc verba, quem tu quæris, significant, quem tu ad necem persequeris. Sic Jud. iv. 22, Jahel, Baracum alloquens, de Sisara apud se dormiente, sic loquitur, *veni et ostendam tibi hominem, quem tu quæris.* Constat igitur hominem eum esse ipsum Davidem, quem quærebat Absalom, ut eum interficeret, atque adeo hæc verba, אשר אתה מבקש, collocanda esse proxime post hæc והכיר את המלך לבדו, ut series sit talis, *et percutiam regem solum, quem tu quæris; ut deinde sequatur, reducamque ad te populum, sicut revertitur sponsa ad maritum suum; ita ut pro הכל האיש, legatur כלה לאיש, sponsa ad virum suum, quam scripturam Græci Interpretes exhibent in iis verbis Græcis, η νύμφη προς τον ανδρα αυτης: quæ sententia in hunc locum mirifice quadrat.*

*Dathe.*—2 *Aggrediar eum adhuc fatigatum ex itinere et imprudentem, atque terrore ei injecto fugient omnes, quos secum habet, et sic unus rex occidetur.* 8 *Tunc reducam ad te universum populum. Idem erit ac si omnes reverterentur, illo, quem tu quæris, interfecto. Populus autem omnis erit salvus.*

Verti textum receptum cumque obscurum, ut potui. Οἱ ὁ aliam ejus lectionem exhibent, quam profecto non ex ingenio suo dederint, sed in suo codice legerint: Καὶ ἐπιστρέψω, κ.τ.λ. Quis non videt, eos illa verba, in quibus maxime laboratur, כשוב כלה לאיש, legisse: אשר אתה מבקש, אפקה מבקש נפשו. Vulgatus etiam אדם legisse videtur, quod bis repetit: *quomodo unus homo reverti solet: unum enim virum tu quæris et omnis populus erit in pace.* Sed





been translated *girl, maid, maid-servant*. The word either comes from the Anglo-Saxon *penche*, a *maid*, or the Belgic *wunch*, *desire*, a *thing wished for*; *multum enim ut plurimum puellæ a juvenibus desiderantur, seu appetuntur*. So Minsheu. Junius seems more willing to derive it from *wince*, to *frisk*, to be *skittish*, &c.; for reasons sufficiently obvious, and which he gives at length. After all, it may as likely come from the Gothic *wens* or *wains*, a word frequently used in the gospels of the Codex Argenteus for *wife*. Coverdale's Bible, 1535, has *damsell*. Becke's Bible, 1549, has *wenche*. The same in Cardmarden's Bible, 1566; but it is *maid* in Barker's Bible, 1615. *Wench* is more of a *Scotticism* than *maid* or *damsel*; and king James probably restored it, as he is said to have done *lad* in Gen. xxi. 12, and elsewhere. In every other place where the word occurs, our translators render it *hand-maid, bond-maid, maiden, woman-servant, maid-servant, and servant*. Such is the latitude with which they translate the same Hebrew term in almost innumerable instances.

Ver. 18.

*Houb.*—בנחורים: Lege בנחורים, in *Bahurim*, plene, ut antea. Sic lego in omnibus codicibus, præterquam in uno.

Ver. 19.

וַתִּקַּח הָאִשָּׁה וַתִּפְרֹשׂ אֶת־הַמָּסָךְ  
עַל־פְּנֵי הַבְּאֵר וַתִּשְׂמַח עָלֶיהָ הַרְפּוֹת  
וְלֹא נֹדַע דָּבָר :

καὶ ἔλαβεν ἡ γυνὴ, καὶ διεπέτασε τὸ ἐπι-  
κάλυμμα ἐπὶ πρόσωπον τοῦ λάκκου, καὶ ἔψυξεν  
ἐπ' αὐτῷ ἀραφῶθ, καὶ οὐκ ἐγνώσθη ῥῆμα.

*Au. Ver.*—19 And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

*Over the well's mouth.*

*Houb.*—על פני הבאר, super faciem putei. Masora hoc loco, סבירין פי וקורין פני, conjiciunt פי, legunt פני. Emendatione hic locus indigebat potius, quam conjectura. Nam superficies putei nusquam legitur; contra sæpe os putei. Nec aliter legunt Chaldæus et Vulgatus.

*Ground corn.*

*Bp. Horsley.*—Rather, "burgle." See Parkhurst, רפה, II.

*Parkhurst.*—I. to give way, yield, relax, &c.

VOL. II.

II. As a N. fem. plur. רפוח occ. 2 Sam. xvii. 19, which see. It is rendered in our translation *ground corn*, but as we do not find that it was ever *usual* in the East to spread corn abroad after it was *ground*, it should seem that spreading this over the covering of the well would rather excite, than lull, suspicion. *Montanus* comes nearer the truth in rendering it *grana contusa, pounded corn*. The Vulg. appear to have given the true explanation, though not a literal version, of the text; Et expandit velamen super os putei quasi siccans ptisanas (so *Aquila* and *Symmachus* πτισανας), *And she spread a cloth covering over the mouth of the well, as if drying ptisans*. Ptisana, in Greek πτισανη or πτισσανη, is from the v. πτισσω to *pound* or *husk* in a mortar, and signifies *corn*, particularly *barley*, which after having been soaked in water, was *dried in the sun*, and then *pounded in a mortar with a wooden pestle till the husks came off*, and so kept for use. This method of preparing corn was well known to the ancient Greeks and Romans, and we find similar preparations among the eastern people to this day, under the names of *burgle* and *sawik*. The Heb. name רפוח seems evidently taken from the corn's *yielding* (its husk) to the stroke of the pestle. As a N. fem. plur. ורפוח either *corn pounded* as above, so Vulg. ptisanas, or in general *things pounded*, as *Aquila* and *Theodotus* ἐμπτισσομένων, occ. Proverbs xxvii. 22.

*Gesen.*—רפוח f. plur. (r. רף, to rub) *pounded corn*, or *grain, grits, polenta*, 2 Sam. xvii. 19; Prov. xxvii. 22.

*Prof. Lee.*—רפוח, and רפוח, twice, 2 Sam. xvii. 19; Prov. xxvii. 22. *Aquila* and *Sym.*

πτισάνας, ἐμπτισσομένων. Arab. رَفَّتْ, Fregit, comminuit, رَفَّتْ, Res fracta minutatim. Grain.

*And the thing was not known.* So *Houb.*, *Dathe*.

*Ged., Booth.*—And the woman took and spread a covering over the mouth of the cistern, and spread on it *pounded corn* [*Ged.*, *pounded grain*], that the thing might not be known.

Ver. 20.

וַתֹּאמֶר לָהֶם הָאִשָּׁה עֲבַרְנִי מִיַּבֵּל  
הַמַּיִם וְגו'

— και εἶπεν αὐτοῖς ἡ γυνή, Παρήλθαν μικρὸν τοῦ ὕδατος, κ.τ.λ.

*Au. Ver.*—And the woman said unto them, They be gone over the brook of water. And when they had sought and could not find them, they returned to Jerusalem.

*Pool.*—Over the brook of water, i. e., over Jordan.

*Bp. Patrick.*—The brook of water.] Which came, I suppose, from the fountain of En-rogel.

*Bishop Horsley.*—Rather, “the shallow water.” See Parkhurst, כּל, VI.

*Parkhurst.*—VI. As a N. כּיכל, joined with הַמַּיִם, water, seems to denote shallow water which may be passed through, q. d., a practicable water, occ. 2 Sam. xvii. 20; where the LXX, παρηλθον μικρον του υδατος, they passed over a little water. Here μικρον expresses the general sense, though not the precise idea, of the Heb. כּיכל. From this form and application of the Hebrew root the Arabs appear to have derived their verb כּכל, which is by them often applied to a channel or well having but little water; and from this use of the Arabic word Schultens in his MS. Origines Hebraicæ makes כּכל a Hebrew root of the same import, and consequently the כּ in כּיכל to be radical; but the former interpretation seems the truer.

*Gesen.*—כּכל obs. root; Ar. مَكَل spoken of a well, to have little water, to have muddy water; مَكَلٌ, مَكَلٌ, a well of this sort; مَكَلٌ a pool with little water. Hence

1. כּיכל m. 2 Sam. xvii. 20, כּיכל הַמַּיִם, brook of water, rivulet.

*Prof. Lee.*—כּיכל, masc. once, 2 Sam. xvii. 20, in כּיכל הַמַּיִם. Usually, brook of water. Gesen., “parvus rivus aquæ;” from

مَكَلٌ, parum aquæ continuit (puteus). But,

both seem incongruous; for, if כּיכל contains the notion of water at all, to add הַמַּיִם, must have been superfluous; as much so as in brook of waters with us. The Arabic term, however, seems to apply to a well only. How then it can apply to a brook, does not seem very obvious. In the Arabic we have,

وَكَلٌ, lassus fuit; وَكَالٌ, segnitie et tarditas egni. And, supposing a noun of place

thence formed, as مَكَلٌ, or مَيْكَلٌ, from

the cogn. مَيْكَل, we shall have our term כּיכל, place of inactivity or stagnation: and with הַמַּיִם following, stagnant place, pit, or lake, of waters. Which might have been some lake or morass in the Desert, between Jerusalem and the Jordan. Some have proposed to read מַיְכָל here, r. יכּל, i. e. stream. So Capellus. Buxtorf’s answer is, “No such word is to be found: but, that מַיְכָל may be derived from יכּל, signifying, vehementia aquæ, for river, or the Jordan. The Jews, in the days of Jerome, certainly understood the Jordan.” See his questions on the place.

*Houb.*—Celeriter transierunt. עברו מיכל המים. Ita Arias, et post eum Buxtorfius, qui quidem dubitat, an sit nomen proprium. Certe nullibi מיכל, vel יכּל, rivus. Antetulit מיכל, e fluxu, Lud. Cappellus. Verum nescitur quis sit iste rivus, non enuntiato rivi nomine. Veteres habuere scripturam alii aliam. Illa anteferenda, quam exhibet unus apud Hexapla Interpres, qui σπένδοντες, festinantes: nempe ille, pro מיכל המים, legit במהמהים, festinatione trepidi. Est המה, tumultuari, trepidare; atque id verbum Græci Intt. Jerem. xxxi. 20 convertere ἔσπευσα, festinavi.

*Dathe.*—Illa vero respondit, eos rivulum illum transiisse, &c.

Ver. 23.

*Au. Ver.*—23 And when Ahithophel saw that his counsel was not followed [Heb., done], he saddled his ass, &c.

*Houbigant.*—החמור, Asinum. Lege החמור, asinum suum, ut legit, præter Chaldæum, omnes veteres, et ut significat legendum τὸ δ demonstans, quod in החמור sine affixo non quadrat.

Ver. 25.

וְאֶת-עִמְשָׁא שָׁם אֲבָשָׁלָם תַּחַת יוֹאָב  
עַל-הַצִּבְיָא וְעִמְשָׁא בְדֹאֵישׁ וְשָׁמֹל יִרְרָא  
הַיִּשְׂרָאֵלִי אֲשֶׁר-בָּא אֶל-אַבְיָהֵל בֶּת-נִחָשׁ  
אֲחֹת צְרוּיָה אִם יוֹאָב :

καὶ τὸν Ἀμεισοῖ κατέστησεν Ἀβουσσαλὼμ ἀντὶ Ἰωάβ ἐπὶ τῆς δυνάμεως. καὶ Ἀμεισοῖ υἱὸς ἀνδρός, καὶ ὄνομα αὐτῷ Ἰεθέρ ὁ Ἰεζραηλῆτης οὗτος εἰσηλθε πρὸς Ἀβιγαιάν θυγατέρα Νάας ἀδελφὴν Σαρουίας μητρὸς Ἰωάβ.

*Au. Ver.*—25 And Absalom made Amasa captain of the host instead of Joab: which Amasa was a man's son, whose name was Ithra an Israelite [*or*, Jether an Ishmaelite], that went in to Abigail the daughter of Nahash, sister to Zeruah, Joab's mother.

*Pool.*—*Ithra an Israelite.* *Object.* He was an Ishmaelite, 1 Chron. ii. 17. *Answ.* Not Amasa; but Ithra, or Jether, Amasa's father, is there so called, because he was such, either by his birth from such parents, or by his long habitation among them, or for some other reason now unknown. Compare 2 Sam. xv. 18. And Amasa is here called an Israelite, either because he was a proselyte; or in opposition to Joab, who was of the tribe of Judah, as Amasa was of one of the ten tribes; or rather, to intimate, that although he or his parents were called Ishmaelites for some reason, yet as to their extraction they were indeed Israelites; which if Amasa had not been, it is not probable that he could have had so powerful an influence upon the tribe of Judah as he had, chap. xix. 14. *The daughter of Nahash.* Nahash is either another name of Jesse [so *Patrick*]; or rather, the name of Jesse's wife; by whom he had this Abigail, as he had Zeruah by another wife; so they were sisters by the father, but not by the mother; and Nahash is here named to signify so much.

*Bp. Patrick.*—*Amasa was a man's son, whose name was Ithra an Israelite.* By religion, though by birth an Ishmaelite (see 1 Chron. ii. 27). Abarbinel thinks the quite contrary, that he was an Israelite by birth, but had lived long in the land of the Ishmaelites. And by "the son of a man" he understands an illustrious person.

*That went in to Abigail the daughter of Nahash.* That is, he married one of the daughters of Jesse, who is here called Nahash. For, as Kimchi observes, many persons had two names: and this signifies a *serpent*. From whence it is, that when Isaiah saith, xiv. 29, "out of the serpent's root (or the root of Nahash) shall come forth a cockatrice, or basilisk;" the Chaldee paraphrase expounds it, "out of the root of Jesse shall come forth the Messiah." Who was typified by the brazen serpent in the wilderness.

*Houb.*—25 *Fecerat Absalom Amasa exercitus ducem, in loco Joab. Amasa erat filius*

*hominis, nomine Jetra de Jezrael, qui rem habuerat cum Abigail, filia Naas, sorore Sarvie, matris Joab.*

הישראל, *Israelita*. Idem 1 Par. ii. 17, dicitur fuisse *Ismaelita*. Hoc loco Græci Int. Ἰζραηλίτης, ex *Jezrael*, quod quidem præstat, ex scriptione יישראל. Neque ejus Amasæ regio, qualis esset, notaretur, si diceretur tantum, *Israelita*. Sed scriptio *Ismaelita*, aut *Jezraelita*, utra utri præset, incertum est; quomodo etiam incertum est; an legendum postea נחש, *Naas*, ut hoc loco, an יש, *Isai*, ut 1 Paral. ii. 17.

*Mauver.*—[הישראלי] "Manifesto corrupta lectio est, neque enim, si Amasæ pater Israelita fuerit, ratio patet, cur eum Israelitam fuisse adnotarit scriptor sacer. Apud LXX variant codd. et vel Ἰσραηλίτην, vel Ἰεζραηλίτην, vel Ἰσραηλίτην exhibent. Vulgatus habet *de Jesraeli*, in quo tamen mirabile est, *Jesrael* per *s* scribi, cum alias semper apud eundem *z* habere solet. Locus 1 Chron. ii. 17 dirimit litem, ac יישראל legendum esse ostendit; qua lectione assumpta patet etiam ratio, cur Amasie patrem Ismaelitam fuisse adnotarit scriptor, eum enim sine hoc indice Israelitam quisque reputatus fuisset." Sic Schulzius, recte uti ego quidem arbitror.

Ver. 27.

*Houb.*—27 מלא דבר: Lego in codicibus duobus מלו דבר, ex *Lodabar*. Sic etiam unus Codex Orat. supra ix. 4. Cæterum legendum conjunctè, מלובר, ut sit unum nomen proprium, non duo verba.

Ver. 28, 29.

מִשְׁכָּב וּסְפוֹת וּדְבָרֵי יוֹצֵר וְחַטָּיִם וּשְׁעָרִים וְקַמָּח וְהָלִי וְהוֹל וְעֵדֵשִׁים וְהָלִי: 29 וּדְבָרֵשׁ וְחַמָּה וְצֹאן וְשִׁפּוֹת בְּיָרֵךְ הַיְיָשֵׁי לְיָרֵךְ וְלַעֲם אֲשֶׁר-הָיוּ לְאַבְרָם בְּנֵי אִמְרֵי הָעָם רַעֲב וְעֵתָה וְצִמָּא בְּמִדְבָּר: 28

28 ἤνεγκαν δέκα κοίτας ἀμφιτάπους, καὶ λέβητας δέκα, καὶ σκεύη κέραμου, καὶ πυρούς, καὶ κριθάς, καὶ ἄλευρον, καὶ ἄλφιτον, καὶ κύαμον, καὶ φακόν, 29 καὶ μέλι, καὶ βούτυρον, καὶ πρόβασα, καὶ σαφῶθ βοῶν, καὶ προσήνεγκαν τῷ Δαυὶδ, καὶ τῷ λαῷ τῷ μετ' αὐτοῦ φαγεῖν ὅτι εἶπεν, ὁ λαὸς πεινῶν καὶ ἐκλελυμένος καὶ διψῶν ἐν τῇ ἐρήμῳ.

*Au. Ver.*—28 Brought beds, and basons [*or*, cups], and earthen vessels, and

wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse,

29 And honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat: for they said, The people is hungry, and weary, and thirsty in the wilderness.

*Basons.*

*Dr. A. Clarke.*—*Basons.*] כסות. Probably wooden bowls, such as the Arabs still use to eat out of, and to knead their bread in.

*Earthen vessels.*] כלי יצר. Probably clay vessels, baked in the sun. These were perhaps used for lifting water, and boiling those articles which required to be cooked.

*Gesen.*—כְּלֵי יִצְרָא, *A potter's vessel, earthen,* Jer. xix.

*Parched corn—parched pulse.*

*Bp. Patrick.*—The word *kali* is twice repeated among these provisions, and is first joined with *wheat, barley, and flour*. And properly signifies, *tostas fruges, parched corn*, as we well translate it. And in the latter end of the verse, after *beans and lentiles*, it must signify, as Bochart observes, *tostum aut frictum aliquod legumen, viz., frictum cicer*, “some parched or fried sort of pulse,” to wit, “fried vetches:” which grew plentifully in Judea: as it was common among both Greeks and Romans in their food, as Bochart shows, in his Hierozoicon, par. ii., lib. i., cap. 7, where he observes that it is called *kali* by the Arabians to this day.

*Gesen.*—כְּלֵי m. (r. כְּלֵי I) once כְּלֵי with א in otio (as כְּלֵי, כְּלֵי) 1 Sam. xvii. 17, *roasted or parched grain*, i. e., wheat or barley roasted in the ears and then rubbed out, as is still common among the Bedawin Arabs; see Macmichael's Journey, p. 235; Robinson's Palest. ii., p. 394.—Lev. xxiii. 14; Ruth ii. 14; 1 Sam. xxv. 18; 2 Sam. xvii. 28, where כְּלֵי is twice read, once of grain and again of pulse.

29 *Honey.* See notes on Gen. xliii. 11, vol. i., p. 110.

*Ged., Booth.*—Palm-honey.

*Butter.* See notes on Gen. xviii. 8, vol. i., p. 19, and on Deut. xxxii. 14, p. 768.

*Cheese of kine.*

*Bp. Patrick.*—Though, as Bochart observes, these words *saphoth lachar* be very variously interpreted, yet the Chaldee and Syriac, as well as all the Hebrews, under-

stand by *saphoth, cheese* made of cow's milk: from the Hebrew and Chaldee word *saphar*, which signifies to *strain*; cheese being made by pressing the whey out of the curds (see Hierozoicon, par. i., lib. ii., cap. 33).

*Gesen.*—שֶׁשֶׁת or שֶׁשֶׁת, only in plur. 2 Sam. xvii. 29 שֶׁשֶׁת בָּקָר, according to Targ., Syr., and the Heb, intpp. *cheeses of kine*, so called from filtering from the whey, dregs, etc. see r. שֶׁשֶׁת No. 2. Abulwalid renders it by הַרְצֵי הַלֶּבֶת, “slices of coagulated milk.”

*Prof. Lee.*—שֶׁשֶׁת, pl. f. constr. once, 2 Sam. xviii. 29, שֶׁשֶׁת בָּקָר. LXX. σαφῶθ βοῶν, leaving the word untranslated. Theod. γαλαθηνὰ μωσχάρια. Vulg., *pingues vitulos*. Syr. כֶּסֶת בָּקָר, *caseos bovinos*. Comp.

Syr. כֶּסֶת, Pahl. *purificavit, defæcavit*. Probably *cheeses*.

*Dathe.*—שֶׁשֶׁת אֶפֶסֶת לֶעַי. quidem, sed satis probabiliter a Bocharto (Hieroz., p. i., lib. ii., cap. 32, p. 316) per *caseos bubulos* explicatur a שֶׁשֶׁת, *percolare*, coll. Job. x. 10. At Michaëlis longe aliter. Is putat, significari *boum stimulos*, Ochsenstacheln, qui dati fuissent militibus Davidis, ut eis pro armis uterentur. Provocat ad Jud. iii. 31. Sed ibi sunt בְּלִמְדֵי הַבָּקָר, non שֶׁשֶׁת. Deinde nominantur inter alia, quæ allatâ dicuntur Davidi ejusque militibus, לֶאֱכֹל, *ad comedendum*. Quis in hoc contextu de boum stimulis cogitet? Et tandem, quam parum probabile est, Davidis milites armis fuisse destitutos!

*In the wilderness.*

*Pool.*—i. e., Having been *in the wilderness*; which is an easy and common ellipsis. Or, *because of* (so the Hebrew particle *beth* is oft used) *the wilderness*, which they have passed through, in which provisions are very scarce.

CHAR. XVIII. 3.

— כִּי־עַתָּה כְּמֹנֵי עֲשָׂרָה בְּלָפִים וְעַתָּה טֹב כִּי־תִהְיֶה־לָנוּ מַעַיֵר לְעֵזָר :

לעזר קיר

— ὅτι σὺ ὡς ἡμεῖς δέκα χιλιᾶδες· καὶ νῦν ἀγαθόν, ὅτι ἔσῃ ἡμῖν ἐν τῇ πόλει βοήθεια τοῦ βοηθεῖν.

*Au. Ver.*—3 But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us [Heb., set their heart on us]; neither if half of us die, will they care for us: but now thou art worth

ten thousand of us [Heb., as ten thousand of us]: therefore now *it is* better that thou succour [Heb., be to succour] us out of the city.

*But now thou art worth, &c.*

*Dr. A. Clarke.*—The particle עתה, *now*, is doubtless a mistake for the pronoun אתה, thou [so *Houb., Horsley, Dathe, Maurer, &c.*]; and so it appears to have been read by the Septuagint, the Vulgate, and the Chaldee, and by *two* of Kennicott's and De Rossi's MSS.

*Houb.*—כי עתה כמנו עשרה אלפים: Legendum, כי אתה, ut sit, *nam tu, sicut nos, decem millia.* Ita legunt Græci et Vulgatus, et apud Hexapla Symmachus. Nihil solidi affert Buxtorfius cur עתה sit legendum. Nisi enim *tu* legitur, nulla persona in oratione relinquatur, ad quam pertineat *decem millia.* Et planum est, comparisonem institui inter Davidem cæterosque ejus milites, ut אתה, *tu*, Davidem exhibeat, כמנו, cæteros milites. Chaldæus et אתה et עתה exprimit; quia cum legeret עתה, videbat huic vocabulo nihil subesse sententiæ, nisi etiam אתה efferretur. ... לעזיר: Masora לעזיר אהר, *ad auxilium*: adhuc meliùs לעזר, sine ו.

*Maurer.*—לעזיר ut Ex. xiii. 21; Num. v. 22; Deut. xxvi. 12; 1 Sam. ii. 33. K'ri sine idonea ratione לעזיר vel לעזר.

Ver. 6.

*Au. Ver.*—6 So the people went out into the field against Israel: and the battle was in the wood of Ephraim.

*Ged.*—6 *The battle was in the forest of Ephraim.* So text, with Sept., Chald., and Vulg. But Syr. has only, *The battle being joined.* Arab. has: *And when they came up with them, they engaged them; and, the battle raging, &c.* Was this a forest on the east side of the Jordan; so called from a defeat of the Ephraimites in the days of Jephthah? Or had Absalom retreated from Gilead and repassed the Jordan; before he risked a battle? Or, finally, is the word *Ephraim* an interpolation; and should we read *in a forest*?

*Bp. Horsley.*—6 *In the wood of Ephraim.* Some wood on the eastern side of the Jordan, which might take the name, either as the spot where Oreb and Zeeb were captured by the Ephraimites, or as near the spot where the Ephraimites were slaughtered by Jephthah.

Ver. 9, 10, 14.

*Au. Ver.*—Oak.

*Ged., Booth.*—Turpentine-tree. See notes on Gen. xxxv. 4, vol. i., p. 65.

Ver. 11.

וַיֹּאמֶר יוֹאָב לְאִישׁ הַמַּקִּיד לְדָוִד וְהִנֵּה רָאִיתָ וּבַמָּדוּעַ לֹא-הִפַּיְתוּ שָׁם אֶרְצָה רֹב

καὶ εἶπεν Ἰωάβ τῷ ἀνδρὶ τῷ ἀναγγέλλοντι αὐτῷ, καὶ ἰδοὺ ἑώρακας· τί ὅτι οὐκ ἐπάταξας αὐτὸν ἐκεῖ εἰς τὴν γῆν, κ.τ.λ.

*Au. Ver.*—11 And Joab said unto the man that told him, And, behold, thou sawest him, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle.

*And why didst thou not smite him there to the ground?* So *Ged., Booth.*, and most commentators.

*Houb.*—*Quare tu, inquit, eum eum vidisti, non percussisti eum in terram deiecisti? &c., &c.*

וכמדוע לא הכירו שם ארצה, *Et quare non percussisti eum in terra?* Id sententiam habere nullam potest. Nam, cum Absalom arbore suspensus esset, atque in ea capite hæreret, qui poterat vel *in terram*, vel *in terra* percuti? Lacuna supplenda est ex Chaldæo, Syro et Arabe, qui tres interpretes habent, *quare non percussisti eum, et projecisti eum in terram?* Nemp̄ legebant, הכירו והשליכו, *quia* ארצה. Omissum fuit verbum והשליכו, quia similiter desinebat ut verbum הכירו, vicinum.

Ver. 12, 13.

וַיֹּאמֶר הָאִישׁ אֶל-יוֹאָב וְלֹא אֲנֹכִי שָׂמַל עַל-פְּנֵי אֶלֶף פְּקֹדָה לְאִשְׁרָה יְדֵי אֶל-בְּנוֹת הַמֶּלֶךְ בִּי בְּאֲזִינוֹ בָּנָה הַמֶּלֶךְ אֶתְּךָ וְאֶת-אֲבִישׁי וְאֶת-אֶתִּי לְאִמֶּר שְׂמֵר-מִי בְּפַעַר בְּאֲבָשָׁרוֹם: אִשְׁשִׁיתִי בְּנַפְשׁוֹ שָׂמַר וּבְלִדְדָר לְאִי-יִפְתָּח מִן-הַמֶּלֶךְ וְאֶתְּךָ הִתְנַעַב מִנְּךָ:

v. 13. בנפשי קרי

v. 12. וולו קרי

12 Ἰωάβ, καὶ ἐγὼ εἶμι ἴσθημι ἐπὶ τὰς χεῖράς μου χιλιῶν σίκλων ἀργυρίου, οὐ μὴ ἐπιβάλω τὴν χεῖρά μου ἐπὶ τὸν νῆδον τοῦ βασιλέως, ὅτι ἐν τοῖς ὤσιν ἡμῶν ἐνετείλατο ὁ βασιλεὺς σοι καὶ τῷ Ἀβεσσά καὶ τῷ Ἐθθι, λέγων, φυλάξατέ μοι τὸ παιδάριον τὸν Ἀβεσσάλωμ, 13 μὴ ποιῆσαι ἐν τῇ ψυχῇ αὐτοῦ ἄδικον· καὶ πᾶς ὁ λόγος οὐ λήσεται ἀπὸ τοῦ βασιλέως, καὶ σὺ στήσῃ ἐξεναντίας.

*Au. Ver.*—12 And the man said unto

Joab, Though I should receive a thousand shekels of silver in mine hand [Heb., weigh upon mine hand], yet would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none touch [Heb., Beware whosever ye be of, &c.] the young man Absalom.

13 Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldst have set thyself against me.

12 Beware that none touch, &c.

Pool.—Or, take heed what (for so the Hebrew pronoun *mi* is sometimes used, as Judg. xiii. 17) ye do with the young man. It expresseth David's sense, though not his words.

13 Either, first, I should have been guilty of false and perfidious dealing against the king's express injunction, and that with the manifest hazard of my own life. Or, secondly, I should have betrayed my own life. I should not only have deceived myself with false hopes, either of concealing my fact from the king, or of obtaining a reward, yea, or a pardon, from him or thee for it; but also have destroyed myself thereby, and laid a plot against my own life. Thou thyself wouldst have set thyself against me; thou wouldst have been my adversary and accuser. Or, thou wouldst have stood afar off, as this phrase is used, Psal. xxxviii. 11. Thou wouldst not have stood to me to intercede for my life or reward, but wouldst keep at a distance from me.

Ged.—12 The man said to Joab: "Were a thousand shekels of silver to be counted into mine hand, I would not put forth mine hand against the king's son: for, in our hearing, the king charged thee, and Abishai, and Ittai, saying: 'Beware of hurting the young man Absalom.' 13 Nor, had I, by taking his life, obtained a reward, could any thing be hidden from the king: and thyself would stand up against me."

By taking his life obtained a reward. So I render partly from the present printed text, and partly from a conjectural emendation. Another reading of more than twenty MSS., and Chald., Syr., Arab., Vulg. is commonly rendered thus: *made a lie against my own life, &c.*

Booth.—12 And the man said to Joab, Though I should receive a thousand shekels of silver in my hand, I would not put forth

my hand against the king's son, for in our hearing the king charged thee and Abishai and Ittai, saying, Preserve, for my sake, the young man Absalom. 13 Or, had I thus done falsely, it would have been at the risk of my own life [versions]: for there is no matter hid from the king, and thou thyself wouldst have stood up against me.

Houb.—12 *Homo respondit Joab; ego, si appenderem in manu mea mille argenteos, non propterea mitterem manum in regis filium. Rex enim, audientibus nobis, sic tibi et Abisai et Ethai præcepit; servate mihi puerum Absalom.*

וְלֹא: Recte Masora וְ, si, pro לֹא. Superfluit ו, videturque esse tollendum, neque id Syrus legebat. ... שָׂמְרוּ מִי בְנִישֵׁי. Scripturam מִי tueri se putat Buxtorfius, cum sic convertit, *cavete quis puerum*. Videat tamen lector ne non Hebraicum sit id, quod Latinum est. Nam sæpe Latini post verbum *cavere*, et similia verba, negationem *ne* reticent, non item suum פִּן Sacri Scriptores. Rectius igitur Lud. Cappellus statuit legendum וְ, *mihî*; præsertim cum sic legerent Græci Intt., Vulgatus, Chaldæus, Syrus.

Dathe.—12 *Ille vero Joabo dixit: Etiamsi ego jam appensos numerare possem in manu mea mille siclos, nollem manum inferre filio regis. Ipsi enim audivimus, quam serio tibi, Abisæo et Ittæo rex præcepit, ut Absalomo juveni parceretis. a) 13 Aut si ego in eum b) facinus commissem, quidquid factum esset, non potuisset regem celari, imo tu ipse me accusasses.*

a) Pro שָׂמְרוּ מִי versiones antiquæ omnes et quatuor Kennicotti codd. habent וְ.

b) In codd. Hebr. est varia lectio a Masorethis observata. Lectio marginalis est בְּנִשְׁפֵי, quam Vulgatus expressit: *si fecissem contra animam meam audacter*. Sic quoque Chaldæus et Syrus et 18 codd. Kennicotti. Sed lectio textualis est בְּנִשְׁפֵי, quam legerunt οἱ ὁ: ἐν τῇ ψυχῇ αὐτοῦ. Quæ et mihi præferenda videtur.

Maurer.—12 וְלֹא אֶנְכִי שֹׂמֵךְ עַל בְּפִי אֶתְּךָ בְּסֶךְ וְגו' K'ri: וְלֹא וְגו'. Atque ita fere omnes interpretes legunt vertuntque: *etiamsi ego jam appensos numerare possem in manu mea mille siclos, nollem manum inferre filio regis*. Sed lectio vulgaris sensum satis aptum fundere videtur, nempe hunc: *equidem nollem appensos accipere (propr. ponderare in manu mea) mille siclos, nollem manum inferre, cet.* [שָׂמְרוּ מִי בְנִישֵׁי בְּאֶבְשָׁלוֹם] *custodite quisque vestrum Absalomum juvenem. מִי, quicumque*

(vestrum in eum inciderit). Cf. Exod. xxiv. 14, coll. Jud. vii. 3, et infra vs. 22, 23, וַיִּי פָה, *quidquid sit, accidat*. Alii, in his Schulzius: *observe, quis in juvenem Absalomum sc. מפני, irruat*, quæ interpretatio licet a vs. sequenti aliquantum roboris accipere videri possit, tamen priori posthabenda est. Plerique veterum et nonnulli libri pro יי habent יי, puto ex conjectura.

13 אוֹתִי בְּנִפְשִׁי שָׁקַר *Aut si ego in eum facinus commissem, propr. oder hätte' ich cet.* Cf. ad Ex. xxi. 36. Pro בְּנִפְשִׁי multi libri exhibent K'ri בְּנִפְשִׁי. Sic quoque veterum plerique, in his Vulg., *si fecissem contra animam meam audacter*. Non placet. LXX expresserunt C'tib: ἐν τῇ ψυχῇ αὐτοῦ.

Ver. 14, 15.

וַיֹּאמֶר יוֹאָב לֵאמֹר לֹא־בָּרַח אֶת־יְהוָה לְפָנָי 14  
וַיִּקְרָא שְׁלֹשָׁה שִׁבְיָטִים בְּכַף וַיִּתְקַעֵם  
בְּלֶב אַבְשָׁלוֹם עַד־נֶפֶס הַיּוֹדֵב הָאֵלֶּה:  
וַיִּסְבּוּ עֲשָׂרָה נְעָרִים נִשְׂאֵי בָּרַי 15  
וַיֹּאב וַיִּכּוּ אֶת־אַבְשָׁלוֹם וַיִּמָּתוּ:

14 καὶ εἶπεν Ἰωάβ, τοῦτο ἐγὼ ἄρξομαι, οὐχ οὕτως μὲν ἐνώπιόν σου. καὶ ἔλαβεν Ἰωάβ τρία βέλη ἐν τῇ χειρὶ αὐτοῦ, καὶ ἐπέτηξεν αὐτὰ ἐν τῇ καρδίᾳ Ἀβессαλώμ, ἔτι αὐτοῦ ζῶντος ἐν τῇ καρδίᾳ τῆς δρυός. 15 καὶ ἐκύκλωσαν δέκα παιδάρια αἰφροῦτα τὰ σκευῆ Ἰωάβ, καὶ ἐπάταξαν τὸν Ἀβессαλώμ, καὶ ἐθανάτωσαν αὐτόν.

*Au. Ver.*—14 Then said Joab, I may not tarry thus with thee [Heb., before thee]. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst [Heb., heart] of the oak.

15 And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

*Pool.*—Through the heart of Absalom; not properly so called, for he was yet alive after these wounds, and was slain, ver. 15; but through his middle [so Patrick], as the word heart is oft used, as Psal. xlvi. 2, and that too not exactly, but more largely understood, as Deut. iv. 11; Ezek. xxvii. 4; Matt. xii. 40; or through his body; which might be, and yet the wounds not mortal. While he was yet alive, or, yet he continued alive.

*Ged.*—14 "Not so," said Joab, "I will begin the deed before thee." So saying, he took with him three darts, and thrust them

through the heart of Absalom, while he was yet alive, in the midst of the turpentine-tree: (15) and ten young men, Joab's armour-bearers, &c.

14 *Not so; I will begin, &c., i. e., I will be the first to pierce him.* Some would render: *Not so will I delay, with thee.* And Houbigant thinks the true reading is: *Not so; I will stab him before thee.*

*Houb.*—14 *Tum Joab: non sic foret; et ego eum, inquit, presente te, confodiam; deinde tria tela manu corripens, hæc in cor Absalom infixit.* 15 *Cum autem media in quercu adhuc viveret, decem pueri Joab, qui arma ejus ferebant, in Absalom conversi, eum percusserunt, et interemerunt.*

14 אהלה: Unus codex אהלה, et in margine אהלה; melius אהלה, aut אהלהו, vulnerabo eum, non sine affixo. Plerique, incipiam, etsi non altero exemplo. Nam incipere est אהלה, non החל; nec vero diceret Joab, incipiam, tribus telis eum mox vulneraturus. Nam tribus ictibus ingeminandis, consilium ejus erat, non modo incipere, sed absolvere, hoc est Absalom interficere. ... ורדו ה. *adhuc vivebat.* Hæc ad antedicta liquet pertinere non posse. Itaque ante ורדו, interpunctio major collocanda, illa tollenda, quæ verbo יסבו præfixa est: vide versionem.

15, 16, ומחורו, et interfecerunt eum, ne desideretur י, nota numeri pluralis, quam Judæi puncto Kibbutz, perperam sublatam, supplevere. ... בשפיר, tuba. Plerique codices בשפיר, solita scribendi forma. Pertinet littera ו ad nominis ipsius formationem, ex radice שפר, pulcrum esse.

*Dathe.*—14 *Non possum hic, inquit Joabus, apud te morari. Prehendit tria spicula, atque ea pectori Absalomi adhuc in terebintho viventis infixit.* 15 *Simul aderant decem milites, Joabi armigeri, qui eum conciderunt.*

Ver. 18.

— וַיִּתְקַא לְמַצְבֵּת עַל־שֵׁמוֹ וַיִּקְרָא  
לָהּ יָד אַבְשָׁלוֹם עַד הַיּוֹם הַזֶּה:

— καὶ ἐκάλεσε τὴν στήλην, Χεῖρ Ἀβессαλώμ ἕως τῆς ἡμέρας ταύτης.

*Au. Ver.*—18 Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place.

*Pool.*—He said, I have no son. *Object.* He had three sons, chap. xiv. 27. *Ans.* Either they were all now dead [so *Kimchi, Patrick*]; or if one of them was left alive, he thought him unfit and unworthy to keep up his name and honour; or he erected this pillar before his sons were born. But the first opinion seems most probable; and it was a remarkable judgment of God, that he who struck at his father's life, should be punished with the death of all his sons.

*Absalom's hand.* See notes on 1 Sam. xv. 12, p. 408.

*Gesen., Ged., Booth.*—Absalom's monument.

*Pool.*—Absalom's place, Heb., *Absalom's hand*, i. e., his work, made though not by his hand, yet for him and his glory, and by his procurement.

Ver. 20.

וַיֹּאמֶר לֹא יוֹצֵב לֵאמֹר אִישׁ בְּשֵׁרָה אֲמַת הַיָּמִים הַזֵּה וּבְשֵׁרָתָּ בְּיָוִם אֲחֵר וְהַיּוֹם הַזֶּה לֹא תִבְשָׂר כִּי עַל־בֶּן הַמֶּלֶךְ הָיִיתָ :

כֵּן קָרָא וְלֹא כֹתִיב

καὶ εἶπεν αὐτῷ Ἰωάβ, οὐκ ἀνὴρ εὐαγγελίας σὺ ἐν τῇ ἡμέρᾳ ταύτῃ, καὶ εὐαγγελίῃ ἐν ἡμέρᾳ ἄλλῃ· ἐν δὲ τῇ ἡμέρᾳ ταύτῃ οὐκ εὐαγγελίῃ, οὐ εἶνεκεν ὁ υἱὸς τοῦ βασιλέως ἀπέθαιε.

*Au. Ver.*—20 And Joab said unto him, Thou shalt not bear tidings [Heb., be a man of tidings] this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

*Houb.*—20 *Dixit ei Joab: non tu hodie bonum nuntium perferes; alio die hoc tuum munus erit. Neque enim convenit te hæc hodie nuntiare, postquam filius regis mortuus est.*

*Gesen.*—כֵּן קָרָא וְלֹא כֹתִיב, id est, כֵּן, *legitur, quanquam non scribitur.* Nempe omissum fuit כֵּן ex ejus cum כֵּן similitudine. Sententia est, quia vere filius regis mortuus est. Est כֵּן על כֵּן, *vere.* Quidam Masoræ hanc emendationem male vellicant, cum dicant converti posse, quia de filio regis mortuo. Obrudunt nobis ex mendo sententiam illud participium בַּת, *mortuo*, in quo verbo caput est rei narrate, ad finem rejectum, nihil habere Hebraici sermonis.

*Dathe.*—20 *Respondit ei Joab: Non*

*lætus nuncius hodie eris, alio tempore poteris nunciare. Jam quidem nihil aliud quam mortem filii regis annuntiabis.*

*Maurer.*—[הַיּוֹם גַּר] Pro כִּי עַל Masorethæ legendum præcipiunt כִּי עַל כִּי, quam lectionem assensu suo probavit Hitzigius Begriff., p. 148. Negari non potest, et commodum sensum fundere hanc lectionem (vid. ad Gen. xviii. 5), et facile potuisse excidere כֵּן sequenti כֵּן. Sed recepta lectio sensum æque commodum præbet hunc: *hodie, nunc quidem nuntium non ferēs, nam de mortuo regis filio, sc. nuntium ferendum foret, nam mors filii regis nuncianda esset, quam interpretationem etiam Fæsius placuisse video.*

Ver. 22.

וַיִּסַּף עוֹד אֶחֱמִיעֶזֶר בְּדַבְּרוֹהָ וַיֹּאמֶר אֶל־יוֹצֵב נִיחֵי קוֹה אֶהְיֶה נָא בְּסִמְאֵי אֲחֵרֵי הַבַּיִתָּא וַיֹּאמֶר יוֹצֵב לָמָּה קוֹה אֲמַתָּה רָץ בְּנֵי וּלְקָה אִוִּר בְּשֵׁרָה מִצֵּאתָ :

καὶ προσέθετο ἔτι Ἀχιμάας υἱὸς Σαδώκ, καὶ εἶπε πρὸς Ἰωάβ, καὶ ἔστω, ὅτι δράμω καὶ γὰρ ἐγὼ ὀπίσω τοῦ Χουσί. καὶ εἶπεν Ἰωάβ, ἵνατί σὺ τοῦτο πρέχεις ἐνέ μου; δεῦρο, οὐκ ἔστι σοι εὐαγγέλια εἰς ἀφέλειαν πορευομένην.

*Au. Ver.*—22 Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever [Heb., be what may], let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready [or, convenient]?

*Seeing thou hast no tidings ready.* So *Patrick, Booth.*

*Bp. Horsley.*—Rather, the tidings will fetch thee nothing. Compare LXX.

*Ged.*—Since thou hast no convenient tidings to bear.

*Gesen.*—בְּשֵׁרָה, and בְּשֵׁרָה f. (בְּשָׂר בְּשָׂר) 1. Glad tidings, good news, 2 Samuel xviii. 22, 25; once with כִּוְנָה added, v. 27. 2. Reward for good tidings, 2 Sam. iv. 10.

*Prof. Lee.*—בְּשֵׁרָה, and בְּשֵׁרָה, f. Arab. <sup>بشور</sup> and <sup>بشرا</sup> *Announcing good news.*

<sup>بشرا</sup> *pulchritudo*; r. <sup>בשור</sup>. I. Good news, 2 Sam. xviii. 22, 25, 27, with כִּוְנָה. II. Meton. Reward for good news, Ib. iv. 10.

*Houb.*—Per me licet ut curras, verum boni nuntii mercedem non es habiturus.

22 והכניי: Melius כניי, sine ה, ut legere

videntur Chaldæus et Syrus. Est Chusi nomen proprium. Mirum, Clericum habuisse כושי, ut *Madianitam*. Nam si ageretur vir quidam Madianita, legeretur כושי, sine addito. Hoc norunt, qui Hebr. linguam vel a primo limine salutârunt.

*Dathe.*—*Cur vero, respondit hic, currere cupis, mi fili? Nullum præmium allati nuncii accipies.*

## Ver. 23.

*Au. Ver.*—23 But howsoever, said he, let me run, &c.

*Maurer.*—יְהִי כִּי אָרְדֶּה־נָּא, *Quidquid sit, accidat, ego curram.* Vid. ad vs. 12.

## Ver. 24.

וַדָּוִד יוֹשֵׁב בֵּין־שְׁנַיִם הַשְּׁעָרִים וַיִּלְוֶה  
הַעֲבָדָה אֶל־גִּבַּת הַשָּׁעַר אֶל־הַחֹמֶה  
וַיִּשָּׂא אֶת־עֵינָיו וַיִּרְא וַהֲגִדָה אִישׁ רֶץ  
לְבָדּוֹ :

καὶ Δαυὶδ ἐκάθητο ἀναμέσον τῶν δύο πυλῶν. καὶ ἐπορεύθη ὁ σκοπὸς εἰς τὸ δῶμα τῆς πύλης πρὸς τὸ τεῖχος, καὶ ἐπῆρε τοὺς ὀφθαλμοὺς αὐτοῦ καὶ εἶδε καὶ ἰδοὺ ἀνὴρ τρέχων μόνος ἐνώπιον αὐτοῦ.

*Au. Ver.*—24 And David sat between the two gates; and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

*Ged., Booth.*—24 And David was sitting between the two gates; and the watchman was walking on the wall, on the top of the gate; and he raised his eyes, and looked, and behold a man running alone.

*Houb.*—24 *David stabat inter duas portas, cum speculator tectum portæ supra murum conscendens, vidit hominem unum, qui accurrebat.*

*Dathe.*—24 *David autem sedebat inter duas portas. Tum ascendit speculator tectum portæ ad murum, et conspicatus est hominem solum currentem.*

## Ver. 26.

*Au. Ver.*—26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold another man running alone, &c.

*Bp. Horsley.*—*Unto the porter.* For אֶל, the Vulgate seems to have read עַל. "The watchman upon the gate called."

## Ver. 28.

וַיִּקְרָא אַחִימָעַץ וַיֹּאמֶר אֶל־הַמֶּלֶךְ  
שָׁלוֹם וְגו'

καὶ ἐβόησεν Ἀχιμάας, καὶ εἶπε πρὸς τὸν βασιλέα, εἰρήνη, κ.τ.λ.

*Au. Ver.*—28 And Ahimaaz called, and said unto the king, All is well [or, Peace be to thee; Heb., peace].

*All is well [or, Peace be to thee].*

*Ged., Booth.*—"Success."

*Gesen.*—לָכֵן, שָׁלוֹם לָךְ, *welfare to thee, all well to thee, Judg. vi. 23; xix. 20; Dan. x. 19; Gen. xliii. 23,* a form of address when one would encourage a timid person and assure him of safety, i. q., "thou hast [ye have] nothing to fear, thou art in safety;" hence we thrice find added אַל הָרָעָא, אַל הָרָעָא, comp. 1 Sam. xx. 21 כִּי שָׁלוֹם לָךְ, *for then all is well to thee, thou art in safety, thy matter is prosperous, ver. 7.* Comp. also 2 Sam. xviii. 28, where a messenger of good tidings exclaims שָׁלוֹם, q. d., *all is well!* comp.

1 Chron. xii. 18.—Among the Arabs السلام

عليك, *es-salám 'aleika*, and among the Syrians *سَلَامًا لَعَلَّكَ*, are forms of salutation to persons approaching or passing by; but in this sense the above Hebrew phrase is not found in the Old Test.

## Ver. 29.

וַיֹּאמֶר הַמֶּלֶךְ שָׁלוֹם לְפָעַר  
לְאַחִימָעַץ וַיֹּאמֶר אַחִימָעַץ רְאִיתִי  
הַחַמּוֹן הַגָּדוֹל לְשָׁלֹה אֶת־עַבְדְּךָ הַמֶּלֶךְ  
וַיֹּאבֵב וְאֶת־עַבְדְּךָ וְלֹא יָדַעְתִּי מָה :

καὶ εἶπεν ὁ βασιλεὺς, εἰρήνη τῷ παιδαρίῳ τῷ Ἀβσσσαλῶμ; καὶ εἶπεν Ἀχιμάας, εἶδον τὸ πλῆθος τὸ μέγα τοῦ ἀποστεῖλαι τὸν δούλον τοῦ βασιλέως Ἰωάβ καὶ τὸν δούλον σου, καὶ οὐκ ἔγγων τί ἐκέει.

*Au. Ver.*—29 And the king said, Is the young man Absalom safe [Heb., *Is there peace?*] And Ahimaaz answered, When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was.

*When Joab sent the king's servant, and me thy servant.* So Pool, Patrick, *Dathe, Maurer.*

*Bp. Patrick.*—*When Joab sent the king's servant.*] This seems to signify that Cushi was one belonging to the court.



the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines.

*Ged., Booth.*—1 And [*Ged.*, but when] it was told Joab, that, lo! the king was weeping and mourning for Absalom; 2 And that the victory of that day was turned into mourning to all the people: (for when the people, that day, heard it said that the king was grieved for his son, 3 The people stole away, that day, into the city, like people who steal away, through shame, when they have fled in battle;) 4 And that the king had covered his face, and that the king was crying with a loud voice, O my son, Absalom! O Absalom, my son, my son! 5 Joab then went into the house to the king, and said, &c.

*Houb.*—1 *Nuntiatum est autem Joab, regem flere, et propter Absalom in luctu esse. 2 Quin etiam ut populus audivit, regem filii sui causa dolere, dies hæc salutis fuit omni populo dies luctus; 3 Ita ut exercitus eodem die cum urbem intrabat, subduceret se se, ut se subducunt, quos pudor tenet, postquam in pugna fugerint. 4 Interea rex erat capite velato, et voce magna clamabat, fili mi Absalom, Absalom fili mi, fili mi. 5 Intravit igitur Joab, &c.*

2 *החשה*, male sine ו. *Duo Codices Orat. החשה*, *salus*, ut fuerat scribendum: nam sic vult usus, quanquam abest ו ab radice ישׁ, *salvare*.

Heb., 8; Au. Ver., 7.

וַעֲתָהּ קוּם לָא וַדְבַר עַל־לֵב עֲבָדַי  
כִּי בִיהוּהָ נִשְׁפָּעְתָּי כִּי־אֵינְךָ יוֹצֵא אֶם־  
לֵלִין אִישׁ אֶתֶּהּ הַלְלִיָּהּ וּגְוֹ

*καὶ νῦν ἀναστὰς ἔξελθε, καὶ ἀλάησον εἰς τὴν καρδίαν τῶν δούλων σου, ὅτι ἐν κυρίῳ ὤμοσα ὅτι εἰ μὴ ἐκπορεύσῃ σήμερον, εἰ ἀλλισθήσεται ἀνὴρ μετὰ σοῦ τὴν νύκτα ταύτην, κ.τ.λ.*

*Au. Ver.*—7 Now therefore arise, go forth, and speak comfortably unto thy servants; for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night, &c.

*Houb.*—7 *כי אינך יוצא*, *Quia non tu egrediens*. *Melius veteres. ... כי אם אינך*, *Quia si non tu (egrederis)*. *Nam, cum omnes, præter Chaldæum, non omittant conditionem si, signum est eos legisse* אֵם, *quod ni legerent, poterant alii aliter, et per casum absolutum interpretari. Fucum fecerit semi-*

docto scribæ illud אֵם, quod sequitur, quodque crederet male fuisse iteratum, cum non videret prius אֵם esse conditionis; posterioris, juramenti.

Heb., 9, 10; Au. Ver., 8, 9.

— וַיָּבֹא כָל־הָעָם לִפְנֵי הַמֶּלֶךְ  
וַיִּשְׁרָאֵל גַּם אִישׁ לְאָהָלָיו : 10 וַיְהִי  
כָל־הָעָם נָדוֹן בְּכָל־שִׁבְטֵי יִשְׂרָאֵל  
לְאֹמֶר הַמֶּלֶךְ הִשְׁתַּלַּנּוּ | מִמֶּנּוּ אֵיבָנָה  
וְהוּא מִלְטָנָה מִמֶּנּוּ פְּלִשְׁתִּים וְעַתָּה בָּרַח  
מִן־הָאָרֶץ מֵעַל אֲבִשָׁלוֹם :

— *καὶ εἰσῆλθε πᾶς ὁ λαὸς κατὰ πρόσωπον τοῦ βασιλέως ἐπὶ τὴν πόλιν καὶ Ἰσραὴλ ἔφθυγεν ἀνὴρ εἰς τὰ σκηνώματα αὐτοῦ. 9 καὶ ἦν πᾶς ὁ λαὸς κρινόμενος ἐν πάσαις φυλαῖς Ἰσραὴλ, λέγοντες, ὁ βασιλεὺς Δαυὶδ ἐρρύσατο ἡμᾶς ἀπὸ πάντων τῶν ἐχθρῶν ἡμῶν, καὶ αὐτὸς ἐξέλειτο ἡμᾶς ἐκ χειρὸς ἀλλοφύλων καὶ νῦν πέφθυγεν ἀπὸ τῆς γῆς, καὶ ἀπὸ τῆς βασιλείας αὐτοῦ, καὶ ἀπὸ Ἀβессαλώμ.*

*Au. Ver.*—8 Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent.

9 And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom.

*And all the people came before the king: for Israel, &c.*

*Ged.*—The whole people presented themselves to the king. 9 The Israelites having fled, every man to his own home; the whole people, throughout all the tribes, reproached one another, saying: “King David [LXX] saved us from the hands of our enemies, and delivered us out of the hands of the Philistines: yet now he is a fugitive from the land, and from his kingdom [LXX], on account of Abshalom.

8 The last member of this verse belongs to the next: although it hath absurdly been separated from it.

*Booth.*—And all the people presented themselves to the king. 9 Now Israel had fled, every man, to his own home; and all the people, throughout all the tribes of Israel, blamed one another, saying, &c.

*Houb.*—Itaque venit universa multitudo in conspectum regis. 9 Postquam autem Israel is sua quisque tentoria diffugerat, omnes tribus Israel hæc inter se agitabant: rex ab inimicis nostris nos liberavit; ille etiam nos vindicavit a Philistæis: mox quidem de terra fugiebat ante Absalom.

8 לפני הַמֶּלֶךְ, in conspectum regis. Post hæc verba interpunctio major fuit collocanda, minor vero post לאדלוי, in tentoria sua. Nam perspicuum est, in iis verbis, fugerat autem Israel in sua tentoria, initium esse rerum mox dicendarum.

9 איבני, Inimico nostro. Fere omnes codices איבני, inimicis nostris, et sic omnes veteres, præter unum Chaldæum, qui quidem Judæis recentioribus sæpe prævit, ut ejusmodi menda hod. in codicibus relinquerent.

Heb., 12, 13; LXX, Au. Ver., 11, 12.

וְהַמְּלֶכֶת דָּוִד שָׁלַח אֶל-יְצִדְוֹק וְאֶל-אֲבִיתָר הַכֹּהֲנִים לֵאמֹר נִבְרָו אֶל-זִמְנֵי וְהִדְדָה לֵאמֹר לָמָּה תִהְיוּ אֲחֵרִים לְהָשִׁיב אֶת-הַמְּלֶכֶת אֶל-בֵּיתוֹ וְדַבֵּר כֹּל-יִשְׂרָאֵל בָּא אֶל-הַמְּלֶכֶת אֶל-בֵּיתוֹ: 13 אֲתִי אַתֶּם עַמִּי וּבָשָׂרִי אַתֶּם וְלָמָּה תִהְיוּ אֲחֵרִים לְהָשִׁיב אֶת-הַמְּלֶכֶת:

11 καὶ ὁ βασιλεὺς Δαυὶδ ἀπέστειλε πρὸς Σαδὼκ καὶ πρὸς Ἀβιάθαρ τοὺς ἱερεῖς, λέγων, λαλήσατε πρὸς τοὺς πρεσβυτέρους Ἰουδα, λέγοντες, ἵνατί γίνεσθε ἕσχατοι τοῦ ἐπιστρέψαι τὸν βασιλεία εἰς τὸν οἶκον αὐτοῦ; καὶ λόγος παντὸς Ἰσραὴλ ἦλθε πρὸς τὸν βασιλέα εἰς τὸν οἶκον αὐτοῦ. 12 ἀδελφοί μου ὑμεῖς, ὅσα μου καὶ σάρκες μου ὑμεῖς, ἵνατί γίνεσθε ἕσχατοι τοῦ ἐπιστρέψαι τὸν βασιλεία εἰς τὸν οἶκον αὐτοῦ;

*Au. Ver.*—11 And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, even to his house.

12 Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king?

*Pool.*—11 To his house; to his royal palace at Jerusalem. To the king, even to his house, i. e., even to Mahanaim, where now the king's house and family is. Thus sometimes one word is taken in divers senses in the same verse, as Matt. viii. 22. Or

rather thus, About bringing the king back to his house: for, first, Those words are very fitly and easily understood here out of the foregoing member of the verse; such defects being usual in the Hebrew, which is a very concise or short language. So it is Exod. xxii. 15; Deut. i. 4, &c. Secondly, It seems most reasonable to understand the same phrase, to his house, being twice here used in the same sense in both places, to wit, of his house in Jerusalem; and this is most agreeable to rule and to Scripture usage. Thirdly, Thus the words have more emphasis than the other way; for if the speech came to the king at Mahanaim, it matters not whether it found him in his house there, or in the gate-house, or in the field. Fourthly, David had no house in Mahanaim which could properly be called his house, as he had in Jerusalem. And then the parenthesis should close before those last words, even to his house, or even to his own house, to wit, that at Jerusalem.

*Bp. Patrick.*—Even to his house.] These last words, “even to his house,” seem to be but a repetition of what was said before, to his house; viz., at Jerusalem: the other words being a parenthesis.

*Ged.*—Why will ye be the last to bring back the king to his own home; seeing that the purpose of all Israel hath already reached the king, in his present residence? 12 Ye are my brethren, mine own bone and flesh! why then will ye be the last to bring back the king?

*Booth.*—Seeing that the speech of all Israel hath come to the king, in his present abode? 12 Ye are my brethren, ye are my own bone and flesh: wherefore then are ye the last to bring back the king?

*Houb.*—11 Hi sermones omnis Israel domum perlati ad regem fuerunt. Quare misit rex David ad Sadoc et ad Abiathar sacerdotes, qui hæc eis mandurent. 12 Hæc loquimini ad senes Juda; vos fratres mei et os meum et caro mea estis; curnam igitur postremi eritis, ut reducatis regem domum suam?

11 ודבר כל ישראל... Sermo autem omnis Israel (venit ad regem). Hæc verba collocanda sunt eo in ordine, quem sequuntur Syrus et Græci Interpretes, ut postquam Israel, superiori versu finiente, dixit; quare cunctamini ad reducendum regem, proxime hæc sequantur sermo Israel pervenit ad regem, in domum ejus. Ita ut causa appa-

reat, cur deinde viros Juda sic David alloquatur; *quare novissimi eritis ad reducendum regem?* Non potuit enim David cum Juda sic expostulare, nisi norat cæteras tribus consilium cepisse de reducendo ad se rege; ut necesse sit a Sacro Scriptore antea fuisse narratum, hos Israel sermones, qui superiori versum memorantur, regis ad aures pervenisse.

12 *אחי אהם, vos fratres mei estis.* Hæc etiam verba alieno in ordine nunc leguntur. Nam consuetudo est, ut ejusmodi compellatio faciat initium sermoni, non autem ut sermonem jam cœptum vel abrumpat, vel absolvat; ut videre licet versu subsequente. Itaque recte apud Syrum his verbis inchoatur ad populam sermo regis, etsi quædam Syrus non omittenda omisit. Hæc verba igitur, *fratres mei estis, &c.*, in mandatis David ad sacerdotes factis primum locum tenere debent hoc modo: *loquimini hæc ad senes Juda; fratres mei, os meum vos et caro mea estis; quare igitur postremi estis ad reducendum regem in domum suam*, quæ quidem verba ultima, *quare igitur, &c.*, cum bis legantur Hod. in codicibus, semel legi satis est, ut hæc semel tantum exhibet Syrus. Adi ad Veteres; videbis hunc versum alio atque alio modo lectum fuisse in Hebr. ipsorum codicibus, Græcos addere quædam, quæ nunc absunt; Syrum omittere multa, partim superflua, partim etiam, ut mox diximus, non omittenda.

Heb., 14; Au. Ver., 13.

וְלֵעֲשֹׂאֵהָ תִּמְרֹתָיו תִּלְוֶנָה עֲצָמֵי וּבָשָׂרִי  
אֶתָּה כִּי יַעֲשֶׂהָ לִּי אֱלֹהִים וְכִי יוֹסִיף  
אֶם-לֹא שָׂר-צָדָק הַחַיִּיהָ לִפְנֵי פְלִי-הַנְּטִימִים  
תַּחַת יוֹאָב :

כג' 4

καὶ τῷ Ἀμεισσαὶ ἐρεῖτε, οὐχὶ ὅστων μου καὶ σάρξ μου σύ; καὶ νῦν τάδε ποιῆσαι μοι ὁ θεὸς καὶ τάδε προσθήη, εἰ μὴ ἄρχων δυνάμεως ἔση ἐνώπιον ἐμοῦ πάσας τὰς ἡμέρας ἀντὶ Ἰωάβ.

*Au. Ver.*—13 And say ye to Amasa, *Art thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab.*

*Houb.*—13 *המרו* אמרו, *dicetis*; nunquam privatur suo & verbum אמר.

*In the room of Joab.*

*Maurer.*—*שָׂר צָדָק תַּחַת יוֹאָב*—] *Dux exer-*

*citus*—*loco Joabi*, pro Joabo. Ita plerique. Obloquitur Schulzius, “si vel maxime, iniquiens, meritorum Joabi in hoc bello gratiam in regis animo extinxisset recordatio filii a Joabo cæsi, tamen nec prudens nec salutare fuisset, Amasam præferre fortissimo viro, Joabo, qui etiam cap. xx. 6, 7 ut summus imperator occurrit. Rectissime igitur Michaëlis consentiente Hezelio vertit: *secundus a Joabo imperator esto.* Cf. Num. v. 20.” Sed ex nefando facinore, quod Joabus, xx. 8 sqq. admittit, clarissime patet, cum capitali in Amasam odio flagrasse, cujus causa manifesto in eo quærenda est, quod Davides Amasæ promiserat, se velle, quamdiu vixerit, eum in locum Joabi duce[m] exercitus constituere. Nam quod Schulzius ad xx. 10 dicit, Joabum Amasæ forsam plurimum gratia apud multitudinem valentis honori invidisse, cæsoque æmulo se magis gratiosum apud regem fore existimasse, id sibi commentus est vir bonus.

Ver. 14.

*Au. Ver.*—14 And he bowed the heart of all the men of Judah, even as the heart of one man; so that they sent *this word* unto the king, Return thou, and all thy servants.

*Return.*

*Houb.*—14 *וישׁלחוּ אל המלך שׁוב*, *Et miserunt ad regem, revertere.* Omnes veteres, præter Chaldæum, suppleunt, *לאמר, dicentes*, vel *ואמרו, et dixerunt*, quod ni suppletur, manca erit series.

Heb., 18, 19; Au. Ver., 17, 18.

18 וְאֵלֶּה אִישׁ עִמּוֹ מִבְּנֵימֹו וַיָּבִיאוּ  
נֶעַר בֵּית שָׂאִיָּה וְחַמְשַׁת עָשָׂר בְּנָיו  
וְעֶשְׂרִים עַבְדָּיו אֲתָו וַשְּׁלַחוּ בַּיָּהוּ  
לִפְנֵי הַמֶּלֶךְ : 19 וַעֲבָדָהּ הַעֲבָדָה  
לְעַבְדֵי אֶת-בֵּית הַמֶּלֶךְ וְלַעֲשׂוֹת הַטּוֹב  
בְּעֵינָיו וּשְׂמֵעֵי בִּגְדָהּ נָפַל לִפְנֵי הַמֶּלֶךְ  
בְּעַבְדֵי בַּיָּהוּ :

ver. 19. בעיניו ק'

17 καὶ χίλιοι ἄνδρες μετ' αὐτοῦ ἐκ τοῦ Βενιαμὴν, καὶ Σιβὰ τὸ παιδάριον τοῦ οἴκου Σαούλ, καὶ πεντεκαίδεκα υἱοὶ αὐτοῦ μετ' αὐτοῦ, καὶ εἴκοσι δούλοι αὐτοῦ μετ' αὐτοῦ· καὶ κατεύθυναν τὸν Ἰορδάνην ἔμπροσθεν τοῦ βασιλέως, 18 καὶ ἔλειτούργησαν τὴν λειτουργίαν τοῦ διαβιβᾶσαι τὸν βασιλέα· καὶ διέβη ἡ διάβασις τοῦ ἐξεγείραι τὸν οἶκον τοῦ βασιλέως, καὶ τοῦ ποιῆσαι τὸ εὐθὲς ἐν ὀφθαλμοῖς αὐτοῦ· καὶ



Heb., 21; LXX, Au. Ver., 20.

— וְהִגַּדְתָּ בְּאָזְנוֹתַי הַיּוֹם רֵאשׁוֹן לְכָל־  
בְּיַת יוֹשֵׁף לְרֵדוֹת לְקָרְאֵת אֲדָנָי  
הַמֶּלֶךְ :

— και, ἰδοὺ, ἐγὼ ἦλθον σήμερον πρότερος παντὸς Ἰσραὴλ καὶ οἴκου Ἰωσῆφ, τοῦ καταβῆναι με εἰς ἀπαντὴν τοῦ κυρίου μου τοῦ βασιλέως.

*Au. Ver.*—20 For thy servant doth know that I have sinned : therefore, behold, I am come to the first this day of all the house of Joseph to go down to meet my lord the king.

*Pool.*—*Of all the house of Joseph. Object.* He was a Benjamite, chap. xvi. 5. How then doth he make himself out of the house of Joseph? *Ans.* The house of Joseph is here put, either, 1. For the ten tribes, which are oft distinguished from Judah, and then they are called the house of Joseph, as Zech. x. 6. But this distinction was not made before the division of the people into two kingdoms; and even after that division Benjamin was constantly reckoned with Judah, and not with Joseph or Ephraim. Or, 2. For all the tribes of Israel, who are called the children of Joseph, Psal. lxxvii. 15; compare Psal. lxxx. 1; lxxxi. 5; as well they might, not only because of Joseph's eminency (the most eminent persons and things being oft put for the rest of the kind), and because the rights of primogeniture were in a great part devolved upon him, 1 Chron. v. 1; but also because Joseph had been as a father to them, and had nourished them all like children, as is expressed in the Hebrew text, Gen. xlvii. 12. But in this sense this was not true, for the house of Judah came before him, ver. 15. Or rather, 3. For all the tribes except Judah, which are conveniently called the house of Joseph for the reasons now mentioned, and are fitly distinguished from Judah, because the rights of the first-born were divided between Judah and Joseph, 1 Chron. v. 2. And though Benjamin, after the division of the kingdoms, was fitly joined with Judah, because then they adhered to that tribe; yet before that time it was more conveniently joined with Joseph, because they marched under the standard of the house of Joseph, or of Ephraim, Numb. x. 22—24; whence it is that Ephraim, Benjamin, and Manasseh are put together, Psal. lxxx. 2.

*Bp. Patrick.*—*I am come the first this day, &c.*] He was not properly of the house of Joseph, but of a tribe near of kin to it: so that at this time, it seems, they looked upon themselves as members of the same body; being descended from the same mother; and they continued so till the kingdom was rent. For Benjamin is placed between Ephraim and Manasseh (the two sons of Joseph) in Ps. lxxx. 2, and they marched under the same standard, Numb. ii. 18, 19, &c.

Ver. 22.

*Au. Ver.*—22 And David said, What have I to do with you, ye sons of Zeruah, that ye should this day be adversaries unto me? shall there any man put to death this day in Israel? for do not I know that I am this day king over Israel?

*Houb.*—22 דָּוִד יָמַח לֵעַד הַיּוֹם יוֹמָה, *Lege,* num hodie morti dabitur (homo) ut legit Vulgatus. Nam huic loco interrogatio est omnino necessaria; quam quidem suppleri, litterâ ה iteratâ, compendiosius est, quam addere negationem אֵל, quod fecere Græci Intt., Syrus, et Arabs.

Heb., 25, 26; LXX, Au. Ver., 24, 25.

25 וּמִפְּבֹשֶׁת בְּנֵי־שָׂאֻל יָרַד לְקָרְאֵת  
הַמֶּלֶךְ וְלֹא־עָשָׂה רְגָלָיו וְלֹא־עָשָׂה  
שְׂפָמוֹ וְאֵת־בְּנָדָיו לֹא כָּפַס לְמִן־הַיּוֹם  
לְכַת הַמֶּלֶךְ עַד־הַיּוֹם אֲשֶׁר־בָּא  
בְּשָׁלוֹם : 26 וַיְהִי כִּי־בָּא יְרוּשָׁלָּם  
לְקָרְאֵת הַמֶּלֶךְ וַיֵּאמֶר לוֹ הַמֶּלֶךְ וְגו'

24 καὶ Μεμφιβοσθεὺς υἱὸς υἱοῦ Σαούλ κατέβη εἰς ἀπαντὴν τοῦ βασιλέως, καὶ οὐκ ἐθεράπευσε τοὺς πόδας αὐτοῦ, οὐδὲ ἄνυχισατο, οὐδὲ ἐποίησε τὸν μύστακα αὐτοῦ, καὶ τὰ ἰμάτια αὐτοῦ οὐκ ἀπέπλυνεν ἀπὸ τῆς ἡμέρας, ἧς ἀπῆλθεν ὁ βασιλεὺς, ἕως τῆς ἡμέρας, ἧς αὐτὸς παρεγένετο ἐν εἰρήνῃ. 25 καὶ ἐγένετο ὅτε εἰσηλθεν εἰς Ἱερουσαλὴμ εἰς ἀπάντησιν τοῦ βασιλέως, καὶ εἶπεν αὐτῷ ὁ βασιλεὺς, κ.τ.λ.

*Au. Ver.*—24 And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth?

*Pool.*—24 *The son of Saul*, i. e., the grandson, 2 Sam. ix. 3, 6.

*Houb.*—24 וּמִפְּבוֹשֶׁת בֶּן שָׂאֵל, *Miphibosheth autem, filius Saülis*. Nihil addimus ad contextum, quanquam videtur olim scriptum fuisse, בֶּן יִנְתָן בֶּן שָׂאֵל, *filius Jonathæ, filii Saülis*, ut legit Syrus.

*When he was come to Jerusalem.*

*Pool.*—*When he was come to Jerusalem*; so it is supposed, that Mephibosheth, though he went to meet the king, wanted either courage or fit opportunity to speak to the king till he came to Jerusalem, because of the great multitudes that addressed themselves to the king by the way. Though it might more reasonably be thought that he could not go from Jerusalem to meet the king, as others did, because he wanted conveniences for his journey; for Ziba had gotten all his lands and goods, chap. xvi. 4, and it is not likely that he, who would not provide him an ass to ride on, or to accompany the king at his departure, would now be hasty to furnish him with one to meet the king, to whom he knew he would complain of him. But the words may seem to be better rendered thus, *when he went* (for so the Hebrew verb signifies, Ruth iii. 7; Jonah i. 3) from (which preposition is oft understood) *Jerusalem*; for there he was, chap. xvi. 3; and having continued there, as probably he did (because he wanted an ass to convey him elsewhere, and knew not where to be with more safety), he could not properly nor truly be said to have come thither to meet the king.

*Dathe, Ged., Booth.*—25 And when he had come from Jerusalem to meet the king, &c.

*From Jerusalem.* The word *from*, is not in the present text, nor in any antient version: but a single letter was easily dropped: and the context requires *from*, not *to*.—*Ged.*

*Dathe.*—24 *Tum quoque Mephibosethus, Sauli nepos, regi obviam venit a*. (*Is post regis discessum usque ad felicem ejus reditum neque pedes, neque barbam curaverat, neque vestes abluerat*.) 25 *Cui Hierosolyma obviam venienti rex dixit: Cur me non comitatus es, Mephibosethe?*

a) וַיָּרַד, *Descendit in occursum regis*, quod de itinere ad Jordanum omnes interpretes ex usu hujus verbi explicant. Quæ vero cum ita sint, in sequenti versu non legi potest: *cum veniret* מִירוּשָׁלַם, *Hierosolyman*

*regi obviam*, sed, *cum veniret* מִירוּשָׁלַם, *ex Hierosolyma*. Nam Hierosolymæ antea perpetuo Mephibosethus vixerat, cap. ix. 13, coll. xvi. 3, ergo non opus erat, ut se eo conferret ad regem salutandum. Neque in toto hoc capite sermo est de introitu Davidis Hierosolymæ, de quo in sequenti capite exponitur; sed de eo, quod factum sit ad Jordanum, qui fuerint illi, qui eo venerint ad regi felicem reditum gratulandum, atque in his etiam erat Mephibosethus. Fateor, nullum interpretum antiquiorum legisse מִירוּשָׁלַם. Sed sic necessitate coactus refero hunc errorem ad eos, qui in his libris sunt perantiqui, et cujus generis jam alios nonnullos habuimus.—Michaëlis quidem alia ratione hanc difficultatem remove tentavit, dum וַיָּרַד verbum activum per *velle* explicat: *voluisse Mephibosethum obviam ire regi*, sed eum tam diu esse cunctatum, ut regem tandem Hierosolymæ conveniret. Cui explanationi contextus non favet, qui, uti supra jam observavimus, ea tantum narrat, quæ ad Jordanum evenirent, antequam David Hierosolyman rediret.

*Maurer.*—26 וַיְהִי כִּי בָא יְרוּשָׁלַם לִקְרַאת הַמֶּלֶךְ Scilicet tam diu cunctatus esse videtur Mephibosethus, ut regem tandem Hierosolymæ conveniret. Cui explanationi etiam Michaëlis et Schulzius calculum suum adjecerunt. Dathius vero quo minus locum ita expediamus obstare dicit narrationis contextum. “Neque enim in toto hoc capite sermonem esse de introitu Davidis Hierosolymis, de quo in sequenti cap. exponatur, sed de eo, quod factum sit ad Jordanum, qui fuerint illi, qui eo venerint ad regi felicem reditum gratulandum, atque in his etiam fuisse Mephibosethum.” Legendum igitur esse מִירוּשָׁלַם. Fateri quidem se, nullum interpretum antiquiorum ita legisse; sed sic necessitate coactum referre se hunc errorem ad eos, qui in his libris sint perantiqui. Verum vero jam alio loco monuimus, scriptores sacros haud raro neglectis temporum rationibus ea conjungere et semel complexi, quæ pertinent ad eundem aliquem sive hominem sive rem.

Heb., 27; LXX, Au. Ver., 26.

וַיֵּרֶד מִירוּשָׁלַם לִקְרַאת הַמֶּלֶךְ  
כִּי-אָמַר עַבְדְּךָ אֶחָבְשָׁה-לִּי הַחֲמוֹר  
וְאָרַב עָלָיו וְאֵלֶּךָ אֶת-הַמֶּלֶךְ כִּי  
פָסַח עַבְדְּךָ :

καὶ ἔπει πρὸς αὐτὸν Μεμφιβοσθέ, κύριε μου

βασιλεῦ, ὁ δοῦλός μου παρελογίσάτο με, ὅτι εἶπεν ὁ παῖς σου αὐτῷ, ἐπίσαξόν μοι τὴν ὄνον καὶ ἐπιβῶ ἐπ' αὐτὴν καὶ πορεύσομαι μετὰ τοῦ βασιλέως, ὅτι χυλὸς ὁ δοῦλός σου.

*Au. Ver.*—26 And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant is lame.

*I will saddle me an ass.*

*Ged., Booth.*—Let an ass be saddled for me.

*Houb.*—26 אהבשה, *Sternam.* Lege אהבשה, *storne*, ut legunt omnes veteres, præter unum Chaldæum. ... אהבשה, *Asinum, ut eum ascenderem.* Nihil grammatici reprehendunt in illo עיהה generis feminini, cum tamen אהבשה sit passim generis masculini. Ergo עיהה potius legendum, cum præsertim notum sit scribas sæpe genera miscuisse, non miscenda.

*Maurer.*—[אהבשה] Articulo definitum notat meum asinum.

Heb., 30; LXX, *Au. Ver.*, 29.

וַיֹּאמֶר לוֹ הַמֶּלֶךְ לְמַה תִּדְבָּר עִיד  
דְּבַרְיָה אֲמַרְתִּי אֶתָּה וַיִּצְיָא תִּחְלְקֶנּוּ  
אֶת־הָאָרֶץ :

καὶ εἶπεν αὐτῷ ὁ βασιλεὺς, ἰνατί λαλεῖς ἐτι τοῦς λόγους σου; εἶπον, σὺ καὶ Ζιβὰ διελεύσθη τὸν ἀγρὸν.

*Au. Ver.*—29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

*Pool.*—*Why speakest thou any more of thy matters?* For as Ziba was present, so doubtless he was not silent, but said and did what he could to make good his former charge; which must needs occasion many words before the king. And the king was not now at leisure for long debates, and therefore makes an end of the matter. *I have said*, to wit, within myself; I have considered the matter as far as now I can, and upon the whole am come to this resolution, wherein I expect that thou and he do both acquiesce. Or, *I do now say*; I pronounce this sentence in the cause. *Thou and Ziba divide the land*: the meaning is either, 1. The land shall be divided between thee and him, as it was by my first order, chap. ix. 10; he and his sons managing it, and supporting themselves out of it, as they did before, and giving the rest of the profits thereof to thee.

And to this the following words may well enough be accommodated. *Yea, let him take all*, to wit, to his own sole use. Or, 2. The right and profits of the land shall be equally divided between you. It seems a very rash and harsh sentence, and very unbecoming David's wisdom, and justice, and gratitude to Jonathan; and Ziba seems to have deserved death for falsely accusing his master of treason, rather than a recompense. But the whole transaction of the matter is not here set down. Possibly Ziba might bring plausible pretences to justify his accusation. So that David might really be at a loss what to determine. And Ziba had given proof of his affections to David by an act of kindness which could not be without hazard to himself, chap. xvi. 1, 2, which Mephibosheth had not done. And possibly this was only a present sentence, and David resolved to examine things more thoroughly when he had more leisure, and then to make a more full and final determination of the business; which also he might do, though it be not here recorded; for we must not think that nothing was done and said about such things but what is mentioned in Scripture. Besides, Ziba being a powerful man, and the crown not yet firmly fixed upon the king's head, David might think fit to suspend his final sentence till a more convenient season, and not now to provoke him too much by taking away all his estate from him at once, but to proceed against him by degrees. Howsoever, this is certain, we cannot pass a right judgment upon this action of David's, unless we understood all the circumstances of it, which we cannot pretend to do.

*Bp. Patrick.*—*Why speakest thou any more of thy matters?*] As if he had said, Enough, enough; I desire to hear no more of the injuries done me by the house of Saul.

*Thou and Ziba divide the land.*] Some of the Hebrew doctors understand this, as if he now parted the estate formerly given to Mephibosheth between him and Ziba; partly out of shame, lest he should appear too rash and hasty of belief in giving all to Ziba, and partly out of suspicion that the too great wealth of Mephibosheth might make him ambitious. But they acknowledge this sentence to be unjust, Ziba making no defence for himself. And some of them say, a voice from heaven was heard thereupon, saying, That God would make the like

division of David's kingdom between Rehoboam and Jeroboam. But if we carefully attend to the words, they carry another sense in them; being as much as if he had said, "My first grant shall stand;" when he decreed that Mephibosheth should be lord of the land, and Ziba should manage it for him, ix. 10 (see Selden, de Successionibus, cap. 25, fol. 89, 90, where he makes out this very clearly).

*Dr. Adam Clarke.*—*I have said, Thou and Ziba divide the land.*] At first, David gave the land of Saul to Mephibosheth; and Ziba, his sons, and his servants, were to work that land; and to Mephibosheth, as the lord, he was to give the *half of the produce*. Ziba met David in his distress with provisions, and calumniated Mephibosheth: David, too slightly trusting to his misrepresentation, and supposing that Mephibosheth was actually such a traitor as Ziba represented him, made him on the spot a grant of his master's land. Now he finds that he has acted too rashly, and therefore confirms the *former grant*; i. e., that Ziba should cultivate the ground, and still continue to give to Mephibosheth, as the lord, the half of the produce. This was merely placing things *in statu quo*, and utterly annulling the gift that he had made to Ziba. But why did he leave this treacherous man anything? Answer 1. He was one of the domestics of Saul, and David wished to show kindness to that house. 2. He had supplied him with the necessaries of life when he was in the greatest distress; and he thinks proper to continue him in his old office, by way of remuneration. But it was certainly too great a compensation for his services, however then important, when all the circumstances are considered.

*Houb.*—29 אִמְרתי *A me decretum fuit*; hoc est, stabit hæc distributio, quam antea decevi, ut tu agros tui patris possessionis jure teneas, et ut Siba, qui eos coluit, et culturus est, habeat inde sibi et familie cibum. Verbum החליק allegat nos ad distributionem eam, quam vidimus, cap. 9, neque id significat, habiturum Sibam dimidiam partem agrorum jure possessionis. Tale enim decretum foret non modo plenum iniquitatis, sed etiam Davidis istis verbis, *noli verba hæc tua iterare*, omnino contrarium. Nempè iis verbis David significat, se jam correxisse errorem suum, neque necesse esse, ut Mephiboseth innocentiam suam prolixius

demonstret ac tueatur. Vide in hunc locum Thomam Stackhouse, Anglum, "The History of the Bible," l. 5, cap. 5.

Heb., 32; LXX, Au. Ver., 31.

וּבְרָזְלִי הַבְּלָעָדִי יָבֵד מְרֻנָּלִים  
וַיַּגְבֵּר אֶת־הַמֶּלֶךְ הַיְרֵדֹן לְשַׁלְחוֹ אֶת־  
בְּרִיהוֹן :

הידן קרי

καὶ Βερζελλὶ ὁ Γαλααδίτης κατέβη ἐκ Ῥωγελλίμ, καὶ διέβη μετὰ τοῦ βασιλέως τὸν Ἰορδάνην ἐκπέμψαι αὐτὸν τὸν Ἰορδάνην.

*Au. Ver.*—31 And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

*Houb.*—31 לשלחו את בירדן: Masora לשלחו, cum Jordane: melius emendasset sic, שלחו, אהו בירדן, ut ille eum dimitteret apud Jordanem. Alibi sæpe scribæ posuere אה, pro אהה, tu. Nunc simili errore, אה, pro אהו. Veteres hic tergiversantur, quia ipsorum Codices in mendo erant, quomodo et hodierni.

*Maurer.*—32 [לשלוהו את בירדן] Ludov. de Dieu: ut dimitteret eum ab in Jordane (אה pro אהה) i. e., inde a ripa Jordanis, neque ulterius prosequeretur. Quod non est ferendum. Verum dedit Gesenius in Thes. "ut eum comitaretur (ei que, ubi opus, adesset et opem ferret) in trajiciendo amne. Verbis אה-בירדן designatur alveus Jordanis, et אה notat Accusativum loci spatii post verbum eundi." Ut plane luceat locus, en tibi sensum verbalem: ut prosequeretur eum τὸ (i. e. τῆν ὁδὸν = τὰς διαβάσεις) ἐν τῷ Ἰορδάνην. Igitur non opus est, ut cum Masorethis et Hitzigio Begriff, p. 131. בירדן Legas pro בירדן.

Heb., 33; LXX, Au. Ver., 32.

וּבְרָזְלִי זָהֵן מֵאֵד בְּנֵי־שֹׁמְנִים שָׁנָה  
וְהוּא־כִּלְבָּל אֶת־הַמֶּלֶךְ בְּשִׁבְתוֹ  
בְּהַחֲנִים קִיָּאִישׁ בְּדוֹל הוּא מֵאֵד :

καὶ Βερζελλὶ ἀνὴρ πρεσβύτερος σφόδρα υἱὸς ὀγδοήκοντα ἐτῶν, καὶ αὐτὸς διέθρεψε τὸν βασιλέα ἐν τῷ οἴκῳ αὐτὸν ἐν Μαναΐμ, ὅτι ἀνὴρ μέγας ἐν σφόδρα.

*Au. Ver.*—32 Now Barzillai was a very aged man, even fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim; for he was a very great man.

*Dathe.*—Lectio recepta est בְּשִׁבְתוֹ, forma

nominis prorsus anomalica. Sed 26 codd. a Kennicotto collati litteram Jod omittunt, et tunc legendum ex infinitivo conjug. Kal נִשְׁבַּחָהוּ. Sic quoque versiones antiquæ omnes.

Great.

Houb., Dathe, Ged., Booth, Rich [Vulg.].

Ver. 35—37.

Au. Ver.—35 I am this day fourscore years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother.

35 Between good and evil.

Maurer.—36 — הַאֲדַע בֵּן סוֹב לָעֵץ. Num bonum a malo, i. e., jucundum ab injucundo potero discernere, num sentire potero gaudia corporis, quæ in regia tua me exspectant. Vulgo dementem senectutem describi existimant. Male. Consulatur contextus orationis.

Wherefore then, &c.

Ged., Booth.—Why then should thy servant be yet a burden to my lord the king? And why would the king recompense me with such a reward [transposed from ver. 36]? 36 Let thy servant just go over the Jordan with the king. 37 And then let thy servant, I pray thee, return, &c.

Pool.—37 A little way over Jordan; a little onward in thy way to Jerusalem, and then return. Recompense it me, or, recompense me [וְלִמָּה יִקְלַמֶּנִּי הַמֶּלֶךְ הַגָּדוֹל הַזֶּה], to wit, for my small kindness to thee at Mahanaim, which was but a part of my duty to thee.

Heb., 39; LXX, Au. Ver., 38.

וַיֹּאמֶר הַמֶּלֶךְ אֶתִּי וְעֵבֶר בְּמַחְמָה  
וְאֵנִי אֶעֱשֶׂה־לּוֹ אֶת־הַטּוֹב בְּעֵינֶיךָ  
וְכָל אֲשֶׁר־תִּבְחָר עָלַי אֶעֱשֶׂה־לְּךָ :

καὶ εἶπεν ὁ βασιλεὺς μετ' ἐμοῦ διαβήτω Χαμαῖμ, κἀγὼ ποιήσω αὐτῷ τὸ ἀγαθὸν ἐν ὀφθαλμοῖς μου, καὶ πάντα ὅσα ἂν ἐκλέξη ἐπ' ἐμοὶ ποιήσω σοι.

Au. Ver.—38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require [Heb., choose] of me, that will I do for thee.

And whatsoever, &c. So most commentators.

Gesen.—בָּחַר 3. To choose, i. q. to like, to delight in, to desire. Once prægn. c. עַל of pers. 2 Sam. xix. 39 מִלְּאֲשֶׁר־תִּבְחָר עָלַי אֶעֱשֶׂה־לְּךָ whatsoever thou shalt desire [to lay] upon me, that I will do for thee.

Houb.—38 וְכָל אֲשֶׁר תִּבְחָר עָלַי, Et ut in me affectus fuisti. Nam בָּחַר habet non modo eligere, sed præligere, amare. Sed, pro כִּל, legendum videtur כָּל, ut sit id loco adverbii, secundum quod tu...

Ver. 40.

Au. Ver.—40 Then the king went on to Gilgal, and Chimham [Heb., Chimhan] went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

Houb.—40 כִּמְהָרָה: Supra bis כִּמְהָרָה, Chamaam, ut hic etiam legendum, cum veteribus, ne nomen proprium alio atque alio modo idem scribatur, eodem præsertim in contextu. ... וַיַּעֲבִירוּ, Et transire fecerunt. Sine causa Masoretæ הַעֲבִירוּ. Sed sic videlicet legebant in codice quodam suo, quem volebant esse normam cæterorum.

Bishop Horsley.—Conducted. Read, with many MSS. and Masora, הַעֲבִירוּ.

Ver. 42.

Au. Ver.—42 And all the men of Judah answered the men of Israel, Because the king is near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's cost? or hath he given us any gift?

Bp. Patrick.—Hath he given us any gift? We get nothing by it, but have only done our duty, and testified our great affection. Abarinel thinks these words, given us any gift, import expiation and pardon; as in Genesis xviii. 26; Numbers vi. 26, and are as much as if they had said, Hath he granted us a pardon for what we did in the business of Absalom? Whereby they suggested, that the Israelites were the principal actors in that rebellion, and needed an act of oblivion, though they did not.

Heb., XIX. 44, XX. 1; LXX, Au. Ver., XIX. 43, XX. 1.

וַיַּעַן אִישׁ יִשְׂרָאֵל אֶת-אִישׁ יְהוּדָה  
וַיֹּאמְרוּ עָשֶׂה-יְהוָה לִי כַּעֲשֶׂה לְיָם  
כִּמְהֵרָה וּמִדְּבַר הַתְּקֵלָה לִי וְלֹא-תְהִי  
דְבַרְךָ רַחֲמֹנָיִם לִי לְהַשְׁמִי אֶת-יִשְׂרָאֵל  
וְלֹא דְבַר-אִישׁ יְהוּדָה מְדַבֵּר אִישׁ  
יִשְׂרָאֵל :

CAP. XX.

1 וְשָׁם נִקְרָא אִישׁ בְּלִיעֵל וְשֵׁמוֹ  
שָׁנַע בֶּן-בְּכָרִי אִישׁ יְמִינִי וַיְתַקֵּשׁ  
בְּשׂוֹפָר וַיֹּאמְרוּ אֲדוֹנָי לָנוּ הֲלֹק בְּדָוִד  
וְלֹא נִחַלְהֶ-תָּנוּ בְּבָנֵי-יִשְׂרָאֵל לְאֲדוֹנָי  
יִשְׂרָאֵל :

43 καὶ ἀπεκρίθη ἀνὴρ Ἰσραὴλ τῷ ἀνδρὶ Ἰουδα, καὶ εἶπε, δέκα χεῖρές μοι ἐν τῷ βασιλείῳ, καὶ πρωτότοκος ἐγὼ ἢ σὺ, καὶ γε ἐν τῷ Δαυὶδ εἶμι ὑπὲρ σέ· καὶ ἵνατί τοῦτο ὑβρισάς με, καὶ οὐκ ἐλογίσθη ὁ λόγος μου πρῶτος μοι τοῦ Ἰουδα ἐπιστρέψαι τὸν βασιλεία ἐμοί; καὶ ἐσκληρύνθη ὁ λόγος ἀνδρὸς Ἰουδα ὑπὲρ τὸν λόγον ἀνδρὸς Ἰσραὴλ.

ΚΕΦ. Κ'.

1 καὶ ἐκεῖ ἐπικαλούμενος υἱὸς παράνομος, καὶ ὄνομα αὐτῷ Σαβεεΐ, υἱὸς Βοχορι ἀνὴρ ὁ Ἰεμὴν, καὶ ἐσάλπισε τῇ κερατίνῃ, καὶ εἶπεν, οὐκ ἔστιν ἡμῖν μερίς ἐν Δαυὶδ, οὐδὲ κληρονομία ἡμῖν ἐν τῷ υἱῷ Ἰεσσαί. ἀνὴρ εἰς τὰ σκηνώματά σου Ἰσραὴλ.

Au. Ver.—43 And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more right in David than ye: why then did ye despise us [Heb., set us at light], that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

СHAP. XX.

1 And there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel.

Pool.—43 We have ten parts; they say but ten, though strictly there were eleven; either because they accounted Joseph (which comprehends both Ephraim and Manassah under it) for one tribe, as it is sometimes reckoned; or because Simeon, whose lot lay within the

tribe of Judah, were joined with them in this action. In the king, i. e., in the kingdom, and the management of the affairs of it; the word king being put for kingdom, as it is 2 Chron. xxiii. 20; Isaiah xxiii. 15; Dan. vii. 17; Hos. x. 15. Or, in the king's person, and the disposal thereof. We have also more right in David than ye; as in the general we have more right in the king and kingdom, so particularly we have more right in David, than you, because you were the first beginners and the most zealous promoters of this rebellion; and as David is nearest of kin to you, so he hath been most injured by you; howsoever, as he is king, we justly claim a greater interest in him than you, inasmuch as we are the far greatest part of his subjects. That our advice should not be first had in bringing back our king; that we being the far greater number, should not have the first and chiefest vote in this action. But the words are by some, and may well be, rendered interrogatively, And was not my word first about bringing the king back? Did not we make the first mention of it, before you could be drawn to it? For so indeed they did, ver. 11; and therefore the neglect of their advice herein might seem more inexcusable. The words of the men of Judah were fiercer; instead of mollifying them with gentle words, they answered them with greater fierceness and insolency; so that David durst not interpose himself in the matter.

Bp. Patrick.—43 The men of Israel.] These words are not as before, "all the men of Israel;" which is a sign some of them were cooled, though most of them continued violent.

We have ten parts in the king.] By the king is here meant the kingdom: ten parts of which they say were theirs (whereas there were eleven tribes besides Judah), because Simeon, being intermixed with Judah, it is likely, now came with them.

We have also more right in David than ye.] As David was a private person, Judah had more interest in him than the rest, because he was of their tribe: but as he was a king, the Israelites had more, being the far greater part of his subjects.

The words of the men of Judah were fiercer.] More vehement: or, they were too hard for them in their argument. David did

not think fit to interpose: which made the men of Israel think he favoured Judah, and thence arose a new rebellion.

*Bp. Horsley.*—43 *And we have also more right in David; rather, and we are also more nearly related to David; or, and we also belong to David more.*

*That our advice should not be first had in bringing back our king; rather, Was not the proposal originally ours to bring back the king? See verses 9—11. See the margin of Queen Elizabeth's Bible.*

*Dr. A. Clarke.*—*The words of the men of Judah were fiercer than the words of the men of Israel.* They had more weight, for they had more reason on their side.

*Gesen.*—I. קָשָׁה 1. i. q. Arab. قَسَا to be hard, harsh, e. g. of words 2 Sam. xix. 44.—  
Syr. **ܣܘܡܡܐ** to harden.

*Ged.*—43, 1, But the men of Israel replied to the men of Judah: “We have ten shares in the king: we are therefore more interested for David, than ye. Why then have ye so slighted us, as not first to advise with us, about bringing back our king?” But the men of Judah overbearing, by words, the men of Israel; and there happening to be there a turbulent man, whose name was Shebah Ben-Bichri, a Benjaminites; he blew a trumpet, and said: “We have no share in David: no portion in the son of Ishai: every man to his own home, O Israelites!”

*Houb.*—1 נִקְרָא, *Occurrit*, pro נִקְרָא, scriptura germana. Vide notam in xviii. 9. Decepit נִקְרָא Græcos Intt. ut converterent ἐπικαλούμενος, *advocatus*.

Ver. 2.

וְאִישׁ יִהְיֶה דְּבָרָו בְּמִלָּפָם מִן הַיְרֵיָו עַד יְרוּשָׁלָּם :

— καὶ ἀνὴρ Ἰουδα ἐκολλήθη τῷ βασιλεῖ αὐτῶν ἀπὸ τοῦ Ἰορδάνου καὶ ἕως Ἱερουσαλήμ.

*Au. Ver.*—2 So every man of Israel went up from after David, and followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

*Ged., Booth.*—But the men of Judah adhered to their king, and conducted him from the Jordan even to Jerusalem.

The words in italic are added, to prevent a misconception of the passage: which otherwise might seem to import, that the men of Judah who escorted the king were

those only who resided between the Jordan and Jerusalem.—*Ged.*

*Bp. Patrick.*—*But the men of Judah clave unto their king, from Jordan even to Jerusalem.*] Not a man of them stirred from him, but conducted him from Jordan to Jerusalem.

Ver. 3.

וַיָּבֵא דָוִד דְּנָר אֶל-בְּיָרֵוֹ יְרוּשָׁלָּם וַיִּקְרָא הַמֶּלֶךְ אֶת עֶשְׂר־נָשָׁים אֲשֶׁר הֵנִיחַ לְשָׂמֹר הַבָּיִת וַיִּתְּנֵם בְּיַת מִשְׁמֶרֶת וַיְכַלְכְּלֵם וַאֲלֵהֶם לֹא-כָּא וַתְּהִינָה צָרָת עַד יוֹם מָחָר אֲלֻמְנָתָהּ חַיָּת :

καὶ εἰσῆλθε Δαυὶδ εἰς τὸν οἶκον αὐτοῦ εἰς Ἱερουσαλήμ· καὶ ἔλαβεν ὁ βασιλεὺς τὰς δέκα γυναῖκας τὰς παλλακὰς αὐτοῦ ἅς ἀφῆκε φυλάσσειν τὸν οἶκον, καὶ ἔδωκεν αὐτὰς ἐν οἴκῳ φυλακῆς, καὶ διέθρεψε αὐτὰς, καὶ πρὸς αὐτὰς οὐκ εἰσῆλθε, καὶ ἦσαν συνεχόμεναι ἕως ἡμέρας θανάτου αὐτῶν χῆραι ζῶσαι.

*Au. Ver.*—3 And David came to his house at Jerusalem; and the king took the ten women his concubines, whom he had left to keep the house, and put them in ward [Heb., a house of ward], and fed them, but went not in unto them. So they were shut up [Heb., bound] unto the day of their death, living in widowhood [Heb., in the widowhood of life].

*Houb.*—3 והנם במשמרה, *Et dedit eas (concubinas) in custodiam.* “Hic observandum (inquit Clericus) singulare linguæ Hebraicæ idioma. Nam quia נשים פגישים, *mulieres pellices*, sunt terminationis masculinæ, pronomina tria sequentia masculini sunt generis; quia tamen de feminis sermo est, verbum et adjectivum sequens צוררת, sunt feminini generis.” Hæc docentem grammaticis de rebus Clericum merito ridebunt eruditi lectores. Nam quis unquam istud audierat, pronomina esse aliquando masculina, quia ea nomina, de quibus efferuntur, terminationem habeant masculinam? Clericus ignorabat id, quod tyrones sciunt, affixum ם esse generis communis, atque id constare ab exemplis sexcentis. Sed affixum ם esse femininum, nullo exemplo satis firmo vincitur. Nam sæpe ם legitur hod. in impressis, ubi codices ipsi hodierni habent ן, cum genus agitur femininum. ... צורה: Lego צוריה omnibus in codicibus.

Ver. 5.

וַיִּזְחַק מִן־הַמּוֹעֵד אֲחֵר וַיִּדְוֶה : —  
וידר קרי

— καὶ ἐχρόνισεν ἀπὸ τοῦ καιροῦ, οὐ ἐτάξατο αὐτῷ Δαυίδ.

Au. Ver.—5 So Amasa went to assemble the men of Judah: but he tarried longer than the set time which he had appointed him.

Gesen.—וַיִּדְוֶה i. q. אָחֵר, To delay, to tarry, once 2 Sam. xx. 5 Cheth. וַיִּדְוֶה, i. e., וַיִּדְוֶה fut. Kal. The Keri וַיִּזְחַק is Hiph. of זָחַק, or also of אָחֵר by Chaldaism.

Prof. Lee.—וַיִּדְוֶה, v. pres. וַיִּדְוֶה, or וַיִּדְוֶה, once, 2 Sam. xx. 5, i. q. אָחֵר. Tarrying. The Keri reads וַיִּזְחַק. Hiph. al. non occ.

Houb.—5 וַיִּדְוֶה: Masora, וַיִּדְוֶה, et tardavit. Potius diceret, וַיִּדְוֶה. Nam conjugatio verborum וַיִּדְוֶה privatur quidem suo א in prima futuri persona, ut אָחֵר, pro, אָחֵר, dicam, ne א duplicetur. Sed nulla grammatica lex est, tolli א, ubi non id esset duplicandum; neque ullum ejusmodi exemplum grammatici afferunt, in quo non aliqua insit mendi justa suspicio.

Maurer.—5 וַיִּדְוֶה i. e., vel וַיִּדְוֶה vel וַיִּדְוֶה a וַיִּדְוֶה=אָחֵר, morari (cf. E. Gr. crit., p. 398), unde K'ri habet וַיִּזְחַק fut. Kal ut וַיִּזְחַק vs. 9. Cf. ad vi. 1. Gesenius et Winerus habent pro fut. Hiph. ille ab אָחֵר, hic a זָחַק.

Ver. 6.

וַיִּאָמֶר דָּוִד אֶל־אֲבִישַׁי עֲתָה יָרַע  
לְבִי שִׁבְעַת בְּיַדְּכִי מִן־אֲבִישַׁי לְאֵתָהּ  
כִּי אֶת־עֵינָי אֶדְלִיף וּרְגַל אֲחִירִי  
מִן־מַצָּא לִי עֵרִים בְּשָׂרוֹת וְהִצִּיל  
עֵינָי:

καὶ εἶπε Δαυὶδ πρὸς Ἀμεσσαί, νῦν κακοποιήσει ἡμᾶς Σαββὲ υἱὸς Βοχορὶ ὑπὲρ Ἀβессαλώμ· καὶ νῦν σὺ λάβε μετὰ σεαυτοῦ τοὺς παῖδας τοῦ κυρίου σου, καὶ καθάδιώσου ὀπίσω αὐτοῦ, μή ποτε εἰσῶψ εὗρη πόλεις ὄχυράς, καὶ σκιάσει τοὺς ὀφθαλμοὺς ἡμῶν.

Au. Ver.—6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than did Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us [Heb., deliver himself from our eyes].

Said to Abishai.

Gen., Booth.—Said to Joab. So Syr. and Arab. And so Josephus. It is strange that all the other versions, as well as the present text, have Abishai.

Lest he get, &c., and escape us.

Houb.—Ne forte urbes munitas reperiat, unde nobis sit molestas.

6 והציל עיניו: Notantur hæc duo verba suo circulo superno in codicibus. Nempe emendatori mendum subolebat, quia non conveniebat הצייל, liberet, cum עיניו, oculum nostrum. Clericus, se se conspectui nostro eripiat, statuens esse pro מינינו, et subaudiendum נפש, animam suam. Omnia hæc decreta Clericana ex libidine facta sunt. Parum convenit, ut postquam dictum est, ne occupet urbes munitas, non aliud addatur, quam, ne se eripiat conspectui nostro. Nam majus malum fuit expectandum, si Seba urbes munitas occupabat, ne videlicet regnum infestaret. Hoc exprimit Chaldaeus, ויעיק לנו, et affligat nos, ex scriptura לו והציק, commoda et hodierno mendo satis simili. Itaque eam nos amplexi sumus.

Gesen.—Hiph. הצייל 1. To pull away, &c. 2. To take away, Hos. ii. 11 [9]; e. g., booty, spoil, i. q. to spoil, 1 Sam. xxx. 22. Seq. כן Gen. xxxi. 9, 16; Ps. exix. 43. Also, to turn away any one from an evil way, intercourse, Prov. ii. 12, 16. Unusual is 2 Sam. xx. 6 והציל עיניו, and take (turn) away our eye, i. e., elude our sight, escape us; like יָנַב לִבִּי q. v. in גָּבַהּ.

Prof. Lee.—וְהִצִּיל עֵינָי, And (deliver himself) escape (out of) our sight.

Maurer.—לִי [מִן־אֲבִישַׁי] Cum Præt. ne forte invenerit sibi, i. e., occupaverit ut 2 Reg. ii. 16: בְּיַדְּכִי אֶבְשָׂא, ne forte abstulerit eum. Cf. G. Gr. ampl., p. 772; E. Gr. crit., p. 531. Et eripiat oculum nostrum. Hoc vulgo explicant sese conspectui nostro eripiat, e conspectu nostro abeat, evadat. Sed rectius haud dubie interpretaberis: et nos fallat, decipiat. Cf. similem locut. גָּבַהּ אֶת־לִבִּי, aliquid mentem furari, i. e., eum fallere, Gen. xxxi. 20; 2 Sam. xv. 6. Hanc vim verbis jam LXX tribuisse videntur: καὶ σκιάσει τοὺς ὀφθαλμοὺς ἡμῶν.

Ver. 7.

וַיִּצְאוּ אַחֲרָיו אֲחֵרָיו וְהַפְּלִיתִי וְגו'

καὶ ἐξῆλθον ὀπίσω αὐτοῦ Ἀβессαί καὶ οἱ ἄνδρες Ἰωάβ, καὶ ὁ Χερεθὶ καὶ ὁ Φελεθὶ, κ.τ.λ.

Au. Ver.—7 And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

And there went out after him Joab's men.

*Ged., Booth.*—So there went after Joab his own men, &c.

*Cherethites and Pelethites.* See notes on viii. 18, p. 561—566.

Ver. 8.

הֵם עִם־הַיָּהוּדִים הַגְּדוּלָה אֲשֶׁר בְּנֶגְבְּעוֹן  
וַעֲמָשָׂא בָּא לִפְנֵיהֶם וַיֹּאבֶד הַחֲנָר וּמִנּוֹ  
לְבָשׁוּ וַעֲלָו חֲנָר הַרֶב מִצְמַדְתָּ עַל־  
מַחְנֵי בַת־עֲרֵה וְהוּא יָצָא וַתִּפֹּל :

ועלו חר

καὶ αὐτοὶ παρὰ τῷ λίθῳ τῷ μεγάλῳ τῷ ἐν Γαβαὼν· καὶ Ἀμεσσαὶ εἰσηλθεν ἔμπροσθεν αὐτῶν. καὶ Ἰואβ περιζωσμένος μανδύαν τὸ ἔδυσμα αὐτοῦ, καὶ ἐπ' αὐτῷ ἐξωσμένους μάχαιραν ἐξενγμένην ἐπὶ τῆς ὀσφύος αὐτοῦ ἐν κολεῷ αὐτῆς· καὶ ἡ μάχαιρα ἐξῆλθε· καὶ αὐτὴ ἐξῆλθε καὶ ἔπεσε.

*Au. Ver.*—8 When they were at the great stone which is in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

*Pool.*—Amasa went before them; having gathered some forces, and given due orders for the rest to follow him, he returned to Jerusalem, and by the king's command went after those mentioned, ver. 7; and being come up to them at the place where they waited for him, he put himself into the head of Joab's men, and the Cherethites and the Pelethites, and such as he had brought along with him, and marched before them as their chief and general. *Girded unto him*, after the manner of travellers and soldiers. *As he went forth* to meet and salute Amasa, who was coming towards him to do him honour. *It fell out*; things having (it is likely) been so contrived by Joab, that upon the least motion of his body his sword should drop out, and he might take it up without raising Amasa's suspicion.

*Bp. Patrick.*—8 When they were at the great stone which is in Gibeon.] The place of rendezvous (as we now speak), appointed by Amasa for the men of Judah. Which was, as Josephus saith, a hundred furlongs from Jerusalem.

*Amasa went before them.*] As their commander-in-chief.

*Joab's garment.*] As soon as Amasa arrived at the army, Joab also came there as a volunteer, of his own accord: or rather, was

there before with Abishai. Yea, Josephus takes it, as if David had spoken those words ver. 6, unto Joab, telling him it was not safe to delay, and therefore bids him take such forces as they had ready, and go with his brother Abishai. Ἰωβὸς δὲ οὐκ ἔτι μέλλειν ἔκρινεν, ἀλλὰ τὸν τε ἀδελφὸν καὶ τοὺς ἑξακοσίους παρέλαβε, &c. "He resolved not to stay to gather more forces: but with his brother, and six hundred men, and all the force they had in Jerusalem, marched out to pursue Sheba."

*Upon it a girdle with a sword fastened upon his loins in the sheath.*] He had no armour on, but such a garment as soldiers wore, closely girt to him: and upon it a belt, in which a sword hung by his side. Yet Josephus saith he had a breast-plate, θώρακα ἐνδεδυμένος, as well as μάχαιραν περιζωσάμενος, "begirt with a sword."

*As he went forth.*] To meet Amasa, πολλὴν δύναμιν ἀναγόντος, "who led numerous forces" to that place, as the same author speaks.

*It fell out.*] He had hung it so, that it might drop out of the sheath when he pleased. And it fell out just as he went to salute and embrace Amasa: who seeing him stoop to take it up, imagined it was only to put it into the sheath again.

*Bp. Horsley.*—8 Amasa went before them; rather, Amasa came in sight.

*And Joab's garment that he had put on was girded unto him.* יוֹאב הָרַךְ מְרוּ לְבָשׁוּ, *And Joab had a jacket girded over his garment.* A jacket; כִּי signifies a particular military garment, for which we have no word in our language. The LXX render it by μανδύα, and μανδύα, according to the lexicographers, was a military jacket, which was intended for a coat of mail. Hence Josephus says that Joab had on a breastplate, θώρακα ἐνδεδυμένος.

*And upon it a girdle, with a sword fastened to his loins in the sheath thereof.* צַמִּיד, in Hebrew, is a bracelet, or circular plate of metal, which was clasped for ornament round the wrists, arms, or ankles. But, in Arabic, the noun צַמִּיר is a swathing-band, roller, girdle, or belt; and, in Syriac, the verb צַמַּר is to gird round with such a band, belt, or girdle: and this I take to be the primary meaning of the word. Hence the noun צַמִּיר may signify a belt, and צַמִּיר עַל כַּתְּמִים, a girdle upon the waist. The passage, therefore, may be rendered thus: *and over it he was*

*girded with a sword* [מעבדה על מהניו] [hanging] from the girdle at his waist in its scabbard. Or, perhaps כעבדה הרר may render a sword for a belt, a belt-sword, as distinguished from another sort of sword which was hung from the shoulders. Both were in use among the warriors of antiquity. *Ἀμφὶ δ' ἄρ' ὤμοισι βαλετο ξίφος ἀργυροχλον.*  
—II. β', 15.

—*ἄμφω γὰρ ἄρ' ὤμοισι βαλετο ξίφος ἀργυροχλον.*  
—II. α', 190.

Taking the word מעבדה thus, as an adjunct of the verb הרר, the passage may be thus rendered: *and over it he was girded with a belt-sword at his waist in its scabbard.*

*And as he went forth, it fell out; rather, "and it was coming out, and ready to fall."* See Houbigant's note.

*Dr. A. Clarke.*—8 *Joab's garment.*] It appears that this was not a military garment; and that Joab had no arms but a short sword, which he had concealed in his girdle; and this sword, or knife, was so loose in its sheath that it could be easily drawn out. It is thought farther, that Joab, in passing to Amasa, stumbled (for so some of the versions, and able critics, understand the words *it fell out*), and that the sword fell down when he stumbled; that he took it up with his left hand as if he had no bad intention; and then, taking Amasa by the beard with his right hand, pretending to kiss him, he, with his sword in his left hand, ripped up his bowels. This seems to be the meaning of this very obscure verse. It is worthy of remark that in the eastern country it is the *beard*, not the *man*, which is usually kissed.

*Ged.*—8 When they were come to the great stone, at Gibeon, Amasa met them. Now the garment which Joab wore, was bound about with a girdle, in which a sword, in its sheath, hung by his side. But he let it fall out, as he marched along.

*Booth.*—8 When they were come to the great stone which is in Gibeon, Amasa came to them. Now the garment which Joab had put on, was girded about him with a girdle, in which, a sword in its sheath, hung by his loins; but as he went on he let it fall out.

*Houb.*—8 *Illi ad lapidem magnum, qui est in Gabaon, cum venissent, Amasa ante eos ivit. Erat autem Joab militari veste indutus, super quam ensem habebat lateri accinctum, qui quidem, vagina exiens, prope erat ut decideret.*

8 עלו: Recte Masora, עליו, *super eum* (*amicium*) .. ויהו יצא והפל: *Lege* ויהו יצא והפל, *et ille (gladius) egrediens (vagina) cadebat.* Hæc dicuntur de ense, qui laxus erat in vagina, et jam casurus, non de Joab, ut liquet. Clericus, *unde egressus cecidit (gladius)* "casu nempe (inquit) aut arte Joabi, qui simulavit se colligere gladium." Tamen tacetur a sacro scriptore gladium Joab cecidisse; quod si accidisset, non omisisset narrare gladium fuisse deinde humi collectum. Non cecidit gladius, sed quia vaginam dimittebat, retinebat eum Joab sinistra sua, dum dextera mentum Amasæ apprehendebat, ne quid Amasa suspicaretur. Nam credidit Amasa casu accidere, ut gladius vagina exiret, quod Joab, dedita opera moliebatur, ut gladium sinistra facilius corripere, vagina sua jam sponte egredientem.

*Dathe.*—8 *Postquam ad saxum illud magnum, quod Gibeone est, venerant, occurrit eis Amasus. Joabus super sago constricto balteum habebat, e quo gladius lateri applicatus in vagina pendebat, quem fecit, ut e vagina excideret a.*

a) Pro מַצָּאֵי alii punctis subjectis lego מַצָּאֵי s. מַצָּאֵי in conjugatione Hiphil. Sic Michaëlis in p. xiii. Biblioth. Orient., p. 236.

*Maurer.*—8 ויהו יצא והפל Pro מַצָּאֵי Michaël, Schulz., Dathius alii legi volunt מַצָּאֵי, qua mutatione facile carebis. *Redde: et exiit sc. vagina (וְהָיָה מַצָּאֵי masc.) et cecidit, excidit sc. gladius (וְהָיָה מַצָּאֵי fem.). Fecisse Joabum, ut gladius e vagina excideret, sua sponte intellegitur.*

Ver. 9.

*Houb.*—ויהו יצא, *Et apprehendit. Incuria scribæ omissum fuit א, cum legeret ויהו יצא, et apprehendit (manus dextera).*

Ver. 10.

*Au. Ver.*—10 But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib, &c.

*Fifth rib.* See notes on ii. 23, p. 500.

*Dr. A. Clarke.*—10 *In the fifth rib.*] I believe הכבש, which we render here and elsewhere the *fifth rib*, means any part of the abdominal region. The Septuagint translate it την ψοαν, the *groin*; the Targum, the *right side of the thigh*; i.e. (the phrase of the Targumist being interpreted), *verenda*. That it means some part of the abdominal region, is evident from what follows, *and shed out his bowels to the ground.* It appears from

this that, in plain English, he ripped up his belly.

Ver. 11, 12.

*Au. Ver.*—11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that is for David, let him go after Joab.

12 And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

*Ged., Booth.*—11 And one of Joab's men stood by Amasa (who was weltering in his own blood, on the highway [transposed from ver. 12]), and said, He that favoureth Joab, &c.

Ver. 14.

וַיַּעֲבֹר בְּכָל־שִׁבְמֹן וַיִּשְׂרָאֵל אֶבְלָה וּבֵית מַעֲכָה וְכָל־הַבְּרִיּוֹת וַיִּבְאֵאוּ אֶת־הַחֲרִיּוֹת :

ויקהלו קרי

καὶ διῆλθεν ἐν πάσαις φυλαῖς Ἰσραὴλ εἰς Ἀβὲλ καὶ εἰς Βεθμαχά· καὶ πάντες ἐν Χαρρὶ καὶ ἐξεκκλησιάσθησαν, καὶ ἦλθον κατόπισθεν αὐτοῦ.

*Au. Ver.*—14 And he went through all the tribes of Israel unto Abel, and to Bethmaachah, and all the Beerites: and they were gathered together, and went also after him.

*Pool.*—*He went*; either, 1. Joab, who pursued Sheba through all the tribes as far as Abel. Or rather, 2. Sheba [so most commentators], who was last mentioned, who marched from tribe to tribe to stir them up to sedition; and to him the following words seem best to agree.

*Bp. Horsley.*—*And he went*; rather, had passed.

*Ged.*—He had, by this time, gone.

*Unto Abel and to Bethmaachah.*

*Houb., Dathe, Patrick, Ged., Booth.*—*Unto Abel Bethmaachah.*

*Bp. Patrick.*—*Unto Abel, and to Bethmaachah.*] Or rather unto Abel Bethmaachah: for they were one and the same place, as appears by the next verse. And so Josephus, who saith it was a strong city, well fortified, in the tribe of Naphtali, in the northern parts of Judea, upon the borders of that part of Syria where Maachah was (x. 8).

VOL. II.

*Pool.*—*Unto Abel, and to Bethmaachah,* or rather, *to Abel, even to Bethmaachah,* i. e., unto *Abel-bethmaachah*, as this place is called here in the Hebrew text, ver. 15; 1 Kings xv. 20; 2 Kings xv. 29, to distinguish it from other Abels; and to signify that this was that Abel which was in the tribe of Naphtali in the northern border of Canaan, towards that part of Syria called *Maachah*, 2 Sam. x. 8.

*Houb.*—ויקהלו: Masora ויקהלו, et congregati sunt; quæ nisi ita emendasset, forte extitissent grammatici et interpretes, qui docuissent interdum pro קהל scripsisse Hebræos קה: nam talia multa grammatici novi sanxerunt. ...באבל ובית מעכה: Nos, in *Abel-bethmache*, ex scriptione בית, sine ו, ut versu inferiore legitur. Nam, quia una fuit obsidio, videtur unam fuisse urbem *Abel-bethmache*.

*And all the Beerites: and they were gathered together, &c.* So *Houb., Dathe, Pool, Patrick,* and most commentators.

*Pool.*—*The Berites*; such as lived in the city or territory of Beeroth of Benjamin, Josh. xviii. 25, who being of the same tribe, if not city, with Sheba, and his greatest acquaintance and friends, or being most implacable against David, adhered to Sheba, and followed him through all the tribes of Israel. *They were gathered together,* to wit, the tribes of Israel, i. e., a considerable number of them; as might well be expected, when the discontents were so high and general.

*Ged., Booth.*—14 And *Sheba* went through all the tribes of Israel to *Abel-bethmaachah*; and all the dissatisfied assembled, and went after him.

*And all the dissatisfied.* I have followed the reading of Sept. making it an appellative noun. [The Sept. takes it as a proper name, the Vulg. renders *viri electi*.] The present text is variously rendered. By most it is taken for a proper name, *the Berites.*—*Ged.*

*Boothroyd's Heb. Bible.*—כל הברים. The Syr. and Ar. read ונכל הברים. Geddes renders appellatively, *all the discontented*, from the Ch. sense of הבר. The error יקהלו, for ויקהלו, the Masorets have corrected. Why should such errors remain in the text?

Ver. 15.

וַיִּבְאֵאוּ וַיַּעֲבֹרוּ עָלָיו בְּאֶבְלָה בֵּית הַמַּעֲכָה וַיִּשְׂפְּכוּ כָל־הָעִיר אֶל־הָעֵר

וַתַּעֲמֹד בְּחֵל וּבְלִהְיֶה יָצֵר יַתֵּי אֶת־הָאֵי  
 מִשְׂחֵתָם לְתַפֵּל הַחֹמָה :

καὶ παρεγενήθησαν καὶ ἐπολιόρκουν ἐπ' αὐτὸν ἐν Ἀβὲλ καὶ Φερμαχά· καὶ ἐξέχεαν πρόσχωμα πρὸς τὴν πόλιν, καὶ ἔστη ἐν τῷ προτειχίσματι. καὶ πᾶς ὁ λαὸς ὁ μετὰ Ἰωάβ ἐνοούσαν καταβαλεῖν τὸ τεῖχος.

*Au. Ver.*—15 And they came and besieged him in Abel of Beth-maachah, and they cast up a bank against the city, and it stood in the trench [*or, it stood against the outmost wall*]; and all the people that were with Joab battered the wall, to throw it down [Heb., marred to throw down].

*And they cast up a bank against the city, &c.*

*Pool.*—*They cast up a bank*; from whence they might either batter the wall, or shoot at those who defended it against them who should assault it. See 2 Kings xix. 32; Jer. xxxii. 24; xxxiii. 4. Otherwise, *they threw down the bank of the city*, which they had raised up to defend the city on the weakest side. *It stood in the trench*, i. e., the bank stood in or near to the trench, or wall of the city; so that the city was in great danger of being taken. Otherwise, the city stood within the trench, or wall, being defended only by a single trench, or a weak wall; the bank which was raised up there to defend it being thrown down.

*Bp. Horsley.*—*In the trench*; rather, *close to the trench*.

*Pilkington.*—The word סלה is constantly in our version rendered a *bank*, or a *mount*, as if it had no other signification. And, indeed, I am of opinion that it hath but one; but think it to be different from that in which our translators understood it; and that it means an engine of war, made use of to fling stones, or any heavy body, into, or against a besieged city. But, if this be the sense of it, it hath been mistaken by most translators. The verb it is commonly connected with is שָׁקַק; from whence, in the *Latin* versions, we have, fundere, effundere, acervare, comportare, jacere, circumjacere, extruere, congerere, mittere in circuitu aggerem; circumdare munitiones; ponere et tendere insidias;ingere et circumdare vallum; effundere virtutem; collocare exercitum. The *Hebrew* verb, indeed, most properly signifies to *pour out*; and therefore may be applied either to the pouring out of vessels, earth, or rubbish, to raise a mount;

or it may surely be applied to the pouring of stones out of an engine without at all straining a metaphor. However, I shall produce the *ten* passages where this word is used, that the reader may pass his own judgment whether it signifies a *mount* or an *engine*.

2 Sam. xx. 15. They besieged Sheba in Abel; and they played (or poured out) an engine against the city (version, *cast up a bank*); and it stood in the trench, and all the people that were with Joab battered the wall to throw it down.

2 Kings xix. 32. Sennacherib shall not come into this city, nor shoot an arrow there, nor come before it with a shield, nor play an engine (version, *cast a bank*) against it.

Isaiah xxxvii. 33. A repetition of the foregoing verse.

Jer. vi. 6. Hew ye down trees, and play an engine (version, *cast a mount*) against Jerusalem.

Jer. xxxii. 24. Behold, the engines (version, *mounts*) are come into the city to take it, and the city is given into the hands of the Chaldeans.

Jer. xxxiii. 4. The houses of this city and the houses of the kings of Judah are thrown down by the engines (version, *mounts*), and by the sword.

Ezek. iv. 2. Lay siege against it, and build a fort against it, and play an engine (version, *cast a mount*) against it, &c.

Ezek. xvii. 17. Neither shall Pharaoh—make for him in the war, by playing engines (version, *casting up mounts*), and building forts.

Ezek. xxi. 22. To lift up the voice with shouting; to appoint battering rams against the gates; to play an engine (version, *cast a mount*), and to build a fort.

Dan. xi. 15. The King of the North shall come, and play an engine (version, *cast up a mount*), and take the most fenced cities.

The antient versions of these passages may readily be compared in the Polyglott; from whence it will appear, that our translators were led to render this word a *mount*, or a *bank*, by the more general concurrence of those versions, in affixing that sense to it. But, if the reader shall think it could not properly be said, that “the *mounts* are come into the city;” or that “the houses are thrown down by the *mounts*;” and finds that such engines of war, as we have mentioned, are applicable to all the above cited passages; he may be led to consider, that the

versions are but little to be depended upon; and that it is necessary to consult and compare the words of the original, and attend to the context, in order rightly to understand the language of Scripture.

Dr. A. Clarke.—The word סלה, which we render *bank*, means, most probably, a *battering engine* of some kind, or a *tower* overlooking the walls, on which archers and slingers could stand and annoy the inhabitants, while others of the besiegers could proceed to sap the walls. That it cannot be a *bank that stood in the trench*, is evident from the circumstance thus expressed.

Gesen.—פָּשַׁף fut. פֹּשֵׁף 1. *To pour out, to shed*; Arab. سفك id. Ethiop. ወሰከ :

2. Of dry things, *to throw up, to heap up*, e. g., a mound, Ez. xxvi. 8.

סִלָּה f. *A mound, rampart*, especially a mound thrown up by besiegers against a city, 2 Kings xix. 32; Ez. iv. 2; 2 Sam. xx. 15; Jer. xxxii. 24; xxxiii. 4 al.

סִלָּה and סִלָּה m. pp. i. q. סִלָּה, spec., &c.

1. A host, army, 2 Kings xviii. 17, &c.

2. *Fortification, intrenchment*, especially the exterior low wall or *breastwork* which surrounds and covers the trench, 2 Sam. xx. 15; Is. xxvi. 1; Nah. iii. 8; Lam. ii. 8. Comp. 1 Kings xxi. 23; Ps. xlvi. 14; cxxii. 7. Sept., προτείχισμα, περίτειχος, Vulg., antemurale.—In the Talmud סִלָּה is the exterior space surrounding the wall of the temple; see Lightfoot Opp., t. ii., p. 193.

Prof. Lee.—פָּשַׁף, v. pres. פֹּשֵׁף. Constr. immed. it. med. פָּשַׁף. (a) *Poured out*, [1] Water. [2] Blood, of a sacrifice. [3] A libation. [4] Earth. (b) *Shed blood*. (c) *Threw up a mound*, by pouring out earth.

סִלָּה, f. pl. סִלָּהוֹת, *A mound*, 2 Sam. xx. 15; Is. xxxvi. 33; Jer. vi. 6, &c. Phr. פָּשַׁף סִלָּה, *threw up a mound*, ἐχώσσε χῶμα.

סִלָּה, m. Synon. פָּח. Syr. مَمَم, vis, virtus. Arab. خيلة, *superbia. Strength, power*, generally; variously applied, &c.

(g) *Fortification, pec. a rampart, or breast work*, perhaps, 2 Sam. xx. 15; Is. xxvi. 1; Nahum iii. 8; Lam. ii. 8; 1 Kings xxi. 23: a sort of *Pomœrium*, perhaps. Comp. 2 Kings ix. 36. The LXX occasionally, προτείχισμα; once περίτειχος. Vulg., antemurale. It. סִלָּה, f. id. Ps. xlvi. 14, al. סִלָּה. Aff. LXX, Vulg., Syr., Chald., Jerome, and eighteen MSS. which Gesenius

prefers, Ps. cxxii. 7. סִלָּה, according to the Rabbins, a space, or sort of *pomœrium*, attached to the court of the temple. See Lightfoot. Prospect of the temple service; but, on this no reliance can be placed.

Ged.—15 So Joab and his men went, and besieged him in Abel-beth-Maacha. They had already raised a mound, facing the outer wall of the city; and the whole people, who were with Joab, were battering the wall, to throw it down; 16 when, &c.

Booth.—15 But they came and besieged him in Abel-beth-maachah, and cast up a bank against the city, which stood opposite the outward wall; and all the people who were with Joab, battered the wall, to throw it down.

Houb.—15 Illi, ut eo advenerunt, obsidione eum cinxerunt in Abel-beth-mache; aggerem in urbem erexerunt, qui contra murum cum jam staret, illi omnes, qui cum Joab erant, subvertere murum conabantur.

15 בנה: Lege בנה, in muro, etsi nihil reprehendunt Masoretæ. Nomina apud Hebræos non sunt, ut verba quædam, defectiva. Itaque בנה mendum manifestum. ... משהחם. Lege משהחם, ut habet unus codex orat., vel, ut alter, משהחם, destruebant. Habet autem id verbum præparationem rei, non ipsum effectum. Nam effectus demonstratur in verbo להשל, ad diruendum.

Ver. 18, 19.

וַתֹּאמֶר לְאֶמֶר דְּבַר יוֹדְבָב בְּרֵאשֵׁיתָהּ לְאֶמֶר שְׂאֵל יִשְׂאֵלָהּ בְּאֵבֶל וַיִּכְּנוּ הַתָּמוּ: וַיִּשְׂאֵל אֶתְהָ אֶתְהָ מִבְּנֵי לְהָמִית עֵיר וְאֵם בְּיִשְׂרָאֵל לְמַדָּה רַבָּלָע נִחַלְתָּ יִהְיֶה:

18 καὶ εἶπε λέγουσα, λόγον ἐλάλησαν ἐν πρώτοις, λέγοντες, ἠρωτημένος ἠρωτήθη ἐν τῇ Ἀβὲλ καὶ ἐν Δάν εἰ ἐξέλιπον ἄθεοντο οἱ πιστοὶ τοῦ Ἰσραὴλ, ἐρωτῶντες ἐπερωτήσουσιν ἐν Ἀβὲλ, καὶ οὕτως εἰ ἐξέλιπον. 19 ἐγὼ εἶμι εἰρηνικὰ τῶν στηριγμάτων Ἰσραὴλ· σὺ δὲ ζητεῖς θανατῶσαι πόλιν καὶ μητρόπολιν ἐν Ἰσραὴλ. ἵνατί καταποντίζεις κληρονομίαν κυρίου;

Au. Ver.—18 Then she spake, saying, They were wont to speak in old time, saying, They shall surely ask counsel at Abel: and so they ended the matter [or, they plainly spake in the beginning, saying, Surely they will ask of Abel, and so make an end: see Deut. xx. 11].

19 *I am one of them that are peaceable and faithful in Israel: thouseekst to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the LORD?*

*Pool.*—18 According to this translation the sense is, This city which thou art about to destroy is no mean and contemptible one, but so honourable and considerable for its wisdom, and the wise people in it, that when any differences did arise among any of the neighbours, they used proverbially to say, *We will ask the opinion and advice of the men of Abel about it, and we will stand to their arbitration; and so all parties were satisfied, and disputes ended.* But there is another translation in the margin, embraced also by some others, which seems to be the best: *They (i.e., the citizens of this city) plainly (or, commonly) spake (among themselves) in the beginning, (to wit, when Sheba and his men first came into the city, and they were informed, that Joab was pursuing him,) saying, Surely they will ask of Abel, and so make an end.* They will peaceably expostulate the business with us, and inquire why we received Sheba into our city, and whether we would deliver him up into their hands, and would inform us of the reason of their hostile attempt upon us, and offer to us conditions of peace, which by God's law, Deut. xx. 10, they were to do even to strange, and much more to Israelitish cities. So she doth both modestly reprove Joab for the neglect of this duty, and oblige him to the performance of it.

19 Or, I (to wit, the city of Abel, in whose name and person she speaks this) am one of the *peaceable and faithful cities of Israel.* Whatsoever Sheba may design, whom we have innocently received into our city before we well understood the matter, we of this city abhor the thoughts of warring and rebelling against the king, as having had no hand in Absalom's late rebellion: which is probable enough, considering both their situation in the utmost borders of the land, very remote from the seat of that civil war; and their open profession of their peaceableness and fidelity or loyalty to the king; which had been impudent if they had been so lately involved in the last war and rebellion. *A city and a mother, i.e., a mother; for great cities are commonly called mothers; as lesser towns or villages subject to them, and depending upon them for direction and defence, are called their*

*daughters, as Ezek. xvi. 27, 46. The inheritance of the Lord, i.e., a considerable part of that land which God hath chosen for his peculiar possession. The destruction which thou art about to bring upon us is an injury also to Israel, and to the God of Israel.*

*Bishop Patrick.*—18 According to this translation of the words, she praises the city of Abel as famous, time out of mind, for wisdom and giving sound advice: and now, she would have him believe, was not without persons of great prudence and fidelity also (as it follows in the next verse), who would not willingly offend their king. But there is another translation in the margin of our Bibles, which I take to be more literal, by referring the word *barishonah* not to *old time*, but to the *beginning* of the siege. As if she had said, When the people saw thee lay siege to the city, they said, Surely they will ask us if we will have peace, and then we shall soon come to an agreement and make an end. Whereby she secretly remembers Joab of a rule in the law, Deut. xx. 10, which commands them to offer peace to the cities of other nations when they came to besiege them; and therefore much more to a city of their own, as Abel was. To this purpose R. Solomon Jarchi; and it agrees well with what follows, that they were a peaceable people and faithful to their prince: and therefore would not have refused to yield, upon summons, to him. R. Levi ben Gerson gives another sense of them; that Sheba and his company, when they first came into the city, asked if they would follow him, and said no more: to whom the men of the city answered, We are peaceable and faithful; that is, we cannot join with thee and rebel against king David. But there is a late writer, who thinks the words will bear this sense: This was a common saying in old time, If any one asked whether Abel was a place of justice and judgment, or a den of thieves; the answer was, They are an upright people. And therefore she asks Joab, why he went about to destroy a city so famous for virtue. Thus Mayerus in his Annotations on Seder Olam Rabba, cap. 14.

19 *I am one of them that are peaceable and faithful.*] She speaks in the name of the whole city: which was of a peaceable temper; and had been faithful to David in the time of the late revolt.

*Thou seekest to destroy a city and a mother in Israel.*] A great city, which had many towns depending on it, and therefore called a mother.

*Why wilt thou swallow up the inheritance of the Lord?*] Do an injury to the public; by depopulating a part of the country, which is God's peculiar.

*Bp. Horsley.*—18 *They shall surely ask counsel, &c.* Beth-maachah was probably an oracular temple, which might give rise to the proverb.

*Dr. A. Clarke.*—*They shall surely ask counsel at Abel.*] This is a proverb, but from what it originated we know not; nor can we exactly say what it means: much must be supplied to bring it to speak sense. Abel was probably famed for the wisdom of its inhabitants; and parties who had disputes appealed to their judgment, which appears to have been in such high reputation as to be final by consent of all parties. To this the wise woman refers, and intimates to Joab that he should have proceeded in this way before he began to storm the city, and destroy the peaceable inhabitants.

19 *I—peaceable and faithful in Israel.*] I am for peace, not contention of any kind; I am *faithful*—I adhere to David, and neither seek nor shall sanction any rebellion or anarchy in the land. Why then dost thou proceed in such a violent manner? Perhaps the woman speaks here in the *name* and on *behalf of the city*: "I am a peaceable city, and am faithful to the king."

*Ged.*—18 She then spoke thus: "There is an old saying: 'Make first sure inquiry, and then act accordingly:' 19 We are peaceable, faithful Israelites: thou seekest to destroy a mother-city in Israel! why wouldst thou devour the inheritance of the Lord?"

*Booth.*—18 Then she spoke, saying, They were wont to speak in old time, saying, Make, indeed, sure inquiry, and then act accordingly. 19 We are [Chald.] peaceable and faithful in Israel: thou seekest to destroy a mother-city in Israel: why wouldst thou swallow up the inheritance of Jehovah?

18 *Make, indeed, sure inquiry at Abel.*] I have followed Dathe in this version, and suppose that for some reason the people of this city were celebrated for their knowledge and sagacity. The city seems to have been large. Compare verse 14, 19. The woman reprehends Joab for attacking the city before

he had inquired whether the citizens had willingly received him, and were actually his abettors. The Syr. and Arab. read for Abel נביאים, *prophets*. The Sept. and Chald. are incoherent. I believe the sense is that given.

*Houb.*—18 *Tum illa; vetus erat proverbium; qui consulit, in Abel consulat, sicque res perficiebantur.* 19 *Ego sum pacis amans, in Israel fidelis; tu verò urbem perdere paras, quæ in Israel mater est. Quare igitur hæreditatem Domini destruis?*

19 ארהה *Veteres legebant ארהה, tu vero.* Nexus ו ibi est necessarius, ubi transitus fit a sententia in sententiam contrariam.

*Dathe.*—18 *Primo debuisset, inquirere, inquiri in Abelam, et deinde, quid faciendum sit, decerni a).* 19 *Ego sum una ex oppidis Israeliticis pacificis et fidelibus, tu vero perdere cupis urbem metropolin Israelitarum. Cur destruis terram Jovæ sacram?*

a) Plerique interpretes verba textus ut dictionem proverbialiter explicant de Abela, nescio, qua occasione divulgatam. Sed valde quæsitam esse hanc explicationem, facile intelligitur. Ego vero utrumque membrum impersonaliter accipio, et sensum in versione, non singula verba indicavi. Reprehendit mulier Joabum, quod oppidum aggressus sit, antequam cives interrogarit, num velint Sebam defendere! Sed per humanitatem, uti videtur, eum non in secunda, sed in tertia alloquitur: Man hätte erst die Stadt fragen, und dann seine Maassregeln nehmen sollen.

*Maurer.*—Sic de h. l. judicavit Dathius, recte, opinor. Singula verba ita explicanda videntur: *et dixit: primo dicendum fuisset: "consulatur urbs;" ita rem consecissent.*— יָרַח וְאִם בְּיָסֻדָּא *urbem et matrem, i. e., urbem insignem et primariam (cf. 8, 1.) in Israele.* Eodem hoc sensu *matris* nomine vocantur in nummis Phœnicis Laodicea, Tyrus, Sidon; apud Arabes Bagdad, Mecca, Cæsarea, al.—

Ver. 21.

*Au. Ver.*—21 The matter is not so: but a man of mount Ephraim, Sheba the son of Bichri by name [*Heb.*, by his name], hath lifted up his hand against the king, even against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

*Pool.*—*A man of Mount Ephraim. Quest.* How can this be so, when he is called a



*Houb.*—25 ושיא : Masora ושיא, sic etiam Vulgatus, *Siva*. Sed 1 Paral. xviii. 16 legitur שיא, ut Græci hoc loco Σούσα, *Susa*. Syrus, שיא, sic etiam Arabs; et sic supra שיא, viii. 17. Utra scriptura præstet, prorsus incertum.

26 היה כהן ליהוה, *Erat Davidi aulæ principes*. Eam in sententiam usurpatum fuit vocabulum כהן supra viii. 18 ubi legitur, בני יהוה כהנים היו, *filiï David erant aulæ principes*. Nam liquet filios David non fuisse sacerdotali prosapia.

*Dathe.*—24 Adoram curabat servitia præstanda; Josaphat, Ahiludi filius, erat cancellarius; 25 Seraja a) scriba; Sadokus et Ebjathar sacerdotes. Ira quoque Jairita erat præfectus b) Davidis.

a) In textu legitur שיא f. שיא, sed in loco parallelo cap. viii. 17. vocatur עֲרֵיָה, et sic quoque Syrus et Arabs h. l.

b) In textu videtur h. l. verti debere per sacerdotem, quoniam וָבֹם respicit כֹּהֲנִים Sadokum et Ebjatharem nomo nominatos, qui haud dubie sacerdotes proprie sic dicti fuerunt, nec tamen hic Ira, quoniam non erat e tribu Levitica, potuit esse sacerdos. Difficultatem hanc nobis non explicant versiones antiquæ, quæ cum lectione textus Hebræi consentiunt, præterquam quod Syrus et Arabs nomen scribant עֲרֵיָה ex permutatione litterarum ר et ו. — Venit mihi in mentem, an non in nostro loco lecta quoque fuerint ea, quæ in loco parallelo cap. viii. 18 וַיָּבִי יְהוָה כֹּהֲנִים דָּוִד, *filiï Davidis erant præfecti*, quibus addita fuerat hæc de ira Jairita notitia, quæ propterea aliter connecti non poterat, quam his verbis: Ira quoque Jairita (non solum filii Davidis) fuit præfectus.

CHAP. XXI. 1.

וַיְהִי רָעֵב בְּיַמֵּי דָוִד שְׁלֹשׁ שָׁנִים  
שָׁנָה אַחֲרֵי שָׁנָה וַיִּבְקֶשׂ דָּוִד אֶת-פְּנֵי  
יְהוָה וַיֹּאמֶר יְהוָה אֶל-שָׂאוּל  
וְאֶל-בֵּית הַתְּמִימִים עַל אֲשֶׁר-הִמִּית אֶת-  
הַגְּבִעֹנִים :

ספסא באמוצע ספסא

καὶ ἐγένετο λιμὸς ἐν ταῖς ἡμέραις Δαυὶδ τρία ἔτη, ἐνιαυτὸς ὁ ἐχθόμενος ἐνιαυτοῦ· καὶ ἐζήτησε Δαυὶδ τὸ πρόσωπον κυρίου. καὶ εἶπε κύριος, ἐπὶ Σαοὺλ καὶ ἐπὶ τὸν οἶκον αὐτοῦ ἀδικία ἐν θανάτῳ αἱμάτων αὐτοῦ, περὶ οὗ ἐθανάτωσε τοὺς Γαβαωνίτας.

*Au. Ver.*—1 Then there was a famine in the days of David three years, year after

year; and David enquired [Heb., sought the face, &c.; see Numb. xxvii. 21] of the Lord. And the Lord answered, *It is for Saul, and for his bloody house, because he slew the Gibeonites.*

*Pool.*—Then there was a famine: when? Either, first, after Absalom's and Sheba's rebellion, as it is here related; or rather, secondly, in some other time before. It is well known and confessed that the particle *then* doth not always note that the thing was done in that order in which it is mentioned, but is oft of an indefinite signification; as also that the Scripture in its histories and relations doth not always observe the order of time, but the order of things, putting that after which was done before, as occasion requires. And so it seems to be here. The things related here and chap. xxiv. are by the most and best interpreters conceived to have been done long before Absalom's rebellion. And this opinion is not without sufficient grounds. First, This particle *then* is here explained, *in the days*, i. e., during the life and reign of David; which general and indefinite words seem to be added as an intimation that these things were not done after the next foregoing passages, for then the sacred writer would rather have added, *after these things*, or some such expression, as it is 2 Chron. xxxii. 1, and in many other places. Secondly, Here are divers passages which it seems very improbable to ascribe to the last years of David's reign: such as these, first, That Saul's sin against the Gibeonites should so long remain unpunished. And indeed that this was done, and Saul's seven sons hanged by David's order before that time, seems plainly to be intimated by that passage, 2 Sam. xvi. 8, where he is charged with the *blood of the house of Saul*; for which there was not the least colour till this time. Secondly, That David should not remove the bones of Saul and Jonathan to their proper place, here, ver. 12—14, till that time. Thirdly, That the Philistines should wage war with David again and again, ver. 15, &c., so long after he had fully subdued them, chap. viii. 1; and that David in his old age should attempt to fight with a Philistine giant, or that his people should suffer him to do so. Fourthly, That David should then have so vehement a desire to number his people, chap. xxiv. 1, &c., which being an act of youthful heat and vanity, seems not at all to agree with

his old age, nor with that state of deep humiliation and great affliction in which he then was. And the reason why these matters are put here out of their proper order is plainly this, because David's sin being once related, it was very convenient that David's punishments inflicted for it should immediately succeed; this being very frequent in Scripture story, to put those things together which belong to one matter, though they happened at several times. And this is the more considerable, because it tends to the clearing of that great difficulty, 2 Sam. xv. 7.

*Bp. Patrick.*—1 *Then there was a famine.*] The Jewish doctors commonly say this famine was before the rebellion of Absalom. But Abarbinel will have it, that things are related here in the order wherein they were done; so that this was after that rebellion was ended.

*Because he slew the Gibeonites.*] When he slew the whole city of Nob (saith the same Abarbinel) where the Gibeonites lived, and served as hewers of wood and drawers of water to the high-priest, whom Saul then cut off (1 Sam. xxii. 18, 19).

*Dr. A. Clarke.*—1 *Then there was a famine.*] Of this famine we know nothing; it is not mentioned in any part of the history of David.

*Because he slew the Gibeonites.*] No such fact is mentioned in the life and transactions of Saul: nor is there any reference to it in any other part of Scripture.

Ver. 2.

*Houb.*—2 הַבַּעֲנִים, mutilè scriptum, pro הַבַּעֲנִים, ut habet unus Codex Orat. Similiter malè להכותם pro להכותם, ut percuteret eos, ut habet idem codex.

Ver. 4.

וַיֹּאמְרוּ לוֹ הַגְּבֻעִים אִי-יָיָהּ בְּקָם  
וַיִּקָּב עִם-שָׂאֹל וְעִם-בֵּיתוֹ וַיִּאָּזְרוּ לָנֶפֶס  
אִישׁ לְהַמִּית בְּיִשְׂרָאֵל וַיֹּאמֶר מָה-אַתֶּם  
אֹמְרִים אֲעֲשֶׂה לָּכֶם:  
לְנוֹ קִרְיָ

καὶ εἶπαν αὐτῷ οἱ Γαβαωνῖται, οὐκ ἔστιν ἡμῖν ἀργύριον ἢ χρυσίον μετὰ Σαούλ καὶ μετὰ τοῦ οἴκου αὐτοῦ, καὶ οὐκ ἔστιν ἡμῖν ἀνὴρ θανατώσας ἐν Ἰσραὴλ. καὶ εἶπε, τί ὑμεῖς λέγετε, καὶ ποιήσω ὑμῖν;

*Au. Ver.*—4 And the Gibeonites said unto him, We will have no silver nor gold

of Saul, nor of his house; neither for us shalt thou kill [or, it is not silver nor gold that we have to do with Saul or his house, neither pertains it to us to kill, &c.] any man in Israel. And he said, What ye shall say, that will I do for you.

*What ye shall say that will I do for you.*

*Houb.*—*Quid igitur vos statuitis vobis a me esse faciendum?*

4 אִין לִי, nihil mihi. Recte Masora לִי אִין, nihil nobis, ut lego in Codice Orat. 53, omnium vetustissimo: nam post sequitur, וְלִי, hoc eodem in versu. Et ita utrobique legunt plerique Veteres. ...אִישָׁה: melius אִישָׁה, ut legunt Græci Intt. ut ego faciam (vobis).

Ver. 5.

וַיֹּאמְרוּ אֶל-הַמֶּלֶךְ הַקָּדוֹשׁ  
בְּלָנוּ וַיִּאָּזְרוּ דָּמָה-לָנוּ כְּשִׂמְדָנוּ מִהַר-גִּבְעָה  
בְּכָל-גִּבְעַת יִשְׂרָאֵל:

καὶ εἶπαν πρὸς τὸν βασιλέα, ὁ ἀνὴρ ὃς συνέτελεσεν ἐφ' ἡμᾶς καὶ ἐδίωξεν ἡμᾶς, ὃς παρελογίσαστο ἐξολοθρεῦσαι ἡμᾶς, ἀφανίσωμεν αὐτὸν, τοῦ μὴ εἶσθαι αὐτὸν ἐν παντὶ ὄρει Ἰσραὴλ.

*Au. Ver.*—5 And they answered the king, The man that consumed us, and that devised against us [or, cut us off] that we should be destroyed from remaining in any of the coasts of Israel.

*Houb.*—נשמרו: Lege, cum Græcis Intt. ושמרו, addita ו conjunctione, quæ habet nexûs ut Latini potestatem; nam Gabaonitæ sic dicunt, qui cogitavit super nos ut periremus, ut etiam interpretantur Syrus et Arabs. Neque enim נשמרו, in voce passiva, active unquam sumitur; sic ut non liceat interpretari, delere debemus, quod tamen fecit Vulgatus.

Ver. 6.

יָנַתְּ-לָנוּ שִׁבְעָה אַנְשִׁים מִבְּנָיו  
וְהִקְעַנּוּם לְיַהֲזֵה בְּגִבְעַת שָׂאֹל בְּחִיר  
יַהֲזֵה: 0 וַיֹּאמֶר הַמֶּלֶךְ אֲנִי אֶתֵּן:  
סָפָם בְּאַמְצֵעַ סָסֶק יִתְּן קִרְיָ

δῶτω ἡμῖν ἑπτὰ ἄνδρας ἐκ τῶν υἱῶν αὐτοῦ, καὶ ἐξηλιάσωμεν αὐτοὺς τῷ κυρίῳ ἐν τῷ Γαβαῶν Σαούλ ἐκλεκτοὺς κυρίου. καὶ εἶπεν ὁ βασιλεὺς, ἐγὼ δώσω.

*Au. Ver.*—6 Let seven men of his sons be delivered unto us, and we will hang them up unto the Lord in Gibeah of Saul, whom the Lord did choose [or, chosen of the Lord]. And the king said, I will give them.

And we will hang them.

*Ged.*—That we may hang them up, &c. The Hebrew is of a dubious meaning; and may signify *suspension* or *luxation* of any kind. Jerom renders the word *crucified*.

*In Gibeah of Saul, whom the Lord did choose.*

*Ged.*—On the Lord's hill at Gibeah-of-Saul. A conjectural emendation; but founded in analogy, and confirmed by p. p. v.

*Booth.*—6 Let seven of his sons be delivered to us, that we may hang them up before Jehovah in Gibeah-of-Saul.

*The chosen of Jehovah.*] These words are wanting in the Syr. and Arab. and it is not probable, that the Gibeonites would honour Saul, their cruel enemy, with this title.

*Houb.*—6 יתן, *Detur*. Delendum punctum majus, quod antecedit. Nam מכניו, *de filiis ejus*, pertinet ad ראש, *ille homo*, quod nomen antecessit versu 5. Masora respuit יתן, quod tamen non inusitatum; vult יתן, quod idem est. Unus Codex Orat. יתן, in *Hophal, detur*, etiam recte. ... שאל ברר יהוה, *Sail electus Domini*. Vidit Vulgatus, parum consentaneum esse, ut Gabaoonitæ, quo tempore filios Saülis ad necem postulant, Saülem dicant esse *electum Domini*. Itaque vertit, *quondam electi Domini*. Similiter nos, *quem Dominus elegerat*. Quidam volunt, ut legatur ברר יהוה, *in monte Domini*, quod stare non potest cum eo, quod antecessit. Nam *collis Saülis* non erat idem, atque *mons Domini*. Forsan legebatur olim ברר יהוה, *juxta verbum Domini*. Nam, cum David Gabaoonitas sic interroget, *quid faciam vobis*, videtur Deum jussisse, eo sanguine expiari Saülis scelus, quem sanguinem Gabaoonitæ postulaturi essent. Aliter David Deum unum consulisset, nec ivisset ad Gabaoonitas, ut quidquid vellent, eis concederet.

*Dathe.*—Hæc verba בָּרַר יְהוָה merito suspecta sunt, quod parum probabile est, Gibeonitas Saulum, cui adeo infesti erant, hoc honoris titulo condecorasse. Omittunt ea Syrus et Arabs. Vulgatus addit: *quondam*, quoniam intelligebat, quam inepta essent. Non displicet conjectura Hubigantii, legi posse: בָּרַר יְהוָה. Poterant enim Gibeonitæ certiores esse facti de responso divino, quod David acceperat.

*Maurer.*—בָּרַר יְהוָה Hæc verba Dathius suspecta habet, "quod parum probabile sit, Gibeonitas Saulum, cui adeo infesti fuerint, hoc honoris titulo condecorasse. Omittere

ea Syrum et Arabem. Non displicere conjecturam Hubigantii, legentis יְהוָה יְהוָה." Fortasse aculeus inest isto titulo.

Ver. 8.

וַיִּקַּח הַמֶּלֶךְ אֶת־שְׁנֵי בָנָיו רִצְפָּה בַת־אֵיָהָ אֲשֶׁר יָלְדָה לְשָׂאוּל אֶת־אֲרַמְנֵי וְאֶת־מִכְבָּשֶׁת וְאֶת־חַמֶּשֶׁת בָּנָיו מִיְכָל בַת־שָׂאוּל אֲשֶׁר יָלְדָה לְעַדְרִיָּאֵל כְּדֹבֵרְזַלֵי הַמְּהוֹלָתִית׃

καὶ ἔλαβεν ὁ βασιλεὺς τοὺς δύο υἱοὺς Ῥεσφᾶ θυγατρὸς Αἰᾶ, οὓς ἔτεκε τῷ Σαούλ, τὸν Ἐρμωνοῖ καὶ τὸν Μεμφιβοσθῆ, καὶ τοὺς πέντε υἱοὺς τῆς Μιχαὴλ θυγατρὸς Σαούλ οὓς ἔτεκε τῷ Ἐσδρηιῆλ υἱῷ Βερζέλλι τῷ Μωουλαθί.

*Au. Ver.*—8 But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal [*or, Michal's sister*], the daughter of Saul, whom she brought up for Adriel [*Heb., bare to Adriel*] the son of Barzillai the Meholathite.

*Pool.*—The five sons of Michal, *or, of Michal's sister*, to wit, Merab; for Michal had no children, 2 Sam. vi. 23, nor was she married to this Adriel, but to *Phalti*, *or Phaltiel, the son of Laish*, 1 Sam. xxv. 44; 2 Sam. iii. 15; and Merab her sister was married to this very *Adriel the Meholathite*, 1 Sam. xviii. 19. And it must be remembered, that the Hebrew language is very short, and full of ellipses or defects of words, which yet may be easily understood from the sense. Particularly relative words are oft lacking, and to be supplied; as *Goliath* is put for *Goliath's brother*, here, ver. 19, and *uncle* for *uncle's son*, Jer. xxxii. 7, 12. Or, the sons of Merab are called *the sons of Michal*, to wit, by adoption; or, the near kindred and next heirs of Michal, and brought up by her; for upon that and such-like accounts the title of *son* is oft given in Scripture, as Gen. xlviii. 5; Exod. ii. 10; Deut. xxv. 5, 6; Ruth i. 11, 12; iv. 17. *Quest.* But why then are not these called *the sons of Merab*? *Ans.* Because they were better known by their relation to Michal, who was David's wife, and, it may be, alive at this time, and having no children of her own, took these, and bred them up as her own; when Merab was now a more obscure person, and possibly dead many years before this. *Whom she brought up*; for so this Hebrew verb, which primarily

and properly signifies to *bear*, is sometimes used, as Gen. l. 23; Ruth iv. 17, because the education of children is a kind of bearing of them, as requiring frequently no less care and pains than the bearing doth; whence it is that nurses are reputed as mothers, and sometimes go under that name both in sacred and profane writers. See Ruth iv. 16, 17; and compare Gen. xvi. 2; xxx. 3; Numb. xi. 12; Gal. iv. 19.

*Bp. Patrick.*—*Whom she brought up.*] In the Hebrew, “whom she bare,” i. e., which were born: according to an usual manner of speaking among the Hebrews; of which see Dr. Hammond upon Luke xvi. note b.

*For Adriel.*] It is plain from hence, that by *was born* is meant, as we translate it, *brought up*. For Michal was not the wife of Adriel, but was given to Phaltiel (1 Sam. xxv. 44). Merab her eldest sister being married to Adriel (1 Sam. xviii. 19), by whom she had these five sons, whom Michal brought up, and therefore they are called her children. Thus the Jews say, in the Gemara Sanhedrin, cap. 2, “Merab brought them forth, and Michal educated them.” And the like we read (as they allege for the proof of this) Gen. xxx. 3; l. 23 (see Selden, De Uxore Hebr., lib. i., cap. 6). Kimchi also here alleges the words of the women in Ruth iv. 17. “There is a son born to Naomi;” who was not the mother of it, but only laid it in her bosom, and became nurse to it, as is said in the precedent verse. Thus also Rasi, Ralbag, and a great many other Jews, following the Chaldee paraphrase. And we have an example of this in the heathen writers. For Agamemnon and Menelaus are called sons of Atreus, because their father being dead, he took care to bring them up. So Eustathius on the second book of the Iliads: Plisthenes (who was their father) being dead, the youths being bred up by Atreus, ἀτροῦ παῖδες ἐκλήθησαν, “they were called his children.”

*Grotius, Le Clerc, Haub., Dathe, Horsley, Ken., Ged., Booth.*—The five sons of Merab the daughter of Saul whom she had borne [or, bare] to Adriel, &c.

*Ken.*—*The king took the two sons of Rizpah, the daughter of Aiah, whom she bore (לירה) unto Saul, and the five sons of Michal the daughter of Saul, whom she brought up (לירה) for Adriel the son of Barzillai.* Though our last English translators have sometimes expressed, not what they found in

the Hebrew text, but what in their opinion ought to be there; yet at other times, rather than admit a corruption, they have offered violence to the sense of the plainest words: as in this instance, by rendering the same verb, in the very same connexion, very differently and without authority. But the corruption is obvious. For it is clear from 2 Sam. vi. 23, that Michal, Saul’s daughter, had no child. And it is clear from 1 Sam. xviii. 19, that Adriel’s wife was Merab. It is therefore for the honour of two Heb. MSS. to have preserved here the name Merab, undoubtedly the true reading.

*Dathe.*—In textu quidem legitur Michal. Sed permutatio nominum Michal et Merab tam manifesta est, ut non nisi fiducialis adhibitis cum aliis locis possit conciliari. Primo cap. vi. 23 narratur, Michalam per omnem vitam suam prolem non habuisse. Deinde non Michala, sed Meraba matrimonio juncta fuit Adrieli, 1 Sam. xviii. 19; Michala vero durante exsilio Davidis nupta fuerat Palthieli, 1 Sam. xxv. 44; 2 Sam. iii. 15. — Duo codd. Kennicotti 250 et 198 habent מירב, sed sine dubio tantum ex correctione scribæ, qui errore observat. Nam hoc quæque mendum est antiquissimum et in verss. antiquis deprehenditur. Habent illud οἱ ὁ et Vulgatus; Syrus vero habet aliud nomen נֹדוֹבָה, *Nodoba*, quod fortasse ex מִיכָל, litteris non valde dissimilibus, ortum est; nam Saulum filiam nomine Nodobam habuisse, nullibi legitur. Chaldaeus contradictionem sic conciliare studuit: *quinque filios Merabæ, quos educaverat Michal, filia Sauli, quos peperat Adrieli, etc.*

*Maurer.*—[מירב בתישואל] Pro מירב legendum esse מירב, jam Grotius, Clericus aliique conjecerunt, et nuper existimavit Hitzigius Begriff, p. 145 sq., collatis inter se locis 1 Sam. xviii. 19; xxv. 44; 2 Sam. iii. 14, 15; vi. 23. Perantiquum esse mendum, et fortasse ab ipso scriptore profectum, patet ex eo, quod jam apud LXX et Vulg. deprehenditur.

Ver. 9.

*An. Ver.*—9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley-harvest.

*Pool.*—*In the hill, or, in a hill,* in or near Gibeah; in a conspicuous place, for their greater infamy, and for the caution and terror of others who should make any attempt upon the Gibeonites for the future. *Before the Lord;* as a sacrifice offered up to God to appease his wrath; or, unto the Lord, as was said, ver. 6. *They fell,* i. e., died; for so the word to *fall* is oft used, as Exod. xix. 21; 1 Chron. xxi. 14; Psal. xci. 7; Jer. xxxix. 18; Hos. v. 5; or were executed.

*Houb.*—9 ויקעים: Unus Codex Orat. ויקעים, *et suspendunt eos.* Sic alibi passim Codices Hodierni, ut sunt antiquiores, ita plures supplent litteras ן, quas Hebr. sermo desiderat, quæque absunt ab Hodiernis Impressis. ... שבעתים: Recte Masora שבעתים, *septem illi.* Nam שבעתים esset *septuaginta.* ... והם המחו: Masora מחו והם, *et illi mortui sunt,* bona quidem scriptura; sed hodierna non fuit vituperanda, cum liceat convertere, *illi autem morte affecti sunt,* והמו, in Hophal, pro והמו, ut alibi sæpe. Deinde recte Masora בתולה, addito ן, ut sit in principio.

Ver. 12.

*Au. Ver.*—12 And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa.

*Houb.*—הלום, *Suspendunt.* Perperam Masora הלאום, addito ם. Hic enim Chaldaismus est, cum contra הלו sit forma legitima verborum לה, ut קנו, *acquisierunt.* ... שם: המשחים, *ibi Philistæi.* Male Masora שמה משחים. Nam שמה, quæstionis est *quo,* et motum habet? atqui, *suspendere in ligno,* non notat motum e loco in locum.

Ver. 15, 16.

15 — וַיִּנְעַף דָּוִד : 16 וַיִּשְׁבְּרוּ כָּבֶב גִּלְיָת ו  
בְּיַלְדוֹ הַרְפָּחָה וּמִשְׁקַל הַיְּנוֹל שְׁלֹשׁ  
מֵאוֹת מִשְׁקָל כֹּחֶשֶׁת וְהוּא הַנִּגְרָה  
הַדָּשָׁה וַיֵּאמְרוּ לְהַכּוֹת אֶת־דָּוִד :  
ו. וישיב קי

15 — καὶ ἐπορεύθη Δαυὶδ 16 καὶ Ἰερσβὶ ὁς ἦν ἐν τοῖς ἐγγόνους τοῦ Ῥαφὰ, καὶ ὁ σταθμὸς τοῦ δόρατος αὐτοῦ, τριακοσίων σίκλων ὀλκῆ χαλκοῦ, καὶ αὐτὸς περιεζωσμένος κορῦνην, καὶ διενόετο τοῦ πατάξαι τὸν Δαυίδ.

*Au. Ver.*—15 Moreover the Philistines

had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

16 And Ishbi-benob, which was of the sons of the giant [*or, Rapha*], the weight of whose spear [*Heb., the staff; or, the head*] weighed three hundred shekels of brass in weight, he being girded with a new sword, thought to have slain David.

15 And David waxed faint. 16 And Ishbi-benob, &c.

*Geddes.*—But David being now feeble, (16) Ishbiboneb, who was of the Raphaite race, the brass of whose spear weighed three hundred shekels, and who was begirt with a new sword, thought to kill David.

*Of the sons of the giant.*

*Pool.*—*The giant:* so called by way of eminency. Or, *of Rapha,* a giant so called. *The weight of whose spear weighed three hundred shekels:* see 1 Sam. xvii. 5. *With a new sword,* or rather, *with a new girdle or belt;* for, first, This was the usual habit of soldiers, 1 Sam. xviii. 4; 2 Sam. xviii. 11; xx. 8; 1 Kings ii. 5; Isa. v. 27, and when it was of an extraordinary fashion and price, an ensign of dignity and command in the army, Ezek. xxiii. 15. So this may be mentioned to note that this was the first time either of his going out to fight, or of his advancement to some eminent place in the army; which made him desirous to signalize himself with some great action. Secondly, This supplement is more natural and usual, the word *girdle* being easily supplied from the word *being girded;* such ellipses of conjugate words being frequent in the Hebrew tongue, as Numb. xi. 14; Psal. lxxvi. 12; Matt. xx. 12. Thirdly, The newness of the sword seems to have no emphasis nor significance for the present purpose, seeing an old and tried sword would seem more considerable for his encouragement than one new and unproved.

*Bp. Patrick.*—16 *Ishbi-benob, which was of the sons of the giant.* That is, of Goliath: who by way of eminency is called *the giant;* though Bochartus thinks the Hebrew word *rapha* signifies any giant; and so these words should be translated, “of the race of the giants,” i. e., of the Anakims who fled into this country, particularly to Gath, when Joshua expelled them from Canaan (Josh. xi. 22).

*The weight of whose spear weighed three*

*hundred shekels of brass.*] This is to be understood of the head of his spear, which weighed half as much as that of Goliath (1 Sam. xvii. 7).

*He being girded with a new sword.*] The word *sword* is not in the Hebrew; nor is there anything remarkable in his having a new sword; therefore it should be translated, “with a new kind of weapon,” or rather, “with a new belt;” which had been bestowed upon him as a reward of some great exploit which he had done, or as a token of some new honour, or command, conferred upon him in the army (see xviii. 11).

*Dr. A. Clarke.*—*Being girded with a new sword.*] As the word *sword* is not in the original, we may apply the term *new* to his armour in general; he had got new arms, a new coat of mail, or something that defended him well, and rendered him very formidable; or it may mean a strong or sharp sword.

*Gesen.*—רָפָא (for רָפָא) *Raphah*, pr. n. a) With art. הַרְפָּא, a Philistine, whose sons (לְיָדֵי הַרְפָּא) were giants; see in רָפָא no. 2. a. b) A man 1 Chr. viii. 37; for which in ix. 43 רָפָא q. v.

רָפָא m. 1. only in plur. רָפָאִים pp. “The quiet, the silent,” i. e. *the shades, manes*, dwelling in Hades, whom the Hebrews supposed to be destitute of blood and animal life (נֶפֶשׁ), but yet not wholly without some faculties of mind; Psalm lxxxviii. 11; Prov. ii. 18; ix. 18; xxi. 16; Isaiah xiv. 9; xxvi. 14, 19; c. art. Job. xxvi. 5.

2. *Rapha*, pr. n. a) The founder of a race or family among the Philistines celebrated for their tall stature, c. art. הַרְפָּא, 1 Chron. xx. 4, 6, 8; but הַרְפָּא, 2 Samuel xxi. 18, 20, 22. His sons or posterity, לְיָדֵי הַרְפָּא, in the time of David, were distinguished for their great stature and bravery, 2 Sam. xxi. 16.—Perh. רָפָא, רָפָא, signified also to be *high, tall*; from רָפַע, to be high,

lofty. Comp. רָפָאִים רָפָאִים. b) 1 Chron. iv. 12. c) ib. viii. 2.

*Houb.*—15 *Fuit autem bellum Israel cum Philistæis, in quo bello cum David servique ejus cum Philistæis decertasset, Davidque esset defatigatus.* 16 *Jesibibnob, qui erat de filiis Arpha, ille cujus in hastæ cuspidē erant sicut aris ducenti, ut erat balteo novo cinctus, Davidem interficere moliebatur.*

16 ושׁוֹבֵנֵב : Hæc duo non fuerunt separanda, cum sit nomen proprium, et recte

Masora ושׁוֹבֵנֵב, nam sic legunt veteres, ut sit ' in medio, *Isibibenob*. ... והוא הנר הרשה, *ille autem accinctus novam*. Deest nomen, ad quod pertinet *novam*. Syrus, Vulgatus et Arab. suppleunt *ensem*, quasi legerent הרר, quod nomen est femininum, cum הרשה concordans. Chaldaeus, אסנאן הרר, *cingulo novo*; nempe legit, הנו הרר, *accinctus cingulo novo*. Sic etiam legit Theodotion, qui περιζώσθη interpretatur. Habent Græci in Rom. Edit. κορύνην, *clavam*, mendose pro ζώμη. Omittendi הרת occasio fuit הנו satis simile.

Ver. 18.

וַיְהִי אַחֲרָיוֹן וַתְּהִי־עוֹר הַמִּלְחָמָה בְּגָב עַם־פְּלִשְׁתִּים אִזּוּ הַפָּה סִבְכֵי הַחַשְׁתִּי אֶת־סָפְ אֲשֶׁר פִּילְדֵי הַרְפָּא :

καὶ ἐγενήθη μετὰ ταῦτα ἔτι πόλεμος ἐν Γέθ μετὰ τῶν ἀλλοφύλων τότε ἐπάταξε Σεβοχὰ ὁ Ἀστατωθὶ τὸν Σὲφ ἐν τοῖς ἐγγύοις τοῦ Ῥαφά.

*Au. Ver.*—18 And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph [*or, Sippai*], which was of the sons of the giant [*or, Rapha*].

*At Gob.*

*Pool.*—*At Gob*, or in *Gezer*, as it is 1 Chron. xx. 4; whereby it seems *Gob* and *Gezer* were neighbouring places, and the battle fought in the confines of both.

*Houb., Horsley, Ged., Booth.*—*At Gezer*. So Josephus and p. p. 1 Chron. xx. 4. The present text, Chald. and Vulg. have *Gob*. Most copies of Sep. with Syr., Arab., have *Gath*. Other copies of Sept. with fifty MSS. have *Nob.*—*Ged.*

*Houb.*—18 בניב, *In Gob*. Habent tres codices בניב, plene: unus בנב, in *Nob*. Græci et Syrus et Arabs, בנה, in *Geth*. Melius in Libro Paral. בנר, in *Gezer*, que urbs sita est in finibus Israel, prope Philistæos. Facile erat ut scribæ בניב pro בנר scriberent. Itaque recte Edm. Calmet antetulit scriptionem parallelam. Sic etiam videtur legendum versu inferiore.

*Saph, which was of the sons of the giant.* See notes on ver. 16.

*Ged.*—Saphai, who was of the Raphaite race.

Ver. 19.

וַתְּהִי־עוֹר הַמִּלְחָמָה בְּגָב עַם־פְּלִשְׁתִּים וַיִּפֹּד אֶלְחָנֹן בְּנוֹ־עֵי אֲרָגִים

בֵּית הַלְחָמִי אֶת גְּלִיָּאת הַגִּתִּית וְעַץ  
 חֲבִירָתוֹ כְּמִנּוֹר אֲרָגִים :

ר' ועירא

καὶ ἐγένετο ὁ πόλεμος ἐν Ῥόμ μετὰ τῶν ἀλλοφύλων· καὶ ἐπάταξεν Ἐλεανὸν υἱὸς Ἀριωργίμ ὁ Βασιλευμίτης τὸν Γολιάθ τὸν Γεβαίον· καὶ τὸ ξύλον τοῦ δόρατος αὐτοῦ ὡς ἀντίον ὑφανόντων.

*Au. Ver.*—19 And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim [*or, Jair*], a Beth-lehemite, slew the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam.

*Pool.*—*The brother of Goliath the Gittite*: the word *brother* is not in the Hebrew text, but is fitly supplied out of the parallel place, 1 Chron. xx. 5, where it is expressed. And such defects of relatives are not unusual in Scripture. Thus the word *wife* is understood, Matt. i. 6; John xix. 25; and *father* or *mother*, Mark xv. 40, 47, compared with Mark xvi. 1; Luke xxiv. 10; and *son*, Matt. iv. 21; Mark ii. 14; John xxi. 15; and *brother*, Luke vi. 16, compared with Jude 1. And such ellipses do also frequently occur in profane authors. Although the place may be and is otherwise rendered, *Elhanan, the son of Jaare-oregim, slew Beth-halachmi, or Lahmi* (as he is called by way of abbreviation, 1 Chron. xx. 5, which is very frequent in the Hebrew tongue), who was (which words are frequently understood in the Hebrew text) *with* (so *eth* is oft rendered, as hath been noted before) *Goliath the Gittite*, i. e., in his company, bred up with him to the war, and related to him as his brother. Or, he *slew Beth-halachmi, a Goliath* (or another *Goliath*) *of Gath, or the Gittite*. So the name of the giant was *Beth-halachmi*, who may be here called *Goliath*, not only for his near relation to him, being his brother, but for his exact resemblance of him in feature, or in stature and strength, or in courage and military skill; as *John the Baptist* was called *Elias* for the like reason. Peradventure also, after the death of the first and famous Goliath the Gittite, 1 Sam. xvii., that name was either given to him by others, or taken by himself.

*Ken.*—Every one knows, that *Goliath the Gittite* was slain by *David*, and therefore there must have been a mistake of some transcriber here; since Goliath could not be slain also by *Elhanan the son of Jaare*

*Oregim*. Under this perplexity we are seasonably relieved by a repetition of this very place in Chronicles; which, though perhaps the most corrupted book, as well as the latest in the Old Testament, is extremely useful (among other reasons) because it will frequently settle the true reading in books which are more ancient and more important.

We read then 1 Chron. xx. 5—

וַיַּךְ אֶלְחָנָן בֶּן יַעֲרֹר אֶת לַחְמִי אַחֵי  
 גְּלִיָּאת הַגִּתִּית

*And Elhanan, the son of Jaor, slew Lahmi the brother of Goliath of Gath, &c.* Here all is plain and consistent; and these words have evidently been corrupted into the words now found in Samuel. But, for conviction, let us place both together; first the regular line of Chronicles, and under it the corrupted line of Samuel—

Chron. . . . וַיַּךְ אֶלְחָנָן בֶּן יַעֲרֹר  
 Sam. וַיַּךְ אֶלְחָנָן בֶּן יַעֲרִי אֲרָגִים  
 Chron. אֶת לַחְמִי אַחֵי גְּלִיָּאת  
 Sam. בֵּית הַלְחָמִי אֶת גְּלִיָּאת

The corruption is now evident to every eye—that *יער* (or as the marginal reading has it in Chronicles *יערי*) is corrupted into *יערי* into *אה*—*יה* after which it was natural for some copyist to insert the *ה* at the beginning of *לחמי*, to make it a *regular local name*; for *בית ההמי* is a *Bethlehemite*—and then *אחי* has plainly been corrupted into *אה*. But then; *how* comes in the long word *אריג* after *יערי*, when there is nothing in the uncorrupted text to introduce it? How is it, that after *יערי* (which should be *יער* or *יערי*—*And Elhanan the son of Jaor*) comes in a *participle plural Masculine*, signifying *ΥΦΑΙΝΟΝΤΕΣ*, Weavers; and which confessedly so signifies, at the end of this very verse?

I think there is but one way of answering these queries, to any reasonable man's satisfaction, and that is—by saying, that the word was taken into the middle of the verse from the end of it, in the following manner.

A transcriber is to copy these words—

וַיַּךְ אֶלְחָנָן בֶּן יַעֲרֹר אֶת לַחְמִי אַחֵי  
 גְּלִיָּאת הַגִּתִּית וְעַץ חֲבִירָתוֹ כְּמִנּוֹר אֲרָגִים :

He writes on regularly, till he has transcribed *יער Jaor*; and then, upon the next reference to his book, carelessly casting his eye upon the line under *יער Jaor*, and

seeing כמנור *Kinnor* a word ending with the same letters he had just set down, he writes on the next word from thence ארגים *Oregim*—יך אלהן בן יעור ארגים—after which, referring again to his book, and finding his mistake, he returns to the line above, and there (without striking out the word ארגים *Oregim*, which he had inserted improperly) writes on from יעור *Jaor*, as he should have done at first—

יך אלהן בן יעור ארגים את לחמי אחי גלית

—which words, by the farther carelessness of some transcriber or transcribers since, have been corrupted (we see) into the words following—

יך אלהן בן יערי ארגים בית הלחמי את גלית הגתי ועץ חניתו כמנור ארגים :

So *Dr. Adam Clarke*.

*Bp. Horsley*.—19 *At Gob*; read again, *at Gezer*. Where *Elhanan—the Gittite*. Upon comparing this with the parallel place, 1 Chron. xx. 5, I would read, with *Houbigant*, and *Elhanan the son of Jair, a Bethlehemite, slew Lechami the brother of Goliath the Gittite*.

*Ged*.—Again there was a battle with the Philistines at *Gob*; when *Elhanan Ben-Jair-oregim*, a Bethlehemite, slew *Lahami*, brother to [supplied from 1 Chron. xx. 5] *Goliath*, the Gathite, the staff of whose spear was like a weaver's beam.

*At Gob*. Here again forty MSS. have *Nob*. In the different copies of *Sep*. we find *Nob*, *Rob*, and *Rom*. The words are wanting in *Syr.*, *Arab.*, and p. p. 1 Chron. xx. 5.

*Booth*.—19 Again there was another battle with the Philistines at *Gob*, where *Elhanan*, the son of *Jair*, a Bethlehemite, slew *Lahumi*, the brother of *Goliath*, the Gathite, the staff of whose spear was like a weaver's beam.

*Houb.*—19 *Fuit adhuc bellum cum Philistæis in Gazer, in quo Elhanan filius Jair Bethlehemita percussit Lechmi fratrem Goliath Gethæi, cujus hasta lignum erat ut jugum textorum.*

*In loco* 1 Paral. huic parallelo xx. 5 hodie sic legitur: אלהן בן יערי ארגים את לחמי אחי גלית: ועץ חניתו כמנור ארגים: quam ultimam scripturam antefertur critici fere omnes, neque dubitant, quin mendum sit

non unum in scriptione priore. Solus *Buxtorfius* utramque scripturam tueri se putat posse, quod quam incassum conetur, et pertinacia quanta, vide, si juvat, in ejus *Anticritica*, p. 420. Ego ultimam paral. libri scripturam sic puto esse amplectendam, 10. ut tollatur ארגים, quod abest in paral. libro, et quod videtur male iteratum ex vocabulo ארגים, quod extat linea inferiore. 20. Ut, cum adsciscas את לחמי, *Lechmi*, non tollas את לחמי, *Bethlehemita*, quod hic legitur, ob eam causam, quod in iis verbis occasionem habuit scriba, cur omitteret אהי לחמי, satis simile, quomodo ex אהי לחמי, quod legitur parallelo loco, fecit את לחמי, per scribendi errorem: itaque hunc locum sic legendum: אלהן בן יערי: אלהן בן יערי ארגים את לחמי אחי גלית (*et percussit*) *Elchanan, filius Jair, Bethlehemita, Lechmi fratrem Goliath*. Vide notam nostram in locum parallelum. Recte hoc loco *Clericus* adversus *Buxtorfium* hæc observabat: “Qui talia negant, aut pertinacia ducti, aut imperitia, aut præconceptis opinionibus excæcati negant. Putant nonnulli se melius consulere auctoritati scripturæ, negando ei ulla inesse menda. Sed si verum sit menda ei inesse, male profecto illi consulunt, dum veritatem, ope mendacii, defendere conantur. ...Quærendum est quomodo, admissis nonnullis mendis librariorum, quæ negari nequeunt, sarta tecta esse queat scripturæ auctoritas, non quomodo negemus quod manifestum est.

*Dathe*.—19 *Cum iterum prope Gobam cum Philistæis certaretur, occidit Elhanan, Jairi filius, Lahmeum, fratrem Goliathi, a) cujus hasta erat instar jugi textorii.*

a) Sic locus restituendus videtur ex 1 Chron. xx. 5; cf. *Hubigantius*.

Ver. 21, 22.

22 אֶת־אַרְבַּעַת אֱלֹהֵי יָלְדוֹ לְהַרְפֵּה בְּגַת וַיִּפְּלוּ בְיַד־דָּוִד וּבְיַד עֲבָדָיו :

οἱ τέσσαρες οὗτοι ἐτέθησαν ἀπόγονοι τῶν γυγάντων ἐν Γεθ τῷ Παφῶ οἶκος, καὶ ἔπεσαν ἐν χειρὶ Δαυὶδ καὶ ἐν χειρὶ τῶν δούλων αὐτοῦ.

*Au. Ver.*—22 These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

21, 22, *Giant*. See notes on ver. 16.

*Ged., Booth.*—These four, of the race of the Rephaites of Gath, fell by the hand of David, and by the hand of his servants, &c.

*Mawer.*—22 [אֶת־אַרְבַּעַת אֱלֹהֵי יָלְדוֹ לְהַרְפֵּה בְּגַת] *Ewaldus Gr. crit.*, p. 597 et *Winerus* accu-

sativum *אֵלֶּה אֲדַרְבֵּנֶיךָ אֵלֶּה* ad *וַיַּבְרֵךְ* vs. 21 referendum censent, quam constructionem verba vix admittent. Equidem existimaverim, pro *וַיֵּרָו* efferendum esse *וַיֵּרָו*: *hos quatuor pepererant* sc. mulieres (impers.) *Rapha Gathensi*. Masorethis fraudi fuisse videtur, quod vs. 20 ex legitur *וַיֵּרָו* *וַיֵּרָו* *וַיֵּרָו* *וַיֵּרָו*.

CHAP. XXII.

See notes on Psalm xviii.

CHAP. XXIII. 1—7.

וַאֲלֵה דַבְּרֵי דָוִד הַאֲחֵרִים נֶאֱמָר  
 דָּוִד בְּרִישֵׁי וַיֵּאמֶר הַגְּבֹר הַקָּמָה עַל  
 מְשִׁיחַ אֱלֹהֵי יַעֲקֹב וַיַּעֲבֹר וַיַּעֲבֹר  
 יִשְׂרָאֵל : 2 רוּחַ יְהוָה דִּבְרָה בְּיָמֵי  
 עַל־לְשׁוֹנִי : 3 אָמַר אֱלֹהֵי יִשְׂרָאֵל לִי  
 דִּבְרָה צִוֵּר וַיִּשְׂרָאֵל מוֹשֵׁל בְּאֲדָמָה  
 מוֹשֵׁל יְרֵאת אֱלֹהִים : 4 וּבְאִזְרוֹ בָּקָר  
 וַיִּרְחֹשׁ מִשֵּׁשׁ בָּקָר לֹא עֲבוֹת מִכַּנְה  
 מִמָּצֵר דָּשָׁא מִמָּצֵר : 5 כִּי־לֹא־כֵן בֵּיתִי  
 עִם־אֵל כִּי בְרִית עוֹלָם עָשָׂה לִי עֲרוּכָה  
 כִּבְלֵי הַשִּׁמְרָה כִּי־כֵל־יִשְׁעֵי וְכֵל־הַחֶזֶק  
 כִּי־לֹא וַיִּמְיֹחַ : 6 וּבְכֹל־עֵל בְּקוֹץ מִנְדָּ  
 בְּלָתָם כִּי־לֹא בָּדָד יִקְרָאוּ : 7 וַאֲשֶׁר יִגְעַ  
 בָּהֶם וּמְלֵא בְרִגְלָם וַיַּעַץ חֲנִיָּה וּבָאֵשׁ  
 שָׂרָף וַיִּשְׂרָפוּ בַּשֶּׁבֶת :

v. 6. ב'ב"א מ'נך. v. 1. ק'מץ ב'ו'ק.

1 και οὗτοι οἱ λόγοι Δαυὶδ οἱ ἔσχατοι πιστὸς Δαυὶδ υἱὸς Ἰησοῦαι, και πιστὸς ἀνὴρ ὃν ἀνέστησε κύριος ἐπὶ χριστὸν θεοῦ Ἰακώβ, και εὐπρεπεῖς ψαλμοὶ Ἰσραὴλ. 2 πνεῦμα κυρίου ἐλάλησεν ἐν ἐμοί, και ὁ λόγος αὐτοῦ ἐπὶ γλώσσης μου. 3 λέγει ὁ θεὸς Ἰσραὴλ. ἐμοὶ ἐλάλησε φύλαξ ἐξ Ἰσραὴλ παραβόλην εἶπον ἐν ἀνθρώποις, πῶς κραταιώσῃτε φόβον χριστοῦ, 4 και ἐν φωτὶ θεοῦ πρωΐας; ἀνατεῖλαι ἥλιος τοπρωῖ, οὐ κύριος παρήλθεν ἐκ φέγγους, και ὡς ἐξ ἕτεροῦ χλόης ἀπὸ γῆς. 5 οὐ γὰρ οὕτως ὁ οἶκός μου μετὰ ἵσχυρον, διαθήκη γὰρ αἰώνιον ἔθετό μου ἐτοίμη ἐν παντὶ καιρῷ πεφυλαγμένην· ὅτι πᾶσα σωτηρία μου και πᾶν θέλημα, ὅτι οὐ μὴ βλαστήσῃ ὁ παράνομος. 6 ὡς περ ἄκανθα ἐξωσμένη πάντες οὗτοι, ὅτι οὐ χειρὶ ληφθήσονται, 7 και ἀνὴρ οὐ κοπίσει ἐν αὐτοῖς· και πληγες σιδήρου, και ξύλον δόρατος, και ἐν πυρὶ καύσει, και καυθήσονται αἰσχύνῃ αὐτῶν.

Au. Ver.—1 Now these be the last words of David. David the son of Jesse said, and

the man *who* was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

2 The Spirit of the Lord spake by me, and his word *was* in my tongue.

3 The God of Israel said, the Rock of Israel spake to me, He that ruleth [*or*, be thou ruler, &c., Ps. cx. 2] over men *must be* just, ruling in the fear of God.

4 And *he shall be* as the light of the morning, *when* the sun riseth, *even* a morning without clouds; *as* the tender grass *springing* out of the earth by clear shining after rain.

5 Although my house *be* not so with God; yet he hath made with me an everlasting covenant, ordered in all *things*, and sure: for *this is* all my salvation, and all *my* desire, although he make *it* not to grow.

6 But the *sons* of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands:

7 But the man *that* shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the *same* place.

Pool.—1 *The last words of David*; not simply the last that he spoke, but some of the last uttered in his last days upon the approach of his death; or the last which he spoke by the Spirit of God, assisting and directing him in an extraordinary manner. *The sweet psalmist of Israel*; or, *sweet*, or, *delightful*, or, *amiable* in the *songs of Israel*: either, first, As the object of them; he whom the people of Israel mentioned in their songs with joy and praise, as when they sung, *Saul hath slain his thousands, and David his ten thousands*; Or, secondly, As the author of them, he who was eminent and famous among the people of God for the composing of sweet and holy songs to the praise of God, and for the use of his Church in after-ages.

3 *Spake to me*, by way of command; or *of me*, by way of prediction and promise concerning me and my house, and the Messias who is to come out of my loins. *He that ruleth over men must be just, ruling in the fear of God*: thus it is a precept or declaration of the duty of kings, and particularly of Solomon his son, (to whom as a dying man he gives this advice,) and of his successors the kings of God's Israel, for whose instruction he gives this rule. And so here are the two principal parts of a

king's duty, answerable to the two tables of God's law, justice towards men, and piety towards God, both which he is to maintain and promote among his people.

Others make it a prophecy of Christ; and then the words are or may be thus rendered, *There shall be a ruler over men*, (or rather, *among men*, as the Hebrew word properly signifies, to wit, the Messias, who, though he be the eternal and invisible God, yet shall visibly appear and rule among men,) *a just or righteous one* (a title oft given to Christ, as Isa. liii. 11; Jer. xxiii. 5, 6; xxxiii. 15; Zech. ix. 9), *ruling in the fear of the Lord*, making it his great business to advance the service, and worship, and glory of the Lord; or, as it is in the Hebrew, *ruling the fear of the Lord*, i. e., governing and ordering the worship of God, which is oft called *the fear of God*. And so this clause is added to prevent or remove scandals and offences which might be taken at the Messias when he should come, because of his changing and abrogating the ceremonial law; and to insinuate that he should have no less power in the governing of God's house and worship than Moses had, and that he might make such laws as he thought meet.

4 These words are either, 1. A further description of the king's duty, which is not only to rule with exact justice and piety, but also with sweetness, and gentleness, and condescension to the infirmities of his people; to render his government as pleasant and acceptable to them as is the sunshine in a clear morning, or the tender grass which springs out of the earth by the warm and refreshing beams of the sun after the rain, which hath a peculiar kind of sweetness and fragraney in it. Or rather, 2. A prediction or declaration of the sweet and blessed effects of such a government, both to the governor himself, in that peace, and prosperity, and glory, and happiness which it brings to him, and to his people; to whom it is no less grateful, and comfortable, and beneficial, than those great and public blessings of sunshine and rain, and the fruits which they produce; which is true of every good king or governor, but most eminently of the Messias.

5 *Although my house be not so with God*; although God knows that neither I nor my children have lived and ruled as we should have done, so justly, and in the fear of the

Lord; and therefore have not enjoyed that uninterrupted prosperity which we might have enjoyed; but our morning light, or the beginning of that kingdom promised to me and mine for ever, hath been overcast with many black and dismal clouds, and my children have not hitherto been like the tender grass springing out of the earth, and thriving by the influences of the sun and rain; but rather like the grass that withereth away, or is cut off before its due time. *Yet he hath made with me an everlasting covenant*: notwithstanding all our transgressions whereby we have broken covenant with God, and the confusions and civil wars which have threatened our dissipation and utter destruction; yet I comfort myself with this, that God, to whom all my sins were fore-known before I committed them, was graciously pleased to make a sure covenant, to give and continue the kingdom to me and to my seed for ever, chap. vii. 16, until the coming of the Messias, who is to be my son and successor, and whose kingdom shall have no end. *Ordered in all things*; ordained in all points by God's eternal and unchangeable counsel; and disposed by his wise and powerful providence, which doth and will overrule all things, even the sins and sufferings of my house, so far, that although he would punish them for their sins, yet he will not utterly root them out, nor break his covenant made with me and mine; as is said, Psal. lxxxix. 31—34. *Sure*, or *preserved*, or *observed*, or *kept*, to wit, on God's part, or by God's power and faithfulness, in the midst of all the oppositions and uncertainties to which it seems to be exposed on our part. Compare Rom. iii. 3; 2 Tim. ii. 13. *For*, or *therefore*, as the Hebrew particle *chi* oft signifies; *therefore*, i. e., because God hath made such a covenant. *This is*, or, *he is*, he who hath made this covenant; or, *in this is*, i. e., it consists in and depends upon this covenant. *All my salvation*; both my own eternal salvation, and the temporal salvation, or the preservation of the kingdom to me and mine. *All my desire*, or, *every desirable thing*; the word *desire* being oft put for desired, or a desirable thing; as Ps. xxi. 2; lxxviii. 29, 30; Ezek. xxiv. 16. David being deeply sensible, and having had large experience, of the vanity and uncertainty of all earthly things, here declares that the covenant made by God with him and his in the

Messias, is the only happiness which he prizeth and desireth, in which he doth fully acquiesce. *Although he make it not to grow*, i. e., my house, mentioned before. So the sense is, Although God as yet hath not made my house or family to grow, i. e., to increase, or to flourish with worldly glory and prosperity, as I expected; but hath for my sins cut off divers of my most eminent branches, and sorely afflicted my person and family; and although he may for the future deal in like manner with my sons and successors for the like miscarriages, which it is probable they may commit: yet this is my great support and comfort, that God will constantly and inviolably keep this covenant; and therefore, in the midst of all the shakings, and confusions, and interruptions which may happen in my house and kingdom, will preserve my line and family until the coming of the Messiah out of my loins, whose kingdom is an everlasting kingdom; who, as he is the desire of all nations, Hag. ii. 7, so in a special manner is my desire, and the author of all my salvation.

6 *The sons of Belial*, or, the men of Belial, as it is expressed 2 Sam. xvi. 7, and elsewhere. Having in the foregoing verses described the nature, and felicity, and stability of that kingdom which God himself had by a sure and everlasting covenant settled upon him and his seed; and especially, upon the Messiah, who was to be one of his posterity; he now describes the quality, the mischievous nature, the hazardous and miserable condition, of all the enemies of this holy and blessed kingdom, whom he justly calleth *sons of Belial*, because they rebelled against God's appointment, and against that king whom God had set over them; for which reason others are so called, 1 Sam. x. 27; 2 Chron. xiii. 7. *As thorns thrust away*; which men do not use to handle, as they do other trees, but thrust them away from themselves, by some instrument chosen for that purpose. And so will God remove or thrust away from himself, and from his people and kingdom, all those who shall either secretly or openly set themselves against it. And this may be here added, either, 1. By way of prescription to rulers, whom, as before he admonished to be just and kind to their people, ver. 3, 4; so here he requires them to be severe in punishing and purging away weak and incorrigible men from about his throne, and from among

his people. Or, 2. By way of caution; to show, that notwithstanding the holiness, and happiness, and sureness of this kingdom, yet there would be *sons of Belial* in it, who would endeavour to disturb and overthrow it, but to no purpose.

7 *The staff of a spear*; so the meaning is, he must fill his hand, or arm himself with some iron weapon, whereby he may cut them down; or, with the staff of a spear, or some such like thing, whereby he may thrust them away from himself, that they do him no hurt. Or thus, *he will be filled*, or *will fill himself*, i. e., his hand, wherewith he attempted to touch and take them, with thorns, as *with iron and the staff of a spear*; i. e., he will be as surely and sorely wounded, as if one should run the iron head and part of the wood of a spear into his hand. *And they shall be utterly burned*, or, *therefore*; because men cannot safely touch them, therefore they will burn them up. Or, *or*, i. e., if they do not cut them down with iron, or thrust them away with the staff of a spear, they will burn and consume them. *In the same place*, or, *in their place*, where they grow or stand; and they will not trouble nor hazard themselves to remove them. Withal, it may imply that they shall be destroyed when and where they thought themselves most secure, even in their own place. And it may possibly intimate, that those children of Belial, the wicked and unbelieving Jews, who rejected and rebelled against the Messiah, David's successor, and their lawful King, should be destroyed in their great, and strong, and holy city Jerusalem, where the greatest part of that people were gathered together as fuel for the fire, and were destroyed together by the Romans under Titus, where also their wicked predecessors had been destroyed by Nebuchadnezzar in former times.

*Bp. Patrick.*—*These be the last words of David.*] These were the last words that he spake by the Holy Ghost, as Abarbanel expounds them. The Chaldee paraphrase takes these words, as if they were a prophecy of the Messiah: for so it expounds them; "These are the words of the prophecy of David, which he prophesied of the consummation of all things, in the day of consolation, which is to come."

3 *The God of Israel said.*] By Nathan or by Samuel.

*He that ruleth over men must be just,*

*ruling in the fear of God.*] Or, as we render it in the margin, “Be thou ruler over,” &c., which the Chaldee expounds of the Messiah in this manner, “The faithful God spake (so he interprets the word *Rock*), I will constitute to me a king, he is the Messiah, who shall arise, and reign in the fear of the Lord.” But this relates first to David, the type of Christ; who was taught to rule justly, and in the fear of God: that is, in the exact observance of all the Divine laws. Or, as Abarbinel interprets it, “When he that rules men is just, then the fear of the Lord will rule and have dominion in the earth;” for all the people are apt to tread in the steps of their king: so that when he that rules is just, it is as if he did not rule, but the fear of the Lord ruled in the earth.

4 *He shall be as the light of the morning, when the sun riseth.*] The dominion of the just (as the same Abarbinel interprets it) shall be as the morning light, when the sun ariseth, and the light continually increases.

*As the tender grass springing out of the earth by clear shining after rain.*] We have in this translation quite transposed the Hebrew words, where they run thus, “From splendour and from rain, grass out of the earth.” The sense of which Abarbinel thinks is this, It shall be such a morning, in which there is sometimes sunshine, and sometimes showers of rain, to make grass spring out of the earth.

*Although my house be not so with God.*] Which he thus interprets; Although the kingdom of a just man, by little and little, grows and increases; and sometimes is clouded, and sometimes the light shines upon it: the kingdom of David shall not be so, but God hath made a perpetual covenant, &c.

*For this is all my salvation.*] Or, as he interprets it, This is all my salvation, and my desire, that I would not make it grow or shoot up (for that supposes it to be buried), but that, as was said before, it may always remain in an equal manner ordered and conserved.

It must be acknowledged, that there are no words so obscure in this book as these two verses. The sense of which Ludovicus De Dieu seems to me to have most clearly opened:—The stability and perpetuity of his kingdom, saith he, David amplifies by a comparison with three natural things, which are very grateful to men, but not constant

and stable; in a settled order and sure. For the sun arises, but goes down again; and the morning may be clear, but clouds afterwards arise; and the tender grass springs up, but withers away. Not so, saith he, is my kingdom before God. It is flourishing, like all these, but perpetual: for he hath made an everlasting covenant with me; though some afflictions have befallen me; and he hath not made all my salvation and desire to grow. So he makes the first *cap*h of similitude to stand for three; and to be repeated thrice in this manner:—

“The God of Israel said, the Rock of Israel spake concerning me; The just man ruleth among men: he ruleth in the fear of God. And as the sun ariseth, with a shining light: as the morning is without clouds, by reason of its splendour; as from rain the tender grass springs out of the earth: yet (or truly) so is not my house with God. Because he hath made an everlasting covenant with me; disposed in all things, and well kept and preserved in that order. Although he doth not make all my salvation and desire to grow (that is, though some adversities happen to me and my family), yet that always remains, which, in the covenant of God made with me, is in all things orderly, disposed, and preserved.”

6 The kingdom of impious men shall not be like the kingdom of the house of David: being so far from being like to grass, which is useful, that they are rather like thorns; which are rejected as hurtful and pernicious. That is, such wicked men are not fit for human society.

7 *But the man that shall touch them must be fenced with iron and the staff of a spear.*] If any body will meddle with them, it must be at his peril. For so the word *jimmale* (which we translate *fenced*) signifies “shall be filled,” with the iron and the staff of a spear. Spears are never used to cut down thorns; but iron gives one a sore wound, like that which a man receives from a spear, when it runs into his body, iron and wood withal. So the same De Dieu very judiciously.

*They shall be utterly burned with fire in the same place.*] Therefore men burn them with fire, in the same place where they grow: and so wicked men are destroyed, where they think themselves most secure. Which the Targum applies to the judgment of the great day, saying, “Their punish-

ment is in the hand of man : but they shall be burnt up utterly, when the house of the great judgment appears : that they may sit on the throne of judgment to judge the world."

*Ken.*—We are now arrived at a part of Holy Scripture, which is of more than common importance : a part, which promises something very magnificent, but sadly disappoints (at present) our reasonable expectations. It is not in the power of words to form a more solemn and splendid introduction : and yet, when we have perused the whole song, whether the darkness be owing to errors in the present text, or mistakes in our version, or to both ; the general subject, as well as most of the particulars, want much illustration.

The great point is, to fix and ascertain the subject : whether it be, the celebration of a good and righteous *governor*, in general ; or, in particular, that righteous and just one, *the Messiah*. In favour of this latter sense, new evidence has arisen from an investigation of the Heb. MSS. ; the oldest and best of which has preserved the word *Jehovah*, in one part of this hymn ; where, if the word be genuine, it solves the chief difficulty. As this word appeared to me from the first, and does still, to be of very great consequence ; I represented it in my "First Dissertation on the Hebrew Text," p. 468—471 [see below] : adding, that the old Greek version proves the ancient existence of the word in this place. With what success this discovery was made to the public, the reader will in part judge from the review of that Dissertation by the learned Professor Michaëlis, who says :—*Ultima verba Davidis mendis laborare quibusdam, vix audemus dubitare : frustra in illis explicandis desudasse totum interpretum tanquam collegium intelligentes ; neque ipsi, sollicita verborum investigatione, adhibita etiam luce quam Arabia ac Syria præferre solet, aliquid satistuti invenientes. Quicquid ex verbis eruas, hiat ; nec apparet, ad quem finem pertineat. Legimus et sicut lux matutina oriatur sol, sive, et circa tempus lucis matutinæ oriatur sol ; languente utraque sententia. Quod igitur verum, felix, reique Christianæ faustum sit, codex Kennicottianus, omnium hucusque inspectorum antiquissimus, habet atque ut lux matutina oriatur Jehova sol—quod Dei nomen, nunc deletum, in nostro commate legebat interpres Græcus. Vaticinium ergo*

*de MESSIA deprehendisse se credit Kennicottus ; dignum eврρημα quod ei gratulemur, cupiamusque magis confirmari.*

I therefore presume, that the subject of this sacred song, composed near the close of David's life, is *the Messiah* : and certainly no other subject was so worthy to employ the last poetry of the man after God's own heart. He labours to introduce it with an accumulation of all such expressions, as would command the greatest attention to what he was about to deliver, as he was *king*, and as he was *prophet*. That a good ruler, in the general, should be here treated of, seems impossible : not only from the introductory pomp and splendour, but also from the subsequent particulars being inapplicable to any king or ruler, but *Messiah*. The *everlasting covenant*, concerning this son of David, is expressly mentioned ; as well as the *spiritual* nature of his kingdom. All the particulars agree to the Messiah : and while some describe *the fate of his enemies*, others are descriptive of his own *crucifixion* ; all very similar in sense to what is foretold elsewhere. We read in Ps. xxii., *they pierced my hands and my feet ; they parted my garments, and cast lots upon my vesture*. And if David was thus circumstantial, in that Psalm ; why may he not have mentioned *here* the same or other circumstances, relative to the same event ? It is no just objection, that this song is not quoted in the New Testament ; for the New Testament does not quote the other words, *they pierced my hands and my feet*. And should it be objected further, that nothing of this interesting nature appears, at present, in these *last words* : I reply, that nothing clear appears at all ; not only no consistent plan, but not even common sense is to be made out of the words in our present version. If therefore, by the assistance of Heb. MSS., and a better English version, this passage shall be found to contain a consistent prophecy of *the Messiah* ; we cannot but be particularly struck with the mention made here of the *iron* and the *spear*. With spikes of *iron* was he to be filled ; as he was fastened to the cross by these, at the opposite extremities of his body, his hands and his feet : and with the *spear* was his side pierced. So that if, with the apostle, who at first doubted, we should at last see here the print of the *nails*, and the wound made by the *spear* ; let us, like

that apostle, be no longer *faithless*, but *believing*.

In the present case I shall postpone, and reserve for a more critical appendix, the several notes which may be necessary, in support of the alterations here proposed: as I have before expressed my intention, in relation to other very difficult passages. And I shall now give such a correction of our common translation of these verses, as appears to me just and necessary.

New Translation of 2 Sam. xxiii. 1—7.

TITLE.

*Now these are the last words of David.*

PROEM.

The oracle of David, the son of Jesse;  
Even the oracle of the man raised up on high:

The anointed of the God of Jacob;  
And the composer of the psalms of Israel.

The spirit of *JEHOVAH* speaketh by me;  
And his word is upon my tongue:  
*JEHOVAH*, the God of Israel, sayeth;  
To me speaketh the rock of Israel.

SONG.

THE JUST ONE ruleth among men!  
He ruleth by the fear of God!

As the light of the morning, ariseth *JEHOVAH*;

A sun, without clouds, for brightness;  
And as the grass from the earth, after rain.

Verily thus is my house with God;  
For an everlasting covenant hath he made with me,

Ordered in all things and safely secured:  
For he is all my salvation, and all my desire.

But the sons of Belial shall not flourish;  
As a thorn rooted up, shall be all of them:  
For they will not be taken kindly by the hand.

And the Man, who shall reprove them,  
Shall be filled with iron, and a wooden spear:

But in the fire shall they be utterly burnt,  
with ignominy.

*Kennicott's 1st Dissertation on the Hebrew Text.*—2 Sam. xxiii. 4. This song of David's seems to contain a prophecy of the Messiah; and will, I presume, be certainly determined to that important sense, if a various reading in our oldest MS. No. 2 should appear to be genuine. It concerns that remarkable part, which expresses the *light of the morning* and the *rising of the sun*.

וכאור בקר יזרח שמש

*Et sicut lux matutina orietur sol.*

If we take these words literally, are they sense? Is not the sun the light of the morning; or, is not the morning light the only and certain effect of the sun rising? And can a thing be compared to itself, or the cause to its effect? The various reading, which (if true) not only frees us from this difficulty, but proves this passage to be *prophetical*, stands thus—

וכאור בקר יזרח יהוה שמש

*Et sicut lux matutina orietur JEHOVAH sol.*

This word *יהוה*, *Jehovah*, is regularly writ in the MS., as here expressed; and, if the original reading, seems to have been omitted in other copies, on account of the similitude of the adjoining words *יזרח* and *יהוה*. This reading receives a strong confirmation from the Greek version; which it may be necessary to compare with the printed Heb. text,

וכאור בקר יזרח שמש בקר לא

עבור מננה

LXX, Vat. copy, *Kai en φωτι ΘΕΟΥ πρωια ανατειλαι ηλιος το πρωι ου ΚΥΡΙΟΣ παρηλθεν εκ φεγγους*, and the Alex., *Kai en ΘΕΩ φωτι πρωια ανατειλαι ο ηλιος το πρωι ου παρηλθεν εκ φεγγους*. From which versions, however unintelligible at present in themselves, an argument arises in favour of the reading in this MS. For in the Vat. edition we have *Θεος* and *Kyrios*, and in the Alex. *Θεος*; words, which have nothing in the printed Heb. text to authorize or introduce them, and seem only to be accounted for by this MS. reading. According to which perhaps the Greek version stood originally thus, *Kai en φωτι* (reading *וכאור*) *πρωια ανατειλει ο Κυριος* (in another copy *Θεος*) *ο ηλιος, το πρωι ου παρηλθεν* (reading *עבר*, which is generally rendered by *παρερχομαι*, instead of *עבר* or *עברו* *νεφελαι*) *εκ φεγγους*. The true Greek version therefore seems to be, *Kai ως φως πρωια ανατειλει ο Κυριος ο ηλιος, πρωια ου νεφελαι* (*εν αυτη*) *εκ φεγγους*. Transpositions of words are frequent in the present Greek version; which in some places is a jumble of two or three different renderings of the same word or words thrown together: which seems to have been the case here. For the words *Θεος* and *Kyrios* seem to be different renderings of the same word *יהוה* or perhaps of that and *אֱלֹהִים* writ in some copies instead of it; and then

both words have been transposed, both removed from their place after יורה, where this MS. and the context require the word *Kyrios* should be stationed: and indeed there the sense is excellently illustrated by its situation—

*Et sicut lux matutina oriatur Jehovah Sol.*

It is impossible to read these words, without recollecting the allusion to them in Malachi, *shall the Sun of Righteousness arise, &c.*, which words, in the original, farther confirm the reading in the MS. For in Malachi we have the same verb and the same noun, as in Samuel; but with a remarkable difference in their connexion. In Samuel the verb is *masculine*, but in Malachi *feminine*; and as the phrase seems copied by the latter from the former, one might have expected to find the same verb, when joined to the same noun, in the same exalted image, carefully expressed in the same form. Hence also it is probable, that the word יורה was originally in Samuel; as the verb there is *masculine*, because more immediately connected with יורה than with שמש.

Sam. —*Shall Jehovah, the Sun, arise—*

Mal. —*Shall the Sun of Righteousness arise—*  
Jer. —*Jehovah, our Righteousness.*

Isaiah lx. 1. *Arise, shine, for thy light is come; and the glory of Jehovah is risen upon thee.* 2 *For behold, the darkness shall cover the earth, and gross darkness the people: but (יורה יורה) JEHOVAH SHALL ARISE upon thee, and his glory shall be seen upon thee.* 3 *And the Gentiles shall come to thy light, and kings to the brightness of thy rising.* I leave the inference to the reader.

*Bishop Horsley.—*

#### I.

- 1 *David, the son of Jesse, saith,  
And the man saith who hath been raised  
up on high,  
The anointed of the God of Jacob,  
And the sweet psalmist of Israel: a)*

#### II.

- 2 *The Spirit of Jehovah speaketh by me,  
And his word is upon my tongue;*  
3 *The God of Israel saith,  
To me speaketh the Rock of Israel.*

#### III.

- The JUST ONE ruleth b) over men,  
He ruleth c) by the fear of God,*  
4 *And as the light of the morning [he] d)  
shall arise,*

*The sun of a morning without clouds,  
Shining after rain upon the verdure of the  
ground. e)*

#### IV.

- 5 *Is not my house established with God,  
Inasmuch as he hath settled with me an  
everlasting covenant,  
Regular and guarded f) in every article.  
Verily my salvation is complete, complete  
is my wish, g)  
Will he not make him to grow? h)*

#### V.

- 6 *The profane i) are all of them, like the  
thorn, to be extirpated, k)  
For they will not be taken by the hand. l)*  
7 *And whoever shall approach unto them  
shall be filled  
With iron and the wood of a spear, m)  
But in the sabbath n) they shall be utterly  
burnt with fire.*

a) Literally, *He that is sweet in the songs  
of Israel.—Israeliticorum carminum deliciae.*  
Castalio.

b) Or, *shall rule—*and so in the line following.

c) ביראהו, MSS.

d) *He, the Just One.* I see no necessity for inserting *Jehovah* here, to be the nominative of the verb יורה. The ellipsis of the pronoun of the third person is frequent in all languages, when the subject of the verb cannot be mistaken, which is the case here, when the lines are properly divided.

e) *Shining upon.* מננה, participle Hiphil of the verb ננה, *after rain.* The air is generally in the purest state after heavy showers in the spring, and the sun shines with heightened lustre. *The verdure of the ground, literally, “the young herbage from the ground.”* This mention of the herbage, or verdure, presents the idea of spring. What an assemblage of pleasing images! the dawn—sunrise—sunshine after rain—the vernal season.

f) *Regular and guarded.* ושמורה—שוכנה. I take these words for forensic terms.

g) For הפעץ, I read, with Houbigant, הפעץ.

h) *For God shall make him to grow.* For וביעל, I read וביעל: וביעל, taking כי again interrogatively. *Him to grow. Him,* that is, the Just One, the subject of the third stanza, and the principal subject of the covenant here mentioned, who is perpetually spoken of in prophecy under the

image of a growing plant or branch. See Jer. xxxiii. 15; xxiii. 5; Zach. iii. 8; vi. 12; Is. iv. 2. In these passages, and particularly in Jer. xxiii. 5, an allusion may well be supposed to this original prophecy of David.

i) *The profane.* Houbigant is mistaken when he says the word בליעל is never used but when attached to some noun substantive, as איש, בן, דבר, &c. It is evidently used as a collective in Nahum ii. 1. As a collective, the plurals כלהם, יקרו, &c, are properly joined with it. The insertion therefore of the word בני is unnecessary. Neither the sense nor the syntax demand it: and it is without authority either of MSS. or versions. בליעל, *the profligate, the profane, the graceless, the reprobate.*

k) *The thorn to be extirpated.* בקץ בניד, *Quasi spina evellenda.*

l) *For they will not be taken by the hand.* They will not accept of the Redeemer's help.

m) *And whoever—with iron and the wood of a spear.* Dr. Kennicott very properly supposes an allusion to the iron spikes which fastened our Lord's body to the cross, and the spear which pierced his side. But as these sons of Belial persecuted not our Lord only, but others, the first preachers of Christianity who came unto them, as he had done, with words of friendly admonition and reproof, as before the times of the Gospel they persecuted the prophets who were sent to them upon the like merciful errand, I think the word איש is rather to be rendered by the indefinite pronoun, *siquis*, or *whoever*, for which it often stands, than by *The Man*, as Dr. Kennicott renders it, understanding it specifically of Christ. Prophecy, I think, rather delights in very general expressions, with very particular allusions.

n) *In the sabbath*; i. e., in the end of all things: that final sabbatism of the people of God, of which the apostle speaks in Heb. iv. 9.

*Dr. A. Clarke.*—1 *These be the last words of David.*] I suppose the *last poetical composition* is here intended. He might have spoken many words after these in *prose*, but none in *verse*. Other meanings are given; this I prefer.

The words of this song contain a glorious prediction of the Messiah's kingdom and conquests, in highly poetic language.

3 *The Rock of Israel.*] *The Fountain* whence Israel was derived.

*He that ruleth over men must be just.*] More literally, כושל באדם צדיק, *He that ruleth in man is the just one*; or, *The just one is the ruler among men.*

*Ruling in the fear of God.*] It is by God's fear that Jesus Christ rules the hearts of all his followers; and he who has not the fear of God before his eyes, can never be a Christian.

4 *He shall be as the light of the morning.*] This verse is very obscure, for it does not appear from it *who* the person is of whom the prophet speaks. As the Messiah seems to be the whole subject of these last words of David, he is probably the person intended. One of Dr. Kennicott's MSS. supplies the word ידוה; and he therefore translates, *As the light of the morning ariseth Jehovah* (see above)—He shall be the Sun of righteousness, bringing salvation in his rays, and *shining*—illuminating the children of men, with increasing splendour, as long as the sun and moon endure.

*As the tender grass.*] The effects of this *shining*, and of the rays of his grace, shall be like the shining of the sun upon the young grass or corn, after a plentiful shower of rain.

5 *Although my house be not so with God.*] Instead of בן, *so*, read בן, *established*; and let the whole verse be considered as an *interrogation*, including a positive *assertion*; and the sense will be at once clear and consistent: "For is not my house (family) *established* with God; because he hath made with me an everlasting covenant, ordered in all, and preserved? For this (He) is all my salvation, and all my desire, although he make it (or him) not to spring up." All is sure relative to my spiritual successor, though he do not *as yet* appear; the covenant is firm, and it will spring forth in due time.

6 *But the sons of Belial shall be all of them as thorns.*] There is no word in the text for *sons*; it is simply *Belial*, the *good-for-nothing man*, and may here refer—first, to Saul, and secondly, to the enemies of our Lord.

*As thorns thrust away.*] A metaphor taken from *hedging*; the workman thrusts the thorns aside either with his *bill* or hand, protected by his impenetrable *mitten* or glove, till, getting a fair blow at the roots,

he cuts them all down. The man is *fenced with iron*, and the handle of his bill is *like the staff of a spear*. This is a good representation of the *dubbing-bill*, with which they *slash the thorn hedge* on each side before they level the tops by the *pruning shears*. The handle is five or six feet long. This is a perfectly natural and intelligible image.

*Ged.*—

1 The following, also, though posterior, are the words of David.

“ Thus, saith David, the son of Ishai ;  
Saith the man, who was exalted to be  
The anointed of the God of Jacob :  
Who harmonized the psalmody of Israel.

2 The spirit of the Lord speaketh by me,  
And his word is on my tongue.

3 To me, the God of Israel hath said,  
The Rock of Israel hath promised ;  
A just ruler over mankind ;  
Who will rule in the fear of God.

4 Not like the grass of the earth (which,  
When the morning sun riseth clear and  
cloudless,

Glistereth from the *previous* rain),

5 Shall be my house before God.  
For with me he hath made a perpetual  
covenant,  
In every point regular, and sure.  
For every sort of welfare is mine ;  
And mine every wish he hath accom-  
plished.

6 Whereas lawless men, all of them,  
Are like briars, to be thrust out,  
(For with the hand they may not be  
taken,

7 But the man, who would meddle with  
them,  
Must be provided with an axe and spear-  
shaft)

And to be burned, on the spot, with fire.

1 *The following, &c.* The common rendering is: *These too are the last words of David*. But that I think cannot be the meaning. They seem a supplement to the foregoing song, composed some time after.

*Ib.* *Who harmonized the psalmody of Israel.* Comp. ch. i. 18 and 1 Chron.

4 *Not like the grass, &c.* There is great beauty in this metaphor. That grass, which from the dews and showers of the night appears so glossy and glistening, at the rising of the sun, shall soon decay and wither before his meridian rays: but not so the house of David, &c.

6, 7, The parenthesis must be read as such; and the last line joined to the second.

*Booth.*—Now these, though later, are the words of David.

1 Thus saith David, the son of Jesse ;  
The man who was highly exalted saith ;  
The anointed of the God of Jacob ;  
The pleasant Psalmist of Israel.

2 The spirit of Jehovah speaketh by me,  
And his word is on my tongue.

3 The God of Israel hath said to me ;  
To me the Rock of Israel hath promised,  
A just ruler over mankind,  
Who will rule in the fear of God.

4 As the morning light when the sun  
ariseth ;

A morning cloudless and resplendent ;  
As the grass from the earth after rain ;—

5 Is not my house thus with God ?  
For with me he hath made an everlasting  
covenant.

Wisely ordered in all points and sure.

Truly *in this* is all my salvation ;

And mine every desire will he not accom-  
plish ?

6 But lawless men, all of them,  
Are like thorns, to be thrust away,  
(For they cannot be taken with the  
hand,

7 But the man who would cut them up,  
Must have an axe and a spear-shaft,)  
And to be burned, in the place, with  
fire.

3 *A just ruler over.*] These words contain the substance of what God had promised; and they cannot be applied with propriety to Solomon. For how could he be said to be *a ruler over mankind*? This is certainly the sense when בַּאֲדָם is used absolutely, without any restrictive or qualifying term. The *just ruler* then must signify the future Messiah, who sprang from David, and whose kingdom was to be universal.

5 *Is not my house.*] This line is clearly the apodosis or application of the beautiful comparison in the preceding verse; and this naturally contributes great assistance in ascertaining its genuine sense: “As lovely as the morning, when the sun ariseth; a morning, not gloomy, threatening tempests and hurricanes, but cloudless and bright; as *flourishing* as grass from the earth after rain; so shall my house or family abide, splendid in rank and in honours; flourishing until he come, who is to be the just ruler over mankind; and when every

other branch is cut off, flourishing for ever." Such I take to be the import of this passage. That י is used as an interrogative particle see Nold. and Michaelis. Compare Isaiah xxxvi. 19, with 2 Kings xvii. 34. In the Syr. and Chald. this signification is common. —*For with me.*] This is the reason of his confidence and hope.

6 *But lawless men.*] Is there not here a reference, not only to the punishment of the wicked in general, but to the lawless, wicked Israelites, who, when the *just king* should come, would not submit to his law? The metaphor in this view has peculiar force and propriety. As thorns are cut up and burned with fire, in the place where they grew, so shall these sinners be cut off and consumed in their own land.

*Houb.*—1 *Hæc autem sunt novissima verba David. Dicit David filius Isai; dicit vir, qui exortus est propter Messiam, Deum Jacob, quique egregia fecit cantica Israel: 2 Spiritus Domini per me locutus est, et sermo ejus mea in lingua fuit. 3 Deus Israel mihi locutus est; verba mihi fecit Petra Israel, qui præest homini justo, qui præest timenti Deum; 4 Quomodo lucescente mane sol oritur, et mane est splendidum ac sine nubibus, quomodo post imbres humo nascitur herba virens. 5 Non ita erit de domo mea cum Deo, ut statuat mecum fœdus sempiternum, perque omnia ratum futurum et observandum; nam quancunque habui salutem, et quæcunque ejus beneficia in me exiterunt, hæc non amplius revirescent. 6 Sed filii Belial tanquam spina omnes evellentur; quam nemo manu apprehendit. 7 Sed quam si quis attingere parat, palmam ejus implet ferrum, aut hastile lanceæ, quæque ad extremum igne comburitur.*

1 הגבר הקם על משיח אהוי יקב... *Vir ille, qui exortus est propter Messiam Deum Jacob.* Nam David propterea exortus est, ut adumbraret *Messiam* futurum; qui *Messias* dicitur *Deus Jacob*, ut pote is, in quem Jacob speravit, qui et ejus *diem*, quomodo et Abraham, *vidit et gravisus est.* Licebat convertere, *propter Messiam Dei Jacob.* Sed cum *Deus Jacob* sit ille ipse *Messias*, nihil cause erat, cur *Deus* a *Messia* distingueretur. ... וענין זמורה, *quique egregia fecit cantica.* Sic habendum נעים, tanquam מנעים Participium, quod respondeat alteri participio דקם, regatque זמורה in accusandi casu. Ita rem tractat Syrus, qui מנבסם, *suavia reddens;* nam si נעים esset adjectivum, post legeretur

vel זמורה, vel בזמורה, non sine præpositione antecedente.

3 אמר לי. *locutus est mihi, dicit;* adde alterum לי post דבר, ne casu personæ verbum דבר destituitur, postquam eo non privatur verbum אמר. Græci Intt. et Syrus adjungunt לי ad דבר: Sed לי non est Hebraicum, cum contra passim legatur דבר לי מושל יראה אהוים... *dominans timorem Dei.* Hoc parum intelligitur, quid sit *dominans timorem.* Et ex antecedentibus, ubi legitur, *dominans in hominem justum,* satis declaratur, alterum מושל, *dominans,* requirere subjectum, non *timorem Dei,* sed *timentem Deum.* Peccat in Grammaticam דבר, post מושל, sine ב præpositione, ut liquet ex membro priore, in quo legitur באדם. Itaque legendum מושל ברא האלהים, *qui præest timenti Deum;* ita Syrus, דשלו ברהא, *qui dominatur in timentes.*

4 וכאר, *et sicut lux.* Legendum כאר, sine ו, cum Vulgato et cum Syro. Nam sententia talis est; Deum dominari in hominem justum et in timentem Deum, similiter ut sol præest diei ac luci, et ut imbres terræ proventibus. Eam sententiam demonstrat verbum כושל, quod Gen. i. de sole usurpatur, diei dominante: Davide docente, quomodo non sine sole adveniente lux oritur, nec sine imbribus herba tellure generatur, ita non sine Deo Israel illabente mentibus humanis olimque in orbem venturo, esse posse in homine justitiam et Dei timorem. ... ממבר, *ex pluvia, vel post pluviam.* Nos, quomodo post imbres, addito quomodo, quia illud כ similitudinis, quod est in כאר, est אפס כויוס, utroque in membro.

5 הפץ בי י הפץ בי *Legere* הפץ בי *voluntas erga me, vel beneficentia in me; nam ... quomodo Syrus,* פוקדי, *cura de me.* Omissum fuit בי prope בי ob similitudinem. Legi etiam potest הפצי, quomodo antea הפצי. Caput est, ne affluxum primæ personæ post דפי omittatur, quoniam id non deest post ישע: nam sine affluxo, nihil הפצי significabit. Ait David non sic fore domum suam, ut fœdus cum ea sempiternum Deus faciat, quemadmodum fœdere Dei sempiterno sol redit ac lucet, et quomodo ex pluviis semper herba *regerminet:* quasi dicat: Hæc finem habebunt, et domus ea una perpetua erit, quæ erit ejus, qui *dominatur in hominem justum.* Quibus verbis David præcavet, ne quæ in Psalmo lxxxix. dixerat, *et thronus ejus, ut sol, coram me,* et similia in aliis Psalmis,

Israelitæ de domo sua dicta esse credant, quæ quidam dixerat de altera domo David, seu Messiaë, in sempiternum tempus mansura.

6 ובליעל, *Et Belial*. Nusquam legitur בליעל, nisi alteri nomini substantivo subnixum, ut אִישׁ בֶּן, *vir, filius, &c.* Nec dubium, quin sit legendum, ובני בליעל, *filii autem Belial*. Nam id probatur ex verbis כלם et לבו, pluralibus, quæ verba de *filiiis* (בני) efferuntur. Significat David eos *filios Belial*, qui jugum Messiaë olim detrectaturi sunt, quique olim, ut spina, futuri sunt intractabiles, posteaque in igne futuri sunt.

7 בשבת. Græci Intt. ἀρχὴν αὐτῶν, *confusionem eorum*; legunt בשבתם, *ex radice שבת*, qua ex scriptione assumendum affixum ם, ut legatur בשבתם, *in quiescendo illos*, i. e., cum eorum finis advenit; quod nos veritimus, *ad extremum*.

Dathe.—Carmen Davidis, in quo spem suam testatur de adimplenda promissione sibi data futura perpetuitatis regni sui a).

1 Hæc quoque a Davide, sed posterius b) dicta sunt: Dicit David, filius Iscaï, dicit vir in loco sublimi constitutus, unctus ex voluntate Dei Jacobitarum, suavis propter cantica Israëlitis usurpata. 2 Spiritus Jovæ per me est locutus, ejus verbum super lingua mea. 3 Promisit Deus Israëlitarum, mihi promisit immutabilis Israëlitarum Deus: Erit dominator in homines, c) justus erit dominator religionem Dei propagans. 4 Ut lux matutina oriente sole, ut tempore matutino non nubilo a splendore solis post fluviam herba ex terra progerminat. 5 sic domus mea futura est d) juvante Deo. Nam promissionem æternam mihi dedit, definitam in omnibus, servandam. Num igitur salutem meam et omne desiderium non promoveret? 6 Impii vero omnes e) erunt sicuti spinæ amovende, quæ manu prehendi non possunt. 7 Quas qui excindere vult, ferro aut hasta instructus accedit, tandemque f) igne comburuntur.

a) Mirentur fortasse nonnulli, me in verenda hac pericopa lectionem textus presse secutum esse, et recentissimorum interpretum conjecturas, quibus difficultates removere annisi sunt, ei non substituisse. Sed quantum non nego, structuram verborum per hæc emendationes tentatas fieri faciliorem, tamen fateor, me in hujus generis locis, quæ quidem difficilia sunt, sed tamen explanationem grammaticam admittunt, malle in hæc acquiescere, quam ingenio indulgere. In scripturibus quidem profanis viri artis

criticæ peritissimi reprehendunt male sedulam curam corrigendi omnia, quæ duri quid aut insoliti habere videantur. Multo magis ab ea abstinendum putavi in hac pericopa, quæ, si quam habet in verborum constructione duritiem, eam ab ipso auctore fortasse traxerit, qui haud dubie jam ætate provecta hæc scripsit, qua solent homines concisus et abruptus nonnunquam cogitata eloqui.

b) Assentior interpretibus, qui putant, non probabile videri, Davidem hæc in extrema senectute, quæ 1 Reg. i. describitur, scripsisse. Sed אִרְרִין de re sequenti cum respectu ad antecedentem quoque dicitur, Exod. iv. 8. Igitur respicitur ad carmen præcedens, quo hoc fuit posterius.

c) Hæc verba summam continent illius promissionis. Quam non de Salomone intelligo, sed de Messia, Davidi promisso, quæcumque hic deo cognitionem habuerit. Nam Salomo non כֶּסֶל בָּאָרָם dici potuisset, quoniam אָרָם absolute positum totum genus humanum notat, non populum aliquem in specie, qui tamen h. l. esset intelligenda, nempe Israëliticus, ejus כֶּסֶל Salomo fuit, non aliorum et multo minus omnium.

d) הֲיִי pro הֲיִי, He interrogandi deficientem, uti sæpe, v. c. Genes. xlii. 33; 1 Sam. xxiv. 20; 2 Reg. xviii. 34; vid. Noldius sub הֲיִי num. 2. Interrogatio vero hæc eo fortius affirmat. Expressi in versione sensum affirmativum, quoniam genio linguæ convenientius videbatur. — Ultimam membrum hujus versus eodem modo explicio הֲיִי כְּלִי־יִשְׂרָאֵל, in quo interrogationem retinui.

e) כְּלָמָה pro כְּלָמָה, inserto ה parag. e pronomine הָהֵם; vid. Schultens Institt. Ling. Hebr., p. 448.

f) בִּשְׂבָתָה vel בִּשְׂבָתָה, h. e., in eo loco, ubi crescunt, vel a שָׁבַת, cessavit, בִּשְׂבָתָה, in fine, h. e., tandem.

Maurer.—1 דָּבַר דָּוִד הָאֵחָדִים Fuerunt qui interpretarentur de ultimo Davidis carmine, quod sub finem vitæ composuerit. Sed recte monuit Dathius, אִרְרִין de re sequenti cum respectu ad antecedentem quoque dici Ex. iv. 8. Igitur respici ad carmen præcedens, quo hoc fuerit posterius. אֵלָּהֵם qui supra, i. e., in loco sublimi constitutus est. אֵלָּהֵם poetice tanquam adverbium, ut אֵלָּהֵם, infra, Gen. xlix. 25, cf. אֵלָּהֵם, ib. xxii. 13. אֵלָּהֵם [נָגִים זָכוּרֹת יִשְׂרָאֵל] i. e., *suavis Israëlitarum poeta*, propr. *suavis canticorum*, i. e., *lieblich durch Gesänge J.* 3 — Dicit Deus Israelis, mihi dixit rupes, præsidium Israelis: erit, existet, prodibit (cf. vs. 4) *justus in homines*



xi. 11. *Ans.* 1. Possibly he slew eight hundred at one time, and three hundred at another: whereof the former is related here, as being most considerable; and the latter in the Book of Chronicles which supplies many passages omitted in the former writings. 2. He slew three hundred with his own hands; and the other five hundred, though killed by his men, are said to be slain by him, for he was the chief cause of all their deaths; for he, by his undaunted courage, killing three hundred, put the rest to flight, who were easily slain by his soldiers in the pursuit. 3. Some of the Hebrew writers affirm that these were two distinct persons, being called by differing names; the one the father, and the other the son, who succeeded his father, as in strength and valour, so also in his place of honour and trust.

*Bp. Patrick.*—There is a list of these mighty men in 1 Chron. xi. very different from this in several things. But Abarbinel thinks that it creates no difficulty, if we do but observe, that there he distinguishes them into three classes: those that had always been with him; and they that came to him to Ziklag, a little before he was made king of Judah; and they that came to him to Hebron, after he was made king of all Israel. All whose memories were fit to be preserved: but here, in this book, the Divine writer intended only to mention the most excellent heroes, who were always with him in his wars; and for whose sake he composed the precedent song of praises to God.

*The Tachmonite that sat in the seat.*] Or, as it is translated in the margin, “Josheboshebat the Tachmonite;” for so he is called in 1 Chron. xi. 11, *Ishobeam*; which may well be thought the same name abbreviated. He “sat in the seat” (as we translate it here) in the council of war; next to Joab: being, it is thought, his lieutenant-general. For that he was one of the Sanhedrin, who sat in the seat of judgment, as some would have it, is not probable: though it is likely these were men of great wisdom as well as valour: and this man being called a Chachmonite, Abarbinel thinks it was because he was a man of learning, being given to study as well as fighting; for in Hebrew the word *chacham* signifies a wise man: as this was no question in military affairs, if not in affairs of state, and other sorts of wisdom.

*Chief among the captains.*] The principal commander, as I said, under Joab. Who is not here mentioned, though he was a great man, inferior to none of these; but had stained himself by the base murder of two great persons, Abner and Amasa. Which some take to be the reason why he had not the honour to be put into the number of those worthies who served David.

*The same was Adino the Ezrite.*] It is thought he had two names, and was of the family of the Ezrites; though Abarbinel will have his name to have been Adino-haezri.

*He lift up his spear.*] These words are supplied out of 1 Chron. xi. 11.

*Against eight hundred, whom he slew at one time.*] In that place of the Chronicles it is said he killed three hundred: that is, after the slaughter he made in one battle of eight hundred; but killed in another (as Kimchi understands it) three hundred.

*Ken.*—

1 Chron. xi. 11; 2 Sam. xxiii. 8.

Chron. ואלה מספר הגבורים אשר

Sam. אלה שמות הגברים אשר

Chron. לדוד ישבעם בן חכמוני

Sam. לדוד ישב בשבת תחכמוני

Chron. ראש השלושים הוא עורר

Sam. ראש השלשי הוא עדינו

Chron. את חניתו על שלש מאות

Sam. העצנו על שמנה מאות

Chron. חלל בפעם אחת:

Sam. חלל בפעם אחד:

Chron. Και ουτος ο αριθμος των δυνατων του

Sam. Ταυτα τα ονοματα των δυνατων του

Chron. Δαυιδ· Ιεβσαμ υιος Αχαμαν πρωτο-

Sam. Δαυιδ· Ιεβσοθαι ο Χαναναιος, αρχων

Chron. τοκος, των τριακοντα. ουτος εσπασατο

Sam. του τριτου (αυτος) εστιν. . . Αδειωνω

Chron. τη ρομφαιαν αυτου απαξ επι τρια-

Sam. ο Αθωναιος, . . . επι οκτα-

Chron. κοστιους τραυματιας εν καιρω ενι.

Sam. κοστιους τραυματιας εισπαξ.

The present English Version.

Chron. And this is the number of the

Sam. These be the names of the

Chron. mighty men whom David had;

Sam. mighty men whom David had;

Chron. Jashobeam an Hachmonite,

Sam. The Tachmonite that sat in the seat,

Chron. the chief of the captains: he

Sam. chief among the captains, (the same

Chron. *lift up his spear against* 300  
 Sam. *was Adino the Ezrite against* 800  
 Chron. *slain (by him) at one time.*  
 Sam. *whom he slew at one time.*

The catalogue of David's mighty men in *Samuel* coincides with the catalogue in *Chronicles*, at this 11th verse; and in this one verse (so contradictory in the two chapters, and so remarkably defective in that of *Samuel*) there are more difficulties than in almost all the other verses united. Here then it will be necessary to make several observations, and those of some considerable length; especially, as the right understanding this one place will lead us easily to the true sense of many others, which would be else extremely difficult.

1. That the words of this verse, and of the verses following in these two chapters, *originally contained the same sense*—no one can doubt who has at all considered them, or will at any time carefully compare them. And hence it will follow, that, however *different a word, or words, or the manner of expression* may be in some verses of these two chapters (as it evidently is in many) yet *the sense* must have been, and should be still *the same in both places*; and where the sense is not now uniform, but *manifestly contradictory*, one of the two places must have been *corrupted*.

2. The next observation, which is of great importance to the truth of the history before us (and seems necessary to be established antecedently to any farther inquiries) concerns the exact *number*, and the superior or inferior *rank* of these celebrated warriors.

As to the *number*, we are expressly assured in *Samuel*, ver. 39, that they were *thirty and seven in all*. But then, how to make out this number by a particular detail of the several worthies in their order, has been the subject of much disquisition, but does not appear to have been yet properly determined. In both *Samuel* and *Chronicles* we frequently have *thirty* of these thirty-seven *mentioned together*, as a fixt and well-known body of them, which were celebrated only by the general name of *mighty men*. See *Sam.* xiii. 23, 24; *Chron.* xv. 25. And in both chapters we have also frequent mention of the number *three*; and sufficient reason for concluding, that the remaining seven were divided into a *double ternary*, or two ranks different in dignity, and *each rank* containing *three heroes*: consequently there

was yet *one hero* remaining to be accounted for. See *Sam.* ix. 17, 18, 19, 22, 23; and *Chron.* xii. 15, 20, 21, 24, 25. Now the most rational and certain method of investigating the truth of these positions, and discovering the difference of rank among these thirty-seven heroes, is, to see first who are properly *the thirty*, so frequently mentioned in a body, and celebrated only by the name of הגיבורים, *the mighty men*.

Here then we shall find, that there are exactly *thirty* enumerated after *Asahel*, the brother of *Joab*, *Sam.* xxiv. And from the thirty upward we meet with six names, which are *Jashobeam*, *Eleazar*, *Shammah*, *Abishai*, *Benaiah*, and *Asahel*; to which in *Chronicles* is prefixed (as before observed), *Joab* the captain-general, who certainly is considered as the first and chief of David's mighty men.

Let us now see, how the notion of a division of the *next six* into a *double series of three* is supported by the history. And here (without rectifying at present some corrupted numbers on this subject) let us only observe, that in *Chron.* xx. it is said of *Abishai*, *He was head of three*, i. e. (as in the next verse, very remarkably)—*Of the three he was more honourable than two, therefore he was their captain; but yet he attained not unto the three*, i. e., not unto *the three*, which had been mentioned just before him; and were superior in honour, as they had been in merit.

Again, it is said of *Benaiah*, who was next under *Abishai* (and therefore the second of the second ternary), *Sam.* xxii; *Chron.* xxiv., *these things did Benaiah, and had a name among three*; and then, in the next words, *he was more honourable than the thirty, but he attained not unto the three*, i. e., the three generals mentioned before *Abishai*, and superior to *Abishai* and himself. Now as *Abishai*, *Joab's* brother, was *at the head of three*, and *Benaiah* next under him was *one of three*; there must follow a third man to complete this ternary: and the next man being *Asahel*, another brother of the captain-general, we must conclude (as there is no other mentioned) that *he* was the *third* general of the second series, especially as *he* was evidently *not one of the body of thirty*, there being *thirty* expressly named after him.

If then *Abishai*, *Benaiah* and *Asahel* constituted a *second ternary* of heroes, who

were more honourable than the thirty and yet attained not unto the three mentioned before them; certainly there was a *first order of three*, superior in honour to this second three: which first order of three must be *Jashobeam, Eleazar, and Shammah*. The *first* is mentioned corruptly, but the *second* and *third* clearly and expressly in *Samuel*; whereas, in *Chronicles* the *two first* are mentioned clearly and expressly, and the *third* is omitted.

Thus then we have the whole thirty-seven mighty men enumerated, and ranked in their order—*Joab* the captain-general—a *double series of three generals* (the three most honourable next to *Joab* making the first series; and the more honourable than the thirty, but less honourable than the first three, making the second series) and then *the body of thirty*. But this arrangement of these several heroes will receive additional confirmation from a farther examination of these two chapters.

3. The next observation must be with regard to the name of the first general of the first series, mentioned in the verse now before us; the letters of which in *Chronicles* and *Samuel* are at present very different.

If we consult the form constantly observed through the remainder of the chapters, we shall find the first thing that occurs of either of the mighty men is *his name*, as we might naturally expect it should be; and, in general, first his *proper name*, and then his *family or local name*. This being the case, we might reasonably expect to find the *proper name* of this hero recorded in the beginning of his character in both places; especially as his *family or local name* is actually expressed in both. In *Chronicles* we have his proper name so expressed, and find it to be *Jashobeam, יִשְׁבַּע*; and that this was in fact his proper name is certain from 1 Chron. xxvii. 2.—where we learn, that this mighty man was the first officer or captain of the body of 24,000 men, who, during the first month of the year, were in waiting upon the king—*Over the first course, for the first month, was יִשְׁבַּע Jashobeam*. After *Jashobeam*, who was over the first month, are mentioned *Eleazar* the son of *Dodi* for the second month, *Benaiah* for the third, *Asahel* for the fourth, &c. Men, whose names follow that of *Jashobeam* in the history now before us; and therefore prove—that *Jashobeam*, who is *first* before them

there, is the same man with *Jashobeam*, who is *first* before them here.

But, instead of *יִשְׁבַּע* in *Chronicles*, we have in *Samuel* *ישב ושב*—two words, which have greatly perplexed the commentators, and yet seem not properly accounted for. As to those, who have been led away by the strange version of the *Vulgate* in this place, and have applied these words to *David*, ingeniously making *David* the first of his own mighty men; I suppose, nothing need be said to weaken *their* opinion: and indeed it is too absurd to be answered seriously.

There are others, who suppose the *proper name* of this general to be expressed either in the two words *ישב ושב*—or in the word *ההכמי*—or in *עדיו*. But that *Adino* is not the proper name will easily be concluded from its situation in the middle of his character (contrary to the settled rule), and more especially from its being a corruption of a regular verb, as will be seen hereafter. To which it may be added—that no such man as *Adino the Ezrite* is mentioned anywhere else in Scripture; which he most probably would have been, had *that* been the true name of the person here meant: because we find the names of the inferior generals frequently mentioned in other places. That *ההכמי Tachmoni* is not the *proper name* is plain, because it is the *family or local name*; as is evident from its termination and situation, and from a comparison with the more correct text in *Chronicles*. And that *Jashob-bashebet* is not the proper name, may be inferred, because it is not expressed as such in *any ancient version*—because it may be inferred from the confusion in all the versions, that *the corruption* (which is so great in the remainder of this verse) *begins in these words*—and because it is certain (from 1 Ch. xi. 11, and compared with xxvii. 2) that the true name was *Jashobeam*; and therefore these two words must have been corrupted.

But do not the *same men* appear frequently in Scripture to have *two names*? If so, this general might be called both *Jashobeam* and *Jashobashebet*. In answer to this it may be observed, first, that men have *not two names* in Scripture so frequently as is supposed; a *variation* of their name being certainly owing sometimes to a mistake of the transcriber. Besides, where a *second name* has been given, it has been generally more distinguished from the former than

these two are from one another: as *Jethro* and *Reuel*, *Solomon* and *Jedidiah*, *Simon* and *Peter*, &c. And therefore, when we have two names, varying but little from each other, evidently belonging to the same person, we may reasonably suppose the one to have been *accidentally varied* from the other; and that they were not both original, unless we have an express authority given in the text for such small variation.

But that nothing of this kind appears here is certain; and that the following heroes have only one proper name is certain also. And therefore, as the proper name of this hero is given twice exactly the same, *Jashobeam*; and that in places where the text in the concomitant words is well preserved; we must conclude, that *Jashob-bashebet*, which differs from *Jashobeam* only in the end of the name, has been corrupted from *Jashobeam*, especially as the corrupted name only appears here, in a text which is greatly corrupted in other instances.

But lastly it may be objected, there is no necessity for supposing *Jashob-bashebet* to be the proper name of this mighty man; as it might be intended, in conjunction with the following words, to express the quality or dignity of the person spoken of. For thus Queen Elizabeth's version, 1599, *He that sat in the seat of wisdom, being chief of the princes, was Adino of Ezni*.

To this it may be answered first, that there is not mentioned through the whole Bible any such man, as *Adino of Ezni*; and that there will appear a necessity for admitting *Adino Ezni* to have been a corruption of two common words. So that *Calmet* might have spared the following improper observation on *Jashobeam*, in his Dictionary of the Bible:—"We cannot see, from whence they took *Adino the Eznite*, which is entirely superfluous in this place." It is true, as containing a proper name, the words are superfluous; but it seems no difficult matter to discover from whence they came, as they are absolutely necessary to complete the sentence in the quality of common words.

In consequence then of this necessity, we are obliged to look out for some other proper name; and fortunately we have the concurrent testimony of two other texts (and one of them almost an exact copy of the present) to prove, that the mighty man here meant was *Jashobeam*. But there is an inaccuracy through the whole of this version

in the words just cited. *Chief of the princes* is a wrong version of ראש הדבשׁ, and *he that sat in the seat of wisdom* is rather more improper than the former; since שבה (when derived from ישב and used substantively) signifies the act of sitting, and perhaps a seat or chair is never its proper signification. But, admitting that, the word החכמי never signifies wisdom; that being expressed by the regular noun חכמה. But, even admitting that both these words might so signify elsewhere, they could not here, as we should then have no proper name at all; and consequently one of David's generals would be recorded in a catalogue that was to do honour to his name, without any name to be so honoured: which is sufficiently absurd.

But though this version of Queen Elizabeth's is so defective in this place; yet, in the older English version of Coverdale before-mentioned, the words are here very remarkably translated, *Basabram the sonne of Baschmont, the chieftest amonge thre*.

If we consult the several editions of the LXX, they evidently help us in assigning this name of *Jashobeam* to this hero. The Alexandrian has Ιεσοσθαυ and the Vat. Ιεσοσθε, in which words are preserved the three first letters שב, only the two last transposed; but the Complutensian has the three letters right Ιεσοσαθ. And in Chronicles the LXX is almost as clear as the original; Alexandrian Ιεσααμ יעם (Chron. xxvii. 2, Ιεσοαμ יעם) Vat. Ιεσεβαδα, Ald., Ιεσααλ, Comp., Ιεσααυ. To which may be added the testimony of Josephus, Πρωτος μιν ουν Ιεσσαυμος (יעם) υιος Αχαμανι (הכמני) p. 401; Edit. Haverc.

Upon the whole, then, there seems to be an absolute necessity for admitting, that this proper name has been corrupted into *Jashob-bashebet* in Samuel from *Jashobeam*; as it now stands, and evidently has ever stood in Chronicles. And this (considering how many mutilations equally great, and indeed greater, must be allowed) will probably be admitted by all but such as are determined to maintain the absolute integrity of the present Hebrew text, in opposition to the clearest proofs of the contrary. And such a corruption would probably be admitted upon these several evidences; even though the variation of the latter part of the word could no otherwise be accounted for, than by the fallibility of the copyist, and the plain conviction that so the thing is, which is

frequently all the satisfaction that can be obtained.

But *here* there seems a way of accounting for this mistake of the transcriber, by remarking that the word *בשבה* occurs in the line immediately preceding this proper name. And therefore it seems not irrational to suppose, that the transcriber, being to write *ישבע*, regularly writ the *three first letters* *שב*; and then, instead of continuing the word, carelessly cast his eye upon the word *בשבה* in the line immediately above (which following a word that begins like *שב* might the more easily mislead the eye) and transcribed it in here, instead of the remaining syllable of the proper word.

That the word *בשבה* is not a corruption of a *patronymic* in this place, is plain from 1 Chron. xxvii. 2; where we are told, that *Jashobeam's father* was *ובדיאל*, *Zabdiel*, a word not at all similar. And therefore, as *בשבה* is so confined between *ישב* the three first letters of the true *proper name*, and *ההכמני* the *family or local name*; there is no great room for indulging conjecture with regard to it, as there would be if it stood in a general sentence of common words: and the only probable account of it seems to be (as before observed) that it was *carelessly transcribed in here from the line above*.

That the supposition of such an accident as this may appear the more rational, besides the several preceding reasons, I shall now produce (from this same book, and but two chapters before) *one clear instance of such a mistake or dislocation*; which does not appear to have been considered *as such*, but has been given up by some, under the more general name of a *corruption*.

[See notes on xxi. 19, p. 645.]

The conclusion from hence is—that if *איהים* may have been, and most probably was, inserted from the line immediately under, *בשבה* most probably was inserted from the line immediately over what was then transcribing, thus—

ובאש שרוף ישרפו בשבת : אלה  
שמורת הגברים אשר לדוד ישב (בשבת)  
ההכמני

It may be here objected, that, in order to recommend the two preceding suppositions, the lines have been made to consist of such a particular length, as it is impossible for us to know they actually did consist of, at the

time the mistakes here supposed were made. But it will certainly be allowed, that each line *might* be of the length here assigned it; and the insertion of each word, here supposed, is a strong argument that the lines *were* so. And perhaps the reader will be fully convinced of this, when it is observed, that, since assigning the number of words here given to each line, I have found a very extraordinary confirmation of this supposition in “*Lewis's Hebrew Antiquities*,” book vii., chap. 13; which author, treating of the manner in which the ancient Jews transcribed the holy books, says, *Thirdly—the length of the line was to be of thirty letters*. Now this is most exactly the number of letters assigned to the first line of the last instance; and *thirty-one* is the number of letters assigned to the first line of the former.

Taking it for granted that enough has been said to prove, that the name of this mighty man must have been originally in Samuel *Jashobeam*, as we find it twice in Chronicles, and having also endeavoured to account for the corruption; it may be time to proceed from his *proper name* to the name of his *family or country*. And this may be easily ascertained, since it is nearly the same in both places; the one having *ההכמני* and the other *הכמוני* *בן הכמני*. The name here in Samuel was at first *ההכמני*, the article *ה* at the beginning having been corrupted into a *ה*; for the word *בן* in Chronicles is regularly supplied in Samuel by that article. A parallel instance of this remarkably occurs in the very next verse; where *האחרי* in Chronicles is *בן אחרי* in Samuel.

This last instance will be one proof among a thousand, of the insertion or omission of the *vau* in the middle of a word, at the pleasure of the transcriber; as above, in *ההכמני* and *הכמוני*. It may also be remarked, that though *Jashobeam* is here said to be the son of *Hachmoni*, yet his father's name was *Zabdiel*; and therefore *the Hachmonite*, or *the son of Hachmoni*, must have been the name of his *family, tribe, or country* (for it is impossible sometimes to distinguish one of these from another), just as *the Ahohite*, or *the son of Ahohi*, is the *family or local name* of the next hero—*Eleazar the son of Dodi*.

4. In the second observation the order of the thirty-seven mighty men was found to be, *Joab*, the captain general, a double series of three, and a body of thirty; the first

series of three consisting of *Jashobeam*, *Eleazar*, and *Shammah*, and the second of *Abishai*, *Benaiah*, and *Asahel*. This then prepares the way to an easy solution of the next difficulty; which arises not only from the reading השלישי, *tertius*, in Samuel and השלושים, *triginta*, in Chronicles, but from that variety of meanings put upon both words by different commentators. The truth is, both words are corrupted; and, instead of signifying either *tertius* or *triginta*, should be both השלשה, *tres*; since we see *Jashobeam* was the *head or captain of three*, being the first of the first series of three.

That the termination of the similar words שלשה, *tres*, שלישי, *tertius*, and שלשים, *triginta*, is frequently exchanged by mistake, might be proved by many instances; two of which (at least) appear in other parts of this very chapter in Samuel. For שלשים, *triginta* and שלישי, *tertius* in the 13th and 18th verses will be proved to have been originally שלשה, *tres*, in Samuel, as they are now truly read in their corresponding verses in Chronicles. It may not be improper to consider here the necessity of thus correcting השלישי in the 18th verse, as it will lead us the more easily to see the same necessity in this 8th verse.

*Abishai* then, who in the 18th verse is said to be ראש השלישי, *the third head or captain*, was not so in fact; for, being the first captain of the second series, he must have been the *fifth captain*, *Joab* and the three captains of the first series being before him. The reading then must have been at first in the text, as it is still in the margin השלשה, *tres*, since *that and that only is true*; for we see that *Abishai* was properly *head of three*, being the first captain of the second ternary. Thus in the *Bomberg* edition of the Hebrew Bible (1517) we have השלשה in the margin; and in the *Complutensian* edition of 1515 (the oldest printed copy extant) השלשה is read in the *text itself*, without any various reading in the margin. These arguments, added to that drawn from the same passage in Chronicles, where this very word השלשה is read in the *text* universally, must be allowed fully sufficient to prove it should have been also השלשה in Samuel. And as such it is remarkably rendered in Coverdale's English version before-mentioned, *Abtsat* the brother of *Joab* the sonne of *Zeru* *Ja* was one also chete amonge thre.

If then this word השלישי is certainly a corruption from השלשה in the 18th verse, it

will be obvious to infer, that the same *may* have been the case in this 8th verse. And indeed it *must* have been the case: since *Jashobeam* was not more *the third captain* than *Abishai*; but as *Abishai* was the *fifth*, *Jashobeam* was the *second*; he being the first captain of the first series, and inferior only to *Joab* the captain-general. But though *Jashobeam* was not the *third captain*, he was *head of three*; and therefore the true reading here also must have been השלשה, *tres*, agreeably to which the Vulgate renders this word *tres*, and the Complutensian copy of the LXX very justly reads here, *πρωτος των τριων*; and also Theodotion, *πρωτος των Γ ουτος*.

This alteration being admitted, it will of course follow, that one mistake has also been made in this verse in *Chronicles*, which has been faithfully preserved in every other word; and that is in השלשים. That this word has been mistaken for השלשה is demonstrable from the 13th verse in Sam.; and that the same must have been the case in *Chronicles*, is also certain from what has been already established as to this verse in Samuel. But this point is farther confirmed by reflecting, that *Jashobeam* was not truly *head or captain of the thirty*; because the thirty were not *more* under him, than under any other general of the two series; but were *less* under him, than under *Joab*, who was the *head or prince over the whole thirty-seven*. The clearness therefore of the history in this point will oblige us to allow a mistake of השלשים, *thirty*, in *Chronicles* for השלשה, *three*; which mistake will be proved to have obtained *elsewhere* in this very chapter, and must be allowed to have obtained *here* also for the sake of truth, and to make a proper harmony with the passage in Samuel.

It may just be remarked that the mistake of a ה for a ם is not uncommon; the son and successor of *Rehoboam* is called, in 1 Kings xiv. 31, אבים, *Abiam*; but in 2 Chron. xii. 16, אביה, *Abiah*, a corruption, which is frequently repeated in the history of that king. And the cause of so easily mistaking these two letters ה and ם (as well as of others, which differ chiefly in their being open or closed at bottom) probably was, that the blackness of the line, which was ruled to direct the pen, sometimes appeared like the transverse bottom-stroke of a letter: for the best Jewish manuscripts were ruled before writing, as appears from

*Lewis's Hebrew Antiquities*, book vii., chap. 23.

5. The next difficulty in the corrupted text in Samuel lies in fixing the true reading of דָּוָד עִירֵי הַצֵּנִי .

Among the many different versions of these words, the English is—*The same was Adino the Eznite*. But that *Jashobeam the Hachmonite* should be the same with *Adino the Eznite*, is not only highly improbable, but evidently impossible. Besides; if these words should be thus rendered, or in any manner like it, there would be in the sense such an hiatus, as no ellipsis can excuse—*Jashobeam the Hachmonite, the same was Adino the Eznite against 800, whom he slew at one time*.

As these words then cannot be proper names, or a proper and local name, they must be a corruption of common words; and of such words, as complete the sense of this, and answer to the sense of the other passage. I only say—answer to the sense, because it is impossible to bring one of the words to resemble its corresponding word in letters, on account of their absolute dissimilitude. Nor is there any necessity for endeavouring it; since a verbal sameness is not observed in every other part of these two chapters, instances to the contrary being very numerous.

The first of these three words is דָּוָד , which is the same in both passages. The second, being somewhat alike in both as to form, though different in some letters; and being only writ properly in the first passage, the word there must be the standard and correct the last. That it is truly writ in *Chronicles* is plain, because it makes a regular sense in the original, and is uniformly translated; and indeed is the very word, which would have been expected in that place, as it occurs in several other places in company with the same words as here.

How unlike soever the words עִירֵי and עִירֵי may appear at first sight, it must be considered, that they consist of letters which have been frequently mistaken for each other elsewhere, and therefore they may have been so here. (And we should constantly remember—that the similar letters were much less distinguishable formerly when expressed in manuscripts, than they are at present when printed from types prepared with great exactness and a just distinction), \* \* &c., &c.

These several letters then being frequently changed, let us suppose these alterations here, and the word עִירֵי will be עִירֵי ; which is very near עִירֵי , and doubtless was carelessly writ instead of it, as it must have been עִירֵי originally here, as well as in *Chronicles*. For that this word must have been a verb of the same sense with עִירֵי is plain from the substantive that follows it; which at present is less understood (if possible) than עִירֵי with all its corruption. I shall only add here—that this will not be considered as taking improper liberty, or assuming a license for supposition, by any who have carefully attended to the much greater corruptions that frequently occur, and consequently to the greater liberties that must be taken elsewhere; and in this very chapter we have mistakes much less probable than that just mentioned, such as אִשָּׁר (Sam. xxi.) instead of אִשָּׁ , &c., &c.

Le Clerc observes, *Quid sibi velint עִירֵי הַצֵּנִי , nemo dixerit*; and adds, *Hic deformantur verba in Paralipomen, seu male descripta fuerint, seu fugientibus literis satis commode legi non potuerint*. But though he pronounces both these words inexplicable, and will have them to have been both greatly mistaken; yet we need desire this to be admitted only as to the first word: for the second will probably be found to require no change at all, the true reading עִירֵי being retained in all the best copies.

The word עִירֵי having the pronoun suffixed at the end and the article prefixed at the beginning (as it sometimes is prefixed—see among other instances דְּעִירֵי , Lev. xxvii. 23), answers exactly in form and force to אִשָּׁ הַדִּיבֵי in the correct passage. It will therefore be allowed, that עִירֵי was, and consequently is, a true Hebrew noun; when it appears, that it is a noun in the Arabic language just in the same sense with הַדִּיבֵי . That this is the case may be proved from the concurrent authorities of *Castell*, *Schindler*, *Golius*, and *Giggeius*. *Castell* gives the word עִירֵי , as not occurring in the Hebrew Bible; but after the word עִירֵי sets down the Arabic verb غَضِنَ *atrazit ramum*, the regular noun from which غَضِنَ (עִירֵי) he renders *thyrsus*. *Schindler* also gives us עִירֵי , and says—*Arab. cum punctato עִירֵי ramavit, et inde עִירֵי ramus*. In *Golius* we have *percussit baculo vel gladio, vicit pugnant, &c.*, under which verb is the noun

עַבָּא (sounded עֲבָן), *baculus*. And with Golius, Schindler, and Castell agrees *Giggeius*; who, in his *Thesaurus*, gives us العَصَا, *baculus, hastile*; and الغصن, *ramus,*

*thyrsus*. To these several authorities may be added that of St. Jerom, who in the Vulg. has rendered the word by *lignum*; which, being nearly the same in sense with the *thyrsus, ramus, baculus, and hastile* of the Arabians, is a strong argument that עֲבָן was an Hebrew noun so signifying, though (like many other words) it may occur but once in the Bible.

If then העֲבָנִי signifies *thyrsus suum, hastile suum, or hastam suam*, as הַחֵיָרִי does; it will follow that עֲבָנִי has certainly been corrupted from עֲבָן as before observed. For the verb in Samuel, governing also the noun *hastile* or *hastam*, must signify *elevavit* as well as the verb in Chronicles; but there is no other verb of that signification that has any resemblance of letters. Wherefore, as the word הָיָא preceding is the same in both passages, and the first letter of the next word in both is the remarkable letter ע; we must infer that the remainder of the word in Samuel has been corrupted from the remainder of the word in Chronicles.

It may also be observed, that the word עֲבָן is frequently used in conjunction with הַחֵיָרִי, as in this very chapter of Samuel, ver. 8, וְעֲבָן הַחֵיָרִי, *ἔσλον δορατος, LXX*; so 2 Sam. xxi. 19; and 1 Sam. xvii. 7; in which last place it is corrupted into חָדָן. If then עֲבָן be frequently used for *the staff of a spear*, and is joined here and in many other places with הַחֵיָרִי; we may reasonably suppose, that there was also such an Hebrew word as עֲבָן signifying *a spear*; especially as we find it so in the Arabic language.

Or lastly (which is a solution that may be more agreeable to some), it may easily be conceived, that in a corrupt place (as this confessedly is) the נ might be inserted by mistake (as it is evidently in Prov. xv. 14) so that the word would be then העֲבָנִי; and had we found it so, we should naturally have acquiesced in the reading, and said, the word עֲבָן, which was frequently used for *the staff of a spear*, was used here for *the spear itself, &c.*

I shall only add, with regard to the word עֲבָן, that in the 18th verse of this same chapter we read of Abishai עֲבָן הַחֵיָרִי, and

which words are exactly the same in 1 Chron. xi. 20. These *two instances* then, so extremely pertinent, added to that *third correct instance* in the corresponding place of ver. 11, are certainly sufficient to show the necessity of reading עֲבָן in 2 Sam. xxiii. 8; instead of a word at present unintelligible, begun with the same remarkable letter as the regular word, and carried on in letters that are very easily mistaken for each other, and are confessedly so mistaken in other places.

6. The difficulty next occurring is in the number שמנה מאות, *eight hundred*, since the correct passage reads שלש מאות, *three hundred*. This we may account for by supposing, that as the Jews, in transcribing the Bible as well as in their own writings, frequently expressed the *numbers* by *single letters*; so, the letter ש which is 300, being *the first letter* both of שמנה and שלש, might (upon reducing that numeral letter back into its word at length) for want of attention be writ שמנה in Samuel instead of שלש as in Chronicles.

That the transcribers of the Bible, in the several *translations*, have sometimes expressed the numbers by single letters, is evident from Coverdale's translation of the 11th verse of this chapter of Chronicles, smote thre C at one tyme; and from Theodotus's version of the 8th verse of this chapter of Samuel, where we read, *πρωτος των Γουτος*. And that the Jewish transcribers did frequently express the Bible numbers, in *the original*, by single letters is well known to the learned.

Thus in Walton's Prolegom. de Textuum Orig. Integr., p. 42, we read, *Ipse etiam Scaliger sic scribit—litteris numeralibus, non verbis, antiquitus numeri concipiebantur*. And in the Hebrew Grammar printed with the Complutensian Bible, so long since as 1515, we are told, *Hebræi per literas alphabeti per ordinem numeros scribunt. Sunt, qui 500 et deinceps per quinque literas finales designarent; sed hæc ratio numeros designandi non ab omnibus recipitur, sed per literas alphabeti compositas id faciunt, ut 500 per הָק, i. e., 400 et 100.*

This then being the case, there seems no doubt, but many of the numbers, which now appear almost incredible in some places and contradictory in others (as in the place now before us), are owing to *mistakes in some of the similar letters*. One or two material mistakes of this kind, rationally accounted

for, will sufficiently confirm this point, and it is a point of no small importance.

The first instance shall be the remarkable contradiction between 2 Kings viii. 26, and 2 Chron. xxii. 2; which has so much perplexed the commentators, that Walton (Prolegom., p. 36) puts it among the *quædam aptota* [see notes on 2 Chron. xxii. 2].

Another very remarkable example of this kind occurs in the 3d chapter of the Book of Numbers. We read in ver. 11th, *And these were the sons of Levi; Gershon, Kohath, and Merari.*—22 *The Gershonites were 7,500.*—28 *The Kohathites, 8,600.*—34 *The Merarites, 6,200.*—39 *All the Levites were 22,000.* But the sum total of the preceding numbers, instead of being really 22,000, will be found to be 22,300, &c. [see notes on Numb. iii. 22, vol. i., p. 514].

The Hebrew numbers having therefore been certainly expressed formerly by *letters*, this is a sufficient vindication of the preceding solution of the difficulty as to the 800 and 300 men. And how easy a mistake of 500 might be in our way of expressing numbers, will immediately appear upon setting down the very same numbers 800 and 300. But that the number in *Samuel* was originally 300, as well as in *Chronicles*, will be farther evident from an argument that falls more properly under the next article.

7 The word הָלַל is read the same in both passages, and properly. For though it carries with it a difficulty at first sight, as being *singular*; yet there are many instances where a numeral, or a conjunction of numerals, expressive of *very many*, take after them and agree with a noun that is singular. One example of this we find in Gen. v. 4, *And the days of Adam, after he begat Seth, were 800 year* (not years) שְׁמֵנֶה פְּנֵי שָׁנָה, just as we say, *800 year*, and *800 pound*; not *years*, and *pounds*. Another example may be 1 Sam. ix. 22, כְּשָׁלִישׁ אִישׁ, *about thirty man*. The regularity of this singular noun being admitted, the next consideration must be, the true meaning of it.

Here the versions are widely different; and the general run of them make strange work, by rendering הָלַל, *occisus* or *vulneratus*. For, according to this rendering, Jashobeam obtained his pre-eminence by bravely lifting up his spear against 300 men, after they were *dead*, or at least, after they were *wounded*. Thus we have the word rendered here in a MS. English version of 1408, *thi*

*reisede his Shakte (Spre) on thre hundred wounded men in one tyme.* Indeed our present English version in Samuel renders הָלַל, *whom he slew*, but such a version seems not to be defensible; and so the authors of it thought by putting the word *slain* in the margin, and by translating it in *Chronicles against 300 men slain*.

The reasons against rendering הָלַל, *whom he slew*, are, first, that there being then no noun after the numeral, the sentence would be incomplete, *he lift up his spear against 300 whom he slew at one time.* And secondly, because of the almost incredible nature of the action, *a man's killing 300 men with his own single spear*, which incredibility is removed by considering הָלַל as a noun of the signification assigned it in the following observations. Were not these reasons strongly against it, הָלַל might be admitted as a verb, with its signification of *occidit*; and we might suppose the pronoun אִישׁ understood before the verb here, as in other places. Thus Exod. iv. 13, שָׁלַח נֶאֱמַר בְּיָדֶיךָ, *mitte, quæso, per manum (quam, vel illius quem) mitte*; and Exod. xv. 13, נָדַחְתָּ בְּיָדֶיךָ, *duxisti in misericordia tua populum hunc (quem) redemisti*.

But the true sense of the word הָלַל in this place seems to have been preserved only in the Vatican edition of the LXX in Samuel, where it is rendered ΣΤΡΑΤΙΩΤΑΣ [against this meaning of הָלַל see note of Gesen. on 2 Sam. i. 19, p. 491]. For however some lexicographers may refuse the *active* sense of *occidere* or *vulnerare* to the verb הָלַל in *Kal*, yet they all allow it in *Pihel*; but these two conjugations are the same in the preter tenses without points; and indeed this *active* sense is allowed the word here according to the common interpretation—*whom he SLEW*. Castell informs us, that this verb in Arabic

حَل signifies *descendit, castrametatus fuit, grassatus fuit, protexit, &c.* This idea of the verb is farther deducible from the nouns derived from it; and thus the following nouns of this verb are rendered by Giggeius, in his *Thesaurus* — المَحَلَّة and المَحَلَّة *statio, castra* — الحَلَّة *telum, missile* — and الحَالِل *vir validus et audax*; which latter remarkable signification is confirmed by Castell, and greatly recommends the Vat. version of הָלַל by ΣΤΡΑΤΙΩΤΗΣ. This verb then having the ideas of *fighting, warring, and wounding* so evidently annexed to it;

and the Arabic noun from its verb signifying *vir validus et audax*; the Hebrew noun from its verb will regularly answer to Στρατιωτης, or *miles*. This then being sometimes the sense of this noun, we may conclude it to be the proper translation of it in this place; so that *Jashobeam lifted up his spear against three hundred fighting men* (or, *three hundred soldiers*) *at one time*.

But it may be said, if *soldiers* had been here meant, why was not the Hebrew noun for *soldiers* here made use of? The answer is, that if הללים be not that Hebrew noun, there seems to be *no other for it in the Bible*. In 2 Chron. xxv. 13, the two words which we translate by the term *soldiers* are בני החרר, *the sons of a troop*; and what we term *fighting men*, 1 Kings xii. 21, are מלחמה literally *those that do the war*. The noun הלל then, coming from a verb, whose sense in Hebrew is *vulneravit, occidit*, and which in Arabic has the military ideas which are always affixed to Στρατιωτης, or a *soldier*, must be properly expressed by that word; especially as there is no other word for it in the Hebrew language.

But this is too material a point to be passed over, without some farther observations; since *many* of the places, where this noun occurs, *seem* to have been misunderstood by every interpreter, for want of considering it in the sense here contended for. Such an assertion as this will require some proofs to support it; and probably *the several texts* here subjoined will be fully satisfactory.

We may previously remember, that the sense given at present to the noun הלל is the *passive* sense of *interfectus* or *vulneratus*; which it is still allowed to have, where the context requires it: but that the following texts are produced as requiring the *active* sense of *interficiens* or *vulnerans*, or rather *miles*, and that the including this latter sense, where necessary, does no more exclude the former, when necessary in other places, than the participle מהלל, *confodiens*, in Ezek. xxix. 9, prevents מהלל from being *confossus* in Ezek. xxxii. 26.

The first instance may be Judges xx. 31, where הללים occurs in the following manner, ויהיו להסות מהעם הללים נפעים בפנים בסלוח נששים, *אש בשואל*, which words are rendered by the LXX, *Kai ηρξαντο τυπτειν εκ του λαου τραυματίας καθως απαξ και απαξ εν ταις οδοις—ωσει τριακοντα ανδρας εν τω Ισραηλ*. Now it seems evident, that neither the sense of

*occisus* nor that of *vulneratus* can take place here, if we consider the context. The Israelites were assembled to attack the Benjamites at Gibeah the third time, and the sons of Benjamin went forth to meet the people, and were drawn off from the city—then follow the words here cited; and what propriety can there be in rendering them, *and they began to smite of the people the wounded or slain*? Can we suppose any of the Israelites (who now advanced to attack the Benjamites) to be *slain* or *wounded*, before the battle begun? And yet we seem obliged to suppose thus much, if the word הללים be taken here in the sense usually contended for. Thus the Chaldee version is here rendered, *Et cæperunt ad occidendum ex populo occisos*; and thus the LXX, by rendering the original words, *ηρξαντο τυπτειν εκ του λαου τραυματίας*. The Vulgate endeavours to make sense here, by the insertion of three verbs, neither of which are in the original. And our English translators, who were sensible how improper the word *slain* or *wounded* would be in this place, have inserted one verb by rendering הללים, *and kill*.

But this is endeavouring to make good sense in English at the expense of the original language, which (every one must see) will not admit such a translation; and it must be observed, that the English translators, being sensible also of the impropriety of this version, have rendered the words in the margin, *To smite of the people wounded*. But this and every other impropriety will perhaps be removed by translating the word הללים, *milites*; for the sentence will be then, *Et MILITES cæperunt percutere* (or, *Et cæperunt percutere MILITES*) *ex populo, sicut primo die et secundo, in stratis—quasi triginta viros in Israele*. And that this is the proper version of the word in this place seems to be farther evident from the 39th verse; where we read ובינך ההל להכות הללים *אש*, *Et Benjamin percutere cæpit MILITES, inter viros Israelis, quasi triginta viros*.

The next instance may be taken from Psalm lxxxix. 11, *אהו רכאז כהלל רהב בוורע עך*, פורת אינך. The better to illustrate these words, it must be observed, that in the Book of *Psalms* and *Proverbs* each verse consists generally of two parts called hemisticks; one of which is exegetical of the other, either by expressing the same sense in dif-

ferent words, or explaining one assertion by its opposite or contrary. Let us now see how this rule has been observed as to this verse; which is evidently of that kind, which expresses in its two parts the same sense in different words.

The LXX read, *Συ εταπεινωσας, ως τραυματιαν υπερηφανων εν τω βραχιονι της δυναμειος σου διεσκορπισας τους εχθρους σου.* And I believe all the other versions render the word כהל here either *tanquam vulneratus* or *tanquam occisus*. But probably neither of these senses will be thought very applicable, when we reflect that רהב, *Rahab*, here is a name for *Egypt* or *the Egyptians*; and that the Psalmist in this verse alludes to the destruction of the Egyptians in the Red Sea. For, is there propriety in saying, that God destroyed the Egyptians *like dead men*, or *like wounded men*? Were not the Egyptians *destroyed*? Did they not *perish*? Did not Pharaoh and all his host *die* in the Red Sea? And can their destruction by death be compared to itself? Can it be said with any dignity, that *men slain* were destroyed *like men slain*? Or lastly, as these Egyptians were thus *totally destroyed*, can it be said, that they were destroyed *like wounded men*?—which certainly is to compare great things with small, with a peculiar impropriety. Our common English version is, *Thou hast subdued Egypt, AND DESTROYED IT; thou hast scattered thine enemies abroad with thy mighty arm.* But the last translators, seeing the absolute unlawfulness of translating כהל, *and destroyed it*; have rendered the verse, *Thou hast broken Rahab in pieces, AS ONE THAT IS SLAIN; thou hast scattered thine enemies with thy strong arm.*

Without any more previous observations then, let us now see how this verse will be expressed, with the signification of הלל at present contended for, *Tu, tanquam miles, confregisti Ægyptum; in brachio roboris tui dispersisti inimicos tuos.* It is impossible not to observe, how exactly the hemisticks now answer to each other; since every expression in one has its corresponding expression in the other, *Tu, tanquam miles, in brachio roboris tui—confregisti, dispersisti—Ægyptum, inimicos tuos.*

*Tu, tanquam miles, confregisti Ægyptum;*  
*In brachio roboris tui, dispersisti inimicos tuos.*

For the more successful recommendation of this translation, let us subjoin the former—

*Tu confregisti, quasi occisum (vulneratum) Ægyptum;*  
*In brachio roboris tui, dispersisti inimicos tuos.*

But the translation here proposed will receive additional confirmation from observing, not only, that *the Lord mighty in battle, the Lord strong and mighty, &c.*, are frequent appellations in the books of Scripture; but that, as this part of the Psalm evidently alludes to the destruction of the Egyptians in the Red Sea, so the images and ideas in this verse are evidently taken from the sublime ode, which was sung after that wonderful event. For we read in Exod. xv. 3, *The Lord is a man of war* (*tu tanquam miles*). 6 *Thy right hand, O Lord, is become glorious in power; thy right hand, O Lord, hath dashed in pieces the enemy—Tu, tanquam miles, confregisti Ægyptum; in brachio roboris tui, dispersisti inimicos tuos.*

Thus again we read, of the strange woman, or harlot, in Prov. vii. 26, *כי רובם יהללים השלה ועצמים כל הרובים*, which words the LXX have translated, *Πολλους γαρ τρωσασα καταβεβληκε, και αναριθμητοι εισω ους πεφνευκε.* The learned reader will readily observe that *τρωσασα* can no more be the true version of *יהללים* here, than *עצמים* can be interpreted by *αναριθμητοι*, which it never is but in this place; and here Symm. and Theod. render it *ισχυροι*, as the sentence requires it should be. Since the noun, which is expressive of multitude in the second hemistick, and answers to *רבים*, *multos*, in the first, is certainly כל, *omnes*, or *plurimos*, which in this version of the LXX is entirely omitted.

The Arabic version, following the LXX, reads, *Quoniam sauciavit multos et deprædata est eos; neque recensetur numerus illorum, quos enecavit.* The Syriac has, *Quia copiam occisorum prostravit, et fortissimi sunt omnes quos necavit.* The Chaldee Paraphrase, *Quoniam multos interfectos dejecit, et fortes sunt omnes interfecti ejus.* And the Vulgate, *Multos enim vulneratos dejecit, et fortissimi quique interfecti sunt ab ea.* This last sense has been followed by our English translators thus, *For she hath cast down many wounded; yea, many strong men have been slain by her.* But is the correspondency of the two hemisticks, which very perfectly obtains in the original of this verse, at all illustrated by any of these versions? I leave the determination to the learned reader; and shall observe, that the transla-

tion of this verse by the very learned Albert Schultens is, *Nam multos ad lanienam projectos (profanatos) cadere fecit, et numerosi omnes trucidati ejus*. We learn from hence, that as this celebrated professor of the oriental languages was not pleased with the common translations of הללים, *vulneratos* or *occisos*, by rendering it *ad lanienam projectos*; so neither was he pleased with that version of his own (as we may easily suppose he could not) and therefore we see he has rendered it by *profanatos* in a parenthesis.

From all this uncommon fluctuation then in the best expositors we may be led to suspect some general mistake; and perhaps it will appear to have been, in the sense of the word הללים. For if we here again render this word *milites*, we shall find every part of the hemisticks perfectly to correspond; thus, *multos* agrees with *omnes* or *plurimos*, *milites* with *fortes* or *fortissimi*, *dejecit* with *interfecit* or *interfecti sunt ab ea*:

*Multos enim milites cadere fecit;*

*Et fortissimi quique ab ea interfecti sunt.*

In Jeremiah li. we seem to have several instances, where this word should be rendered as before. In verse 4 we read ונפלו הללים, which words have been usually rendered, *et cadent interfecti*. But, as the verb נפל signifies to *fall mortally*, or to *be slain in battle* (Josh. viii. 24, 25; Judg. viii. 10; xii. 6; xx. 44, 46), the question is, whether *cadent (interficiunt) interfecti* is not an improper expression. Or rather, as the words immediately preceding are הורמו כל צבאה, *penitus delete omnem ejus exercitum*, the question may be, whether *nam cadent milites* be not a much more significant and proper version than *et cadent interfecti*; when the substantive last preceding was the singular noun *exercitus* or *millitia*.

But let us take the context with it. The prophet here foretells the fall of Babylon; and in the conclusion of the 3d verse we read, ואל החמלו אל בהירה הורמו כל צבאה, *Et ne parcalis super juvenibus ejus, penitus delete omnem ejus exercitum*. Then follows the 4th verse, ונפלו הללים בארץ כשדים ומדקרים בחוצותיה, *Nam cadent milites in Chaldæorum terra, et transfigentes gladio (cadent) in plateis ejus*. That the word הללים should be here rendered *milites*, seems farther deducible from the 30th verse of the preceding chapter; which verse, treating of the very same destruction with the verse before us, has these words,

יפלו בחוריה בחזנתיה וכל אנשי מלחמתה ידמו ביום ההוא, *Cadent juvenes ejus in plateis ejus, et omnes viri belli ejus succidentur in illo die*. Here we see that in two texts prophetically declaring the same circumstances of the same destruction, we have *juvenes* in one expressed by the same word for *juvenes* in the other; and then the word הללים, which is here rendered *milites* in one, expressed by *virii belli* in the other.

But, let us proceed to the other instances in this same chapter. In verse the 47th we read וכל הליה יפלו בחובה, which words have been generally rendered *et omnes interfecti ejus cadent in medio ejus*. But what can be the meaning of *interfecti ejus* or *interfecti Babylonis*? or is there propriety in saying—*interfecti ejus interficiuntur*? The whole verse is, *Propterea ecce dies veniunt, et visitabo super sculptilia Babylonis, et omnis terra ejus confundetur*; and the next words in this solemn denunciation of vengeance seem only properly translated by—*et omnes milites ejus cadent in medio ejus*. There are some commentators indeed, who seeing the impropriety of *interfecti*, have rendered the word here *saltatores*; but this comment seems to deserve no farther notice, than to shew that the authors of it were not satisfied with the common interpretation.

If we proceed from this 47th only to the 49th verse, we shall find farther reason for allowing this translation of הללים by *milites*. The intermediate verse is, *Et laudabunt super Babylonem cæli et terra, quia ab aquilone venient ei vastatores, ait Dominus*. Then follows verse 49th ונפלו הללי ישראל, *et cæli et terra laudent super Babylonem, quia ab aquilone venient ei vastatores, ait Dominus*. Then follows verse 49th ונפלו הללי ישראל, *et cæli et terra laudent super Babylonem, quia ab aquilone venient ei vastatores, ait Dominus*. These words have been variously interpreted, and yet have been generally (perhaps it might be said universally) misunderstood by commentators. Our English translation is, *As Babylon hath caused the slain of Israel to fall; so at Babylon shall fall the slain of all the earth*.

The impropriety of causing those who had been slain to fall, or to be slain, induced our translators to place in the margin, *Both Babylon is to fall, O ye slain of Israel; and with Babylon, &c.* But this address to the slain is certainly the greater impropriety; and the former English version is confirmed by the LXX, who read, *Kai γε Βαβυλων πεσειν ποιησε τους τραυματίας Ισραηλ, και εν Βαβυλωνι πεσουνται τραυματια πασης της γης*. The English and Greek versions seem right here in the form and disposition of the

passage, but are probably wrong again in the translation of הללים by *slain* instead of *soldiers*; since the true translation seems to be, *As Babylon hath caused the SOLDIERS of Israel to fall; so at Babylon shall fall the SOLDIERS (not, of all the earth, but) of all that country.*

In Ezekiel xi. 6, 7, we read הרבנים הללים בעיר הזאת ומלאכים הוצתיה הלל לכן נה אמר אדני יהוה הללים אשר שמתם בתוכה המה דבשר והיא הסור. These words are delivered to men, who gave wicked counsel in the city (of Jerusalem) probably by recommending an increase of their military force; and who, vainly confiding in the arm of flesh, thought to defend themselves against the destruction denounced by the prophet, *omnem lapidem movisse, ut sese adversus Chaldeos confirmarent, &c.*—Jun. and Tremellius. *For thus saith the Lord, ver. 2. These are the men הרבנים אין, οι λογιζόμενοι ματαια, who contrive vanity (since all their defence shall be in vain) and counsel evil counsel in this city, &c., therefore prophesy against them and say—ver. 5 I know the imaginations of your hearts. 6 Ye have multiplied your SOLDIERS in this city, and with SOLDIERS ye have filled the streets thereof. 7 Therefore thus saith the Lord, THE SOLDIERS, whom ye have placed in the midst of you, shall be flesh, and this city the caldron. 8 Ye have feared the sword, and I will bring the sword upon you.* This interpretation of the word הללים in these three places seems to make this passage speak good sense itself, and perfectly to agree with the context; neither of which can easily be allowed it, while it is rendered, *Ye have multiplied SLAIN MEN in this city, and filled the streets with SLAIN MEN; therefore your SLAIN MEN, whom ye have placed in the midst of you, &c.*

It may be worth while to consider the version of the LXX, *Ἐπληθύνσατε νεκρους υμων εν τη πολει ταυτη, και ενεπλησασατε τας οδους αυτης τραυματιων. Δια τουτο ταδε λεγει Αδωναι Κυριος· τους νεκρους υμων, ους εταξατε εν μεσω αυτης, &c.* We see here, that הללים is translated first by *νεκρους* then by *τραυματιων*, and then again by *νεκρος*, a plain proof, that the translators did not well know how to reconcile the word to the sense of the context; and indeed it seems impossible, that either the word ΝΕΚΡΟΥΣ or ΤΡΑΥΜΑΤΙΑΣ should be applied to ΕΤΑΞΑΤΕ with any propriety in this place: whereas the propriety of ΣΤΡΑΤΙΩΤΑΣ υμων,

ους ΕΤΑΞΑΤΕ εν μεσω υμων is so obvious, as to need no illustration.

It is true the Vatican edition of the LXX, instead of *εταξατε*, has *επαξατε*; but then it must be observed, that this very common verb שרם is never rendered by *παρασσω* in any other place, but it is forty times rendered by *παρω*, as we now have it in the Alexandrian copy of this place. Nor is it elsewhere rendered by any verb of a similar signification with *παρασσω*; but generally by verbs signifying like *παρω*, and verbs which are very applicable to the true sense of this passage, as *τιθημι* and *ιστημι* with their compounds *εμβਾਲω*, *επιχω*, &c.

There is another instance in this prophet, which is too remarkable to be here omitted. In chap. xxi. 14, we read, הרב הללים הוא דבר, הלל הגרור, which words are literally, upon the common acceptation, as in the interlineary version, *Gladius interfectorum, hic gladius occisi magni*—But that this sword of vengeance, which was thus sharpening for the yet future destruction of Jerusalem, could not be *gladius interfectorum*, or (which seems more unintelligible) *gladius occisi magni*, is so evident, that it has compelled two interpreters to come almost to truth here, in rendering the latter expression, *gladius occisionis magna*, as in the Vulgate; and *gladius interfectionis magna*, as in the Chaldee paraphrase. And it seems strange, that these two interpreters should not have seen the much greater propriety (from the masculine termination of the words, and for every other reason) of translating the words *gladius occisoris, interfectoris, or militis magni*. The true version then of these words probably is, *Gladius militum (Babyloniorum) hic gladius militis magni (bellicosi regis Babylonis)* for thus it is expressly called in the 19th verse *דבר מלך בבל, the sword of the king of Babylon.*

I shall refer only to one chapter more, the first chapter of the second Book of Samuel [see notes on 2 Sam. i., p. 494].

If then the noun הלל so frequently signifies *a soldier*, it will readily be admitted that *Jashobeam lift up his spear against 300 soldiers at one time*. This was a very extraordinary display of courage, and worthy of one of David's chief captains. We can hardly believe, that so brave a man would lift up his spear against 300 men, that were either *dead* or *wounded*; or, that he could kill so prodigious a number by himself, with his own single spear: but we may reason-

ably believe, that, when surrounded or rendered desperate, he might fight his way through a body of 300 soldiers, or defend a narrow pass against a body of that number.

What the divisions in armies then were, is not much known at present; but we read (1 Sam. xxix. 2) *the lords of the Philistines passed on (to battle) by hundreds and by thousands*. And as the Philistine army was thus divided, probably a *company* of theirs consisted of an *hundred men*; and if three companies formed a *regiment*, that regiment would consequently consist of *three hundred men*, which is exactly the number encountered by Jashobeam. It seems extremely probable, that *three hundred* might be one constant division in the army of the Israelites, in honourable remembrance of Gideon's troop of three hundred, which beat the Midianites; which troop God himself thought proper to fix at *three hundred*, which were a small body selected out of thirty-two thousand, the number of men in Gideon's whole army. And if this were a division amongst the Israelites, the Philistines might copy their example in this instance. But whether this division obtained amongst the Israelites, or not; that it obtained amongst the *Philistines* seems highly probable from this history of Jashobeam. And a farther confirmation of this opinion may be drawn from the 18th verse of this chapter in Samuel and the 20th in Chronicles; where we read, that *Abishai* also, at another time, lifted up his spear against the same number *three hundred*: and he was rewarded for this act of heroism by being placed at the head of the *second* series of generals, as Jashobeam had been made head of the *first*.

Wherefore, as *both the places* relating to *Abishai* make the enemy *three hundred*, and as that in *Chronicles* relating to *Jashobeam* has also *three hundred*; we need not scruple to reduce the eight hundred in the corrupted passage to the same number; which will leave room enough for *applauding the hero*, and will render the *passages consistent*, as they must originally have been. Not to add, that it will greatly abate the *marvellous*, which is carried very high upon the common acceptance of *Jashobeam's slaying three hundred men by his own single spear*. But then what shall we say to that increase of the *marvellous*, which arises from *Abishai's slaying 300 men by his single spear*—that these two men should each slay so *prodigious a*

*number*, and each *the very same number to a man* as the other? But this appears entirely rational, upon the preceding interpretation.

Besides, if *both* could be supposed to have achieved such an exploit, certainly *both* would have deserved an equal reward and the same rank in military honour. But we are told, that *Abishai attained not unto the first three*: yet how could he be less honourable than *Jashobeam*, when he had done the same marvellous exploit, or rather, how could he be *less honourable than the two captains* that were *inferior to Jashobeam*, since no action of *theirs* can be conceived to have been *greater*. Whereas, if *Jashobeam* and *Abishai* fought their way through, or encountered, a whole regiment of the Philistines; that was eminently to the honour of both; and deservedly raised *Abishai to the head of the second series*, though he had not attained to the honour of *Jashobeam*, who had also distinguished himself gloriously on other occasions.

8 The last observation on these two very difficult verses is, that ארור in Samuel should be ארור as in Chronicles [so Keri], &c. It may be remarked here, that we have in this verse of Chronicles one example of that *jumble of versions*, which makes up some part of the present edition of the LXX. The phrase ארור ארור had in this verse been rendered ἀταξ by one translator, and εν καιρω ενι by another (for we cannot suppose the *same person* would translate the phrase two different ways, and place one version of it in the *middle* and the other at the *end* of the verse); and the conclusion of this verse in the original version of the LXX having been lost, it is repaired by part of two different versions; one of which read ἀταξ, and the other εν καιρω ενι: and so both renderings continue in the same version, even to this day, ΟΥΤΟΣ ΕΣΠΑΣΑΤΟ ΤΗΝ ΡΟΜΦΑΙΑΝ ΑΥΤΟΥ ΑΠΛΞ ΕΠΙ ΤΡΙΑΚΟΣΙΟΥΣ ΤΡΑΜΑΤΙΑΣ ΕΝ ΚΑΙΡΩ ΕΝΙ. See another such *jumble of versions* in the LXX, 2 Sam. i. 23.

The English version of Chronicles is, *And this is the number (in Samuel, These are the names) of the mighty men, whom David had: Jashobeam the Hachmonite, chief of three; he lifted up his spear against three hundred soldiers at one time.*

Dr. A. Clarke.—8 These be the names of the mighty men.] This chapter should be collated with the parallel place, 1 Chron. xi.; and see Kennicott's First Dissertation

on the printed Hebrew Text, pages 64—471.

The Tachmonite that sat in the seat.] Literally and properly, Jashobeam [so Houb., Hallet, Ken., Dathe, Booth.] the Hachmonite [Houb., Dathe, Filius Hachmoni]. See 1 Chron. xi. 11.

The same was Adino the Eznite.] This is a corruption for he lift up his spear [so Houb., Hallet, Ken., Dathe, Ged., Booth.]. See 1 Chron. xi. 11.

Eight hundred, whom he slew at one time.] THREE hundred is the reading in Chronicles, and seems to be the true one [so Houb., Ken., Booth.]. The word הלל, which we translate slain, should probably be translated soldiers, as in the Septuagint στρατιώτας he withstood three hundred SOLDIERS at one time. See the note on David's lamentation over Saul and Jonathan, chap. i., and Kennicott's First Dissertation, p. 101. Dr. Kennicott observes: "This one verse contains three great corruptions in the Hebrew text: 1. The proper name of the hero Jashobeam is turned into two common words, rendered, that sat in the seat. 2. The words he lift up his spear, הוא עור את הניר, are turned into two proper names wholly inadmissible here: הוא עירי העצבי, he was Adino the Eznite; it being nearly as absurd to say that Jashobeam the Hachmonite was the same with Adino the Eznite, as that David the Beth-lehemite was the same with Elijah the Tishbite. 3. The number eight hundred was probably at first three hundred, as in 1 Chron. xi. 11."

Ged.—8 Now these are the names of the worthies, who belonged to David: Joshebeshebeth, an Hachmonite, was the chief of the first three. He, at one time brandishing his spear, broke through eight hundred men.

Booth.—8 These are the names of the worthies who belonged to David: Jashobeam, the Hachmonite, was chief of the first three. He, at one time, raising his spear, penetrated through three hundred men.

Gesen.—עין adj. (ר. עין) delicate, effeminate, voluptuous, Is. xlvii. 8. Very difficult and perhaps corrupted is the passage in 2 Sam. xxiii. 8 הוא עירי העצבי for which the author of Chronicles gives in 1 Chron. xi. 11 הוא עור את הניר, he lifted up his spear. Simonis renders in 2 Sam. l. c. percussio ejus hasta sua (fruit) in octingentos,

etc. coll. עין conj. ii. to smite with a pointed weapon; see below in עין. Better to render עין by vibration, i. e., the brandishing of a spear, from the root עין to be soft, pliant, flexible. Perhaps however the reading is here corrupted for הוא עירי העצבי, he brandished it, his spear, with suff. pleonast. עירי for the sake of paronomasia with העצבי; comp. Ez. x. 3; 1 Sam. xxi. 14.

Maurer.—שב בשבת [שב בשבת] "Sedens in consessu honoris nomen esse videtur, Grossmeister Germani, Chairman Angli dicunt." Schulz. Aliis est N. pr. cf. 1 parall. 1 Chron. xi. 11, ubi legitur ראש השלש, praefectus triariorum, qui quales fuerint et unde nomen acceperint, non constat. י is terminatio adjectivi. Cf. E. Gr. crit., p. 296. הוא עירי הוא עור את הניר, ad ipsum quod attinet, percussio ejus (עין ii. malleo mucronato percussit), hasta ejus = percussio hastae ejus fuit in octingentos cet. Sed locus corruptus esse videtur. Locus parall. 1 Chron. xi. 11 habet הוא עור את הניר על גר, quod manifesto depromptum est ex 2 Sam. xxiii. 18.

Ver. 9—12.

9 וְאֶחָדָם אֶלְעָזָר בֶּן־דָּוִד בְּיָמָיו וְאֶחָדָם גִּבּוֹרִים עִם־דָּוִד בְּהַר־פָּס בְּפִלְשֵׁתִים בְּאֶכְפּוֹ-שָׁם לְמַלְחָמָה וַיַּעֲלֵה אֱלֹהִים וַיִּשְׁרָאֵל: 10 הוּא קָם וַיִּבֶן בְּפִלְשֵׁתִים עַד אֶל־הַחֶרֶב וַיַּעַשׂ יְהוָה תְּשׁוּעָה גְדוֹלָה בְּיוֹם תְּהוּא וְהָעָם יִשְׁבּוּ אַחֲרָיו אַף לְפָשֵׁט: 11 וְאֶחָדָם שָׁמָּה בְּנֵי־אֲמִי הַרְרִי וַיִּאֶכְפּוּ פִלְשֵׁתִים לְחַיָּה וְתַחֲוִי שָׁם חֲלָקַת הַשָּׂדֶה מִלְּאָה עַד־שָׁמַיִם וְהָעָם נָס מִפְּנֵי פִלְשֵׁתִים: 12 וַיַּהֲרֹג בְּהוֹדֵה־הַחֶלְקָה וַיַּשְׁלֵחַ וַיִּבֶן אֶת־פִּלְשֵׁתִים וַיַּעַשׂ יְהוָה תְּשׁוּעָה גְדוֹלָה:

v. 9. ודורו קי' ווארוו קי' v. 11. ווארוו קי' הגבורים קי'

9 και μετ' αὐτὸν Ἐλεαζάρ υἱὸς πατραδέλφου αὐτοῦ υἱὸς Δουδὶ τοῦ ἐν τοῖς τρισὶ δυνατοῖς μετὰ Δαυὶδ· καὶ ἐν τῷ θνειδύμῳ αὐτὸν ἐν τοῖς ἀλλοφύλοις, συνήχθησαν ἐκεῖ εἰς πόλεμον, καὶ ἀνέβησεν ἀνήρ Ἰσραήλ· 10 αὐτὸς ἀνέστη καὶ ἐπάταξεν ἐν τοῖς ἀλλοφύλοις, ὥς οὐ ἐκόπιασεν ἡ χεὶρ αὐτοῦ, καὶ προσεκολλήθη ἡ χεὶρ αὐτοῦ

πρὸς τὴν μάχαιραν· καὶ ἐποίησε Κύριος σωτηρίαν μεγάλην ἐν τῇ ἡμέρᾳ ἐκείνῃ· καὶ ὁ λαὸς ἐκάθητο ὀπίσω αὐτοῦ πλὴν ἐκιδύσκειν. 11 καὶ μετ' αὐτὸν Σαμαΐα υἱὸς Ἄσα ὁ Ἀρουχάϊος· καὶ συνήχθησαν οἱ ἀλλοφύλοι εἰς Θηρία· καὶ ἦν ἐκεῖ μερὶς τοῦ ἀγροῦ πλήρης φακοῦ· καὶ ὁ λαὸς ἔσφυγεν ἐκ προσώπου ἀλλοφύλων. 12 καὶ ἐστηλώθη ἐν μέσῳ τῆς μερίδος, καὶ ἐξείλατο αὐτήν, καὶ ἐπάταξε τοὺς ἀλλοφύλους· καὶ ἐποίησε Κύριος σωτηρίαν μεγάλην.

*Au. Ver.*—9 And after him was Eleazar the son of Dodo the Aholite, one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away :

10 He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword : and the LORD wrought a great victory that day ; and the people returned after him only to spoil.

11 And after him was Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop [or, for foraging], where was a piece of ground full of lentiles : and the people fled from the Philistines.

12 But he stood in the midst of the ground, and defended it, and slew the Philistines : and the LORD wrought a great victory.

*Pool.*—9 When they defied the Philistines [so Patrick] ; when he either in the name of all the Israelites, or with the countenance and help of some of them, challenged the Philistines to fight. Or, when some of, or among, the Philistines defied them, i. e., the Israelites, according to their manner, and the example of their great Goliath, 1 Sam. xvii. 25, 36. Or in *Horpam* (for some make it a proper name of a place) among the Philistines. Gone away, i. e., fled away, 1 Chron. xi. 13, being dismayed at the approach of their enemies. Heb., ascended, i. e., vanished away like smoke, which ascends, and so disappears, as that verb is oft used.

*He arose*, i. e., he undertook the work, as that word sometimes is used. Or, *he stood* (as it sometimes signifies) when the rest fled. *His hand clave unto the sword* ; or thus, yet did his hand cleave to his sword, i. e., though he was weary, he did not desist, but continued fighting. *Only to spoil*, i. e., to pursue the enemy, whom he had discomfited, and to take their spoil.

11 Full of lentiles, or barley, as it is 1 Chron. xi. 13 ; for both might very well grow in the same field, in divers part of it [so Patrick]. And this fact is ascribed to Eleazar, 1 Chron. xi. 12, but so as it is implied that he had some partner or partners in it ; for it is there said, ver. 14, *They set themselves*, &c. So Eleazar might stand and fight in that part where the barley was, and Shammah there where the lentiles were.

*Bp. Patrick.*—11 Into a troop.] Or, as we translate it in the margin, “for forage.” For so Ralbag interprets the Hebrew word *chajja* (which Kimchi takes to be a city), that they came to get some sustenance out of the field.

*Hallet.*—The present expression in the Hebrew is very strange and difficult יצאו ידיו. This expression has greatly perplexed all the translators. The Vulgar Latin renders it, *They were gathered together in a station*. The Alexandrian and Vatican copies of the Greek version render it, *They were gathered together at Theria* [i. e., wild beasts], because יח signifies a wild beast : the Complutensian copy has it, at *Siagon*, i. e., a jaw, which in Hebrew is called יחי. The Chaldee takes it to be a proper name of a place, *Hajah*. The Syriac renders it, to catch beasts : the Arabic renders it, with an addition, to steal the cattle of the children of Israel : some render it, *they gathered together in a farm, or in the country, in villam* : Le Clerc renders it, *contra villam, against the village* : others, at a certain place. All this insuperable difficulty will be avoided, if we suppose, that there is an error of the transcribers, and that instead of יצאו, we should read, as in the parallel place, יצאוהו, to war ; which reading is the most natural, and what one would have expected the historian should have written. I make the less scruple of venturing to propose this emendation of the text, notwithstanding that all the ancient versions agree with the present reading of the Hebrew, because it evidently appears, from comparing the two places we are now considering, that there were errors in both, older than all the versions of them that are now known in the world. The omission now mentioned [see note of Ken. below] in *Chron.* is older than all the versions of that book : for all those versions have omitted the same long passage. And though the transcribers of *Sam.* have well preserved that passage, yet they have

been guilty of some little mistakes, in which all the versions have followed them, which may be corrected by the parallel place in *Chronicles*. A comparison of the places will show that the expressions should be the same in both.

*Gesen.*—הַיָּהִי f. pp. fem. of the adj. הַיָּ, i. e., *living*, as neut. *living thing*. Hence

1. *An animal, beast.*

2. Collect. pp. *the living*; hence *a band of men, troop*, 2 Sam. xxiii. 11, 13.\* Poet. *a people*, Ps. lxxviii. 11; and so Ps. lxxiv. 19, אֶל־תִּתֵּן לְיָמֵי נַפְשׁ הַחֹקֵךְ, *deliver not over to the bloody-minded troop thy turtle-dove*, where נַפְשׁ signifies a desire of slaughter and vengeance; see נַפְשׁ No. 3.

\* *Ges. Thes.*—2) *Agmen hominum* (pr. *viva* collect. pro *vivis*, הַיָּהִי=הַיָּיִם *vivi*, homines). 2 Sam. xxiii. 13: הַיָּהִי פְּלִשְׁתִּים; *agmen Philistaorum*, pro quo in loco paralelo 1 Par. xi. 15: מִתְּחֵנָה פְּלִשְׁתִּים. Comm. 11: וַיִּצְבְּרוּ פְּלִשְׁתִּים לְהִיאָה, *et congregaverunt se Philistaei in agmen*, &c.

*Prof. Lee.*—חַיִּים (b) *Tribe, company, &c.*

Arab. حَيٌّ, *tribus, &c.* חַיִּים פְּלִשְׁתִּים, *company of Philistines*, 2 Sam. xxiii. 11, 13. Comp. 1 Sam. xvii. 1; 1 Chron. xi. 15; Ps. lxxviii. 11.

*Ken.*—

1 Chron. xi. 12—14; and 2 Sam. xxiii. 9—12.

12 Chron. ואחריו אלעזר בן דורו

9 Sam. ואחרו אלעזר בן דדי

Chron. האחוחי הוא בשלושה הגברים:

Sam. בן אחחי בשלושה גברים

13 Chron. הוא היה עם דויד

Sam. עם דוד

Chron. בפס דמים והפלשתים נאספו

Sam. בחרפם בפלשתים נאספו

Chron. שם למלחמה

Sam. שם למלחמה ויעלו איש

Chron. . . . .

Sam. ישראל: 10 הוא קם ויך

Chron. . . . .

Sam. בפלשתים עד כי יגעה ידו

Chron. . . . .

Sam. ותדבק ידו אל החרב ויעש

Chron. . . . .

Sam. יהוה תשועה גדולה ביום

. . . . . Chron.

Sam. ההוא והעם ישבו אחריו אך

Chron. . . . .

Sam. לפשט: 11 ואחרו שמה בן

Chron. . . . .

Sam. אגא הררי ויאספו פלשתים

Chron. ותהי חלקת השדה

Sam. לחיה ותהי שם חלקת השדה

Chron. מלאה שעורים והעם נסו מפני

Sam. מלאה עדשים והעם נס מפני

Chron. פלשתים: 14 ויתיצבו בתוך

Sam. פלשתים: 12 ויתיצב בתוך

Chron. החלקה ויזילוה ויכו את

Sam. החלקה ויזילה ויך את

Chron. פלשתים ויושע יהוה תשועה

Sam. פלשתים ויעש יהוה תשועה

Chron. גדולה:

Sam. גדולה:

Chron. 12 Καὶ μετ' αὐτον Ἐλεάζαρ υἱος

Sam. 9 Καὶ μετ' αὐτον Ἐλεάζαρ, υἱος

Chron. Δωδαὶ ὁ Ἀχωχί

Sam. πατραδελφου αὐτου, υἱος Σωσει

Chron. οὗτος ἦν ἐν τοῖς τρισὶ δυνάτοις.

Sam. του ἐν τοῖς τρισὶ δυνάτοις

Chron. 13 Οὗτος ἦν μετὰ Δαυὶδ ἐν Φασοδο-

Sam. μετὰ Δαυὶδ, ἐν τῶν οὐνεδι-

Chron. μιν· καὶ οἱ ἀλλοφυλοὶ συνηχ-

Sam. σαι αὐτον ἐν τοῖς ἀλλοφυλοῖς, συνηχ-

Chron. θησαν ἐκεῖ εἰς πόλεμον, . . . . .

Sam. θησαν ἐκεῖ εἰς πόλεμον, καὶ ἀνε-

Chron. ἔβησαν ἐπ' αὐτον Ἰσραὴλ. 10 Αὐτος

Sam. ἀνεστή, καὶ ἐπάταξεν ἐν τοῖς ἀλλοφυ-

Chron. λοῖς, ἕως οὗ ἐκοπασεν ἡ χεὶρ αὐτου,

Sam. καὶ προσεκολληθῆ ἡ χεὶρ αὐτου πρὸς

Chron. τὴν μαχαίραν. Καὶ ἐποίησε Κύριος

Sam. σωτηρίαν μεγάλην ἐν τῇ ἡμέρᾳ ἐκείνῃ·

Chron. καὶ ὁ λαὸς ἐκάθητο ὀπίσω αὐτου πληγ-

Sam. ἐκδιδύσκειν. 11 Καὶ μετ' αὐτον Σαμ-

Chron. μαίας, υἱος Ἀγασ, ὁ Ἀρονχαιοσ' καὶ

Sam. συνηχθησαν οἱ ἀλλοφυλοὶ εἰς Θηρία.

Chron. και ην . μερις του αγρου πληρης  
 Sam. Και ην εκει μερις του αγρου πληρης  
 Chron. κριθων, και ο λαος εφυγεν απο προσ-  
 Sam. φρακον. Και ο λαος εφυγεν εκ προσ-  
 Chron. ωπου αλλοφυλων. 14 Και εστη  
 Sam. ωπου αλλοφυλων. 12 Και εστηλωθη  
 Chron. εν μεσω της μεριδος, και εσωσεν  
 Sam. εν μεσω της μεριδος, και εξειλατο  
 Chron. αυτην, και επαταξε τους αλλοφυλους,  
 Sam. αυτην, και επαταξε τους αλλοφυλους.  
 Chron. και εποιησε Κυριος σωτηριαν μεγαλην.  
 Sam. Και εποιησε Κυριος σωτηριαν μεγαλην.

The present English Version.

Chron. 12 *And after him was Eleazar the*  
 Sam. 9 *And after him was Eleazar the*  
 Chron. *son of Dodo, the Ahohite, who was*  
 Sam. *son of Dodo, the Ahohite,*  
 Chron. *one of the three mighties.* 13 *He*  
 Sam. *one of the three mighty men*  
 Chron. *was with David at Pasdammim, and*  
 Sam. *with David, when they defied*  
 Chron. *there the Philistines were*  
 Sam. *the Philistines that were there*  
 Chron. *gathered together to battle, . . .*  
 Sam. *gathered together to battle, and the*  
 Chron. *. . . . .*  
 Sam. *men of Israel were gone away.*  
 Chron. *. . . . .*  
 Sam. 10 *He arose, and smote the Philis-*  
 Chron. *. . . . .*  
 Sam. *tines until his hand was weary, and*  
 Chron. *. . . . .*  
 Sam. *his hand clave unto the sword: and*  
 Chron. *. . . . .*  
 Sam. *the Lord wrought a great victory that*  
 Chron. *. . . . .*  
 Sam. *day; and the people returned after*  
 Chron. *. . . . .*  
 Sam. *him only to spoil.* 11 *And after him*  
 Chron. *. . . . .*  
 Sam. *was Shamnah the son of Agee the*  
 Chron. *. . . . .*  
 Sam. *Hararite: and the Philistines were*  
 Chron. *. . . . .*  
 Sam. *gathered together into a troop,*  
 Chron. *where was a parcel of ground full of*  
 Sam. *where was a piece of ground full of*  
 Chron. *barley, and the people fled from*  
 Sam. *lentiles; and the people fled from*  
 Chron. *before the Philistines.* 14 *And they*  
 Sam. *the Philistines.* 12 *But he*  
 Chron. *set themselves in the midst of that*  
 Sam. *stood in the midst of the*  
 Chron. *parcel, and delivered it, and slew the*  
 Sam. *ground, and delivered it, and slew the*

Chron. *Philistines; and the Lord saved them*  
 Sam. *Philistines: and the Lord wrought*  
 Chron. *by a great deliverance.*  
 Sam. *a great victory.*

It seemed necessary to compare together thus much of the two chapters in this place, that so the reader might see the more clearly what a *great mutilation or defect* there is in this part of the text in *Chronicles*. The principal evidence for the proof of this must arise from the inspection and comparison of the text in both places; and from thence it will appear, almost beyond a possibility of doubt, that the history in *Chronicles* breaks off abruptly in the middle of the 9th verse in *Samuel*; and recomences, in a manner equally abrupt, in the middle of the 11th verse. But if any one should be disposed to deny this defect in *Chronicles*, and to maintain the perfection of the text as it now stands there; he need only be desired to make out *from that alone* the history of the thirty-seven mighty men, which seems absolutely impossible. For as *Shammah*, the third general of the first series is *there* omitted, the history will be so far from being found regular, that it is thrown into total confusion.

That there is a deficiency then of *one whole verse and a part of two others* here in *Chronicles* will, in general, be allowed. And the omission seems manifestly owing to the resemblance of some words at the place *where* the transcriber *broke off* and *where* he *went on*. For having writ נאספו שם למחמה, he cast his eye down on ויאספו פשתים לחמה (two of which words are very similar) and copied on from the last place; and so caused the omission [so *Hallet*], which has been continued ever since.

Let us now consider each of these verses particularly; comparing one text with another, where the two parts accompany each other; and endeavouring to establish the true reading in the places that are corrupted.

In *Samuel* the 9th verse begins thus, *And after him was Eleazar the son of Dodi* (not *Dodo*) *the Ahohite*, i. e., next after *Jashobeam*, and therefore the second general of the first series. The word דודי in *Samuel* is writ more properly in *Chronicles* in the plural form, with a *Yod* before the pronoun; and is so expressed here in *Samuel* in the *Complutensian Bible*. The patronymic of *Eleazar* in *Samuel* is *Dodi*,

with Dodo in the margin. The LXX (in the Alexand. copy) have a version for both *Dodo* and *Dodi*, *υιος παραδελφου αυτου*, *υιος Σουσει*—*Σουσει* being a various reading for *Δουδει*, as appears from the Vatican copy. In Chronicles it is *Dodo*; but in the LXX (Vat. and Alexand. copies) *Δωδαι*, as from *Δωδαι*. But this point is determined at once by 1 Chron. xxvii. 4, where we read that as *Jashobeam*, the first general of the first ternary, was the first officer for the first month in waiting upon the king, so, for the second month, was *Dodi* the *Ahohite*, doubtless *Eleazar the son of Dodi* the *Ahohite* (the second general of the first ternary) as before observed. *Eleazar the son of* is dropped in this last place, and the next word is not *רוי* but *רוי* (*Dodi*) in the text, and *Δωδαι* in the LXX; which is an authority sufficient for determining between the disagreeing copies of the verses now before us.

Besides, the reading here *Eleazar the son of Dodi* the *Ahohite* will the more effectually distinguish this hero from *Elhanan the son of Dodo* the *Bethlehemite*, who stands recorded the *first* of the body of thirty mighty men, in Sam. 24 and Chron. 26. And it seems to have been owing to the resemblance of these two names, that *Dodo* at first crept into the text, after *Eleazar*; since *Eleazar* is also confounded in the Vatican edition of the LXX with *Elhanan*. To all which may be added the testimony of Josephus, who calls this *Eleazar υιος Δωδειου*, lib. vii., cap. 12. As to the *family* or *local name*, it has been already observed, that the *son of Ahohi*, and the *Ahohite*, signify just the same thing.

The word *גרים* in Samuel should have the *ה* prefixed [so *Houb., Hallet*], as in Chronicles; it is placed so in the margin of the several editions, and in the *text* of the Complutensian. Before this, and its preceding word, we have in Chronicles the pronoun *הוא*; which does not appear in any version, and therefore probably was not original [*Hallet* maintains that this word was original].

The next words are very obscure, and on that account it may be proper to compare them—

Chron.	הוא היה עם דוד בפס דמים
Sam.	עם דוד בחרפם
Chron.	והפלשתים
Sam.	בפלשתים

The text here is corrupted in Samuel; the differences *there* evidently destroying the regular sense in Chronicles and making it unintelligible. It would be endless to enumerate all the constructions of the word *בחרפם*: but whether it has been thought a verb *active* or *passive*, whether the sense that some have laboured to extract from it be, that the *Philistines reviled the Israelites*, or the *Israelites defied the Philistines*; or that the *Israelites exposed their lives to the Philistines*, according to others—certain it is, that neither of these contradictory opinions can be the true one. For (not to insist upon *בחרפם* having a *ב* prefixed after *חרף*, which that verb never admits after it) this word contained originally some *proper name of a place*.

This appears, not only from there being such a name here in the copy of Chronicles, and that name of *letters* very *similar* to the word so corrupted; but also, because in Samuel itself the third word from this is *שם*, *ibi*, which is directly relative to some place antecedently mentioned: otherwise, there can be no sense in, *When they defied the Philistines, that there were there gathered together to battle*. And farther—according to the present reading in *Samuel* there is no nominative case, nor introduction to the verb *נאספו*; as there regularly is in *Chronicles*. Some commentators, therefore, seeing the absolute necessity of making this word the name of a place, have rendered it *at Horpam*: but there is no such place in the Bible as *Horpam*; and if there were, it would neither make this passage sense, nor the two passages consistent.

This then, and the beginning of the next word, have been corrupted; and the true reading is preserved in the corresponding copy of *Chronicles* [so *Houb., Hallet*], which has also two additional words *הוא היה* before *עם דוד*, two words, which we may conclude to have been originally also in Samuel [so *Hallet*]; as the *Ald.* and *Complut.* editions of the LXX read there *ovros ην μετα Δαυιδ*: and Josephus, speaking of this very place, has *ος ην μετα του βασιλεως εν Αρασαμω* (which last word was perhaps originally *Αφασδαμω*, the version of *דמים*), lib. vii., cap. 12.

As to the true name of this place, we have it in *Chronicles Pasdamim* [so *Houb., Hallet*]; or, as it is sometimes writ, *Ephesdamim* (1 Sam. xvii. 1); and most of the

letters in *the true* and *the corrupted* word are very similar, and therefore the more easily mistaken.

letters in *the true* and *the corrupted* word are very similar, and therefore the more easily mistaken.

Chron. עם דוד בפסדמם והפלשתים  
Sam. עם דוד ב הרפם בפלשתים

Chron. נאכפו

Sam. נאכפו

I have only omitted the *god* here in the proper name; which, being frequently omitted in nouns of the plural number, might be so here: and have shortened the oblique stroke of the *mem*, as it appears from Origen's Hexapla to have been formerly written, which brings it very nearly to a *pe*, the *daleth* and *resh* are frequently mistaken, the *samech* is only distinguished from a *heth* by its union of the perpendicular strokes at the bottom, and the *first* and *last letters* are the very same.

The next word, without doubt, was the nominative case to the verb נאספ, which immediately follows it in Samuel as well as in Chronicles; and therefore must have been in *both*, as we now find it in Chronicles, והפלשתים [so *Houb.*, *Hallet*]. The sense then is, *He was with David at Pasdammim. And when the Philistines were there gathered together to battle, and the men of Israel were gone away (fled) he arose, &c.*

Here is another argument against the present reading in Samuel, arising from the words, *when they defied the Philistines*; since we can hardly suppose, that the Israelites were so hardy, as first to *defy* their dreadful enemies; and, upon the appearance of a party of them, shamefully to get up into the mountains, and *fly* from them without a battle. Wherefore, that they did *not defy the enemy they dreaded*, is probable; but that *they fled from them* upon their appearance, is certain. And yet we find in the next verse, there was then among them *one hero*, who maintained his ground against this party of the Philistines; and not only maintained his ground, but obliged the party to retire with great loss.

But we must remember, that the sacred historian, who was fully sensible how surprising this event would appear in after times, takes care to inform us in the following words that *the hand of the Lord* was with Eleazar, and that *the chief author of the great deliverance* wrought that day was *the Lord*:—the Lord, who had assured the

Israelites by Moses, that *One of them should chase a thousand, and two put ten thousand of their enemies to flight.*

There is no word that requires particular observation in the 10th verse, but יבו; which in the Alexand. and Vat. copies of the LXX, is rendered *εκαθητο*, and in the Ald. and Complut., *επεστρεψεν*, in which last sense are the *Vulgate* and the *English* version. If it be considered as the *Preter* tense, it must be *the former*; if the *future*, it may be *the latter*. Josephus evidently takes it in the latter sense; and his words are so just a paraphrase upon the passage before us, that it may not be improper to transcribe them, Μετ' αυτον (Ιεσσαιμον) ην Ελεαζαρος υιος Δωδειου, ος ην μετα του βασιλεως εν Αρασαμω. ουτος ποτε, των Ισραηλιτων καταπλαγεντων το πληθος των Παλαιστινων και φευγοντων, μονος εμεινε' και συμπεσων τοις πολεμιοις απεκτηεν αυτων πολλους, ως υπο του αιματος προσκολληθηται την ρομφαιαν αυτου τη δεξια, και τους Ισραηλιτας ιδοντας τετραμμενους υπ' αυτου τους Παλαιστινους, καταβαντας απο των ορειων, διωκειν, και θαυμαστην και διαβοητον τοτε νικην αρασθαι, του μεν Ελεαζαρου κτεινοντος, επομενου δε του πληθους και σκυλευοντος τους αναιρουμενους. Lib. vii., cap. 12.

The first word in the 11th verse has the Yod omitted again, as appears by the end of the preceding verse, and many other places; the Complut. edition reads here ווארהי. No other word in the first part of this verse has any difficulty, except היה [Hallet reads להמה as in the p. p.], and that has been greatly the subject of dispute. The most rational account of it seems to be, that it signifies *ad Lechi*, the place where *Samson* made so remarkable a destruction of the Philistines; see Judges xv. 14, 17. Thus the LXX (Edit. Complut.) read επι ΣΙΑΓΟΝΑ, the same word which is used here by Josephus. And *Bochart*, in his *Hierozoicon* (par. i., lib. ii., cap. 15) endeavours to establish *this* as the true sense of the word in this place.

After this proper name the passage in *Chronicles* takes place again, and goes on with its corresponding passage in *Samuel*. The word שם in Samuel is omitted in *Chronicles*, possibly because it had been writ but the *third word before*, as the text now stands in the latter. The next variation is, that שרשם in Samuel is שרירם in *Chronicles*; which two words resemble each other so

much in the number and nature of their constituent letters, though a little transposed, that it may be presumed from thence they were originally *the very same word*: and doubtless were so, as *the two texts* evidently treat of *the same action in the same place*.

In Samuel the word is עָרַשׁ, φακου, lente; in Chronicles שְׁעוּרִים, κριθων, hordeo. The last word is writ almost universally without a *Vau*, and therefore probably was so writ here originally; and then there can be no doubt, but that the two עָרַשׁ and שְׁעוּרִים, consisting of *the very same number of letters*, and of *the very same letters*, except a *ר* for a *ד*, and occurring in *the same part of the history* in two different copies, were originally the same word. (That such a transposition or dislocation of letters has been made elsewhere, see Ezra ii. 46, שְׁמָלִי; which is שְׁלָמִי in Neh. vii. 48. In Gen. xi. 31 we have יוֹצֵאִים, *exierunt*, instead of יוֹצֵאִים, *eduxit*, as in the Samaritan version and LXX. In 1 Sam. ii. 3, וְיָאֵל was read וְיָאֵל by the LXX, who have rendered it *καὶ Θεός*; and so in Job xiii. 15; to which may be added, from 2 Sam. xxiii. 1, נָאֵם אוֹ נָאֵם, for which the LXX seem to have read נָאֵם אוֹ נָאֵם, by rendering the word twice in this verse πιστος, as usual.) And as the piece of ground mentioned in these two chapters is said to be full of *lentiles* or *barley*, it is more probable it was the *latter*, on account of the greater use and plenty of *barley*. The copy in Chronicles differs also in reading עָרַשׁ: but either of the two numbers of that verb is right; because עָרַשׁ, being a noun of multitude, may be connected with a verb plural; as the noun עָרַשׁ was in Samuel verse the 9th.

In the two next corresponding verses the LXX being uniformly singular in the several verbs, that is a plain proof, that the plural verbs in the present text of Chronicles should be *singular*, as in Samuel. The alteration of them to plurals seems to have been owing to the preceding omission of one of the mighty men; whose existence some transcriber was desirous to support, by making two persons concerned in this action instead of one.

But the original history could speak but of one in this place, and that evidently was *Shammah*, the third general of the first ternary: of whom a wonderful instance of heroism is here recorded, that *he stood alone against a party of the Philistines, in a field of barley, and saved the barley and destroyed*

*many of the Philistines*. This being another relation of a surprising nature, and somewhat similar to the preceding, the historian here also observes, that *the hand of the Lord was with Shammah*, the brave instrument of this defeat of the Philistines; and that *the great deliverance that day was wrought by the Lord*.

The only remaining difference is, that עָרַשׁ in Chronicles is corrupted from עָרַשׁ in Samuel [so *Hallet*]. This appears, not only from its being עָרַשׁ in the correct verse of Samuel; but because this and the three following words are exactly the same in the 10th as in this 12th verse of Samuel: and, that the word here in Chronicles was originally also the same (as the three that follow it are) is plain from the LXX, all the copies of which version uniformly so render it, *καὶ ἐποίησε κυριος σωτηριαν μεγαλην*. To these several reasons it may be added, that עָרַשׁ cannot be the Hiphil future from עָרַשׁ, because that would be עָרַשׁ, as in Psalm cxvi. 6; and lastly, if it had been thus expressed, it could not have been the original word, as it makes no sense with the words following: for the version would be then, *and the Lord saved a great deliverance*.

The proper English version then of these several verses is, *And after him was Eleazar, the son of Dodi [Hallet, Dodo], the Ahoite, one of three mighty men; he was with David at Pasdammim. And when the Philistines were there gathered together to battle, and the men of Israel were fled; he arose, and smote the Philistines, until his hand was weary, and his hand clave unto the sword: and the Lord wrought a great deliverance that day; and the people returned after him only to spoil. And after him was Shammah, the son of Agee, the Hararite: and the Philistines were gathered together at Lechi [Hallet, to battle], where was a piece of ground full of barley, and the people fled from before the Philistines. But he placed himself in the midst of the field (of barley) and saved it, and smote the Philistines; and the Lord wrought a great deliverance.*

*Ged.*—9 Next to him, and one of the first three worthies, was

Eleazar Ben-Dodi, an Ahoite. He was with David, at Phasdammim [pp. 1 Chron. xi. 13]; where, the Philistines being assembled to battle, and the men of Israel giving way; (10) he resisted and smote the Philistines, until his hand (which had stuck

to the sword) was weary: and, *by him*, that day, the Lord wrought a great deliverance: the people only followed him to the spoil. (11) Next to him, was

Shamah Ben-Agah, an Hararite: who, when the Philistines had assembled at Lehi (where was a spot of ground full of lentils), and when the people were fleeing from the Philistines, placed himself in the midst of the field, (12) and smote the Philistines: thus, *by him*, the Lord wrought a great deliverance.

*Booth.*—9 And next to him, and one of the first three mighty men, was Eleazar, the son of Dodo, the Ahoite. He was with David at Pasmunim [p. p. 1 Chron. xi. 13]: where the Philistines were assembled to battle, and the men of Israel were giving way; 10 And he arose, and smote the Philistines, until his hand, which had stuck to his sword, was weary: and *by him* Jehovah that day wrought a great deliverance; and the people followed him only to spoil. And next to him was Shammah, the son of Agee the Hararite. And the Philistines were assembled at Lechi, where was a piece of ground full of barley [p. p. 1 Chron. xi. 13]: and the people fled from the Philistines. 12 But he stood in the midst of the ground, and defended it, and smote the Philistines: thus *by him*, Jehovah wrought a great deliverance.

Ver. 13.

וַיִּרְדּוּ שְׁלוֹשִׁים מִהַשְּׁלֹשִׁים רִאשִׁים  
וַיָּבֹאוּ אֶל-קִצִּיר אֶל-דָּוִד אֶל-מַעְרַת  
עַדְלָם וַחֲתִית פְּלִשְׁתִּים הִנֵּה בְּעִמָּה  
רְפָאִים :

שלשה קרי

καὶ κατέβησαν τρεῖς ἀπὸ τῶν τριάκοντα, καὶ κατέβησαν εἰς Κασῶν πρὸς Δαυὶδ εἰς τὸ σπηλαῖον Ὀδολλάμ· καὶ τάγμα τῶν ἀλλοφύλων, καὶ παρεβέβαλον ἐν τῇ κοιλίᾳ Ῥαφαῖν.

*Au. Ver.*—13 And three of the thirty chief [*or*, the three captains over the thirty] went down, and came to David in the harvest-time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim.

*Gen.*—13 Those three (the chief of the thirty) had gone down to David, unto the rock [p. p. 1 Chron. xi. 15; so *Houb.*, *Ken.*] at the cave of Adulam; when the Philistines were encamped in the vale of Rephaim.

*The chief of the thirty*; i. e., the most dis-

tinguished persons of the whole. The round number *thirty* is put for *thirty-seven*.

*Booth.*—13 And those three chiefs of the thirty went, and came down to David to the rock, to the cave of Adullam: and the Philistines were encamped in the valley of Rephaim.

*Ken.*—

1 Chron. xi. 15; 2 Sam. xxiii. 13.

וַיִּרְדּוּ שְׁלוֹשָׁה מִן הַשְּׁלוֹשִׁים Chron.

וַיִּרְדּוּ שְׁלוֹשִׁים מִהַשְּׁלֹשִׁים Sam.

עַל הַצֵּר אֶל דָּוִד Chron.

רִאשִׁים וַיָּבֹאוּ אֶל קִצִּיר אֶל דָּוִד Sam.

אֶל מַעְרַת עַדְלָם וַמַּחֲנֶה Chron.

אֶל מַעְרַת עַדְלָם וַחֲתִית Sam.

פְּלִשְׁתִּים הִנֵּה בְּעִמָּה רְפָאִים Chron.

פְּלִשְׁתִּים הִנֵּה בְּעִמָּה רְפָאִים Sam.

Chron. Καὶ κατέβησαν οἱ τρεῖς ἐκ τῶν τρια-

Sam. Καὶ κατέβησαν τρεῖς ἀπὸ τῶν τρια-

Chron. κοντα ἀρχόντων εἰς τὴν πετραῶν

Sam. κοντα, καὶ κατέβησαν εἰς Κασῶν

Chron. πρὸς Δαυὶδ, εἰς τὸ σπηλαῖον Ὀδολλάμ,

Sam. πρὸς Δαυὶδ εἰς τὸ σπηλαῖον Ὀδολλάμ·

Chron. καὶ ἡ παρεμβολὴ τῶν ἀλλοφύλων παρ-

Sam. καὶ τὰγμα τῶν ἀλλοφύλων παρ-

Chron. ἐμβεβληκεῖ ἐν τῇ κοιλίᾳ τῶν Γίγαν-

Sam. ἐμβέβαλον ἐν τῇ κοιλίᾳ Ῥαφα-

Chron. τῶν.

Sam. εἰν.

That the word *שלושים*, *thirty*, in Samuel should have been *שלושה*, *three*, as it is in the margin here and in the text in Chronicles, will readily be allowed; not merely because it is so in the margin and text, but because it is impossible the historian should say, *And thirty out of the thirty went down*. The Complutensian Bible has *שלשה*, *three*, here in the text of Samuel, and all the versions agree in saying, *three of the thirty*: and, if anything could be yet wanting to complete this evidence, there is the evidence of the text in Samuel against itself. For though here, at the beginning of the history of this exploit, performed by these men, they are called *thirty*; yet at the end of it, in ver. 17th, they are called *שלשה*, *three*,—*these things did THREE of the mighty men*.

The next point then must be, *Who* those mighty men were, and of *what rank* among the thirty-seven heroes. The words *שלשה* *שלושה* do not appear to have been rightly translated in any ancient version.

They begin the exploit of the *three heroes*,

who broke through the army of the Philistines, and brought David water from the well of Bethlehem. The Hebrew words are literally *tres ex* (or *præ*) *triginta caput*; which last word may be rendered *plurally*. Our English version renders the words, *And three of the thirty chief*, but this cannot be the sense, because there were *not thirty heads or chiefs*—there being *thirty-seven*, if we reckon all the mighty men; and there being but *seven*, if we reckon only those who were more honourable than the thirty, and to whom alone the name of ראש, *head*, is attributed; these being properly the *HEADS of the other thirty*.

The English translators seem to have been sensible of an incorrectness; and therefore, in the margin, render the words, *And the three captains over the thirty*. This is much nearer to truth than the former, but not exact; because there were not three, but seven captains over the *thirty*. The LXX (Alexand. and Vat.) render the words, Κατεβησαν τρεις απο των τριακοντα, but very improperly. For if these heroes were three of the mighty men in general, they must have been three of the thirty-seven, and not three of the thirty. But this version is very *faulty* in not translating the principal word ראש, at least not in the Alexand. and Vat., though it is in the Ald. and Complut. copies; and very *false*, because the three, that went down, were not of the last thirty, but of the first seven; three of the more honourable; and indeed the very three, that make the first series of generals.

Josephus, after he had recorded the three first generals, Ιεσσαίμος, Ελεαζαρος, and Σεβας, speaking of this exploit, says, οι τρεις ανδρες ΟΥΤΟΙ.—Lib. vii., cap. 12. Just so the sacred historian mentions *Jashobeam, Eleazar, and Shammah*, as the generals of the first series, recording in what manner *each* had particularly distinguished himself; and then adds this heroic action performed *by them all together*: after which, he proceeds to the names of the *second three*; and none of the *thirty* are mentioned till many verses afterwards.

The Vulgate renders the words, *Nec non et ante descenderant tres, qui erant principes inter triginta*. Here השלשה is made properly to agree with ראש (*tria capita, or tres duces*), and this is true, because the title of ראש was given only to the first seven, as before observed. But *inter triginta* should have been

*præ triginta*; and then the sense is clear, that the *three, who went down, were* (not three of the thirty captains, but) *three, who were heads, or captains, over or above the thirty*. That this is the true meaning of השלשים is farther evident from the same expression applied to *Benaiah*, the second captain in the second series; in verses the 22d and 23d, *These things did Benaiah—and had a name among the three mighty men; he was honourable above the thirty* השלשים בן הנבר, *but he attained not unto the first three, the three captains of the first series*.

The word ריבוי in Samuel being in all the ancient versions, and seeming to improve the propriety of the sentence, was probably read at first also in Chronicles; but the insertion or omission makes no material difference in the sense. The two next words are very *different in sense*, and yet very *similar in sound* and in the letters; and therefore we may fairly presume that one of them has been corrupted from the other; which has been so corrupted, is then the question. Now the phrase אל קציר seems to be corrupted, as those words never signify *in the time of harvest* throughout the Bible; the phrases for *that* being בימי קציר as in Gen. xxx. 14; or בעת קציר as in Jer. l. 16; or בקציר as in Prov. vi. 8. That the LXX could not read it in this sense is plain from their translating it as a proper name; Κασωαρ in the Alexandrian, Κασωαν in the Vatican, and Κασωα in the Aldine copy; but after the time of the LXX the corruption settled into what now obtains; as is evident from the *later* versions.

On the contrary, the phrase על הבר in Chronicles is supported uniformly by all the ancient versions, rendering the noun here *the rock*; which bears a proper relation to the word *cave* just following it in the text. These two words are frequently mentioned together, *the former* as the mountainous or upper part, and *the latter* as the hollow part contained within the former: which two were frequently found in the mountainous parts of Palestine; and, on account of the difficulty and danger of access, were called *the holds*, or places of safe retreat from an enemy. Thus 1 Sam. xxiv. 1, *David went up, and dwelt במצודות, in the strong holds of Engedi*. 3 And Saul went to seek David על פני צורי upon the Rocks; where we have the same preposition preceding the same noun, as here in

Chronicles. 4 *And he came where was a Cave* כַּסְיָה; which cave was so large, that David with some of his little party lay concealed in the inward recesses of it. Josephus calls it, σπηλαιον βαθυ και κοιλου, εις πολυ και μηκος ανεωγος και πλατος.—Lib. vi., cap. 13.

The case of *Engedi* then seems to have been just the case of *Adullam*; where there was also כַּסְיָה, a strong hold, 1 Sam. xxii. 4; and a cave כַּסְיָה, 1 Sam. xxii. 1; both which words are also mentioned here in Sam. xiv. and Chron. xvi.: we may therefore safely conclude, that הַצֵּר (or rather הַצִּיר) was here also the name for the rock of *Adullam*, and that it originally was so in Samuel as it is still in Chronicles. So that הַצִּיר was first corrupted into קַצִּיר (or, as *Houbigant* tells us the ק was formerly written ט, קַטִּיר) which was the form of it, when the LXX rendered it Κασωαρ; and thence it was corrupted into קַצִּיר, as it now stands.

The only remaining word to be considered here is וְחַיָּה [see notes of Lee and Gesen. on ver. 11, p. 675], which in Chronicles is וְכַהֲנָה; and we may infer, that the corruption is here also in Samuel. For it does not appear that חַיָּה ought for certain to be rendered a troop anywhere in the Bible; and it is never once rendered ταγμα by the LXX, but in this place: which therefore we may suppose to have been corrupted from מַהֲנֶה, the regular word for a troop or host, and frequently occurring in Scripture: and indeed being the very word used in these same chapters but three verses afterwards. It may be added, that the Vulgate seems to have read מהנה in this very place of Samuel, by rendering the word there castra, which חַיָּה never signifies. As to *Rephaim*, that was the name of the valley lying between Jerusalem and Bethlehem; the distance of which two places, as *Maunderell* tells us, is two hours' travel, p. 87, Edit. 4.

The English version is, *And there went down three captains, who were over the thirty, and came to the rock to David, into the cave of Adullam; and the host of the Philistines was encamped in the valley of Rephaim.*

*Houb.*—13 Illi etiam tres ex triginta prima ad Davidem in rupem sub caverna Odollam descenderunt. Erant castra Philistarorum in valle Rephaim.

ורדו שלשיב. Recte Masora שלשה, et de-

scenderunt tres (ex triginta.) Nam triginta ex triginta nihil sententiae habere potest. ... אל קציר, ad messem. 1 Par. xi. 15 אל הצור, ad rupem, quæ scriptura Lud. Cappello placebat, nobis etiam placet; quia locus hic notatur, ubi caverna erat *Odollam*. ... היה: Græci Intt. τάρμα, turma; legunt הַצִּיר, quod omnino est legendum, nisi legitur וְכַהֲנָה, et castra, quomodo 1 Par. xi. 15. Nam חַיָּה, bestia, aut bestia, scriptio non ferenda.

Ver. 14.

וַיִּדְרֹךְ הָאֵל בַּמַּצְוֹדָה וּמִצְנַב פְּלִשְׁתִּים  
הָאֵל בֵּית לְחֶם :

καὶ Δαυὶδ τότε ἐν τῇ περιοχῇ, καὶ τὸ ὑπόστυμα τῶν ἀλλοφύλων τότε ἐν Βηθλεέμ.

*Au. Ver.*—14 And David was then in an hold, and the garrison of the Philistines was then in Beth-lehem.

*Ken.*—14 And David was then in the hold, and the advanced guard of the Philistines was then at [בֵּית, 1 Chron. xi. 16] Bethlehem.

Ver. 16.

*Au. Ver.*—He would not drink.

*Geddes, Booth.*—But David [1 Chron. xi. 18] would not drink.

*Houb.*—16 מַבָּר; Masora מַבַּר, de cisterna, male. Aut legendum מַבָּר, ut מַבּוּר, ut 1 Par. xi. 18 bis quidem hoc versu; semel infra ver. 20.

Ver. 17.

וַיֹּאמֶר חֲלִילָה לִּי יְהוָה מִעֲשׂוֹתַי  
זֹאת הַדָּם הָאֲנֹשִׁים הַהֵלֶכִים בְּנַפְשׁוֹתָם  
וְלֹא אָבָה לְשִׁמּוֹתָם אֲלֹהָ עָשׂוּ שְׂלֵשֶׁת  
הַגִּבּוֹרִים :

καὶ εἶπεν, Ἰλεός μοι κύριε τοῦ ποιῆσαι τοῦτο, εἰ αἷμα τῶν ἀνδρῶν τῶν πορευθέντων ἐν ταῖς ψυχαῖς αὐτῶν πίομαι καὶ οὐκ ἤθελῃσε πιεῖν αὐτό. ταῦτα ἐποίησαν οἱ τρεῖς δυνατοί.

*Au. Ver.*—17 And he said, Be it far from me, O LORD, that I should do this: is not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

*Ged.*—17 For he said: "God preserve me from doing so: shall I drink [1 Chron. xi. 19, so *Houb.*, *Ken.*, *Dathe*, *Booth.*] the lifeblood of these men who have gone for it at the risk of their lives?" &c.

*Ken.*—

1 Chron. xi. 19; 2 Sam. xxiii. 17.

Chron. ויאמר חלילה לי מאלהי  
 Sam. ויאמר חלילה לי יהוה  
 Chron. מעשות זאת הדם האנשים  
 Sam. מעשתי זאת הדם האנשים  
 Chron. האלה אשתה בנפשותם כי  
 Sam. ההלכים בנפשותם  
 Chron. בנפשותם הביאום ולא אבה  
 Sam. ולא אבה  
 Chron. לשתותם אלה עשו שלשת  
 Sam. לשתותם אלה עשו שלשת  
 Chron. הגברים :  
 Sam. הגברים :

Chron. *Και ειπεν* Ἰλωσ μοι ο Θεος του  
 Sam. *Και ειπεν* Ἰλωσ μοι, Κυριε, του  
 Chron. *ποιησαι το ρημα τουτο*· ει αιμα  
 Sam. *ποιησαι* τουτο, ει αιμα  
 Chron. *ανδρων τουτων*  
 Sam. *των ανδρων των πορευθεντων εν*  
 Chron. *πιωμα εν ψυχαις αυτων*; οτι εν  
 Sam. *ταις ψυχαις αυτων πιωμα*. . . .  
 Chron. *ψυχαις αυτων ηνεγκαν αυτο*· *Και ουκ*  
 Sam. . . . . *Και ουκ*  
 Chron. *εβουλετο πιν αυτο*. *Ταυτα εποιησαν*  
 Sam. *ηθελησε πιν αυτο*. *Ταυτα εποιησαν*  
 Chron. *οι τρεις δυνατοι*.  
 Sam. *οι τρεις δυνατοι*.

These two verses vary considerably; yet in such a manner, that we can easily see they were originally the same. The present reading in Chronicles, in the middle of the verse where the difference is greatest, is exactly regular; and completely expressive of the wonder and surprise of David on such an occasion: but the present reading in Samuel is evidently broken, and wants all that spirited emphasis, which gives so much beauty to the other. That it is so broken and defective is clear from the loss of the verb *אשה* (*bibam*) which is found in the ancient versions, and therefore existed formerly in the original. And as the text of Samuel is plainly deficient in *that verb*, so is it in *many more words*, which are regular in the corresponding passage.

The participle *ההלכים* seems foisted in by some transcriber, to make the passage sense, as it now stands; but, even *with* that word, it is apparently incomplete, wanting still the necessary word *אשה*. Or, at least, if we could suppose the sense to have been—*Is*

*not this the blood, &c.*, then there must have been originally the pronoun *הוא*, or something else, to perfect the sentence. As to the variation between the words *מעשתי* *ידוה* in Samuel and *מאלדי מעשוה* in Chronicles; the last word of each may be right: for the pronoun is found added to an infinitive in the present manner, 1 Kings xxi. 3; though such infinitive generally is without it, the pronoun immediately preceding the infinitive being sufficiently expressive of the person. Thus in Gen. xlv. 17, we have the very same words as here, *הלילה לי מעשוה זאת*.

It does not appear, that *איהים* is ever used in this solemn form of appeal to the Deity, the word being constantly *יהוה*; as in 1 Sam. xxiv. 6; xxvi. 11; and 1 Kings xxi. 3. But then the word *יהוה* should have the *mem* prefixed, as it is before *אלהי*; and as we find it in the several instances just referred to. This preposition is improperly omitted also in some other places; as Joshua x. 13; and in this very chapter of Sam., v. 24 and 32.

How the sacred name of *יהוה* *Jehovah* came to be exchanged into *איהים* *God* in this place, may probably be owing to the superstitious veneration the later Jews paid, and do still pay to the name *Jehovah* (the *nomen ineffabile*) which therefore they pronounced *Adonai* or *Elohim*. A Jew then, who was dictating to a transcriber, reading *Elohim* in this place instead of *Jehovah*, and not giving notice of such variation, the former word was set down instead of the latter: and probably the same mistake has been made in many other places.

The original cause of this superstition (the not pronouncing the name *Jehovah*) probably was—that *Jehovah* was the name of *the God of the Jews*, in contradistinction to all the deities, or false gods of other nations; as being the name of the *necessarily-existent Being*. And the Jews, perhaps, had learnt at Babylon, amongst other heathenish superstitions, to conceal the true name of the God of their country, to prevent its destruction. For the heathens had very early a superstitious notion, that a country or city could not be taken, till the tutelar god or presiding genius was invited out of it, by invoking him in *his real name*. The Jews, finding this a sacred custom observed by other nations, absurdly adopted the same precaution; and resolved, that the true name of *their God* should also be a secret, by declaring it unlawful to pronounce it.

That such a custom did obtain in the world very early, is evident from those celebrated lines in Virgil; *Æneid.* 2, 351, &c.

*Excessere omnes, adytis arisque relictis,*

*Dii, quibus imperium hoc steterat—*

On which words Servius remarks—*Romani celatum esse voluerunt, in cuius Dei tutela urbs Roma sit; et jure Pontificum cautum est, ne suis nominibus Dii Romani appellerentur, ne exaugurari possent: et in Capitolio fuit clypeus consecratus—genio urbis Romæ, sive mas sit sive fœmina.* Macrobius gives a whole chapter upon the words of the poet just cited, and says—*De vetustissimo Romanorum more, et de occultissimis sacris vox ista prolata est: constat enim omnes urbes in alicujus Dei esse tutela, moremque Romanorum fuisse, ut cum obsiderent urbem hostium, certo carmine evocarent tutelares Deos: propterea ipsi Romani et DEUM in cuius tutelâ urbs Roma est, ut (et) ipsius URBIS Latinum nomen ignolum esse voluerunt; caventibus Romanis, ne quod sæpe adversus urbes hostium fecisse se noverant, idem ipsi quoque hostili evocatione paterentur.*—*Lib. iii., cap. 9.* This then being the custom of the Romans at other sieges, and no such evocation having been practised at the siege of Jerusalem; it is probable, that their omission of that custom at a siege so remarkable was occasioned by their ignorance of the true name of the God of Jerusalem.

The English version is—*And he said, The Lord forbid, that I should do this thing! Shall I drink the blood of these men, with their lives?* (Shall I drink this water, which may be considered as the blood of these men, who have brought it at the hazard of their lives?) *for, at the hazard of their lives, they have brought it!—And he would not drink it. These things did these three mighty men.*

*Houb.*—17 *הרם אַשִׁים, Sanguinem hominum; vel addendum alterum, ut sit, וְזֶאת מִעֲשֵׂתוֹ וְזֶאת הָרֵם, absit a me...ut hoc faciam; hoc est sanguis hominum... vel addendum אֲשֶׁהָ, bibam, ut 1 Par. xi. 19, hoc modo, בְּנִשְׁפּוֹתָם אֲשֶׁהָ, (num sanguinem hominum istorum, qui periculo suo (iverunt) bibam? Ita ut in vocabulo הרם, sit ה interrogans. Vide locum parallelum.*

*Maurer.*—17 *הָרֵם הָאֲשִׁים הַזֵּלִים בְּנִשְׁפּוֹתָם.] Sententia imperfecta sed facili negotio supplenda: num sanguinem horum virorum sc. bibam (אֲשֶׁהָ) 1 Chron. xi. 19, cf. G. Gr. אמל. p. 850), qui cum vitæ suæ periculo*

(vid. ad Jos. vi. 26) *iverunt* i. e., num aquam bibam ab hisce viris cum vitæ periculo haustam?

Ver. 18.

וַאֲבִישַׁי אָחִיו וַיִּזְבֹּב בְּנִצְרוּיָהָ הָאֵת  
רִאשׁ הַשְּׁלֹשָׁה וְהוּא עוֹרֵר אֶת־  
חַבְרֹתוֹ עַל־שֵׁשׁ מֵאוֹת חָלָל וְלוֹ־שָׁם  
בְּשֵׁלֶשָׁה:

הַשִּׁישָׁה ק'

*καὶ Ἀβεσσαὶ ὁ ἀδελφὸς Ἰωᾶβ υἱὸς Ζαρουίας αὐτὸς ἄρχων ἐν τοῖς τρισὶ, καὶ αὐτὸς ἐξήγειρε τὸ δόρυ αὐτοῦ ἐπὶ τριακοσίου τραυματίας καὶ αὐτῶ ὄνομα ἐν τοῖς τρισίν.*

*Au. Ver.*—18 And Abishai, the brother of Joab, the son of Zeruah, was chief among three. And he lifted up his spear against three hundred, and slew them [Heb., slain], and had the name among three.

*Ken.*—18 And Abishai, the brother of Joab, the son of Zeruah, he was *head of* (an order of) three; for he lifted up his spear against three hundred soldiers [see notes on ver. 8, p. 667—673, and on i. 19, p. 491]; so he had a name among three.

*Ged.*—18 *Next to them* was ABISHAI BEN ZERUIA, Joab's brother, the chief of the *second* three. He brandishing his spear, broke through three hundred men; and hence had the *first* name among the *second* three.

*Booth.*—18 And *next to them* was Abishai, the brother of Joab, the son of Zeruah, the chief of the *second* three. For he, raising his spear, penetrated through three hundred men; and had the *first* name, among the *second* three.

Ver. 19.

*Au. Ver.*—19 Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the *first* three.

*Ken.*—

1 Chron. xi. 21; 2 Sam. xxiii. 19.

Chron. מִן הַשְּׁלֹשָׁה בְּשָׁנִים נִכְבַּד

Sam. מִן הַשְּׁלֹשָׁה הָכִי נִכְבַּד

Chron. וַיְהִי וְגו'

Sam. וַיְהִי וְגו'

Chron. Ἀπο των τριων υπερ τους δυο ενδοξος,

Sam. Εκ των τριων εκεινων ενδοξος,

Chron. και ην, κ.τ.λ.

Sam. και εγεμετο, κ.τ.λ.

The only various reading here is, that חי in Samuel is in Chronicles נשיים; which variation does not affect the sense, and therefore both words may have been original. For, as *Abishai* has been proved to be the first general of the second ternary, the sense is the same whether we say, *Of the three was he not most honourable?* or, *Of the three he was more honourable than two.* But, as the ancient versions do not acknowledge an *interrogation* in the first instance, and as the first instance is evidently corrupt in the LXX by reading *εκεινων* (which is extremely improper, as *his inferiors had not been yet mentioned*) it seems much more eligible to prefer the last reading, as in Chronicles; which is adapted with great propriety to the circumstances of the history. To which it must be added, that one of the Greek versions in Origen's Hexapla seems to have read נשיים in *Samuel*; by rendering the words there, *υπερ τους δυο ενδοξος.*

*Ged., Booth.*—19 Of the three, he was the most honourable, and became their chief; yet he attained not the rank of the first three.

19 I greatly suspect that one worthy has been here dropped out of the text both of Sam. and Chron. as one, namely *Shamah*, has certainly been dropped out of the latter. We evidently want one worthy of the second ternary; unless with Kennicott we make him out of *Ashael*; which the text, I think, does not authorize us to do.—*Ged.*

*Maurer.*—19 *Fuit enim* (cf. vs. 18 ex) *in honore apud tres illos, eorumque dux fuit, sed usque ad tres illos non pervenit, i. e., nec tamen eos æquavit, eis par fuit.* י interpositum est, ut sæpius, ה vero, in quo explicando frustra laborarunt interpretes, non dubito ortum esse ex ה præcedenti.

Ver. 20.

וּבְנֵיהוּ וּבְנֵי הַיְהוּדָה וּבְנֵי אִישׁ חַיִּי  
 רַב־מִצְעָלִים מִמִּצְעָאֵל הוּא הַפָּה אֶת־  
 שִׁנֵּי אֶרְאֵל מוֹאָב וְהוּא יָרָד וְהִפָּה  
 אֶת־הָאֶרֶץ בְּהוֹרֵף הַבָּאָר בַּיּוֹם הַשְּׁלֹלֵג׃  
 חַיִּי הַיְהוּדָה אִישׁ חַיִּי הַיְהוּדָה

καὶ Βαυίας υἱὸς Ἰωδαὲ ἀνὴρ αὐτὸς πολ-  
 λοσσοῦ ἔργοις, ἀπὸ Καβσεήλ, καὶ αὐτὸς  
 ἐπάταξε τοὺς δύο υἱοὺς Ἀριὴλ τοῦ Μωάβ·  
 καὶ αὐτὸς κατέβη καὶ ἐπάταξε τὸν λέοντα ἐν  
 μέσῳ τοῦ λάκκου ἐν τῇ ἡμέρᾳ τῆς χιόνος.

*Au. Ver.*—20 And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts [Heb., great of acts], he slew two lionlike men [Heb., lions of God] of Moab: he went down also and slew a lion in the midst of a pit in time of snow.

*Ken.*—The word חי is evidently defective, for want of the last letter ל, which is preserved in Chronicles; and which is also preserved in the margin of most editions in Samuel, and in the text there of the Complutensian. The word אריאל in Samuel should be אריאל [So *Houb.*] as in Chronicles; and, being compounded of ארי, *leo* and אל, *Deus*, is used here as the strongest compound word for a man or men of valour [so most commentators]: and this sense of the word is confirmed by Vitringa, in his excellent Commentary on Isaiah, vol. ii. p. 138.

*Ged., Booth.*—20 And next to him was Benaiah, the son of Jehoiada (the son of a wealthy man of Kabzeel,) great in exploits. He slew two huge lions of Moab: he went down also and slew another lion in the midst of a pit, in time of snow.

Ver. 21.

וְהוּא הִפָּה אֶת־אִישׁ מִצְרַיִם אֲשֶׁר  
 מָרְאָה וּבָיַד הַמִּצְרַיִם תְּחִית וַיִּקְרַד אֵלָיו  
 בַּשֶּׁבֶט וַיַּגִּזֵּל אֶת־הַחֲנִית מִיַּד הַמִּצְרַיִם  
 וַיִּהְרָגֵהוּ בְּחִנְיָתוֹ׃ וְגו'  
 אִישׁ קְרִי

αὐτὸς ἐπάταξε τὸν ἄνδρα τὸν Αἰγύπτου, ἄνδρα ὄρατον, ἐν δὲ τῇ χειρὶ τοῦ Αἰγυπτίου δόρυ ὡς ξύλον διαβάθρας· καὶ κατέβη πρὸς αὐτὸν ἐν ῥάβδῳ, καὶ ἤρπασε τὸ δόρυ ἐκ τῆς χειρὸς τοῦ Αἰγυπτίου, καὶ ἀπέκτεινεν αὐτὸν ἐν τῷ δόρατι αὐτοῦ, κ.τ.λ.

*Au. Ver.*—21 And he slew an Egyptian, a goodly man [Heb., a man of countenance, or, sight: *called*, 1 Chron. xi. 23, a man of great stature]: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

22 These things did Benaiah the son of Jehoiada, and had the name among three mighty men.

*Ken.*—

1 Chron. xi. 23; 2 Sam. xxiii. 21.

Chron. וְהוּא הִכָּה אֶת הָאִישׁ הַמִּצְרַיִם  
 Sam. וְהוּא הִכָּה אֶת אִישׁ מִצְרַיִם

Chron. איש מדה חמש באמה וביד  
 Sam. אשר מראה . . . וביד  
 Chron. המצרי חנית כמנור ארנים וירד  
 Sam. המצרי חנית . . . וירד  
 Chron. אליו בשבט ויגזל את החנית  
 Sam. אליו בשבט ויגזל את החנית  
 Chron. מיד המצרי ויהרגו בחניתו:  
 Sam. מיד המצרי ויהרגו בחניתו:

Chron. και αυτος επαταξε τον ανδρα του  
 Sam. αυτος επαταξε τον ανδρα του  
 Chron. Αιγυπτιον, ανδρα ορατον πενταπηχον,  
 Sam. Αιγυπτιον, ανδρα ορατον . . .  
 Chron. και εν τη χειρι του Αιγυπτιου δορυ  
 Sam. εν δε τη χειρι του Αιγυπτιου δορυ  
 Chron. ως αντιον υφαινοντων, και κατεβη  
 Sam. ως ξυλον διαβαθρας και κατεβη  
 Chron. επ' αυτον Βαναϊας εν ραβδω, και  
 Sam. προς αυτον . . . εν ραβδω, και  
 Chron. αφειλατο εκ της χειρος του Αιγυπτιου  
 Sam. ηρπασε το δορυ εκ της χειρος του  
 Chron. το δορυ, και απεκτεινεν αυτον εν τω  
 Sam. Αιγυπτιου, και απεκτεινεν αυτον εν τω  
 Chron. δορατι αυτου.  
 Sam. δορατι αυτου.

The words איש מדה in Samuel should be, as in Chronicles, היאש המצרי; for the second word is twice repeated in this very verse with the article prefixed in Samuel; all the three places have it in Chronicles and it is prefixed in Samuel before both words by the LXX. The next variation is between מראה in Samuel and מדה חמש באמה in Chronicles. The first word אשר in Samuel must have been writ by a very careless transcriber instead of איש; which latter word is placed in the margin of Samuel.

The next word מראה is very similar in its letters, and therefore one may have been corrupted from the other. But, if we consider the sense of each word, and observe that מדה is followed by two other words, which do not follow מראה; we may more rationally suppose, that both words are original, each being proper in its present text; and that the three words in Chronicles were at first intended as a paraphrase upon the word in Samuel. For מראה, a man of great aspect, may very properly be explained by מדה חמש באמה, a man, whose stature was five cubits high. Josephus calls this Egyptian, θαυμαστος το μεγαθος. Lib. vii., cap. 12.

The two words כמנור ארנים are evidently

wanting in Samuel, as the sense is otherwise defective—an Egyptian, a man whose stature was five cubits high; and in the hand of the Egyptian was a spear—certainly—like a weaver's beam: since this is the usual comparison for the vast spear used by one of these giants. And we find, the LXX read here ως ξυλον διαβαθρας, which puts the omission in the text of Samuel beyond dispute. We have here another instance in the LXX of the eye of the transcriber having been misled by the same word occurring in different places; and of his copying on from the last word, when he had writ only the first: for the several words inserted in Samuel in the small character were omitted between δορυ and δορυ.

The English version is—*And he slew an Egyptian, a man (in Sam., of great aspect) whose stature was five cubits high; and in the hand of the Egyptian was a spear, like a weaver's beam: but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.*

*Ged.*—21 He, moreover, slew an eminent Egyptian; and though the Egyptian had a spear in his hand, he [*Benaiah*] went up to him with a staff; and, pulling the spear out of the Egyptian's hand, slew him with his own spear. 22 Such deeds did Benaiah Ben-Jehoiadah; and, hence, had a name among the *second* three.

*Booth.*—21 He, moreover, slew an Egyptian five cubits high; and though the Egyptian had a spear in his hand, he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. 22 These things did Benaiah, the son of Jehoiada; and hence had a name among the *second* three worthies.

*Houbigant.*—21 *Ille etiam percussit virum Egyptianum, hominem magnæ stature, qui lanceam manu tenebat. Irruit in eum baculo, &c.*

אשר מראה: *Lege מדה אשר*, ut 1 Par. xi. 23. Recte Masora mutat מראה, איש in אשר, non item recte nihil mutat in מראה, quasi esset *vir aspectabilis*. Nam si erat ille vir ob proceritatem *aspectabilis*, melius id notat מדה, quam מראה, quia מדה, proceritatem habet, non מראה. Si ob pulchritudinem, ne id quidem dignum erat, quod narraretur. Nec Banaia magna laus fuisset hominem pulchrum occidisse.

*Maurer.*—21 מִרְאָה.] Masorethæ legendum præcipiunt 'אִישׁ מ', *vir spectabilis* magnitudine, cf. 1 Chron. xi. 23: אִישׁ מִדָּה. Receptam lectionem nuper defendit Hitzigius Begriff, p. 122, ubi lectoribus optio datur, utrum legere velint אִשְׁר מִרְאָה אִשְׁר מִרְאָה, ita ut modus, quo Benaja Ægyptium interfecerit, accuratius describatur: *ille peremit hominem Ægyptium, recta*, i. e., *intrepide eum aggressus*, propr. "indem er gerade auf den Gegenstand seiner Blicke zunging." Negari non potest, verba hunc sensum admittere. Prov. ix. 6, אִשְׁר notat *recta incedere, progredi*. Præteritum qui legere voluerit, inspiciat E. §. 478, qui infinitum, §. 489, 2 b. Denique ad accusativum rei vel pers. quæ petitur quod attinet, cf. idem §. 525, b.

Ver. 23.

מְנוֹיֵה שְׁלֹשִׁים נִכְבָּר וְאֶל־יְהוֹשֻׁפָּט  
לְאַבְנָה וְיֹשֵׁמֶתוֹ דָּוִד אֶל־מִשְׁמַעְתּוֹ:

ἐκ τῶν τριῶν ἔνδοξος, καὶ πρὸς τοὺς τρεῖς οὐκ ἦλθε· καὶ ἔταξεν αὐτὸν Δαυὶδ πρὸς τὰς ἀκοὺς αὐτοῦ· καὶ ταῦτα τὰ ὀνόματα τῶν δυνάτων Δαυὶδ τοῦ βασιλέως.

*Au. Ver.*—23 He was more honourable than the thirty [or, honourable among the thirty]; but he attained not to the *first* three. And David set him over his guard [or, council; Heb., at his command, 1 Sam. xxii. 14].

*Ken.*—In Samuel the Alexandrian and Vatican copies of the LXX have τριῶν, as if השלשה had been השלשה; but in the Complutensian the words are *ὑπερ τοὺς τριακοντα*, which is the true translation of the Hebrew words and the true sense of the place. This will appear from recollecting what has been already proved—that *Benaihu* was one of the *seven* generals, who were *more honourable than the thirty* mighty men, being the second general of the second series. The text then must have been, as we now have it both in Samuel and Chronicles, *He was honourable* (or honoured) *above the thirty*; or (as in Chronicles), *Above the thirty* (*behold him!*) *he was honourable: but yet he attained not unto the first three*. And that the original words cannot properly signify *præ tribus honorabilis*, is evident; because *Benaihu*, in consequence of this title, must have been the *first general of a ternary*: whereas it is certain from the history, that he was only *second* in the second ternary.

It is plain, that the extraordinary want of

propriety so visible in the ancient versions of this piece of history, and particularly of this verse, has been principally owing to their several authors not attending to the nature and subordination of these mighty men, as here explained.

It only remains to be observed, that אֵל in Samuel should be לַ as in Chronicles: and that the last word has been very differently interpreted, which interpretations have been owing to different readings of the word in question. The LXX in Chronicles by rendering it πατρια, seem to have read משפחה. Others, as Grotius observes, seem to have read משמרתו, by rendering it *custodiam suam*. There is no great impropriety in the present reading both in Samuel and Chronicles על משמרתו, *super auscultationem vel obedientiam suam*, i. e. *Benaihu* was set over those, whose particular duty it was to *hear and obey* the king's orders, by being nearer his royal person.

And we find this to have been exactly the case. For we read 1 Chron. xviii. 17, and 2 Sam. xx. 23, that this *Benaihu* was over the *Cherethites and the Pelethites*: and, from 2 Sam. xv. 18; xx. 6, 7; 1 Kings i. 33, 38, it appears, that the *Cherethites and the Pelethites* composed David's *body-guard*. *Benaihu* then, in being placed over these, was properly *captain of David's life-guard*; and therefore the words before mentioned must be rendered, *over his guard*. Thus Josephus, Βαβαια δε τῷ Ἰωαδου τῆν Τῶν ΣΩΜΑΤΟΦΥΛΑΚῶΝ ΑΡΧΗΝ παραδιδωσεν. Lib. vii., cap. 12. But these authorities seem more strongly to recommend the word משמרתו.

The English version is, *Behold! he was more honourable than the thirty, but he attained not unto the first three; and David set him over his guard*.

*Gesen.*—מִשְׁמַעְתּוֹ f. (ר. שְׁמַע). 1 *hearing, audience*, Ital. *udienza*, i. e., admission to the private hearing of a king. 1 Sam. xxii. 14, וְסָר אֶל־מִשְׁמַעְתּוֹ, *and hath access to thy private audience*. 2 Sam. xxiii. 23; 1 Chron. xi. 25, *and David took him into his private audience*, i. e., into his privy council.

2. *Obedience*, for *concr. obedient, subject*, Is. xi. 14.

Ver. 24.

עָשָׂה אֵל עֲתִירֵי־אָב בְּשָׁלֹשִׁים אֶלְהָנָן  
בְּיָדוֹ דָּוִד בְּיַת לָהֶם:

Ἄσαηλ ἀδελφὸς Ἰωάβ· οὗτος ἐν τοῖς τριάκοντα Ἐλεάναν υἱὸς Δουδὶ πατραδέλφου αὐτοῦ ἐν Βηθλεέμ·

*Au. Ver.*—24 Asahel the brother of Joab was one of the thirty; Elhanan the son of Dodo of Beth-lehem.

*Ken.*—

1 Chron. xi. 26; 2 Sam. xxiii. 24.

אחי וגבורי החילים עשהאל אחי Chron.

עשהאל אחי יואב בשלשים: Sam.

יואב Chron.

. . Sam.

Chron. και οι δυνατοι των δυναμεων, Ἀσαηλ, Sam. Ἀσαηλ ἀδελφος Ἰωαβ· ουτος εν τοις Chron. ἀδελφος Ἰωαβ. Sam. τριακοντα.

Here is a considerable difference between the two texts; and the occasion of it seems to be this, that the author of the catalogue in Chronicles, not confining himself to the consideration of the *exact number* of these mighty men (which had before been expressly mentioned in Samuel) does not at all distinguish *Asahel*, as to his rank amongst the thirty-seven. But, though *Asahel* was more honourable than the thirty, yet nothing particular being recorded of him, more than of the following thirty (who are celebrated by their names only, and not by their exploits), the author of Chronicles barely sets him at the head of the following thirty.

The author of the catalogue in Samuel observes a different method. He, having been exact with regard to the *rank and number* of these famous heroes, tells us, that *Asahel was over the thirty*, whose number, as a body of the same order, had been so often mentioned; and therefore, that *he* (*Asahel*) was the last of the second three, of which his brother *Abishai* was the *first*. For it is impossible, that *Asahel* should be one of or among the thirty, because there follow thirty exclusively of him; and because *Asahel* must be the last of the second ternary, which otherwise is incomplete; consequently the preposition **ב**, prefixed in this verse to ששים, *thirty*, must be here rendered *over* or *above*; as it has been already proved to signify, in the observations on the 21st verse of this chapter of Chronicles.

And there is this further proof of its signifying pre-eminence (and not equality) in this place, that the Arabic version renders

the word בשלשים by **رئيس ثلاثون**, *princeps triginta* (fortium) *triginta præfuit*, or rather (according to the primary idea of this verb), *triginta caput fuit*: so that no word could more strongly express *Asahel's* superiority over the thirty, whose names (as the Arabic version adds) are these. *Shamma, &c.*

The English version in Chronicles is—*Also the valiant men of the armies were Asahel, the brother of Joab: &c.* and in Samuel, *Asahel, the brother of Joab, was over the thirty.*

1 Chron. xi. 26; 2 Sam. xxiii. 24.

אחתנן בן דורו מבית לחם: Chron.

אחתנן בן דורו בית לחם: Sam.

Chron. Ἐλεαναν υἱος Δωδωαι . . . . . Sam. Ἐλεαναν υἱος Δουδει πατραδέλφου Chron. . . . . εκ Βηθλεεμ. Sam. αυτου εκ Βηθλεεμ.

This first hero, in the body of thirty, is expressed exactly the same in both the original texts; excepting, that the *mem* is dropped at the beginning of his local name in Samuel: just as the *beth* was before the same name in the 14th verse of this chapter of Samuel. How this worthy's name is properly distinguished from *Eleazar, the son of Dodi, the Ahoite*, has been already observed in page 134.

We have here another instance of the confusion and jumble of versions, which is now found in the LXX; for in Samuel the word דורי, which had been rendered by one translator Δωδει, and πατραδέλφου αυτου by another, is here translated by both. Or, rather, those two translations are by some transcriber or editor injudiciously thrown together: and of this there are, in the several editions of the LXX, many instances.

The English version is, *Elhanan, the son of Dodo, of Bethlehem.*

*Ged.*—24 The names of king David's other thirty worthies were [So Sept. and equivalently Arab. The present text, with Vulg. has, among the thirty was]:

ASAHEL, Joab's brother.

ELHANAN BEN-DODI, of Bethlehem.

*Booth.*—24 *Asahel, the brother of Joab, was over the thirty, and one of the second three worthies.* The names of David's thirty mighty men were [1 Chron. xi. 26], *Elhanan, the son of Dodo, of Bethlehem.*

*Houb.*—24 *Erant etiam inter triginta*

*Asael, frater Joab; Elehanan, filius Dodo, de Bethlehem.*

לחם 1 Par. xi. 26. מבנה לחם, *de Bethlehem, quod legendum, ut liquet.*

*Dathē.—24 Inter illos triginta fuerunt Asahel, frater Joabi, Elhanan, Dodonis filius, Bethlehemitā.*

Ver. 25—39.

25 שָׁמָּה הַחֲרָדִי אֵלִיקָא הַחֲרָדִי :  
 26 חֶלֶץ הַפְּלָטִי עִירָא בְּוִיעָקֶשׁ הַתְּקָעִי :  
 27 אַבְיֵעֹזֶר הָעֵנְתָתִי מִבְּנֵי הַחֲשָׁתִי :  
 28 צִלְמוֹן הָאֲחָחִי מִהַרְי הַנְּטָפְתִי :  
 29 חֶלֶב בְּדִבְעָנָה הַנְּטָפְתִי אִפְלִי :  
 30 בְּנִיחֹר פְּרַעְתָּנִי הָדִי מִנְּחֻלִי גַעֵשׁ :  
 31 אַבְיֵעֶלְבוֹן הָעֵרְכָתִי עֲזִימֹת :  
 32 אֶלְיָחָבָא הַשְּׁעֵלְבָנִי :  
 33 בְּנֵי יִשָּׁן יְהוֹנָתָן : שָׁמָּה הַחֲרָדִי  
 34 אַחִיאָם בְּנֵי־שָׂרָר הָאֲרָרִי : אֵלִיפְלַט  
 35 בְּנֵי־חֶסְרָי בְּנֵי־הַמְּעַכְתִּי אֵלִיעָם בְּנֵי־  
 36 אֶחֱיָתָפֶל הַגְּלָנִי : הַצִּירוֹ הַכְּרָמְלִי  
 37 פְּעֵרִי הָאֲרָבִי : יִגְאֵל בְּנֵי־נְהֹן  
 38 מַצְבָּה בְּנֵי הַגְּדִי : אֶלֶךְ הָעֲמוֹנִי  
 39 נַחְרִי הַבְּאֲרָתִי נִשְׂאִי כְּלִי יוֹאָב בְּנֵי־  
 37 עִירָא הַיְתֵרִי גָרֵב  
 38 אֲוִרִיָּה הַחֲתִי פֶלֶ  
 נְשָׁלָשִׁים וְשֵׁבַע :

v. 36. יתיר י

v. 35. קרי חצרי

25 Σαίμα ὁ Πουδαῖος 26 Σελλῆς ὁ Κε-  
 λωθί: Ἰρας υἱὸς Ἴσκα ὁ Θεκωῖτης 27 Ἀβιέ-  
 ζερ ὁ Ἀνωθίτης, ἐκ τῶν υἱῶν τοῦ Ἀνωθίτου  
 28 Ἐλλῶν ὁ Ἀωῖτης 29 Νοερέ ὁ Νετοφατίτης  
 29 Ἐσθαὶ υἱὸς Ρυβᾶ ἐκ Γαβαεθ υἱὸς Βενιαμῖν  
 τοῦ Ἐφραθαίου 31 Ἀσυῶθ ὁ Βαρδιαμίτης  
 32 Ἐμασοῦ ὁ Σαλαβωνίτης υἱοὶ Ἀσαν, Ἰωνά-  
 θαν 33 Σαμνᾶν ὁ Ἀρωδίτης Ἀμνὰν υἱὸς Ἀραῖ  
 Σαραουρίτης 34 Ἀλιφαλῆθ υἱὸς τοῦ Ἀσβίτου,  
 υἱὸς τοῦ Μαχαχαχί 35 Ἐλιὰβ υἱὸς Ἀχιτόφελ τοῦ  
 Γελωνίτου 36 Γάαλ υἱὸς Ναθανᾶ Που-  
 λυδυνάμεως υἱὸς Γαλααδδὶ 37 Ἐλιεὶ ὁ Ἀμμα-  
 νίτης 38 Ἀδροὶ ἀπὸ χειμάρρων 31 Γαδα-  
 βιηλ υἱὸς τοῦ Ἀραβωθαίου Γελωρῆ ὁ Βηθω-  
 ραῖος αἰρων τὰ σκεύη Ἰωάβ υἱὸς Σαρουῖας  
 38 Ἰρας ὁ Ἐθιραῖος 39 Γηράβ ὁ Ἐθεναῖος  
 39 Οὐρίας ὁ Χετταῖος οἱ πάντες τριάκοντα καὶ  
 ἑπτὰ.

In the notes below, Kennicott's quotations

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from the LXX are taken from the Cod. Alex.

*Au. Ver.—25 Shammah the Harodite, Elika the Harodite,*

*26 Helez the Pirathonite, Ira the son of Ikkesh the Tekoite,*

*27 Abiezer the Anethothite, Mebunnai the Hushathite,*

*28 Zalmon the Ahohite, Maharai the Netophathite,*

*29 Heleb the son of Baanah, a Netopha-  
 thite, Ittai the son of Ribai out of Gibeah  
 of the children of Benjamin,*

*30 Benaiah the Pirathonite, Hiddai of the  
 brooks [or, valleys, Deut. i. 24] of Gaash,*

*31 Abi-albon the Arbathite, Azmaveth  
 the Barhumite,*

*32 Eliahah the Shaalbonite, of the sons  
 of Jashen, Jonathan,*

*33 Shammah the Hararite, Ahiam the  
 son of Sharar the Hararite,*

*34 Eliphelet the son of Ahasbai, the son  
 of the Maachathite, Eliam the son of  
 Ahithophel the Gilonite,*

*35 Hezrai the Carmelite, Paarai the Arbite,  
 36 Igal the son of Nathan of Zobah,  
 Bani the Gadite,*

*37 Zelek the Ammonite, Nahari the  
 Beerothite, armour-bearer to Joab the son  
 of Zeruah,*

*38 Ira an Ithrite, Gareb an Ithrite,*

*39 Uriah the Hittite: thirty and seven in  
 all.*

*Ken.—*

1 Chron. xi. 27; 2 Sam. xxiii. 25.

שמות החרודי Chron.

שמה החרודי Sam.

Chron. Σαμωθ Θαδι,

Sam. Σαμμαι ο Αρουδαιος

That this mighty man, the second in the body of thirty, cannot be the same with *Shammah the Hararite*, the third general of the first series of three, we may conclude at once. But that he is the same with *Shamhoth* (שמחות) mentioned in 1 Chron. xxvii. 8, as being the *fifth* captain in waiting on the king, seems very evident; because *four* of the twelve captains in waiting, who are mentioned presently after *Shamhoth* there, are mentioned presently after *Shamhoth* here. To which it must be added, that the several copies of the LXX agree in rendering the name in Chronicles *Σαμωθ*; but do not agree to read *Σαμμαι* in Samuel, since the Ald. Copy reads *Σεμωθ* there.



strong presumption that *Sibbecai* was the true name. But this is put out of all doubt, as soon as we observe, that this same hero, called *Sibbecai the Hushathite* here in Chronicles, is called also *Sibbecai the Hushathite* in chapter the 27th of this same book; where he is celebrated as the *eighth* captain in waiting upon the king. And lastly, his two names are expressed exactly in the same manner in 2 Sam. xxi. 18; and in 1 Chron. xx. 4.

The English version is, *Sibbecai the Hushathite*.

So *Booth*.

*Ged.*—Sibchai, an Hushathite.

*Ken.*—

1 Chron. xi. 29; 2 Sam. xxiii. 28.

יְלֵי הַחֹחִי Chron.

יְלֵמוֹן הַחֹחִי Sam.

Chron. Ηλι ο Αχωρ,

Sam. Σελωμ ο Ελωιτης.

The *local* or *family* name of this mighty man being here the same both in Samuel and Chronicles, we may safely infer, that his *proper* name also, in these two corresponding places, in the very same part of the catalogue, was originally the same in both (like every other hero's here mentioned) though at present the proper name in Samuel differs greatly from that in Chronicles. Neither of these words (I believe) occurs elsewhere in the Bible, as the name of a man; and there seems therefore to be no other way of determining what was the *real* proper name here, but by referring to the LXX; to learn from thence, whether the corruption of this name be *יצמן Zalmon* from *יְלֵי Ilai*, or the contrary.

The name *Ilai* is regularly and uniformly rendered Ηλι in all the copies of the LXX, and in all the ancient versions, in Chronicles. But in Samuel the copies are confused. The Vatican reads Ελλων, the beginning of which word intimates it to have been originally the same with Ηλι. In the Alexandrian copy, the original name being lost, it is supplied by Σελλωμ in the margin, and Σελωμ (in a small character) in the text, taken from some later translation. This therefore we may fairly suppose to have been the version of the proper name in Samuel, as it stood at the time of that later translation; after the true name, which we find uniformly in the original and the versions of Chronicles, had been corrupted. And the

corruption will more readily be supposed in this name in Samuel, on account of the evident corruption *there* of the name immediately preceding, and the preservation of the true name in Chronicles.

That the two principal letters in these two words, *ע* and *צ*, may have been mistaken for each other, is easy to infer from their forms; the difference between them being only the turn of the bottom stroke, either returned horizontally, as in the latter, or drawn below the line a little obliquely, as in the former. And that these two letters have been elsewhere mistaken for each other, appears from 2 Kings xx. 4; where *הציר* *Urbs* is corrupted from *הציר Atrium*.

The English version is, *Ilai, the Ahohite*.

So *Booth*.

*Ged.*—28 ZALMON, an Ahohite.

MAHARAI, a Netophathite.

*Ken.*—

1 Chron. xi. 30; 2 Sam. xxiii. 29.

יְלֵי בֶן בַּעֲנָה הַנְּטוֹפִי Chron.

יְלֵי בֶן בַּעֲנָה הַנְּטוֹפִי Sam.

Chron. Ελαδ υιος Βααβα ο Νετωφαθι

Sam. Αλαφ υιος Βααβααι του Εφραβαου

That the name of this mighty man was originally *Heled*, as it is now expressed in Chronicles, and not *Heleb*, as in Samuel, is plain from 1 Chron. xxvii. 15; where he is recorded as the *twelfth* captain in waiting on the king. It is there indeed writ, with a *god* added at the end; which small letter is frequently found to have been added improperly in other places, and in words less likely to be mistaken: see the word *נשצי*, *ferens*, in the 37th verse of this chapter of Samuel.

The original and the versions not only agree to read *Heled* here in Chronicles, but in Samuel also the Complutensian text has *Heled*, and it is there also *Heled* in the Vulgate. In Samuel, in the Vatican copy of the LXX, this name with the three words following it is entirely omitted (from the cause frequently before observed, the repetition of the word *Νετωφαθι* or *Νετωφαθιτης*), and in the present Alexandrian copy, the words foisted in are far from agreeing with the original words, which are regular and uniform in the corresponding places; excepting the common omission of a *vau* again in Samuel, and the mistake of a *ב* for a *ד*, a mistake, which has also been made in Josh. xv. 47; where we have *גבול*, *terminus* instead of *גבול*, *magnus*; and in Ezek. xl. 2,

כַּנְנִי, *a meridie*, was read by the LXX כַּנְנִי, *ex adverso*.

The English version is, *Heled* [so Booth.], *the son of Baanan, the Netophathite*.

1 Chron. xi. 31; 2 Sam. xxiii. 29.

Chron. רִיבִי מִגְבַּעַת בְּנֵי

Sam. אִתִּי בֶן רִיבִי מִגְבַּעַת בְּנֵי

Chron. בְּנִימֹן

Sam. בְּנִימֹן :

Chron. Ηθου υιος Ρηβαι εκ βουνου  
Sam. Εθθι υιος Ριβα, εκ Γαβαεθ, υιος  
Chron. Βενιαμιν,  
Sam. Βενιαμιν.

The proper name here may reasonably be presumed to have been *Ithai*, as in Chronicles; which distinguishes this mighty man of *Gibeah* from *Ithai* the *Giltite*, who came to David long after his possession of the throne (2 Sam. xv. 19) and therefore could not be one of those mighty men, who adhered to David in his humbler fortune, and whose valour contributed to make him king להבליכי as is observed of them by the author of Chronicles in this chapter, at the 10th verse.

It is probable then, that this name should have been expressed in Samuel, as we find it in Chronicles. And that it was originally writ in Chronicles with a double *god*, as at present, seems evident from the Vatican copy of the LXX, which renders it *Αρι* instead of *Αιθι*; and in the Complutensian copy it is *Ιθα*. But the copies of the LXX in Samuel are evidently confused. In the Vatican the words are very improperly translated *Εσθαι υιος Ριβα εκ Γαβαεθ υιος Βενιαμιν του Εφραθαιου*; and in the Alexandrian the words have been lost; but both these copies agree at present in making the place here unintelligible, by rendering the word כַּנְנִי, *υιος*: whereas the least reflection must have told them, that *υιος* there was applicable to no name preceding, and that *Gibeah* was a town, belonging to the sons of Benjamin. Judg. xix. 14, 16.

The English version is, *Ithai, the son of Ribai, of Gibeah of the sons of Benjamin*.

*Ged.*—HELED BEN-BAANAH, a Netophathite.

ΙΘΑΙ ΒΕΝ-ΡΙΒΑΙ of Gibeah-of-Benjamin.

*Ken.*—

1 Chron. xi. 31; 2 Sam. xxiii. 30.

Chron. כְּנִיָּה הַפְּרַעְתּוֹנִי :

Sam. כְּנִיָּהוּ פְּרַעְתּוֹנִי

Chron. Βαναας ο Φαραθωνι,

Sam. Βαναας ο Φαραθωνιτης.

This mighty man was the *eleventh* captain in waiting upon the king; and is called, in 1 Chron. xxvii. 14, בְּנֵי הַפְּרַעְתּוֹנִי; an authority sufficient to decide between the two disagreeing copies here, in favour of Chronicles. It has been already observed indeed (page 168) that this name should be *Benaiah*, and not *Benaïhu*; that being the proper name of the illustrious hero, who was the second general of the second ternary. The *י* therefore, which is redundant at the end of the proper name here in Samuel, is certainly part of the ה, which is lost at the beginning of the local name, which name is defective for want of that emphatic article.

The English version is, *Benaiah, the Pirathonite*.

1 Chron. xi. 32; 2 Sam. xxiii. 30.

Chron. חֲזֹרִי מִנְחָלֵי גַעַשׁ

Sam. הָדִי מִנְחָלֵי גַעַשׁ :

Chron. Ουρι εκ Ναχαλ Γαας

Sam. Αθθαι εκ Νααλγαυας

Several of the preceding names having been mistaken in Samuel, and their true readings preserved in Chronicles, we may be inclined from thence to think, that the defect continues to be in the same catalogue; consequently that *חֲזֹרִי* *Hiddai* has been corrupted (as it easily might) from *חֲזֵרִי*, or (the *vau* omitted) *חֲזֵרִי* *Hurai*. The Syriac and Arabic versions would incline one to prefer *Hiddai*; but the Greek versions uniformly declaring for *Hurai* in Chronicles; and, though they are confused and broken in Samuel, yet the Ald. copy there also reading *Ουρι*, that name seems to deserve the preference.

The English version is, *Hurai, of the brooks of Gaash*.

*Ged.*, *Booth.*—Benaiah, the [*Ged.*, a]

Pirathonite; Hurai, of Nahal-Gaash.

*Brooks.* See notes on Numb. xxiv. 6, vol. i., p. 610, and Deut. xxi. 4, vol. i., p. 703—4.

*Ken.*—

1 Chron. xi. 32; 2 Sam. xxiii. 31.

Chron. אֲבִיאל הָעֲרַבְתִּי :

Sam. אֲבִי-עֵלְבוֹן הָעֲרַבְתִּי

Chron. Αβιηλ ο Σαραβεθθαι,

Sam. Αβιελβων ο Αρωβωθει

The true reading here seems to be that in Samuel, *Abialbon*; since we can more easily conceive three original letters to have been carelessly dropped by a transcriber, than three letters to have been arbitrarily and rashly

inserted, where there seems to have been no assignable reason. The particles אל and על appear to have been frequently mistaken in other places, on account of their nearly similar pronunciation; see pages 144 and 176. The last syllable of the proper name in Chronicles seems to have been formerly detached, as עלבן in some of our printed copies is from בני; and therefore might easily be taken for בן, *filius*. And בן, *filius* might be omitted by some injudicious transcriber, as unnecessary before a local name; since the article ה, prefixed to such a name is found to be equivalent to, and supply the place of the word בן in other places: see two instances in these very chapters, page 82; and another, page 209.

That this really was the case seems greatly confirmed by the Syriac and Arabic versions, which have both rendered the word in Chronicles by *Abiel filius*. This they certainly would not have done, if the word had been only אביאל, *Abiel*, as it is at present; but it is extremely probable, their copies read the word בן, (which, with the *vau* omitted, will be *bon*), and that this syllable was writ at some distance, as a distinct word: and lastly, that being a distinct word, it was afterwards injudiciously omitted for the reason before assigned. The local name is exactly the same in both copies.

The English version is, *Abialbon, the Arbathite*.

1 Chron. xi. 33; 2 Sam. xxiii. 31.

עזמות הבחרומי Chron.

: עזמות הברחמי Sam.

Chron. Αζμωθ ο Βαρσαμι,

Sam. Ασμωθ ο Βαρωμιτης

The proper name of this mighty man being exactly the same in both places, we need only remark here, that his local name is in Chronicles the *Baharumite*, and in Samuel the *Barhumite*; which difference is owing to a transposition of the two letters ה and ר: and, as the name of the place from whence this hero is denominated was probably בחרים, *Bahurim* (2 Sam. iii. 16) that in Chronicles seems to be the true local name. And indeed the Syriac and Arabic versions seem to have read these two letters right; the former rendering the local name here by *ex Hurim*, and the latter by *filius Hurim*.

This transposition of two letters will be admitted without the least difficulty by such, as have observed the much greater transpo-

sitions of letters, that have been made elsewhere by the carelessness of the Jewish transcribers; and we cannot easily suppose a greater transposition, or inversion of the letters of a word, than what we find 2 Sam. xi. 3, and 1 Chron. iii. 5. In the former place we read of *Bathsheba* (בת שבע) Uriah's wife, that she was the daughter of איליעם, *Eliam*; and in the latter place, these four (Solomon, &c.) were born to David by *Bathsheba* (בת שוע, *Bathshua*) the daughter of עמיאל, *Ammiel*.

The English version is, *Azmaveth, the Baharumite*.

Ged.—ΑΡΜΟΤΗ, a Barhumite.

Ken.—

1 Chron. xi. 33; 2 Sam. xxiii. 32.

: אליחבא השעלבני Chron. and Sam.

Chron. Ελιαβα ο Σαλαβωνι.

Sam. Ελιαβ ο Σαλαβωνιτης

As there is nothing observable here on the names of this mighty man in the original text, we may just remark (on account of the different termination of his local name in the two Greek chapters) that the learned seem to have drawn an unanswerable argument against the Greek versions being the work of *one* man, or the work of *many* concurring in the same method of translating, from that great difference, which is found through the several books of the Old Testament, in the Greek expression of the very same proper names. For in this, and the adjoining verses, we see that the translator of Chronicles renders the local names by a literal expression of the Hebrew words; but the translator of Samuel gives them a Greek termination. Hence in the former we have verse 28, Θεκωι; in the latter, verse 26, Θεκωιτης, and afterwards Αναθωθι, Αναθωθιτης—Νετωφαθι, Νετωφαθιτης—Φαραθωνι, Φαραθωνιτης—Βαρσαμι, Βαρωμιτης—Σαλαβωνι, Σαλαβωνιτης, &c.

The English version is, *Elihaba, the Shaalbonite*.

1 Chron. xi. 34; 2 Sam. xxiii. 32, 33.

בני השם הגזוני יונתן בן Chron.

: יהונתן בני ישן Sam.

: שגא התררי Chron.

: שמה התררי Sam.

Chron. Υιοι Ασαμ' ο Γωυνη, Ιωναθαν υιοσ

Sam. υιοι Ασαν Ιωναθαν.

Chron. Σαγη ο Αραρι,

Sam. Σαμα ο Αρωδιτης.

The Hebrew copies of this place are at present corrupted in Chronicles, and very imperfect in Samuel; and there is no ancient version, which has rightly preserved the original reading. We must therefore attend carefully to the words themselves; and the more care will be here necessary, as the Jews have rendered this corrupted place more perplexed by making the verse end in Samuel at the word *Jonathan*. That the verse could not end with this word originally, will be soon evident; and perhaps the best method of resettling and illustrating this very difficult passage may be to discover first, what connexion the name *Jonathan* has with the words preceding or following.

We read 2 Sam. xxi. 21, that דוניתן בן שמי (which the marginal *Keri* tells us should be שמיא אהידור *Jonathan, the son of Shamha, the brother of David*, slew the great giant, that had six fingers on each hand, &c., and in 1 Chron. xx. 7, we find the same exploit of the same warrior דוניתן בן שמיא אהידור, *Jonathan the son of Shamha, the brother of David*. *Jonathan* being then so deservedly celebrated in both these places; and being celebrated in Chronicles in company with *Sibbecai*, who slew the giant *Saph* (or *Sippai*) and in Samuel not only with *Sibbecai* but *Abishai* also, both of whom are found in the honourable catalogue of David's mighty men, we might reasonably expect to find *Jonathan* also in the same catalogue, especially as he was David's brother's son. And there seems to be now no room for doubting of his being so recorded in the words of the two chapters at present under consideration.

For the proper name *Jonathan* is preserved in Samuel exactly the same as in the two other passages just referred to; and in Chronicles, with the omission only of a single letter. The name of *Jonathan's* father is expressed a little differently; but yet so, that we can easily see it was the same patronymic as in the two preceding passages. In Chronicles here it is שגא, and in Samuel שמה; and in the two other passages it is שמיא. Not that this name of David's brother is always expressed שמיא; but he is twice elsewhere called שמה. And from hence it is evident, that the catalogue in Samuel expresses the name exactly according to this latter form; and the catalogue in Chronicles according to the former, שגא cor-

ruptly written for שמיא, as it occurs in a third place, 1 Chron. ii. 13.

The authorities therefore of the printed copies being nearly equal (from the number of places) where this name occurs; we cannot determine absolutely, which was the true original name שמה or שמיא: and perhaps it may be proper to prefer the latter, as it will the more effectually distinguish this mighty man from שמה, *Shammah*, the son of אגא *Agee*, the *Hararite*, recorded in this catalogue as the third general of the first series of three. The name *Jonathan* then being certainly connected with the words which follow it, we see how absurdly the termination of this verse has been fixed; and we shall soon see (what is much more material to our purpose) how to understand the words preceding *Jonathan*, as they are to make complete sense by themselves.

The three words to be now considered are, in Chronicles, בני השם הגדול; which in Samuel are strangely reduced to two, בני שן. It scarce needs observation, that the words *filiu Jason* cannot contain the name of any man; and that the words *filiu hashem Gizonita* do not much mend the matter. The first word then must have been originally בן, *filius*, as it is at present rendered *vios* in the Vatican copy of the LXX in Chronicles; or the preposition *mem* must be understood at the beginning, or have been originally prefixed (but dropped in transcribing, as the same letter *mem* is before ביה in the 24th verse of this chapter of Samuel; see page 197) and then the word will signify *ex filiis*.

The word immediately following must be the name of the father, *Of the sons of—Jashen*, in Samuel; but *Hashem* in Chronicles. And of these two words, we may prefer the last, as more likely to be genuine, because no Greek version acknowledges the *god* at the beginning, because it is likely that the *god* in Samuel is part of the *he* in Chronicles, as it is in other places; (Isaiah liii. 10, יהוה, *morbo affectit* instead of יהוה; Hosea vi. 9, יהוה, *expectare* instead of יהוה, &c.), and because there is so great a mistake in Samuel as the omission of the next long word in Chronicles, 'tis more probable that the mistake in the preceding letter has been made also in Samuel; especially as the *mem* is more likely to be a corruption of the *mem*, than the contrary.

The two first words being בני השם, *of the sons of Hashem*, the only remaining diffi-

culty is to ascertain the signification of the third word הגוני. If this word be supposed to signify (what it usually is supposed to signify) *the Gizonite*, it must then be applied to the patronymic *Hashem*; the consequence of which will be, that we shall have no *proper* name of this mighty man at all. This word therefore, which occurs nowhere else as a *Gizonite*, must have been a proper name; and accordingly the LXX in the Alex. and Ald. copies give us ο Γωννι, and the Complutensian edition ο Γουννι: and, though this name is entirely omitted in the present Hebrew text of Samuel, yet the Ald. Copy of the LXX there also reads ο Γωννι, as in Chronicles.

There can be then but little room for doubting, whether this be the proper name of our hero; especially, as this is a literal version of the word גוני; excepting the change of a ו into a ו, two letters so similar, that it is frequently very difficult to distinguish them. And that this is a biblical name appears from 1 Chron. v. 15, where we have the proper name גוני; which may be the same name, with one *vau* omitted as an *holem* (so very frequently the case elsewhere) and indeed we find this word exactly so rendered by the LXX, Vatican edition, Γουννι, Alexandrian, Γουννι. That the article ה is sometimes prefixed to a proper name, is evident from Josh. i. 12; where we read הכינש, *Manasseh*.

The English version is, *Gouni, of the sons of Hashem; Jonathan, the son of Shamha, the Hararite.*

1 Chron. xi. 35; 2 Sam. xxiii. 33.

אחיאם בן שכר ההררי Chron.

: אחיאם בן שרר האררי Sam.

Chron. Αχιαμ υιος Σαχαρ ο Αραρι,  
Sam. Αμναν υιος Σαρρα, ο Αραριτης.

As there is a mistake in the name of this hero's father, occasioned by the likeness of a כ and a ר, it is probable, that שכר in Chronicles is right; as we find a person of that name in 1 Chron. xxvi. 4; whereas the name שר never, perhaps, occurs elsewhere. That the corruption has been in Samuel, we may farther presume from the Bomberg edition having there in the margin שר. The local title has also the wrong letter in Samuel; as we may infer from the hero immediately preceding being also an *Hararite*; and because the name there, both in Samuel and

Chronicles, is expressed with an ה, as here in Chronicles.

The English version is, *Ahiam, the son of Shacar, the Hararite.*

Ged.—

32 ELIHABAII, a Shaalbonite.

\* \* \* Ben-Hashem, a Gizonite.

33 JONATHAN BEN-SHIMEAR, a Hararite.

AHIAM BEN-SHACHAR, an Avarite.

32 *Ben-Hashem*.] A name has been dropped before *Ben-Hashem*; unless *Ben-Hashem*, or *Beni-Hashem*, be itself the whole name.

*Booth*. — 32 Eliahba, the Shaalbonite; Beni-Hashem, a Gizonite; 33 Jonathan, the son of Shamha, the Hararite; Ahiam, the son of Shacar, the Hararite.

Ken.—

1 Chron. xi. 35, 36; 2 Sam. xxiii. 34.

אור : בן אליפל Chron.

בן אחסבי בן אליפלט Sam.

המכרתי Chron.

המעכתי Sam.

Chron. Ελιφααλ υιος Ωραφερ, ο  
Sam. Ελιφαλεθ υιος του Ασβιτου, υιος του  
Chron. Μεχουραθι,  
Sam. Μαχαταιου.

We have here a very remarkable difference in the two catalogues, and the difference is evidently owing to a corruption of the original names in Chronicles. For according to Samuel there is given us only *one* mighty man, but in Chronicles we have *two*; but *two* cannot possibly be included in these words, because the catalogue will be then made to contain more worthies than *thirty-seven*, which is the number expressly said to be contained in it. And it must be observed, that the long words in Samuel are exactly preserved, and expressed here just as they occur in other places, *Eliphelet*, which frequently occurs; but *Eliphai*, I believe, never; and so the local name *Maacathite*, which we find expressed the same in 2 Kings xxv. 23.

The variation of the several copies of the LXX here in Chronicles is very observable, Alexandrian, Ελιφααλ; Vatican, Ελφατ; Ald., Ζιφααλ; Complutensian, Ελιφαλ;—Alexandrian, Ωραφερ; Vatican, Θυροφαρ; Ald., Ωρ, Αφερ; Complutensian Ωρ, Αφαρ;—Alexand., Μεχουραθι; Vatican, Μεχωραθρι. We may take notice, that the Syriac and Arabic versions seem to have read the last name without the article prefixed בן

כַּמְּנֵי, by rendering it *qui de Maacath*, and *ex Maacath*; and it has been already observed in pages 82 and 192, that the noun כַּן prefixed to a name does not always imply, that the name following expresses the *father* of the person preceding; but that it sometimes expresses the place or division of the country, in which the person before mentioned was born or dwelt. Wherefore it seems more likely, that this last name was here intended to express *Eliphelet's* or his father's local name, than the name of his *grandfather*; the mention of whom does not seem to be particularly necessary in this place. As to the present corruption of the letters here in Chronicles from their correspondent letters in Samuel; if we compare them, we may easily trace the manner of the several alterations, the ם at the end of the first word in Chronicles, is in Samuel omitted—the ך and ך in אר are parts of the two letters ך and ך in אהסכי, the word אהפ is corrupted from אהפ, and in the last word the ך is mistaken for ך and transposed. That the corruption here has been properly attributed to Chronicles, will be farther evident; when we consider the next words, and find the corruption continue to be in the same copy.

The English version is, *Eliphelet, the son of Ahasbai, the Maacathite*.

1 Chron. xi. 36; 2 Sam. xxiii. 34.

אחיה הפלני Chron.

אליעם בן אחיתפל הגלני Sam.

Chron. Ἀχία ο Φέλλωνι,  
Sam. Ἐλιαβ υἱος Ἀχιτοφελ του Γειλωνιτου

The three long words here in Samuel occurring regularly, and being expressed in other places with the very same letters; we may presume them to be properly preserved in this place. Chronicles also, having here less in its copy, is probably, on that account also, corrupted; since it is a confessed maxim with all good critics, that a sentence, or a word, or a letter, may much more easily be omitted than added; and especially, where there can be no particular reason to influence the transcriber. It need only be added, that the proper name here, which has been changed in the Alexandrian edition to Ἐλιαβ, is in the Complutensian edition Ἐλιαμ; as it is in the Hebrew text, and in all the other ancient versions.

The English version is, *Eliam, the son of Ahithophel, the Gilonite*.

Ged.—

34 ELIPHALET BEN-AHASBAI, a Maacathite.

ELIAM BEN-AHITHOPHEL, a Gilonite.

Ken.—

1 Chron. xi. 37; 2 Sam. xxiii. 35.

הצרו הכרמלי Chron.

הצרו הכרמלי Sam.

Chron. Ἀσραμ ο Καρμηδι,  
Sam. Ἀσραμ ο Καρμηλιος.

The proper name is הצרו, *Hetzro*, in both the Hebrew copies at present; but probably was originally הצרי, *Hetzrai*. For it is at present הצרי in the text of the Complutensian edition; it is הצרי in the margin of the Bomberg, and the other editions of the Hebrew Bible; it is not only הצרי in the Targum on Samuel, but also הצרי in the Chaldee Paraphrase on Chronicles, published by Dr. Wilkins; it is rendered *Hetzri* or *Hetzrai*, in all the ancient versions, except the Vulgate, which reads *Hezro*; and we find it *Asra* among the various readings of the Latin translation by St. Jerome, lately published by *Blanchini*, in his *Vindiciæ Canon Scripturarum Vulg.*, &c., Romæ, 1740.

We may observe here, that the Alexandrian and Vatican editions of the LXX agree in reading the local name here with a λ in Samuel (which is right) and with a δ in Chronicles; and it may be proper to remark the cause of this mistake, as it will frequently lead us to discover the cause of mistakes in the present copies of the LXX in other places. *Montfaucon*, in his preface to *Origen's Hexapla*, tells us, page 44, that in *Origen's* time and for some ages after, the Greek Bibles were writ in capital letters without accents; and in that large character there being many letters very similar, they were frequently mistaken for each other; and hence arose a great number of various readings. The letters, which he mentions as most similar, and consequently most frequently mistaken, are, Α Δ Λ—Ε Θ C—and Μ Ν. Thus as to the three first, in *Judg.* i. 31, אהלב, Ἀλαβ was writ in some copies, Δαλαβ; *Psalms* xxxi. 16, עטר, οι Κληροι μου, was by some transcribers writ οι Καιροι μου; and hence Καρμηλι has been changed into Καρμηδι in our present text of Chronicles.

The English version is, *Hetzrai, the Carmelite*.

1 Chron. xi. 37; 2 Sam. xxiii. 35.

: נערי בן אזבי Chron.

: פערי הארבי Sam.

Chron. Νοορα υιος Αζβι,

Sam. Φαραει Αραχειεις.

The proper name of this mighty man is probably corrupted also in Samuel; principally because the Syriac and Arabic versions of Samuel call him *Gari*, which is a strong presumption that the copies, which they were translated from, read נערי; and the נ and the ל are so much alike, that it is difficult to distinguish them, unless they are very accurately expressed. Besides, the corruption will be the more easily admitted in the first word in Samuel, because the second word seems to be corrupted there also. For if the family or local name of this worthy was really *Arbite*, it would then have been writ, not הארבי, but הארבעי, as we find the place *Arba* writ ארבעי, Joshua xxi. 11.

The copies of the LXX are very confused in Samuel. The Alexandrian translates הארבי, Αραχειεις; and the Vatican renders the two names by a very strange conjunction of letters in one word του Ουραιοερχι; from both which versions we may learn, that the authors of them read another letter different from what it is at present, and that is a כ for a ב—the הארבי—ב. But that the present reading with a *beth* is right, we may infer from its being a *beth* in the word in Chronicles; and from its being rendered Ασβι in the Ald. copy of the LXX we may infer also, that the *resh* in Samuel was originally a *Zain*; which makes the two words the very same, excepting, that here again we have the word בן, *filii* in one copy answering to the article ה prefixed in the other; as has been frequently before observed.

The preceding extraordinary version of the words נערי הארבי by one barbarous term Ουραιοερχι makes one apply to many of the proper names here and elsewhere that severe censure, which *St. Jerome* (in his epistle to *Domnio* and *Rogatian*) has passed upon the transcribers of the Book of Chronicles, *Liberè enim vobis loquor: ita in Græcis et Latinis codicibus hic nominum liber vitiosus est, ut non tam Hebræa quam barbara quædam et Sarmatica nomina conjecta arbitrandum sit. Hoc scriptorum culpæ adscribendum, dum de emendatis inemendata scriptitant; et sæpe hic tria nomina, sub-*

*tractis e medio syllabis, in unum vocabulum cogunt; vel e regione unum nomen, propter latitudinem suam, in duo vel tria vocabula dividunt.* And if this should not be the genuine epistle of *St. Jerome*, as there are some who question it; yet, in that undoubted epistle of his to *Chromatius*, by way of preface to the same Book of Chronicles, he begins with asserting the great corruption of the several copies of the LXX, *Si Septuaginta interpretum pura, et ut ab eis in Græcum versa est, editio permaneret; sepeflue me, Chromati, impelleres, ut Hebræa volumina Latino sermone transferrem.* But let us return from this hint, or rather from this unanswerable authority, as to the corruptions in the Greek translation of the LXX; which it may have been the more proper to observe, on account of the confidence with which some would securely depend upon it, as truly expressing at present the sense of the divine original.

The English version is, *Naarai, the son of Azbai.*

*Ged.*—

35 HEZRAI, a Carmelite.

NAARAI BEN-ARBAI, an Arabite.

*Booth.*—Hezrai the Carmelite; Naarai, the son of Arabai, the Arbite.

*Ken.*—

1 Chron. xi. 38; 2 Sam. xxiii. 36.

Chron. יואל אחי נתן מבחר בן

Sam. יואל בן נתן מעבה בני

Chron. הגרי :

Sam. הגדי :

Chron. Ιωηλ αδελφος Ναθαν, Μαβαρ

Sam. Γααλ υιος Ναθαν πολλης δυνα-

Chron. υιος Αταραι,

Sam. μεως, υιος Γαδδου.

In these words are evidently included the names of two mighty men, concerning whom it is difficult to know what to determine; since not only the two original copies, but the versions also vary considerably. The safest rule, when two copies disagree in a case of so obscure a nature (as the bare mention of a warrior's name in the days of David must be to us at this distance of time) seems to be, to determine in favour of that copy, which has the agreement of a greater number of the ancient versions. This seems to be the safest rule in all cases, where the names are not elsewhere repeated in the Hebrew text; and where we are not

contradicted by the nature of the original language, or by some accidental circumstances in the history.

The proper name of the first mighty man in Chronicles יואל, *Joel*, is in Samuel יגאל, *Igal*; two words, which differ only in one letter; the *vau* being mistaken for the similar letter *gimel*, or the contrary. *Joel* is a common scriptural name; one, the prince of the half tribe of Manasseh, *Joel, the son of Pedaiah*, 1 Chron. xxvii. 20; and another, *Joel, the son of Jehieli*, one of David's lords of the treasury, 1 Chron. xxvi. 22. *Joel* then being the name of some considerable men in David's time; and *Igal* occurring (perhaps) but once, as the name of a contemporary with Joshua, Numb. xiii. 7; it is probable from hence, that the former was the true name of the hero here celebrated. And another circumstance in favour of *Joel* is, that all the ancient versions agree in reading *Joel* in Chronicles; but they vary very much as to *Igal* in Samuel, the Alexandrian and Vatican copies of the LXX Γααλ, both omitting what is now the first letter, the Ald. Γγαλλα, and the Complutensian Γγααλ, the Vulgate *Igaal*, and the Chaldean *Igal*, but the Syriac and Arabic versions read it widely different *Neael*.

The next point is, whether *Joel* was the brother of Nathan, or his son; and it is probable, that the former was true. First, because it was very easy for a careless transcriber to write son instead of brother, *Joel the son of Nathan*; the *son of* being the common connexion of two proper names; but *the brother of*, being a relation very seldom expressed, can hardly be imagined to have been set down by a transcriber, unless it had been so expressed in the copy from whence he was transcribing. Besides, *Joel* being no where recorded as the son of Nathan, but in the place under consideration; and one of the name in David's time being expressly mentioned, as the son of *Pedaiah*, and another of *Jehieli*: it is probable on this account, that Nathan was not *Joel's father*, but his *brother*: and so the second error in Samuel accompanies the first.

As to the next word, the sense of *that* will depend upon the two words that follow it. For if the two last words completely express the proper and local (or family) name of another mighty man, as in Samuel, then the word מנשה in Samuel must belong to two words preceding: consequently, if

the two last words were originally incomplete, as at present in Chronicles, *the son of Haggeri*; the word מנשה in Chronicles must be then the proper name, and precede the two words following.

Let us begin with the last word; which in Samuel is הגדי, *the Gadite*, but in Chronicles הגרי, *Haggeri*, which perhaps occurs no where else in the Bible as a proper name. The ancient versions unanimously (except the Ald. copy of the LXX) declare for the present reading in Samuel. But in Chronicles the versions are very disagreeing; and (which seems sufficient to determine in favour of Samuel) the Syr. and the Arab. versions of Chronicles evidently read the last word as in Samuel: for the Syriac version of these three words is מנשה

מנשה, ומנשה מן גדי, and the Arabic, ומנשה من غدر.

These two versions of Chronicles agreeing with the several versions of Samuel, in the present reading of the last word in Samuel הגדי, *the Gadite*; we may conclude that to have been the originally true word.

But if this last word be *the Gadite*, the two preceding words cannot be supposed to have been מנשה, *Mibhar the son of*; for what propriety is there in saying, *Mibhar the son of the Gadite*? And it may be remarked, as a farther proof that the word מנשה, *Mibhar*, has been corrupted; that the Syriac and Arabic versions read it מנחה, *Michad*; the Complutensian edition of the LXX Μααβαρ, and the Vatican, Μεβααλ. It is probable then, that the true reading was *Bani the Gadite*, as we have it at present in Samuel; as a consequence of which concession, we must allow מנשה in Chron. (which we see has been corrupted, and read different ways) to have been originally מנשה *ex Tzobá*, as at present in Chronicles.

The famous *Lud. Cappellus*, in his *Critica Sacra*, page 20, observes on this passage, 1 Chron. xi. 38; 2 Sam. xxiii. 36: *Qui duo loci paralleli medicá manu egere videntur*. He then mentions the disagreements of the verses, without attempting to correct the words that are corrupted, until he comes to מנשה בני הגרי in Samuel, which words should be (he says) מנשה בני הגדי as at present in Chronicles.

The English version is, *Joel, the brother of Nathan, of Tzobah*; *Bani, the Gadite*.

*Ged.*—

36 JOEL BEN-NATHAN, from Zoba.

BANIAH, a Gadite.

*Booth.*—36 Joel, the son of Nathan; of Zobah; Bani, the Gadite.

*Ken.*—

1 Chron. xi. 39; 2 Sam. xxiii. 37.

נַחְרֵי הַבְּאֲרָתִי נִשְׂא כְּלֵי יוֹאָב Chron.

נַחְרֵי הַבְּאֲרָתִי נִשְׂאֵי כְּלֵי יוֹאָב Sam.

בֶּן צְרוּיָה Chron.

בֶּן צְרוּיָה Sam.

Chron. Νααרא ὁ Βηρωθι, ἀρμω σκευη

Sam. Γεδωρε ὁ Βηρωθαιος, ἀρμω τα σκευη

Chron. Ἰωαβ υἱος Σαρουιας,

Sam. Ἰωαβ υἱος Σαρουιας

The proper name of this worthy is regularly the same in both Samuel and Chronicles; and is distinguished from another worthy already mentioned (page 209) by a difference in the second letter of his name. The local name being properly expressed in Samuel, an *א* is omitted in it in Chronicles. The participle נִשְׂא has a *yod* very improperly added at the end of it in Samuel; and as this is the least of all the Hebrew letters, so there are many instances of its being improperly inserted elsewhere, the transcribers of the ancient manuscripts having probably taken for a *yod* what was only part of some adjoining letter.

I shall mention two very remarkable places, where this *yod* has been inserted improperly; though in *these* the insertion of it may possibly have been made, not from chance, but by design. The Jewish transcribers have added the *yod* improperly, at the end of the noun דְּבַר in that famous prophecy of the Psalmist, Psalm cx. 4; *Thou art a priest for ever*, על דְּבַרִי, after the order of Melchizedek: which place has been excellently illustrated by Mr. Langford in his late *Objections to a Pamphlet* intitled *Critical Notes on Scripture*. But according to the present reading, the sense and force of this text (on which the author of the Epistle to the Hebrews expatiates so much) sinks into just nothing; for the literal version of the words now is, *Tu es sacerdos in æternum, secundum ordinem* ΜΕΥΜ *Melchizedek*.

There is also another text of equal consequence, where the strong reasoning of the apostles St. Peter and St. Paul is invalidated by the improper insertion of this same letter,

in Psalm xvi. 10; *Thou shalt not leave my soul in hell, neither shalt thou suffer (thy holy one, according to all the versions; but, if we adhere literally to the printed Hebrew copies, which have this yod inserted, it will be) thy saints to see corruption: as the same word חַסִּידִךָ is rendered in Psalm lii. 9; lxxix. 2; cxxxii. 9; cxlv. 10. But, not to multiply instances of the improper insertion of this letter, these may be sufficient to show the reasonableness and necessity of expunging it in some other places, as it ought to be in the verse now under consideration. And these instances may perhaps put all serious Christians upon deliberating, whether they should any longer maintain the absolute integrity of the present Hebrew text.*

The English version is, *Naharai, the Beerothite, the armour-bearer of Joab the son of Zeruiah.*

38 *Ira, the Ithrite; Gareb, the Ithrite.*

*Ged.*—39 *In all thirty-seven.*] Josephus says they were *thirty-eight*: but as he names only the first five, we can draw no help from him as to the rest. In Chronicles the number is still greater, amounting to fifty-three at least. See the notes on 1 Chron. xi. 10, &c. It may be wondered that Joab is not here mentioned: but, as Michaëlis well remarks, it is only personal strength and superior bravery, not rank and subordination, that are here attended to. Joab was general in chief; but might be much inferior to those worthies in personal valour. Some interpreters, however, think *he* is to be understood as at the head of the list. See Kennicott's "Second Dissertation on the State of the Hebrew text."

#### CHAP. XXIV. 1.

וַיִּסְקֶה אֶת־הַיְהוָה לְחַהֲרוֹת בְּיִשְׂרָאֵל  
וַיִּקְרַח אֶת־דָּוִד בְּהֵם לְאִמֹר לֵךְ מִנֶּגַע  
אֶת־יִשְׂרָאֵל וְאֶת־יְהוּדָה :

καὶ προσέθετο ὀργῆν Κύριος ἐκκαῖναι ἐν Ἰσραὴλ, καὶ ἐπέσεισε τὸν Δαυὶδ ἐν αὐτοῖς, λέγων, Βάδιζε, ἀριθμησον τὸν Ἰσραὴλ καὶ τὸν Ἰούδα.

*Au. Ver.*—1 And again the anger of the Lord was kindled against Israel, and he [Satan, see 1 Chron. xxi. 1] moved David against them to say, Go, number Israel and Judah.

*Pool.*—*He moved David. He:* who? Either, 1. Satan, as is expressed, 1 Chron.

xxi. 1. Or, 2. God; who is said, in like manner, to *stir up Saul against David*, 1 Sam. xxvi. 19, and to *turn the hearts of the Egyptians to hate his people*, Psalm cv. 25, and to *make men to err from his ways*, Isaiah lxiii. 17, and to *send strong delusions, &c.*, and to *harden their hearts*. All which expressions are not so to be understood, as if God did work these sinful dispositions; which neither was necessary, because they are naturally in every man's heart, nor possible for the holy God to do; but because he permits them, and withdraws his grace and all restraints and hindrances from them, and giveth occasions and advantages to them; and directs their thoughts to such objects as may indeed be innocently thought of, which yet he knows they will wickedly abuse; and give them up to Satan, who he knows will deceive and entice them to such and such sins; which being tempted to do by Satan, and being effected by their own wicked hearts, he so orders and overrules, that they shall be punishments for their former sins. *Against them*, i. e., for Israel's punishment. *To say*, or, *saying*. For this may be referred, either, 1. To God, of whom the same expression is used 2 Sam. xvi. 10, *The Lord said to Shimei, Curse David*; which in both places is not to be understood of any command or impulse of God, but of his secret providence disposing things in manner here above expressed. Or, 2. To David; he moved *David to say*, to wit, to Joab, as he did, ver. 2.

*Bp. Patrick.*—*He moved David against them.*] Or, "David was moved;" that is, by Satan, as it is expounded in the first book of the Chronicles xxi. 1. But Abarbinel thinks it is as if he had said, The anger of the Lord, which was kindled against Israel, moved David, &c. That is, the same sin which made God angry with Israel, was the cause that David was seduced in this thing, that they might be punished.

*Dr. A. Clarke.*—*He moved David against them.*] God could not be angry with David for numbering the people if *he moved him to do it*; but in the parallel place (1 Chron. xxi. 1) it is expressly said, *Satan stood up against Israel, and provoked David to number Israel*. David, in all probability, slackening in his piety and confidence toward God, and meditating some extension of his dominions without the divine counsel or command, was naturally curious to know

whether the number of fighting men in his empire was sufficient for the work which he had projected. See more on ver. 10. He therefore orders Joab and the captains to take an exact account of all the effective men in Israel and Judah. God is justly displeased with this conduct, and determines that the *props* of his vain ambition shall be taken away, either by *famine, war, or pestilence*.

*Ged.*—*He set David against them, &c.* In Chronicles, it is Satan (the adversary) who suggests this idea to David. It comes, however, to the same thing. In the Hebrew theology, God is immediately, or mediately, the author of every event good or bad. The writer of Chronicles seems only to have softened the expression by making Satan the immediate agent. For the rest, it is not easy to see in what David's guilt consisted. It is plain, however, from the context, that the measure was unpopular, and disagreeable even to the courtiers themselves. Perhaps David wished to wage new wars, and make new conquests, at the expense of the people's tranquillity; and may be to impose a capitation tax.

*Booth.*—1 And the anger of Jehovah was again kindled against Israel, because an adversary stood up against Israel, and moved David against them to say, Go number Israel and Judah.

*Because an adversary.*] It is not usual to mention the anger of God, without stating the cause of it; but as the text now stands, God is angry, and his anger leads him to move David to number the people. The words preserved in the parallel place give us this cause. "*Because an adversary,*" perhaps one of David's wicked counsellors, moved him, and he complied with the suggestion, so as to say, "Go, &c."

*Prof. Lee's Gram., Art. 230, 13.*—It ought to be remembered, that the Orientals of this family generally enounce their propositions vaguely, and then add the restricting or defining terms (Art. 216, 4.). When, therefore, the leading term happens to be a verb, its qualifying term or nominative will immediately follow; as, *בָּרָא אֱלֹהִים, he created, i. e., God*. If, however, it be intended to leave the passage indefinite, as in English, *SOME ONE said*, or in French *ON dit*; no such nominative will be added: and the greatest care ought to be taken in supplying it: e. g. Isaiah ix. 5, *וַיִּבְרָא שְׂמוֹ, and*

he, (i. e., some one, any one, or every one) calls his name, Ps. cx. 7; מִיַּם הַבְּרֵךְ יִשְׁתָּהּ, from the torrent (i. e., the abundance of spiritual waters which shall then abound) in the way, shall one (any one, every one) drink: 2 Sam. xxiv. 1, וַיִּבְרַח אֶרְדֹּד, so (one, some one) tempts David; which is supplied, 1 Chron. xxi. 1, by אֶתְּשֵׂא, an adversary. We must not, therefore, take the name of God found in the preceding context, in order to supply this ellipsis, as some have imprudently done, nor charge the text with the inconsistencies which have arisen purely out of our own ignorance. This sort of construction frequently occurs. So also in the objective voice, וְקָרָא אֵלָיו, it hath been called to thee, i. e., thou hast been named, Isaiah xlviii. 8, equivalent to the Arabic يُقَالُ لَكَ. See also v. 11, אֵךְ יִקָּל, how would it be profaned?

Dathe.—1 Rursus Jova ira in Israëlitas commotus concitavit Davidem, ut juberet, Israëlitas et Judæos numerari.

Hæc verba intelligenda sunt ex more loquendi Hebræorum de providentia divina, de quo jam ad Jud. ii. 17 observavimus, Hebræos solere omnia hujus mundi eventa, omnes hominum actiones, tam bonas quam malas, immediatæ Dei voluntati tribuere, Deumque ipsum omnium rerum auctorem s. causam efficientem primariam vocare.

Houb.—1 לָדוֹר בִּישְׂרָאֵל, Ut accenderetur in Israel. Post בִּישְׂרָאֵל supplendum ex Paralipomenis, lib. i., cap. 21, v. 1, וַיַּעַר שָׂטָן עַל יִשְׂרָאֵל, et stetit Satan adversus Israel, ut sequatur וַיִּסָּח, et pepulit; ita ut intelligatur Satan, non Deum, pepulisse Davidem, ut populi censum fieri juberet. Nisi hæc supplerentur, ignorabitur, quæ fuerit causa cur Deus Israeli esset iratus, et ira Dei erit ipsa causa cur Deus excitârit Davidem ad populum numerandum, quod incredibile videtur, ubi tacetur, quæ fuerit iræ divinæ causa. Cùm potiùs ex ipso contextu perspicuum fiat, idcirco fuisse iratum Deum, quia Satan Davidem pepulerat, ut populum suum numeraret. Omittendorum verborum, quæ in Libro Paralipomenon non omittuntur, occasio fuit in vocabulo יִשְׂרָאֵל, quod bis legebatur, scribâ ex uno ad alterum saltum faciente.

Ver. 2.

— וַיִּשְׁתָּהּ בְּכָל-שְׂבָמֶי יִשְׂרָאֵל מִדָּן וְעַד-בְּיָזָר שָׁבַע וּפְקָדוֹ אֶת-הָעָם וּגְו

— Διέλθε δὴ πάσας φυλάς Ἰσραὴλ καὶ

Ἰουδα, ἀπὸ Δάν καὶ ἕως Βηρσαβέε, καὶ ἐπίσκειψαι τὸν λαόν, κ.τ.λ.

Au. Ver.—2 For the king said to Joab the captain of the host, which was with him, Go now through [or, compass] all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, &c.

Houb.—2 וַיִּסְפְּרוּ, Et numerate: Græci Intt. Chaldæus et Syrus numero sing. efferrunt numera; quippe legunt וַיִּסְפְּרוּ, vel וַיִּסְפְּרוּ, quod amplectendum. Nam de uno Joab in superioribus mentio facta fuit.

Ver. 4.

Au. Ver.— And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

Houb.—4 יֵצֵא אֲנִי מִלְּפָנֵי מַלְכִי, Exiit ante regem. Lege מִלְּפָנֵי, à conspectu regis. Ita Vulgatus, et ita Syrus, quî קָדַם, à coram. Non licet convertere, exiit ante regem, cùm ipse rex non fuerit egressus. Codex Orat. 42 לפני ההל, mutato utriusque verbi ordine, quales multæ erant ordinis perturbationes, in codicibus iis, unde Biblia Hebraica primum impressa fuerunt.

Ver. 5.

וַיַּעֲבְרוּ אֶת-הַיַּרְדֵּן וַיַּחֲנוּ בְּעֵירוֹר וַיִּמְן הָעִיר אֶת-הַיַּרְדֵּן בְּתוֹךְ-הַחֲבַל הַגָּד וְאֶל-יַעֲזָר:

καὶ διέβησαν τὸν Ἰορδάνην, καὶ παρενέβαλον ἐν Ἀροὴρ ἐκ δεξιῶν τῆς πόλεως τῆς ἐν μέσῳ τῆς φάραγγος γὰρ καὶ Ἐλιέξερ..

Au. Ver.— 5 And they passed over Jordan, and pitched in Aroer, on the right side of the city, that lieth in the midst of the river [or, valley] of Gad, and toward Jazer.

River [or, valley] see notes on Numb. xxiv. 6, vol. i., p. 610; and on Deut. xxi. 4, vol. i., pp. 703, 704.

Pool.—Of the river of Gad, i. e., of the river which lay in the tribe of Gad, or upon the borders of Gad and Reuben, which was called Arnon, Deut. ii. 36. Toward Jazer, or, near Jazer, which also was upon the river Arnon.

Bp. Patrick.—In the midst of the river of Gad, and toward Jazer.] We nowhere read of such a river: which, in the margin, is translated the valley of Gad. But Jazer was a town in that tribe (Numb. xxxii. 35).

Bp. Horsley.—For יַעֲזָר יַעֲזָר, I would read יַעֲזָר וְיַעֲזָר, “and by Jazer of Gad.” They crossed the Jordan, and pitched first on the right of Aroer, and next by the

banks of the Jazer. Aroer was the city in the midst of the river, and the river in the midst of which it lay was the Arnon. See note on Deut. ii. 36. Arnon was not, but Jazer was, a river of Gad's territory.

*Ged., Booth.*—5 And they passed over the Jordan, and encamped on the right side of Aroer, a city that lieth within the river [*Ged.*, within the torrent] of Gad, and toward Jazer.

*Aroer.* This is not Aroer on the Arnon, but *Aroer by Raba.*

*Within the torrent; i. e., on the interior side of the torrent. Ged.*

*Dathe.*—5 *Jordanum trajecerunt castraque posuerunt prope Aroërem ad dextram oppidi, quod est in insula Gad et ad Jaëserem.*

*Houb.*—5 *Et trajecto Jordane, in Aroer consederunt ad latus dexterum sylvæ ejus, quæ est in mediâ valle Gad et prope Jazer.*

5 *ימין הַיַּר*, *Ad dexteram urbis.* Nos *ימין הַיַּר*, *ad dexteram sylvæ.* Cur abjicienda sit scriptio *הַיַּר*, docemur ex eo ipso, quod mox dictum est, eos qui ad populi censum iter faciebant, consedissee in *Aroer*, vel *prope Aroer*. Nam si in *Aroer*, vel *prope Aroer* consederunt, non igitur *prope* alteram urbem, quæ non nominetur; et hoc ipsum, non nominari urbem istam, ubi duæ aliæ urbes *Aroer* et *Jazer* nominantur, indicat non tangi urbem, quæ certè etiam nominaretur, sed potius *הַיַּר*, sylvam, quæ esset in valle *Gad* nominatâ. Erat *Aroer* in tribu *Ruben*; propterea non licet *Gad* accipere ut *tribum Gad*, sed ut nominationem huic valli, quæ memoratur, factam. Clericus interpretatur, *ad dexteram Haroheris urbis*, accipiens *הַיַּר* de ipsa urbe *Aroer*, quod uni Clerico licebat.

Ver. 6.

וַיִּבְרָא הַגִּלְעָדָה וְאֶל-אֶרֶץ פְּתָחִים  
וַיִּבְרָא הַיַּרְדֵּן וְעַד וְסָבִיב אֶל-  
צִידוֹן :

*καὶ ἦλθον εἰς Γαλαὰδ καὶ εἰς γῆν Θαβασδὸν, ἣ ἐστὶν Ἀδασαί, καὶ παρεγένοντο εἰς Δανιδὰν καὶ Οὐδὰν, καὶ ἐκύκλωσαν Σιδῶνα.*

*Au. Ver.*—6 Then they came to Gilead, and to the land of Tahtim-hodshi [*or*, nether land newly inhabited], and they came to Dan-jaan, and about to Zidon.

*Pool.*—*Tahtim-hodshi*; a place so called. *Or*, the lowland lately gained, i. e., not given by Joshua, but taken lately from the Hagarites by Saul; which was near Gilead, 1 Chron. v. 10.

*Dr. A. Clarke.*—*Tahtim-hodshi.*] Where

this place was is not exactly known: some think that the words refer to a newly-conquered country, as our margin, *the nether land newly inhabited*; and if so, this was probably the country eastward of Gilead, which the Israelites, in the time of Saul, had conquered from the Hagarites, and dwelt in themselves. See 1 Chron. v. 10, where this transaction is recorded.

*To Dan-jaan.*] *Or*, to *Dan of the woods.* This is the place so frequently mentioned, situated at the foot of Mount Libanus [*so Pool*], near to the source of the Jordan, the most northern city of all the possessions of the Israelites in what was called the promised land, as Beer-sheba was the most southern: hence the common form of speech, *From Dan to Beer-sheba*, i. e., from north to south.

*Houb.*—6 *דנה יצן*, *Dan Jahan.* Penitus ignoratur quæ urbs, et ubi sita fuerit. *Vulgatus sylvestria*, ex scriptura *יַר*, quam nos superiori versu restituumus. Melius Edm. Calmet antefert *עַן*, *fontem*, quoniam prope *Dan* erant fontes, præcipue fons *Jordanis*... *וּסְבִיב*: *Lege וּסְבִיב*, et girarunt (*ad Sidonem*). Ita Græci Intt. καὶ ἐκύκλωσαν. Ita etiam Syrus et *Vulgatus*.

Ver. 9.

וַיִּתֵּן יוֹאָב אֶת-מִסְפַּר מִפְּתוֹדֵי-הָעָם  
אֶל-הַמֶּלֶךְ וַתְּהִי יִשְׂרָאֵל שְׁמֹנֶה מֵאוֹת  
אַלְפֵי אִישׁ-חֵיָל שְׁלָף הָרֶב וְאִישׁ יְהוּדָה  
חֲמִשׁ-מֵאוֹת אֶלֶף אִישׁ :

*καὶ ἔδωκεν Ἰωάβ τὸν ἀριθμὸν τῆς ἐπισκέψεως τοῦ λαοῦ πρὸς τὸν βασιλέα· καὶ ἐγένετο Ἰσραὴλ, ὀκτακόσμιαι χιλιάδες ἀνδρῶν δυνάμεως σπαρμένων ῥομφαίαν· καὶ ἀνὴρ Ἰούδα, πεντακόσμιαι χιλιάδες ἀνδρῶν μαχητῶν.*

*Au. Ver.*—9 And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men.

*Pool.*—*Eight hundred thousand. Objct.* In 1 Chron. xxi. 5, they are numbered 1,100,000. *Ans.* The sum here expressed is only of such as were not in the ordinary and settled militia waiting upon the king, which being 24,000 for every month, as is largely related, 1 Chron. xxvii., amounts to 288,000, which either with their several commanders, or with the soldiers placed in several garrisons, might very well make up

300,000. Or 288,000 may pass in such accounts for 300,000; it being frequent in such great sums to neglect a smaller number. But in the Book of the Chronicles, which was to gather up the fragments omitted in the former books, both sorts are put together, and so they amount to 1,100,000. *Five hundred thousand.* In 1 Chron. xxi. 5, but 470,000. *Answ.* Either, 1. They were exactly no more, but are called 500,000 in a round sum, as is usual in Scripture and other authors. Or, 2. The garrison soldiers, and such as were employed in other services about the king, are here included, which are there excluded. Or, 3. They were 500,000 when Joab gave up the number to the king, though presently after that they were but 470,000; 30,000 being slain by the plague in the tribe of Judah; which being David's own tribe, it was but just and fit it should suffer more than the rest for this sin. And though it be true that Joab gave up the sum before the plague begun, yet the sacred penman of the Book of Chronicles thought fit to make a defalcation of them who had been swept away by the plague, that the judgment of God therein might be observed. Or, 4. There are included here the 30,000 which belonged to the thirty colonels mentioned chap. xxiii., who are excluded 1 Chron. xxi., although it be questionable whether those were all of the tribe of Judah.

*Bp. Patrick.*—*The men of Judah were five hundred thousand men.*] There is a great difference between this account and that in the Chronicles. For there (1 Chron. xxi. 5), the men of Israel are said to be three hundred thousand more than are here mentioned; and, on the contrary, the men of Judah are said to be thirty thousand less. Of the former of which there is a plain account, that in this book the standing legions are not numbered: which were very well known, they serving under twelve commanders so many months (1 Chron. xxvii. 1, &c.); but in the book of the Chronicles all these are taken into the number there mentioned. For the Jews observe in Halicoth Olam, that there being twenty-four thousand who waited every month (which makes in all two hundred eighty-eight thousand), allowing a thousand officers (as we cannot well allow less) to every twenty-four thousand, there will be twelve thousand wanting; which added to the eight hundred eighty-

eight thousand, make just three hundred thousand: which, added to the eight hundred thousand here mentioned, make up the eleven hundred thousand mentioned in the Chronicles. The like account Bochartus gives of the next difficulty, that if twenty-four thousand legionary soldiers be added of the tribe of Judah to the four hundred and seventy thousand, it comes near to five hundred thousand (Hieroz., par. i., lib. ii., cap. 38). But others think there is no need of this; it being usual in Scripture to mention a round sum: either of men or of years, when some were wanting. So that though there were no more than four hundred and seventy thousand, yet they might be said to be five hundred thousand. Or, as they say in Halicoth Olam., the tribe of Benjamin (who were neighbours to Judah) are reckoned here in this book, who were omitted in the Chronicles (1 Chron. xxi. 6).

*Bp. Horsley.*—The numbers in 1 Chron. xxi. 5, are more probable, viz., “*Israel, eleven hundred thousand—Judah, four hundred and seventy thousand.*”

*Dr. A. Clarke.*—*In Israel eight hundred thousand—the men of Judah were five hundred thousand.*] In the parallel place, 1 Chron. xxi. 5, the sums are widely different: in Israel *one million one hundred thousand*, in Judah *four hundred and seventy thousand*. Neither of these sums is too great, but they cannot be both correct; and which is the true number is difficult to say. The former seems the most likely; but more corruptions have taken place in the *numbers* of the historical books of the Old Testament, than in any other part of the sacred records. To attempt to reconcile them in every part is lost labour; better at once acknowledge what cannot be successfully denied, that although the original writers of the Old Testament wrote under the influence of the Divine Spirit, yet we are not told that the same influence descended on all *copiers* of their words, so as absolutely to prevent them from making mistakes. They might mistake, and they did mistake; but a careful collation of the different historical books serves to correct all essential errors of the scribes. See the *Dissertations* of Dr. Ken-  
*nicott.*

*Houb.*—9 שבעה מאות, *Octingenta (millia).* 1 Par. xxi. 5 legitur *undecies centena millia*, quæ duæ scripturæ simul stare non possunt, de qua re vide quæ dicimus ad locum supra-

dictum. Utra scriptura præstet incertum: Ea potius scriptura amplectenda, quæ minorem habet numerum. ... חמשת מאות, *Quingenta (millia)*. 1 Par. xxi. 9, *quadringenta septuaginta millia*, de qua varietate idem, quod de supra-dicta, sentiendum; utraque in scribas conferenda, non in sacrum scriptorem.

Ver. 10.

וַיִּגַד יִלְבְּדָנֹךְ אֹתוֹ אֲחֵרֵיכֶן סָפָר  
אֶת־הָעָם וַיֹּאמֶר דָּוִד אֶל־  
יְהוָה חָטָאתִי מְאֹד אֲשֶׁר עָשִׂיתִי וְעַתָּה  
יְהוָה הַעֲבֵר־נָא אֶת־עֵינֶיךָ עַבְדְּךָ כִּי  
גִבַּלְתִּי מֵאֹד :

ספסא באמצע השפוק

καὶ ἐπάταξε καρδία Δαυὶδ αὐτὸν μετὰ τὸ ἀριθμηῆσαι τὸν λαόν· καὶ εἶπε Δαυὶδ πρὸς Κύριον, Ἥμαρτον σφόδρα ὃ ἐποίησα νῦν Κύριε· παραβίβασον δὴ τὴν ἀνομίαν τοῦ δούλου σου, ὅτι ἐωράνωθην σφόδρα.

*Au. Ver.*—10 And David's heart smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done: and now, I beseech thee, O Lord, take away the iniquity of thy servant; for I have done very foolishly.

*Pool.*—For I have done very foolishly, because I am sensible of my sin and folly, as it is more fully expressed, Psalm li. 5, 6. Or, *although*, as this particle is oft used.

*Bp. Patrick.*—*I have sinned greatly in that I have done.*] It is made a great doubt by interpreters what this sin was, and wherein the heinousness of it consisted. The common opinion is, that as there was something of vanity and ostentation in him, when he had a mind to know how populous his country was, so it quite made him forget the half-shekel that was due upon such occasions, by the appointment of the law, Exod. xxx. 12. And this was no small sin, not to pay God his dues, in such plenty and abundance as they now enjoyed. But if that was the meaning of Moses, it cannot well be thought that David was either ignorant nor unmindful of it, having made the law his study day and night. Bertram therefore thinks his fault was, that he numbered those who were under twenty years old, contrary to the order in the law, Exod. xxx. iv.; xxxviii. 26, &c., but I see no foundation for this; but rather the quite contrary is asserted in the Book of the Chronicles. Therefore Dr. Lightfoot fancies

David had a covetous project in his mind, to lay a capitation tax (as we now speak) upon every poll throughout the kingdom. But such conjectures being without ground, some reject all other interpretations, and rely upon this; that the numbering of the people was a thing contrary to the fundamental promise made by God to Abraham, that his seed should increase so as to be like the stars for multitude: which is given as a reason why the number of the people was not taken exactly; 1 Chron. xxvii. 23, and seems to imply, that there was a general notion received among the Jews, that since God promised to increase them beyond number, none ought to go about to take the number of them, for this might seem to savour of infidelity, and mistrust of God's promise. But those words on which this reason relies (in 1 Chro. xxvii. 23), only give a reason why David did not number all from twenty years old, and under: which if he had gone about to do (i. e.; reckon the whole nation), it might have seemed to cross the promise: but since it was only those who were above twenty years old whom he ordered to be numbered, I cannot look upon it as a contempt or a mistrust of God's word: but, after all, I think we must content ourselves with what Ralbag says (whom Abarbinel after the other opinions follows), that David being the anointed of the Lord, and the sweet singer of Israel, made flesh his arm, and confided in the number of his people; in which such a king as he should not have placed his confidence, but in the Lord his God; whom none can resist, and who can save by few, as well as by many. Unto which Abarbinel adds, that the greatness of a sin is not always to be measured by the sin itself, but by the quality and dignity of him that committeth it: as Moses and Aaron were punished for a small sin, which excluded them from the good land: which was not proportionable to the sin, but to the condition of the offenders, who should have given a better example to the people.

*Dr. A. Clarke.*—*I have sinned greatly.*] We know not exactly in what this sin consisted. I have already hinted, ver. 1, that probably David now began to covet an extension of empire, and purposed to unite some of the neighbouring states with his own; and having, through the suggestions of Satan or some other *adversary* (for so the word implies) given way to this covetous

disposition, he could not look to God for help, and therefore wished to know whether the thousands of Israel and Judah might be deemed equal to the conquests which he meditated. When God is offended and refuses assistance, vain is the help of man.

*Dathe.*—Prorsus assentior Ill. *Michaeli*, qui consilium Davidis in numerando populo acute indagasse videtur; nempe non superbia impulsus jussit David populum numerari. Neque in eo peccavit, quod dimidium siculum ex lege Exod. xxx. 12 colligere neglexerit; quæ duæ rationes vulgo ab interpretibus allatæ fuerunt ad factum Davidis reprehendendum. Sed consilium Davidis fuit, omnes Israëlitas ad perpetua belli servitia cogendi, (das ganze Volk als Soldaten zu enrolliren,) sine dubio majora bella, quam hactenus gesserat, majoresque aggressiones molitus. Quam sententiam maxime probabilem et tantum non certam esse, probant sequentia argumenta: 1) Joabo hæc res maxime displicebat. Quod profecto non fuisset, si rex tantum in causa aliqua ad religionem pertinente peccasset. Hujus enim non adeo strenuus erat defensor Joabus. Voluntati Davidis in Uria occidendo sine hæsitatione obtemperaverat, quidni ergo in numeratione populi, re per se innoxia, neminem lædente? Sed videbat Joabus, hanc rem adversari libertati populi. Hanc igitur laudabili studio defendebat, et improbabat illud consilium, quod omnes libertate privabat. 2) Ad hanc populi numerationem non magistratus, sive sacerdotes, uti alias, adhibebantur, sed exercitus sec. vers. 5. Ex quo apparet, Davidem motus in populo metuisse, ad quos opprimendos milites mittebantur. Vid. hæc pluribus edisserendo *Michaëlem* cum in notis ad vers. bibl. Germ. tum in jure Mos., p. III., §. 174, et S. R. *Niemeyer* in Characterist. Bibl., p. IV., p. 329.

Ver. 13.

וַיִּבְרָא־לֵךְ אֶל־יְהוָה וַיִּגְדֹּל־לוֹ וַיִּשְׁמַר לֹא  
 וַיִּתְּבוֹא לֵךְ שָׁבַע־שָׁנִים וְרָעַב וְבָאֲרָצָה  
 וְאִם־שָׁלְשָׁה יָדָשִׁים נִסְדָּה לִפְנֵי־יְהוָה  
 וְהוּא רָדַף וְאִם־הָיִוֹת שְׁלֹשָׁת יָמִים  
 הִבְּרָה בְּאֲרָצָה עֲמֹהָ גַע וְרָאָה מָה־אָשִׁיב  
 שְׁלֹחֵי דָבָר :

καὶ εἰσηλθε Γάδ πρὸς Δαυὶδ, καὶ ἀνήγγειλε,  
 καὶ εἶπεν αὐτῷ, ἐκλεξαι σεαυτῷ γενέσθαι, εἰ  
 ἔλθῃ σοι τρία ἔτη λιμὸς ἐν τῇ γῆ σου, ἢ τρεῖς

μῆνας φεύγειν σε ἔμπροσθεν τῶν ἐχθρῶν σου,  
 καὶ ἔσονται διώκοντές σε, ἢ γενέσθαι τρεῖς  
 ἡμέρας θάνατον ἐν τῇ γῆ σου· νῦν οὖν γνώθι  
 καὶ ἴδε τί ἀποκριθῶ τῷ ἀποστελλαντί με ῥῆμα.

*Au. Ver.*—13 So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise and see what answer I shall return to him that sent me.

*Seven years.*

*Grotius, Bochart., Houb., Pilkington, Ken., Clarke, Ged., Booth.*—Three years.

*Pool.*—*Seven years of famine. Object.* In 1 Chron. xxi. 12, it is only *three years of famine.* *Ans.* 1. Some conceive that here was an error in the transcriber, and that the true reading is *three years*, as the LXX read it in this place, being supposed to have found it so in their copies, and that otherwise they durst never have presumed to make so great a change in the text. 2. In Chronicles he speaks exactly of those years of famine only which came for David's sin; but here he speaks more confusedly and comprehensively, including those three years of famine sent for Saul's sin, chap. xxi. And this sin of David's was committed in the year next after them, which was in a manner a year of famine; either because it was the sabbatical year, wherein they might not sow nor reap; or rather, because not being able to sow in the third year, because of the excessive drought, they were not capable of reaping this fourth year. And three years more being added to these four, make up the seven here mentioned. So the meaning of the words is this, As thou hast already had four years of famine, shall three years more come? And that it is said of these seven years, that they *shall come*, it is a synecdochical expression frequent in Scripture, because part of the years were yet to come; even as it is said of the Israelites, that they should *wander in the wilderness forty years*, Numb. xiv. 33, when part of that time was already spent.

*Bp. Patrick.*—*Shall seven years of famine come unto thee, &c.*] In the book of the Chronicles only *three years of famine* are propounded; which is far more likely than *seven*: for it better agrees with the three months' flight before his enemies, and the three days' pestilence. And therefore, not only Grotius,

but Bochartus also here read *three years*, following the LXX. who have *ἔτη τρία*, whom most of the ancients follow, as Bochartus observes in his *Hierozoicon*, par. i., lib. ii., cap. 38. Yet Josephus here hath *seven years*: and many think that Gad at first propounded seven years: but afterward, at David's prayer, shortened them to three. Other solutions are in every interpreter, who adheres to this reading of *seven years* (see Buxtorf's *Vindic. Verit. Hebr. par. ii.*, cap. 2 and cap. 8, p. 523).

*Ken.*—We have here, delivered by the prophet Gad, a most solemn message; David is commanded to choose one of the three following judgments, *seven years' famine*, *three months' flight before the enemy*, or *three days' pestilence*. But in 1 Chron. xxi. 12, the proposal runs more regularly, (not seven but) *three years, three months, or three days*. Can there be any doubt of a mistake here? Did the prophet Gad deliver this message *twice*? If only *once*, did he propose both seven and three years of famine? If three years, the number seven is wrong; and if seven years, the number three is wrong: common sense seems fully sufficient to determine such a point as this is. And yet we find some men, and even Archbishop Usher in his *Annals*, pleading for the truth of these different readings! And this, notwithstanding that great man has expressed himself so strongly as to the fallibility of Jewish transcribers, *Ad me quod attinet, sententia mea hæc perpetua fuit, Hebraum Vet. Testamenti codicem scribarum erroribus non minus esse obnoxium, quam novi codicem et libros omnes alios.* De LXX Versione Syntag., p. 219. If then one of the numbers be corrupted, the uniformity of the number *three*, still observed in two instances in Samuel and in all three in Chronicles, will induce us to presume the three corrupted into seven; especially as the Greek version has *τρία ετη* also in Samuel.

The advocates for the integrity of the Hebrew text may perhaps say with their champion Buxtorf, as to the differences of Bible numbers, *Satius est ignorantiam nostram agnoscere, et utrumque rectum esse pie credere.* *Historiæ enim illæ non sunt ita accurate secundum omnes circumstantias conscriptæ, sed breves tantum epitomæ.* (*Anticrit.* page 401.) But, when the same circumstances are mentioned in two places,

could there be originally a contradiction? Or, can we, with any appearance of sense, assert that three is an historical epitome of seven? But yet we shall be told perhaps, that we had better adopt Buxtorf's maxim, *Utrumque bonum, quia utrumque scriptum*; (page 420) especially, as there is great weight in one of his *canons of criticism*, (page 414), *Rei veritas non in verbis consistit, sed in sententiâ.* A canon! the most wisely established because of its universal influence! A canon, that will excuse every blundering assertion, not only of its author but of all the fraternity of writers, provided it be but *true*; which, I confess, if a *sentence be composed of words*, I shrewdly suspect *it is not*. I shall only add, that the contradiction here again seems to have been occasioned by the mistake of a numeral letter, ג, three, for ז, seven. So Dr. A. Clarke.

*Hoob.*—שבע שנים, *anni septem.* 1 Par. xxi. 12, שלש שנים, *tres anni*, quam scripturam habuere Græci Intt. Nos vero eam hic etiam sequimur, quia *tres anni* respondent *tribus mensibus et tribus diebus.* Nugantur hic rabbini Judæi, cum dicunt hæc accidisse anno tertio famis ejus, quæ grassata est, propter Gabanonitas a Saûle interfectos, propositumque Davidi fuisse, ut eligeret tres alteros annos famis, postea annum famis septimum fore annum Sabbaticum. Quos si audiemus, jusserit David, fame grassante, populi censum fieri, quo nihil stolidius. ...ציד, *hostes tui.* Grammatica ratio vult ציד, *hoste tuo*; nam sequitur והוא רדפק, *et ipse persequetur te.* ...שלי, *qui misit me.* 1 Par. xxi. 12, אה שלי, *ei qui misit me*, ut et legendum; vel אל, *pro*; אה, *nam utrumque in usu est post ורבי respondere.*

Ver. 14, 15.

14 וַיֹּאמֶר דָּוִד אֶל־גָּד צִירֵי מֵאֵד  
נִפְלֵה־נָא בְּיַד־יְהוָה פְּרִי־בַיִם רַחֲמֹ  
וּבְיַד אָדָם אֶל־אֶפְלָה : 15 וַיִּמְנֵן יְהוָה  
דָּבָר בְּיִשְׂרָאֵל מִהַבְּקָר וְעַד־עֵת מוֹעֵד  
וַיִּמָּת מִן־הָעָם מִדָּוָן וְעַד־בְּאֵר שֶׁבַע  
שָׁבָעִים אֶלֶף אִישׁ :

רחמיו קרי

14 καὶ εἶπε Δαυὶδ πρὸς Γάδ, στενά μοι πάντοθεν σφόδρα ἐστίν· ἐμπεσοῦμαι δὴ εἰς χεῖρας κυρίου, ὅτι πολλοὶ οἱ οἰκτιρμοὶ αὐτοῦ σφόδρα, εἰς δὲ χεῖρας ἀνθρώπου οὐ μὴ ἐμπίσω. 15 καὶ ἐξέλεξατο ἑαυτῷ Δαυὶδ τὸν θάνατον.

καὶ ἡμέραι θερισμοῦ πυρῶν· καὶ ἔδωκε κύριος θάνατον ἐν Ἰσραὴλ ἀπὸ πρωΐθεν ἕως ὥρας ἀρίστου, καὶ ἤρξατο ἡ θραύσις ἐν τῷ λαῷ· καὶ ἀπέθανεν ἐκ τοῦ λαοῦ ἀπὸ Δάν καὶ ἕως Βηρσαβεεῖ, ἑβδομήκοντα χιλιάδες ἀνδρῶν.

*Au. Ver.*—14 And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies are great [or, many]: and let me not fall into the hand of man.

15 So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beersheba seventy thousand men.

14, 15, *Man, &c.*

*Ged., Booth.*—14 — But let me not fall into the hand of man. Thus David chose the pestilence.

15 It was now the time of wheat harvest [LXX]; and Jehovah sent a pestilence upon Israel from the morning until mid-day; and there died of the people, from Dan to Beersheba, seventy thousand men.

*Until mid-day.]* I have followed Syr. and Arab. who have both *until the sixth hour*. So equivalently Sep., *until dinner-time*. And so Josephus. Others render: *until the appointed time.*—*Ged.*

*Pool.*—15 *To the time appointed;* either, 1 From morning to evening, which is here called *the time appointed;* or, *the time of the convention, or, public meeting,* as this Hebrew word oft signifies, i. e., till the time of the evening prayer and sacrifice, when the people used more solemnly to meet together. See Psalm cxli. 2; Acts iii. 1. Thus God mitigated his sentence, and turned three days into one; it being a thing not unusual with God to qualify his threatenings, and to take off the evil threatened sometimes wholly, as in Nineveh's case, and sometimes in part. And this God might do here upon the speedy and serious repentance of David, and of his people. Or rather, 2. *From the morning,* (or rather, *from that morning;* for the article seems to be emphatical, and to denote that very morning in which Gad came to David, ver. 11, and that the plague did immediately ensue after Gad's offer, and David's choice,) *even to the time appointed,* to wit, by God, i. e., for three days, as God had set the time, ver. 13. *Object.* If it continued three days, how is it said that God *repented him of the evil,* and stopped the angel in his course? ver. 16.

*Ans.* This he did in the beginning of the third day, whereas otherwise it should have gone on to the end of the day. Or it may signify no more but this, At the end of the third day God gave over smiting; for then is God said (after the manner of men) to repent, when he ceaseth to proceed as before he had done.

*Bp. Patrick.*—*From the morning.]* From that time when Gad delivered the message, and David made his choice; which was in the morning, as we read before (ver. 11).

*Even to the time appointed.]* There are those who by “the time appointed,” understand to the end of three days, mentioned by Gad, as the time appointed by the Lord for the continuance of this plague. But this is quite contrary to what follows, that God repented him of the evil; and commanded the angel that smote the people to stay his hand. Therefore the LXX translate it better, *ἕως ὥρας ἀρίστου*, “until dinner-time:” and so Procopius Gazæus. Certain it is, that *moed* signifies some part of that day when the plague began: and that must be either noon, or the evening. But, as Bochartus hath observed, the morning and evening are the parts of the day most opposite in Scripture (of which he gives many instances), and therefore so he here understands it, that it continued from morning to the evening. For *moed* properly signifies an assembly: and therefore the *time moed* he thinks is the time when the people met for evening prayer; about the ninth hour of the day. Which prayer, before the building of the temple, was made at the tabernacle, or in their synagogues. And therefore the tabernacle is frequently called *ohel moed*: and the synagogues are called in Psalm lxxiv. 18, *moede el*. So that he makes account this pestilence lasted no more than nine hours: which was the eighth part of three days.

Ver. 16.

*Dr. A. Clarke.*—*The threshing-place of Araunah.]* In the parallel place, 1 Chron. xxi. 15, 20, &c., this person is called *Ornan*. The word that we render *Araunah* is written in this very chapter אֲרֻנָה, *Avarnah*, ver. 16, אֲרֻנָה, *Araviah*, ver. 18, אֲרֻנָה, *Araunah* or *Aravnah*, ver. 20, and the following: but in every place in 1 Chron. xxi. where it occurs it is written אֲרֻנָן, *Ornan*. It is likely he had both names, *Araunah* and *Ornan*: but

the varieties of spelling in 2 Samuel must arise from the blunders of transcribers.

Houb.—16 ... הַבַּיִת הַזֶּה: Pleniè יהוביזי, Jebusæi, unus Codex Orat. hic et ver. 18.

Ver. 20.

Au. Ver.—On his face upon the ground.

Booth. — With his face towards the ground.

Ver. 22.

וַיֹּאמֶר אֶרְנָה אֶל־יְהוָה יְהוָה וַיַּעַל אֲדָנָי הַמֶּלֶךְ הַטּוֹב בְּעֵינָיו וְכוּ' בַּעֲנֵי ק'

καὶ εἶπεν Ὀρνὰ πρὸς Δαυὶδ, λαβέτω καὶ ἀνευγκάτω ὁ κύριός μου ὁ βασιλεὺς τῷ κυρίῳ τὸ ἀγαθὸν ἐν ὀφθαλμοῖς αὐτοῦ· κ.τ.λ.

Au. Ver.—22 And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood.

Houb.—22 Dixit Davidi Areuna; capiat vero Dominus meus rex, faciatque id quod sibi videbitur, &c.

22 וַיַּעַל, et ascendere faciat, seu offerat. Lege, וַיַּעַל, et faciat, ut 1 Par. xxi. 23. Male τὸ tuetur Buxtorfius, quasi in holocaustum mox offerendum conveniat, cum de holocausto nihil hactenus dictum fuerit. Præterea talem loquendi formam, ascendere faciat quod bonum erit in oculis ejus, pro victimam, quam volet, offerat, in codice Hebræo nusquam reperias, ut pote ab Hebr. sermone alienam. ... בַּעֲנֵי, Recte Masora, בַּעֲנֵי, in oculis ejus.

Ver. 23.

הַכֹּל נָתַן אֶרְנָה הַמֶּלֶךְ לַמֶּלֶךְ וַיֹּאמֶר אֶרְנָה אֶל־הַמֶּלֶךְ יְהוָה אֱלֹהֵיךָ יְרַחֵם:

πᾶσα ἀμεινὴ σοῦ

τὰ πάντα ἔδωκεν Ὀρνὰ τῷ βασιλεῖ. καὶ εἶπεν Ὀρνὰ πρὸς τὸν βασιλέα. κύριος ὁ θεός σου εὐλογῆσαι σε.

Au. Ver.—23 All these things did Araunah, as a king, give unto the king. And Araunah said unto the king, The Lord thy God accept thee.

Bishop Patrick.—All these things did Araunah, as a king, give unto the king.] The words in the Hebrew are, “these things gave Araunah the king unto the king.” From whence some infer, that before the

taking of Jerusalem he was the king of the Jebusites; or, a man of the greatest authority among them, like a king; or was descended from the blood royal of the Jebusites, as Dr. Lightfoot expresses it. But neither the Greek, nor the Syriac, nor the Arabic copies have the word king: nor was it in many of the Vulgar till Sixtus's correction; nor in the Chaldee paraphrast in the time of Kimchi [so Bp. Horsley], who cites it thus; “Araunah gave to the king what the king asked of him.” And, as Bochartus observes, Araunah (or Ornan) being mentioned fourteen times in the holy books, it is a wonder he should not be styled a king, but only here (Hieroz., par. i., lib. i., cap. 38). But it is likely he was a very rich man, as Josephus reports: whom the king spared when he took the fort of Zion; either because he was a lover of the Israelites, or had done some good office unto David.

Dr. A. Clarke.—23 As a king, give unto the king.] Literally, all these did king Araunah give unto the king. That there could not be a king of the Jebusites on Mount Moriah, is sufficiently evident; and that there was no other king than David in the land, is equally so; the word המלך, hammelech, “the king,” given here to Araunah, is wanting in the Septuagint, Syriac, and Arabic; in three of Kennicott's and De Rossi's MSS., and in the parallel place in Chronicles; and, it is very probable, never made a part of the text. Perhaps it should be read, All these did Araunah give unto the king.

There is, however, a difficulty here. David had taken the fortress of the Jebusites many years before; yet it is evident that Araunah was proprietor of the soil at this time. It is not clear that he was a subject of David; but he paid him respect as a neighbour and a king. This is merely possible.

Ged.—23 All these Araunah proffered to the king, &c.

Booth.—All these things Araunah offered to give to the king, &c.

Dathe. — 23 Quæ omnia Aravna regi obtulit, &c.

Houb.—23 Omnia hæc regi Areuna tradebat, &c.

הַמֶּלֶךְ לַמֶּלֶךְ, rex regi. Tolle המלך, rex, quod verbum non legunt nec Græci Intt. nec Syrus, nec Arabs, nec vero etiam Vul-

gatus, apud quem *rex* non erat, antequam esset Sixtina editio; nec denique ipse Chaldaeus, ut quidem ætate *Davidis Kimki* legabatur. Absurdum est *Areunam* illum *Jebusæum* nominari *regem*. Clericus sic interpretatur, *Areuna, O rex, omnia dat regi*; quasi ipse *Areuna* loqueretur, et se se *Areunam* nominaret. Sed vidimus in superioribus *Areunam* neque se ipsum nominare, et regem his verbis compellare, אדני המלך, *Domine mi rex*, non uno verbo המלך, *O rex*. Et præterea quis non videt coactam esse Clericanam istam interpretationem?

Ver. 24.

וַיֹּאמֶר הַמֶּלֶךְ אֶל־אַרְנָה לֵאמֹר כִּי  
לָנוֹ אֶהְיֶה מֵאֹתָהּ בְּמַחִיר וְלֹא אֶעְלֶה  
לְיַהֲוָה אֲלֹהֵי עֲלֹת הַקֶּגֶם וַיֵּהֶן דָּוִד  
אֶת־הַבָּקָר וְאֶת־הַבָּקָר בְּכֶסֶף שְׁקָלִים  
חֲמִשִּׁים :

καὶ εἶπεν ὁ βασιλεὺς πρὸς Ὀρνά, οὐχί, ὅτι ἀλλὰ κτώμενος κτήσσομαι παρὰ σοῦ ἐν ἀναλλάγματι, καὶ οὐκ ἀνοίσω τῷ κυρίῳ μου θεῷ ὀλοκαύτωμα δωρεάν καὶ ἐκτήσατο Δαυὶδ τὸν ἄλωνα καὶ τοὺς βόας ἐν ἀργυρίῳ σίχλων πενήτηκοντα.

*Au. Ver.*—24 And the king said unto *Araunah*, *Nay*; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the *LORD* my God of that which doth cost me nothing. So *David* bought the threshing-floor and the oxen for fifty shekels of silver.

*Pool.*—For fifty shekels of silver. *Object.* In 1 Chron. xxi. 25, he is said to give for the place six hundred shekels of gold by weight. *Ans.* These two places may be fairly reconciled divers ways. First, Here he speaks of the price paid for the threshing-floor, and oxen, and instruments; and there for the whole place adjoining, on which the temple and its courts were built, which certainly was very much larger than this threshing-floor, and probably had *Araunah's* house, if not some others, now built upon it. Secondly, The shekels here may be of gold, and in 1 Chron. xxi. of silver; and so the proportion of gold to silver being that of twelve to one, fifty shekels of gold make six hundred shekels of silver. And whereas it may be objected, that on the contrary these fifty shekels are said to be of silver, and the six hundred of gold, this they answer by another translation of the words. For they

render this place thus, agreeably enough to the words and the order of the Hebrew text, he bought them for silver (or, for money, as the Hebrew word *cheseeph* oft signifies, and particularly in this very history in the parallel place, 1 Chron. xxi. 24, where *David* desires to buy it for the full price, or for full money, where in the Hebrew it is for full silver), even for fifty shekels, to wit of gold, as it is expressed 1 Chron. xxi. 25; which place they render thus, and that consonantly to the Hebrew, he gave shekels of gold of the value (for the Hebrew word *mishkal* signifies value as well as weight, as was before noted on 2 Sam. xii. 30) of six hundred shekels, to wit, of silver. And this may seem added in the Book of the Chronicles, lest it should be thought that the fifty shekels here mentioned were but common and silver shekels. Thirdly, There is a considerable difference in the phrase in these two places: here he mentions for what *David* bought it, or what he was obliged to give for it; and in Chronicles what he actually gave for it, to wit, of his royal bounty, over and besides the full price of it; which was decent and convenient for so great a king, and especially upon so great an occasion, and to him who had given him such a noble example.

*Bp. Patrick.*—For fifty shekels of silver.] In the Chronicles we read, according to our translation, that he gave him “six hundred shekels of gold by weight,” which *Bochartus* thus reconciles; that in one place he speaks of shekels of gold, and in the other of shekels of silver. Whose proportion is twelfefold, so that fifty shekels of gold are in value as much as six hundred shekels of silver. He quotes a place out of *Plato* in his *Hipparchus*, which proves that gold and silver held this proportion. And then he thus translates this place in *Samuel*, He bought the floor and the oxen *beceseeph*, for money; viz., for “fifty golden shekels.” So the word *ceseeph* often signifies money in general, of whatsoever metal it be: as appears from this very history, wherein *David* tells *Ornan* that he will buy the field of him, *beceseeph malo*, which we translate, “at its full price,” 1 Chron. xxi. 24. And then it follows, he gave *Ornan* *shikle zabav*, “shekels of gold,” *mishkall shesh mooth*, “in value six hundred vulgar, or silver, shekels.” See *Hierozoic.*, par. i., lib. ii., cap. 38, where the word *mishkall* he acknowledges com-

monly signifies *weight*; yet here denotes *value*: as in 2 Sam. xii. 30. The design of Ezra being to show, that the fifty shekels he gave for the floor and oxen were not silver (which were most common), but shekels of gold: every one of which was worth twelve of silver: so that those fifty shekels were equivalent to six hundred silver ones.

But there is a shorter way of solving this difficulty by supposing, that for the thrashing-floor and the oxen he gave only fifty shekels of silver: but all the ground about it (out of which the court of God's house were afterward made) cost him six hundred shekels of gold.

*Dathe.*—1 Chron. xxi. 25, leguntur *sexcenti sicli aurei*, qui numerus major utique

verior videtur, pro toto illo Moria monte et ædificiis in eo constructis, quam hic minor quinquaginta siclorum argenteorum; et tamen verss. antiquæ omnes in hac lectione consentiunt.

*Houb.*—24 קנו אקנה, *emendo emam*. *Barbare* קנו, pro קנה: Duo codices orat. קנה, ut fuerat scribendum. ... שקלים המשים, *siclis quinquaginta*, 1 Par. xxi. 25, שש מאות, *sexcentis (siclis)* quas duas scripturas conciliare secum frustra conantur interpretes quidam, seu Judæi, seu Christiani. Clerico potius assentiendum sic observanti, "multo credibilis est loginquitate ipsa temporis, aut incuria librariorum, mendum in hunc locum irrepisse, cum talia etiam alibi occurrant."

## FIRST BOOK OF KINGS.

### CHAP. I. 1.

וַיִּכְשְׁהוּ בַּבְּגָדִים וְגו' —

— καὶ περιέβαλλον αὐτὸν ἱματίοις, κ.τ.λ.

*Au. Ver.*—Now king David was old and stricken in years [Heb., entered into days]; and they covered him with clothes, and he gat no heat.

*Clothes.*

*Houb., Booth.*—Bedclothes.

1 ויכסו בגדיו, *et operiebant eum stragulis.*

Melius ויכסו, plene, ut alibi sæpe ante affixum הו hodierni ipsi codices. Interpretamur בגדיו, *stragulis*, non autem, ut multi, *vestibus*. Nam aguntur operimenta hominis in lecto decumbentis: id sequentia indicant. Si diurnæ vestes agerentur, poterat David igne calefieri, quando vestes non depellebant frigus, nec conquisitum fuisset remedium illud insolitum, quod hic memoratur.

Ver. 3.

*Houb.*—3 ויבאו, *Et adduxerunt*. Scriptio deficiens, pro ויבאו, quod quidem lego in duobus codicibus orat.

Ver. 6.

וְאִתּוֹ יִלְדָה אֶבְשָׁלוֹם —

— καὶ αὐτὸν ἔτεκεν ὀπίσω Ἀβεσσαλόμ.

*Au. Ver.*—6 And his father had not displeased him at any time [Heb., from his days] in saying, Why hast thou done so? and he also was a very goodly man; and his mother bear him after Absalom.

*Houb.*—6 ואיתו ילדה אבשלום, *et ipsum peperit post Absalom*. Est ילדה mendum manifestum, in quo pugnat sacra pagina ipsa secum. Etenim in hac serie orationis non potest ילדה ad aliam matrem, quam ad Haggith, superiori versu memoratam, pertinere; itaque necesse erit sacram paginam dicere, peperisse Haggith Adoniam, postquam Absalom pepererat. Atqui Absalom non habuit matrem Haggith, sed Macha, filiam Tholmai, regis Gessur: vide 2 Sam. iii. 3. Præterea nimis longo intervallo est ילדה, quam ut de Haggith esseratur, postquam duæ periodi intercesserunt, in quibus alia personæ aguntur, nempe Adonias et David. Vera scriptura est, vel הוליד, vel ילד, genuit (David) Adoniam post Absalom, in qua scriptura plana omnia sunt et cohærentia. Declinavit a mendo Vulgatus, dum convertit, *secundus natu post Absalom*. Sed eodem mendo in errorem inductus est Arabs, ut crederet eadem matre fuisse natos Absa-

lom et Adoniam, converteretque וכן מן אם אבשאלום, et erat ex matre Absalom.

Ver. 8.

וְשִׁמְעִי וְרֵי וּגְרִי —

— καὶ Σημεὶ, καὶ Ῥησι, κ.τ.λ.

Au. Ver.—8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which belonged to David, were not with Adonijah.

And Shimei, and Rei.

Ged., Booth.—8 — And Shimei, and his companions.

Shimei.] I am inclined to think that the primitive reading was Shamah; the same mentioned 2 Sam. xxiii. 11, who, Eleazar being perhaps dead, might be now at the head of David's worthies. As for Rei, which in almost all the versions stands after Shimei as a proper name, he is nowhere else mentioned. I have therefore, changed only the points, and transferring a letter, translated appellatively, with Sept., Compl. which I think has given the true rendering.—Ged.

Ver. 9.

וַיִּזְבַּח אֶלְנָדָבִיָּהוּ זֶאֵן בַּבֶּקֶרֶת וּמִלֵּיאָ עֶם אֶבְנֵי הַיְהוּדָה לְאֲשֶׁר־אָצֵל עֵינָן רֹגֵל וּגְרִי

καὶ ἐθυσίασεν Ἀδωνίας πρόβατα καὶ μόσχους καὶ ἄρνας μετὰ αἰθῆ τοῦ Ζωελεθι, ὃς ἦν ἐχρόμενα τῆς Ῥωγήλ᾽

Au. Ver.—9 And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheloth, which is by En-rogel [or, the well Rogel, 2 Sam. xvii. 17], and called all his brethren the king's sons, and all the men of Judah the king's servants.

Pool.—By En-rogel, or, the fountain of Rogel, or, of the fuller; a place nigh to Jerusalem; see Joshua xv. 7; xviii. 16; 2 Sam. xvii. 17.

Bp. Patrick.—By the stone of Zoheloth, which is by En-rogel.] The Hebrew word Zohel signifies a "slow motion," as Bochart observes in his Hierozoicon, par. i., lib. i., cap. 9, from whence this stone had its name: the fullers here pressing out the water, which dropped from the clothes that they had washed in this well, called Rogel. Josephus saith the king's gardens lay near this well: which, out of him, is also affirmed by Procopius Gazæus.

Gesen.—זוּלֶת (serpent). Zoheloth, pr. n. אֶבֶן הַיְהוּדָה, i. q., stone of the serpent, near Jerusalem, 1 Kings i. 9. R. זָחַל [to crawl].

Ver. 10.

Au. Ver.—Benaiah.

Ged.—Benaiah Ben-Jeoiadah [Syriac, Arabic, and 4 MSS.].

Ver. 11.

הֲלוֹא שָׁמַעְתָּ כִּי מָלַךְ אֶלְנָדָבִיָּהוּ כִּי־חִבֵּיתִי וַאֲדֹנָיִי דָרָה לֹא יָדַע :

— οὐκ ἤκουσας ὅτι ἐβασίλευσεν Ἀδωνίας υἱὸς Ἀγγιθ, καὶ ὁ κύριος ἡμῶν Δαυὶδ οὐκ ἔγνων;

Au. Ver.—11 Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not?

Hast thou not heard, &c.

Houb.—Tu quidem audivisti regnare Adoniam filium Haggith, quanquam dominus noster David hoc ignorat.

11 הֲלוֹא שָׁמַעְתָּ: Nos, tu quidem audivisti, sine interrogatione; nam sic הֲלוֹא continet asseverationem rei certæ, vel notæ, ut nonne hæc scripta sunt, &c. Ut mirum sit Clericum vertisse, an non audivisti, inducens interrogationem in locum non suum. Idem vero sentiendum de interrogatione הֲלוֹא, (melius הֲלוֹא) quæ jacet ver. 13.

Ver. 16, 17.

Au. Ver.—16 And Bath-sheba bowed, and did obeisance unto the king. And the king said, What wouldest thou [Heb., what to thee]?

17 And she said unto him, My lord, thou swarest by the LORD thy God unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.

16 Said.

Ged., Booth.—Said to her. [Syriac, Arabic, Vulg., and twenty-nine MSS.]

17 My lord.

Ged., Booth.—My lord, the king. [Some copies of Sept., Syr., and twenty-two MSS.] (Saying) Assuredly.

Ged., Booth.—Saying [Sep., Arab., and one MS.], assuredly.

Ver. 18.

וַעֲמָתָה הִנָּה אֶלְנָדָבִיָּהוּ מָלַךְ וַעֲמָתָה אֲדָנִי הַמֶּלֶךְ לֹא יָדָעְתָּ :

καὶ νῦν, ἰδοὺ, Ἀδωνίας ἐβασίλευσε, καὶ σὺ, κύριέ μου βασιλεῦ, οὐκ ἔγνωσ.

*Au. Ver.*—18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest it not:

*And now my lord, &c.*

*Schulz., De Wett., Ken.*—And thou my lord.

*Ken.*—1 Reg. i. 18. Nunc legimus ועתה מי רעך, et nunc, domine mi rex, non nosti: ubi patet ועתה מי רעך, et nunc domine mi corruptum esse ex ועתה מי רעך, et tu domine mi: quam emendationem confirmant versiones antiquæ omnes et par Chaldaica, una cum codicibus Heb. 200. E contrario, in com. 20, pro ועתה מי רעך, et tu lege nunc; sic legentibus codicibus Heb. prope 100, una cum versionibus Syr., Arab. et Vulgata, et paraphrasi quoque Chaldaica. Kimchius vero, etsi correctionibus hisce sensum emendari confiteatur, utramque lectionem hodiernam defendit: quia sic jussit Masora, cum libris (Masoretice) correctis.

*Maurer.*—[וַעֲתָה מִי רַעֲךָ.] Schulzius pro וַעֲתָה cum omnibus versionibus antiquis, plurimis codicibus, pluribus editionibus legi vult וַעֲתָה, quam lectionem etiam de Wettius in versione expressit. Non nego, pro וַעֲתָה ob præcedens וַעֲתָה per negligentiam facile potuisse scribi וַעֲתָה. Sed vide tamen, an non verti possit: und nun, mein Herr König, weißt du es nicht.

Ver. 19.

*Houb.*—19 לִיּוֹב, pro לִיּוֹב, Joabo, vitium est codicum deteriorum, ad quos factæ sunt primæ omnium editiones: nam duo codices orat. notæ molioris לִיּוֹב, non omisso י.

Ver. 20.

וְאַתָּה יְהוָה אֱלֹהֵינוּ יָדָעְנוּ כָּל-יִשְׂרָאֵל עֵינֵינוּ עָלֶיךָ וְנֹרָא

καὶ σὺ, κύριέ μου βασιλεῦ, οἱ ὀφθαλμοὶ πάντος Ἰσραὴλ πρὸς σέ· κ.τ.λ.

*Au. Ver.*—20 And thou, my lord, O king, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.

*Houb., Lilienth., Ken., Ged., Booth.*—20 And now [Syr., Arab., Vulg., and nearly 100 Hebrew MSS.] my lord, &c. See notes on ver. 18.

20 ועתה מי רעך, Tu vero. Lege nunc autem, ut legit Vulgatus, qui verumtamen, et ut

Chaldæus, qui ויכֵן, nunc autem. Nihil enim est in oratione quod continet seriem in nominativo ועתה inceptam.

*Maurer.*—20 [וַעֲתָה מִי רַעֲךָ וְנֹרָא.] Ad verbum: tu vero, mi domine rex, oculi omnium Israelitarum in te sunt conversi, h. e., in te vero, mi domine rex, omnium Is. oculi conversi sunt. Pronomen separatum cum vi præmissum est, cf ad Gen. xlix. 8, nec sunt audiendi, qui cum Hubigantio, Lilienth., aliisque pro וַעֲתָה legi jubent וַעֲתָה. על de conversione in locum celsiorem adhibetur, ut Ex. ix. 22, al.

Ver. 24.

וַיֹּאמֶר יְהוָה אֲלֵי יִשָּׁב עַל-כִּסְאִי — יְהוָה אֱלֹהֵינוּ יָדָעְנוּ כָּל-יִשְׂרָאֵל עֵינֵינוּ עָלֶיךָ

— σὺ εἶπας, Ἀδωνίας βασιλεύσει ὀπίσω μου, καὶ αὐτὸς καθίσεται ἐπὶ τοῦ θρόνου μου;

*Au. Ver.*—24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

*Hast thou said.*

*Houb.*—24 Dixitque; Domine mi Rex, nempe declarasti Adoniam post te regnaturum, et throno in tuo sessurum.

24 ואתה אמרת, tu dixisti. Indicativus modus אמרת, indicat rem potius, quam affirmat, propheta Nathan regi significante, quod Adonias regnet, hoc indicium videri, ita fuisse a Davide constitutum. Id nos in versione demonstramus, addito adverbio nempe, ante verbum declarasti. Clericus, an dixisti, interrogationem adducens, quæ in textu non comparet, quamque ejiiciunt hæc, quæ sequuntur.

Ver. 26.

*Houb.*—26 ויזדק, Sadoc autem: Lege codicum, plene, ut antea, ver. 8. Ita codices orat. duo, et sic alibi, ubi Sadoc sacerdos memoratur.

Ver. 27.

אִם מֵאֵת אֱלֹהֵינוּ יָדָעְנוּ כָּל-יִשְׂרָאֵל עֵינֵינוּ עָלֶיךָ וְנֹרָא

εἰ διὰ τοῦ κυρίου μου τοῦ βασιλέως γέγονε τὸ ῥῆμα τοῦτο, καὶ οὐκ ἐγνωρίσας τῷ δούλῳ σου τίς καθίσεται ἐπὶ τὸν θρόνον τοῦ κυρίου μου τοῦ βασιλέως μετ' αὐτόν;

*Au. Ver.*—27 Is this thing done by my

lord the king, and thou hast not shewed it unto thy servant, who should sit on the throne of my lord the king after him?

*And thou hast not shewed.*

*Ged., Booth.*—And hast thou not showed to thy servant, &c.

*Houb.*—27 *Atque hæc quidem, Domino meo rege imperante, cum fiant, tu tamen servo tuo non indicasti, quisnam in solio Domini mei Regis post ipsum sit sessurus.*

27 אָם מֵאַחַד אֲדֹנָי הַמֶּלֶךְ : Nos, atque hæc Domino meo rege imperante (cum fiant). Nam sæpe אָם tempus indicat, non modo conditionem si. Incommode multi interrogant hoc modo, *an hæc a Domino meo rege fiant*, quod non necesse erat. . . לעבִירךָ, (*et non indicasti*) *servo tuo* ex scriptura לעבִירךָ, quam revocat Masora, quamque gestant quatuor Codices Orat. Ita etiam veteres.

*Maurer.* — אָם מֵאַחַד אֲדֹנָי הַמֶּלֶךְ נִדְרָה הַדָּבָר בְּהָא. ] De Wettius in versione: *num hoc . . . factum est?* Sed in hac tali interrogatione אָם non ponitur. Interrogatio est obliqua: *ob das wohl . . . geschehen ist?* Eodem modo accipiendum est illud אָם קָדְמֵךְ הַיָּמִינִי יִשָּׁב Jes. xxix. 16. Vid. E. Gr. min. §. 598, 2.

Ver. 31, 33.

*Houb.*—31 לעלם, *in sæculum*, mendose, pro לעולם, quod habent duo codices orat. Sicque alii codices hoc verbum plenum exhibent, ubi hod. impressa defectivum.

33 על גִּיחֹן, *ad Gihon*. Lege גִּיחֹן, plene, et infra ver. 38 et 45, sic legitur in duobus Codicibus Orat. על vero et אֵל leguntur in codicibus aliis atque aliis.

Ver. 34, 39.

*Au. Ver.*—God save king Solomon. See notes on 1 Sam. x. 40.

*Ged., Booth.*—Long live king Solomon.

Ver. 35.

וְעַלִּיתֶם אֶחְזָיו וּבֹא יִשָּׁב עַל־כִּסְאִי וְגו'  
καὶ καθήσεται ἐπὶ τοῦ θρόνου μου, κ.τ.λ.

*Au. Ver.*—35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.

*Booth.*—Ye shall then come up with him, when he cometh, that he may sit upon my throne, &c.

*Houb.*—35 *Deinde cum sequemini, et ille veniet, ut solio in meo sedeat; &c.*

Ver. 38, 44.

*Au. Ver.*—And the Cherethites and the Pelethites.

See notes on 2 Sam. viii. 18, pp. 560—566.

Ver. 42, 43.

בָּא כִּי אִישׁ הָיִל אֶתְּהָה וְטוֹב תְּבַעֵר : וְלָעוֹן וְיִנְתָּן וְיִאֲמַר לְאַדְוִיָּהוּ אֲמַל אֲדֹנָיִנוּ הַמֶּלֶךְ דָּוִד הַמְּלִיךְ אֶת־שְׁלָמָה :

42 — εἰσελθε, ὅτι ἀνὴρ δυνάμεως εἶ σὺ, καὶ ἀγαθὰ εὐαγγέλισαι. 43 καὶ ἀπεκρίθη Ἰωνάθαν, καὶ εἶπε. καὶ μάλα, ὁ κύριος ἡμῶν ὁ βασιλεὺς Δαυὶδ ἐβασίλευσε τὸν Σαλωμῶν.

*Au. Ver.*—42 And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou art a valiant man, and bringest good tidings.

43 And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.

*Bp. Patrick.*—*Thou art a valiant man.*] Or rather, “Thou art a virtuous man:” for so the word we here translate *valiant* is rendered in Prov. xii. 4. And so the Targum in this place, “thou art a man that fearest to sin:” and being a good man, he hoped brought good tidings, like himself.

*Ged., Booth.*—Thou art a worthy man.

*Dathe.*—Vir bonus.

*Pool.*—Thou art a valiant man; or, a man of virtue or worth, as this Hebrew word is used, Prov. xii. 4; and therefore a happy man, and hast good news for thyself and us. Compare 2 Sam. xviii. 27.

43 *Verily*, or, *but*, or, *nay but*, i. e., the matter is not as thou expectest, but quite contrary.

Ver. 47.

*Houb.* — 47 אֱלֹהֶיךָ, *Deus tuus*. Masora, אֱלֹהִים, *Deus*, et sic Vulgatus, Syrus, Græci Intt. Sed non male אֱלֹהֶיךָ, quia sequitur משׁכךָ, *præ nomine tuo*, in secunda item persona.

Ver. 48.

*Au. Ver.*—48 And also thus said the king, Blessed be the Lord God of Israel, which hath given one to sit on my throne this day, mine eyes even seeing it.

*Commentaries and Essays.*—Here is certainly an omission. David surely meant one of his own offspring according to the

promise of God to him. The  $\acute{o}$  have  $\epsilon\kappa$  του σπέρματος μου, "one of my seed;" and one Hebrew MS. has the word בני, "my son," after היום.

Ver. 52.

*Au. Ver.*—52 And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth, &c.

*Pool.*—A worthy man, Heb. a man of strength or courage; for it requires great strength of mind and resolution to resist all temptations of vice, and to do virtuously.

A hair of him.

*Ged., Booth.*—A hair of his head. [Chald., Syr., Arab., and one MS.]

Ver. 53.

*Houb.*—וירדו, et abduxerunt eum. Lege plene וירדו, ut habent duo Codices Orat. nisi plenius וירדו.

### CHAP. II. 3.

וְאֶנְכֵרְתָּ אֶת־מִצְוֹתַי וְיָהָה אֱלֹהֶיךָ לְלֶכֶת בְּדַרְכָּיו לְשֹׁמֵר חֻקָּיו מִצְוֹתָיו וּמִצְפָּטָיו וְיִגְדֹרְהוּ בַפָּתוֹב בְּהוֹרֵת מִשָּׂה לְמַעַן תִּשְׁפֹּל אֶת פְּלִיאֲשֶׁר תַּנְעִיָּה וְאֶת פְּלִיאֲשֶׁר תַּפְנֶה אִם :

καὶ φυλάξεις φυλακὴν Κυρίου Θεοῦ σου τοῦ πορεύεσθαι ἐν ταῖς ὁδοῖς αὐτοῦ, φυλάσσειν τὰς ἐντολὰς αὐτοῦ καὶ τὰ δικάϊωματα καὶ τὰ κρίματα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωσέως ἵνα συνήσης ἅ ποιήσεις κατὰ πάντα ὅσα ἂν ἐπειλωμαί σου

*Au. Ver.*—3 And keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper [or, do wisely: 1 Samuel xviii. 5, 14, 40] in all that thou doest, and whithersoever thou turnest thyself.

*Houb.*—3 מצוותיו, *Præcepta ejus.* Duo Codices Orat. ומצוותיו, non sine conjunctione, ut fuerat scribendum, quia non abest eadem conjunctio ante cætera nomine, quæ sequuntur.

*Bp. Patrick.*—His statutes—commandments—judgments—testimonies.] Under these four words are comprehended all the laws of Moses: statutes being such constitutions as had not their foundation in reason, but in the will and pleasure of God: as not to sow two seeds of different kinds together, &c. (see Drusius and Grotius upon Numb.

xix. 2, and Masius upon Josh. xxiv. 25). *Commandments* were moral duties, which had a manifest reason; as, not to steal, &c. *Judgments* were the laws belonging to civil government, in things between one man and another: such as are mentioned Exod. xxi. and the following chapters. And *testimonies* were such laws as preserved the remembrance of some great things; and testified to them the loving-kindness of the Lord; as the Sabbath, the passover, and all the rest of the feasts.

[That thou mayest prosper.] Or, "that thou mayest do wisely," &c., as it is in the margin. For there is no policy like true religion and piety. [So *Pool.*]

Ver. 4.

*Au. Ver.*—Continue his word.

*Ged.*—Confirm his promise.

Ver. 5.

*Au. Ver.*—5 Moreover thou knowest also what Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed [Heb., put] the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet.

*Pool.*—Did to me, i. e., against me; either, first, Directly and immediately; how insolently and imperiously he hath carried himself towards me from time to time, &c. Or, secondly, Indirectly, in what he did against Abner and Amasa; whose death was a great injury to David, as it was a breach of his laws and peace, &c. *And what he did, or, even;* the following branches being added as an explication of the foregoing, to show what and how he acted towards or against David. Or, *and particularly;* as his other miscarriages, so these especially.

*Houb.*—בשלם, in pace. Mutilum id verbum sine  $\nu$  in medio. Itaque etiam id  $\nu$  non omittunt duo Codices Orat. cæteri autem circulo animadvertunt. Ita sequente versu unus Codex Orat. בשלום, plene. Ita ver. 8, legendum כבהורים, de Bahurim, plene, ut alibi scribitur, quod etiam in codicibus circulo superno significatur.

Ver. 7.

וּלְבָגִי בְרוּזֵי הַגְּלָעוּזִי תַעֲשֶׂה חֶסֶד

וְהָיָה בְּאַחַד לַיְלֵי שְׁלַחְנֶךָ פִּי־יָדְךָ הָרַבּוֹ אֵלַי  
בְּבָרְרָתִי מִפְּנֵי אֲבִישָׁיִם אֶתְּחִיד :

καὶ τοῖς υἱοῖς Βερζελλὶ τοῦ Γαλααδίτου ποιήσεις ἔλεος, καὶ ἔσονται ἐν τοῖς ἔσθιόν σου ἐν τῷ με ἀποδιδράσκων ἀπὸ προσώπου Ἀβессαλωμ τοῦ ἀδελφοῦ σου.

*Au. Ver.*—7 But shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother.

*For so they came to me.*

*Ged., Booth.*—For so they supported me.

*Gesen.*—I. קָרַב and קָרַב, to draw or come near, to approach, &c. Spec. a) In a hostile sense, to draw near for battle, Exod. xiv. 20. b) Vice versa, in kindness and good-will; 1 Kings ii. 7 פִּי בָן קָרַבִּי אֵלַי, for so they came in kindness to me. So God is said to draw near to men, in affording help to the afflicted, Psalm lxi. 19; Lam. iii. 57.

*Houb.*—Sic adferunt.

*Dathe.*—Mihi subvenerunt.

*Maurer.*—[בָּרַבִּי.] *Nam sic* h. e. הִסָּד; cf. quæ præcedunt, coll. 2 Sam. xvii. 27, sqq. xix. 31, sqq. Multum igitur errat Hitzigius docens (Begriff, p. 148), וְיָדְךָ הָרַבּוֹ esse pro וְיָדְךָ הָרַבּוֹ.

Ver. 8, 9.

וְהִנֵּה עֹמֵד שָׁמַעִי בְּוַדְיָא בְּוַדְיָא  
מִבְּחָרִים וְהוּא קָלְלֵנִי קָלְלָה נְמוּצָת  
פְּיוֹם לְכַתְּמֵי מַחְנֵנִים וְהוּא יָרַד לְקָרְאֵתִי  
חִנְיָוֹן וְאֶשְׁבַּע לוֹ בַּיהוָה לֵאמֹר אִם־  
אֶמְיָתָה בְּחָרֵב : וְעַתָּה אֵלֶי־תִנְקְוָהוּ  
כִּי אִישׁ חָקֵם אֶתָּה וְיָדַעְתָּ אֵת אֲשֶׁר  
תַּעֲשֶׂה־לּוֹ וְהוֹדִיֶנְתָּ אֶת־שִׁיבְתוֹ בְּדָם  
שְׂאוּל :

8 καὶ, ἰδοὺ, μετὰ σοῦ Σεμεὶ υἱὸς Γηρὰ υἱὸς τοῦ Ἰεμενὶ ἐκ Βαουριμ, καὶ αὐτὸς κατηγορησάτω με κατὰραν ὀδυνηρὰν τῇ ἡμέρᾳ ἣ ἐπορευόμεν εἰς παρεμβολὰς· καὶ αὐτὸς κατέβη εἰς ἀπαντήν μου εἰς τὸν Ἰορδάνην, καὶ ὤμοσα αὐτῷ ἐν κυρίῳ, λέγων, εἰ θανατώσω σε ἐν ῥομφαίᾳ. 9 καὶ οὐ μὴ ἀθώωσῃς αὐτὸν, ὅτι ἀνήρ σοφὸς εἶ σὺ, καὶ γνώσῃ ἅ ποιήσεις αὐτῷ, καὶ κατὰξείς τῆν πολίαν αὐτοῦ ἐν αἵματι εἰς ἄδου.

*Au. Ver.*—8 And, behold, thou hast with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a

grievous [Heb., strong] curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I swore to him by the Lord, saying, I will not put thee to death with the sword.

9 Now therefore hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him; but his hear head bring thou down to the grave with blood.

*Pool.*—With thee, i. e., in thy power, as that phrase is oft used. *Cursed me with a grievous curse; or, reproached me with bitter reproaches* [Ged., Booth., grievously reviled me]. *I will not put thee to death with the sword.* *Quest.* How then could David lawfully engage Solomon to punish him for it? And did David upon his death-bed bear malice against Shimei? *Answ.* First, David was not a private person, which might remit such offences without any inconvenience; but a public magistrate, who for the honour and maintenance of government was obliged to punish such insolent and opprobrious speeches, if the necessity of his affairs had not then engaged him to pass it by. Otherwise it appears from divers passages of the Psalms, and of this history, how free David was from a rancorous and revengeful spirit, even towards his enemies. Secondly, The following advice is not contrary to David's oath, both because that was only personal, that David would not kill him either at that time, as Abishai desired him, or whilst he lived, and did not oblige his successors; and especially, because it was not David's mind that Shimei should be put to death for that fault, (as is evident; for then there was no need of Solomon's wisdom, to find out an occasion, but only of his justice to punish him for the old crime,) but for some other competent crime, which Solomon's wisdom, narrowly prying into all his actions, would easily find out. And if the condition which Solomon imposed upon Shimei, ver. 36, 37, seem hard, it must be remembered that David only swore that he would pardon him as to life, but not that he would exempt him from all punishment or confinement.

*Ken.*—David is here represented in our English version as finishing his life with giving a command to Solomon to kill Shimei, and to kill him on account of that very crime for which, as David here says, he had sworn to him by the Lord he would not put

him to death. The behaviour thus imputed to the king and prophet, and which would be justly censurable if true, should be examined very carefully as to the ground it stands upon; and when the passage is duly considered, I presume it will appear highly probable that an injury has been here done to this illustrious character. The point to which I now beg the reader's attention is this: That it is not uncommon in the Hebrew language to omit the negative in a second part of the sentence, and to consider it as repeated, when it has been once expressed, and is followed by the connecting particle. And thus on Isaiah xliii. 22 the late learned annotator says: "The *negative* is repeated or referred to by the conjunction *vau*, as in many other places." So also Isaiah xxiii. 4. The necessity of so very considerable an alteration as inserting the particle *not*, may be here confirmed by some other instances. Psalm i. 5: *The wickedly shall not stand in the judgment, nor* (the Hebrew is *AND*, signifying *and not*) *sinners in the congregation of the righteous.* Psalm ix. 18: *The needy shall not alway be forgotten* (and then the negative, understood as repeated by the conjunction now dropped), *the expectation of the poor shall* (*not*) *perish for ever.* Psalm xxxviii. 1: *O Lord, rebuke me not in thy wrath; neither* (*AND*, for *and not*) *chasten me in thy hot displeasure.* Psalm lxxv. 5: *Lift not up your horn on high* (and then the negative, understood as repeated by the conjunction, now dropped): *speak* (*not*) *with a stiff neck.* Proverbs xxiv. 12 (our version is this): *Doth not he, that pondereth the heart, consider it? and he that keepeth the soul, doth* (*not*) *he know it? and shall* (*not*) *he render to every man according to his works?* And Prov. xxx. 3: *I neither learned wisdom, nor* (*AND* for *and not*) *have the knowledge of the holy.* If then there are in fact many such instances, the question is, Whether the *negative* here, expressed in the former part of David's command, may not be understood as to be repeated in the latter part: and if this *may* be, a strong reason will be added why it should be, so interpreted. The passage will run thus: "Behold, thou hast with thee Shimei, who cursed me—but I swore to him by the Lord, saying, I will not put thee to death by the sword. Now, therefore, hold him *not* guiltless (for thou art a wise man, and knowest what thou oughtest to do unto

him), but bring *not* down his hoar head to the grave with blood." Now if the language itself will admit of this construction, the sense thus given to the sentence derives a very strong support from the context. For how did Solomon understand this charge? Did he kill Shimei in consequence of it? Certainly he did not; for after he had immediately commanded Joab to be slain, in obedience to his father, he sends for Shimei, and knowing that Shimei ought to be well watched, confines him to a particular spot in Jerusalem for the remainder of his life; chap. ii. 36—42. See also Job xxiii. 17; xxx. 20; xxxi. 20.

This is the best mode of interpreting this text.—*Dr. A. Clarke.*

*IJob.*—ברם שאל... (*descendere facies senectutem ejus cum sanguine ad inferos.* Intelligitur ex ipso facto Salomonis, quale fuerit Davidis mandatum; atque id mandatum tale est. Etsi ego Semei reo peperci, tu tamen eidem, si adhuc reus erit, non parces. Expectavit Salomon, donec Semei reus esset, ut eum morte plecteret; quo significatur, servasse Davidem juramenti sui religionem, neque Salomoni filio imperasse, ut in Semei animadverteret pro sceleribus iisdem, quæ David Semei condonarat.

Ver. 16.

*IJob.*—אל חשבי את פני, *ne avertas faciem meam.* Infra ver. 17, ישב, cum *in medio, vocis Hiphil nota.* Sic fuerat hoc versu scribendum *השבי*, quomodo et ver. 20, אשיב, ne tali scribendi inconstantia, qualem habent hod. codices, peccetur sine causa in grammaticæ leges. Tales defectus, cum inconstantia conjuncti, scribarum sunt, non autorum sacrorum.

Ver. 21.

*IJob.*—השומיח, *Sunamitis.* Lege השומיח, plene, ut antea. Ita unus Codex. Orat. sic etiam infra ver. 22.

Ver. 22.

וַיַּעַן הַכֹּהֵן שֶׁלֹּמֹה וַיִּאָמַר לְאַחֲיוֹ  
וּלְכַמֵּה אֶתְּ שִׁמְעִי אֶתְּ אֲבִי אֲשֶׁר  
לֹאֲדַלְתֶּיהוּ וְשָׂאֵלֵיהוּ אֶתְּ הַמֶּלֶכָה בְּיָ  
הוּא אֶחָי הַגְּדֹל מִמֶּנִּי וְלוֹ וְלְאַבְרָהָם  
הַכֹּהֵן וְלִיִּיאָב בְּדֹנְרָהָהּ :

καὶ ἀπεκρίθη ὁ βασιλεὺς Σαλωμών, καὶ εἶπε  
τῇ μητρὶ αὐτοῦ, Καὶ ἰνατί σὺ ἤτησαι τὴν  
'Αβισάγ τῶν Ἀδωνιά; καὶ αἰτησαι αὐτῶ τὴν

βασιλείαν, ὅτι οὗτος ἀδελφός μου ὁ μέγας ὑπὲρ ἐμέ, καὶ αὐτῶ Ἀβιάθαρ ὁ ἱερεὺς, καὶ αὐτῶ Ἰואβ υἱὸς Σαρουίας ἀρχιστράτηγος ἐταίρος.

*Au. Ver.*—22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he is mine elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.

*Even for him, &c. So Houb., Pool, Ged., Booth.*

*Bp. Patrick.*—*Even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.*] Who were all in this plot. So the Hebrew words, in the opinion of Lud. De Dieu, are better rendered by the Chaldee paraphrast, than by any other interpreter, “Was not he, and Abiathar, and Joab, in this counsel?” The LXX more plainly, “With him are Abiathar the priest, and Joab the chief commander of the army:” that is, they are his accomplices, and have laid their heads together to give him this counsel.

*Ken.*—*Ask for him the kingdom also; (for he is mine elder brother) even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.* In these words of Solomon to Bath-sheba, it is by no means easy to understand how the kingdom could be asked for *Abiathar* and for *Joab*; though it might for Adonijah. All the ancient versions agree and are supported by the Targum, in a different sense; namely, *he* (Adonijah) *is my elder brother; and he has for* מוּו (already declared on his side) *both Abiathar and Joab.* This sense arises from the present two words; omitting in each the preposition, which seems inserted in conformity to the word preceding. *Josephus* understands this passage in the same manner, that Solomon wondered at the request thus made for Adonijah, *amicos potentes habenti Joabum et Abiatharem.* Lastly; this construction (*nam ei, or, pro eo sunt et Abiathar et Joabus*) has been supported already, page 59; to which may be added, Job xxxiv. 29: where the words וַיִּגַּד וַיִּבֶן אָדָם, are in the Greek version, καὶ κατὰ ἐθνους καὶ κατὰ ἀνθρώπων; and in the Vulg., *et super gentes, et super homines.* Add also 1 Sam. xxv. 6. Though the preceding correction has considerable merit: I can assume nothing more to myself here, than the

pleasure of publicly expressing my thanks for it; as it has been most obligingly communicated, with many other learned observations, by the Rev. Dr. Roberts, Provost of Eton College.

*Bp. Horsley.*—*Even for him, and for Abiathar, &c.* The LXX express a different and much better reading: thus, וְלוֹ אַבְיָתָר הַכֹּהֵן וְלוֹ יוֹאָב בֶּן צְרוּיָה הַשָּׂר צָבָא רַעָה; “And he has Abiathar the priest, and he has Joab the captain-general of the army, his friend.” The sense will be the same if, without the addition of the words הַשָּׂר צָבָא רַעָה (which, however, upon the authority of the LXX, I prefer), Dr. Roberts’s emendation be adopted, which is, instead of וְלוֹ אַבְיָתָר, to read, וְלוֹ אַבְיָתָר, and instead of וְלוֹ יוֹאָב, to read וְלוֹ יוֹאָב. (See Kennicott’s Posth.) —“and Abiathar the priest is on his side, and Joab the son of Zeruiah is on his side.”

*Dathe.*—22 *Postula ei quoque regnum, nam frater meus est natu major, et habet Elytharem sacerdotem et Joabum, Serujæ filium, sibi faventes.*

Ver. 26, 29.

*Houb.*—26 וַעֲזָבֵה לֶךְ, *Anathoth vade*: Verus ordo est וַעֲזָבֵה לֶךְ, *vade Anathoth*, quem sequuntur Græci Intt. Nam Hebraicus sermo locum in quem postponere solet ei verbo, quod motum habet in eum locum; aut bis legendum לֶךְ cum Chaldeo et cum Syro; sed ordine tali, וַעֲזָבֵה לֶךְ, *vade tibi in Anathoth.* Omittendi alterius לֶךְ occasionem habuerit scriba in vocabulo הַמֶּלֶךְ similiter desinente. Porro duo Codices וַעֲזָבֵה plene, ut est legendum.

29 וַיִּגַּד, *et nuntiatum est.* Circulus monet abesse י, ut sit וַיִּגַּד, in voce *Hophal*: idem docet punctum *Kibbutz*. ...וַיִּגַּד, *et ecce.* Potius והוֹדִיעַ, *et ecce ille*, cui affixo locus vacuus relictus est in uno Codice Orat.

Ver. 30.

*Au. Ver.*—30 And Benaiah came to the tabernacle of the Lord, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here, &c.

*Nay; but, &c.*

*Ged.*—“Nay,” said he: “I will not come forth [LXX, Syr., Vulg., and one MS.], but here will I die.”

Ver. 32, 33, 34.

*Houb.*—32 וַיִּשְׁבַּח בְּמִוּתוֹ, *et ipso meliores.* Mendum solitum טוֹבִים, *pro טוֹבִים, ex quo*

puncta vocalia in locum vocalium antiquarum supposita fuere.

33 למם, in perpetuum. Hoc etiam mendum solitum, pro לעלים, in codicibus recentioribus; nam qui sunt vetustiores, habent sæpe לעלים, ubi hod. Impressa לעים: sic hoc loco duo Codices Orat.

34 וימתו, et interfecit eum. Alii duo Codices Orat. וימתוהו, non sine ' vocis Hiphil nota.

Ver. 40.

וַיָּקָם שִׁמְעִי וַיֵּלֶךְ אַתֵּיבְרָדָיו מִגַּת:

— καὶ ἐπορεύθη Σεμεὶ, καὶ ἦγαγε τοὺς δούλους αὐτοῦ ἐκ Γέθ.

Au. Ver.—40 And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

Houb.—Tum Semei surgens stravit asinum suum venitque Geth ad Achis, ut servos suos requireret, quos deinde de Geth reduxit.

ויבא: Omnes veteres ויבא, et reduxit, quantum non omnino male ויבא, et venit, את כבדיו, cum servis suis.

Ver. 42.

וַיֹּאמֶר אֵלַי כֹּחַ הַדָּבָר שִׁמְעֵתִי:

Au. Ver.— 42 — And thou saidst unto me, The word that I have heard is good.

Houb.— Tuque ipse mihi dixisti; equum est verbum tuum, ego obsequens ero.

שמעתי, audivi. Plerique illud, audivi, sic habent, quasi Latine, dictum puta, sive dicto obediens ero; quanquam id non videtur Hebraicum; multo melius ושמעתי, et obediens ero, particula ו convertente præteritum in futurum.

Ver. 44.

וַיֹּאמֶר יְהוָה אֶתֵּיבְרָתָהּ בְּרֹאשֶׁתָּהּ:

— καὶ ἀνταπέδωκε Κύριος τὴν κακίαν σου εἰς κεφαλὴν σου.

Au. Ver.—44 The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head.

Pool.—Shall return, Heb., hath returned, which seems most proper. God hath pu-

nished thee for thy former wickedness, by suffering thee to fall into further crimes, and expose thyself to thy deserved death.

Houb., Dathe, Geol., Booth.—Returneth.

Ver. 45, 46.

וַיִּהְיֶה נְכוֹן לְפָנָי יְהוָה עַד־עוֹלָם: 45  
וַיִּצְוֶנּוּ בְּנֵי־יְהוֹיָדָע אֶת־בְּנֵיהֶם בְּיָמָיו וַיִּפְּעֻבּוּ וַיִּמָּוֶתוּ וַיִּהְיֶה נְכוֹן בְּיַד שְׁלֹמֹה:

45 καὶ ὁ βασιλεὺς Σαλωμὼν εὐλογημένος, καὶ ὁ θρόνος Δαυὶδ ἔσται ἔτοιμος ἐνώπιον κυρίου εἰς τὸν αἰῶνα. 46 καὶ ἐνετέλιετο ὁ βασιλεὺς Σαλωμὼν τῷ Βαναΐα υἱῷ Ἴωδαῖ, καὶ ἐξῆλθε καὶ ἀνέβλεν αὐτόν.

Au. Ver.—45 And king Solomon shall be blessed, and the throne of David shall be established before the Lord for ever.

46 So the king commanded Benaiah the son of Jehoida; which went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.

Bp. Horsley.—45 — Shall be blessed— shall be established; rather, was blessed— was established. This verse is evidently misplaced. It should follow the 46th, and close the chapter. This arrangement Houbigant has adopted.

Houb.—46 Tum rex Banaia, filio Joiadae, mandatum dedit, qui, cum egressus est, in eum irruit, ipsumque interfecit, et mortuus est. (45) Regnum autem, Salomone regnante, stabiliebatur; erat rex Salomon benedictus, et solium David coram Domino ad multos annos confirmabatur.

45 והכין שלמה, rex autem Salomon... Hunc versum 45 post 46um. rejicimus, ne sacra pagina seriem narrationis de Semei inchoatam et prope absolutam abruptat. Nam quæ in medio sunt, hoc versu 45 parenthesis locum tenere non possunt; cum contra omnia cohæreant et solitum cursum teneant, ordine eo, quem restituumus. Nec licet Salomonem hic loquentem inducere, quod fecit Syrus, cum non esset Salomonis de se ipso dicere, rex Salomon (sit benedictus).

Dathe.—46 Tunc jussit rex Benajam, filium Jojadae, cum educere et supplicio afficere. Sic regnum confirmatum est studio Salomonis. a)

a). Hebr. בַּיַּד שְׁלֹמֹה. Videntur hæc verba indicare securitatem, quam Salomo sibi

effecit sumtis his suppliciis, de quibus in hoc capite narratur.

*Maurer.*—*Et regnum confirmatum est in manu Salomonis.* Dathius: studio Salomonis. Sed. cf. 2 Reg. xv. 19.

СНАР. III. 1.

*Au. Ver.*—1 And Solomon made affinity with Pharaoh, &c.

*Ged., Booth.*—The royal power being thus established in the hand of Solomon, Solomon made affinity with Pharaoh, &c.

Ver. 2, 3.

בְּרַק הַעֵץ בְּזִבְחֵיהֶם בְּכִי לֹא־  
 נִבְנְהָ בָּיֹת לְשֵׁם יְהוָה עַד הַיָּמִים  
 הָהֵם : וַיֵּאָהֱבָ שָׁלֹמֹה אֶת־יְהוָה  
 לְלַבֵּת בְּחֻקֹּת דָּוִד אָבִיו רַק בְּזִבְחֹת  
 הַיָּהוּא מִזְבֵּחַ וּמִקְדָּשׁ :

2 πλὴν ὁ λαὸς ἦσαν θυμιῶντες ἐπὶ τοῖς ὑψηλοῖς, ὅτι οὐκ ᾤκοδομήθη οἶκος τῷ κυρίῳ ἕως τοῦ νῦν. 3 καὶ ἠγάπησε Σαλωμὼν τὸν κύριον πορεύεσθαι ἐν τοῖς προστάγμασι Δαυὶδ τοῦ πατρὸς αὐτοῦ, πλὴν ἐν τοῖς ὑψηλοῖς ἔθυσε καὶ ἔθυσία.

*Au. Ver.*—2 Only the people sacrificed in high places, because there was no house built unto the name of the LORD, until those days.

3 And Solomon loved the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

*Pool.*—2 *Only*: this particle is used here and ver. 3, as an exception to Solomon's integrity and glory, and as his infirmity, and a blemish to his government, that he himself both permitted and practised this which was expressly forbidden, Lev. xvii. 3, 4; Deut. xii. 13, 14, except in some extraordinary cases. Possibly he permitted it because he thought it better to allow an error in a circumstance, than to occasion a neglect of the substance of God's worship, which he apprehended would follow upon a severe prohibition of that practice, because the people's hearts were generally and constantly set upon these high places, as appears from all the following history; and they were not willing to submit to so much trouble and charge as the bringing of all their sacrifices to one place would cause; nor would yield to it until the temple was built, which he knew would easily incline and oblige them to it; and that being speedily to be done, he might think it more advisable rather to

delay the execution of that law of God for an approaching season, wherein he doubted not they would be sweetly and freely drawn to it, than at present to drive them to it by force; although these and all other prudent considerations should have given place to the will and wisdom of God. *In high places*; which were groves, or other convenient places upon hills, in which the patriarchs used to offer up their worship and sacrifices to God; and from them this custom was derived both to the Gentiles and the Jews; and in them the Gentiles sacrificed to idols, Jer. vii. 31; Ezek. vi. 3, 4; Hos. x. 8, the Hebrews to the true God. *Because there was no house*; which reason was not sufficient, for there was a tabernacle, to which they were as much confined as to the temple, Deut. xii., &c. *Unto the name of the Lord*; either, 1. To the Lord; the name of the Lord being oft put for the Lord himself, as Deut. xxviii. 58; Job i. 21; Ps. vii. 17; cxvi. 13; cxxxv. 1. Or, 2. To the honour, and praise, and service of God; to the glory of his name, i. e., of his majesty, and all his perfections, which shall be adored and manifested there.

3 *And, or, yet*, although he mistook and miscarried himself in the matter of high places, yet in the general his heart was right with God, and he both loved him with inward affection, and walked with him in outward conversation and worship. *In the statutes of David*, i. e., according to the statutes or commands of God, which are here called *the statutes of David*, not only because they were loved and practised by David, but also because the observation of them was so earnestly pressed upon Solomon, and fortified with David's authority and command: see 1 Kings ii. 2—4; 1 Chron. xxviii. 8, 9.

*Bp. Horsley.*—2 *Only the people, &c.*; rather, *The people sacrificed in high places only.*

3 *Only he sacrificed, &c.*; rather, *he sacrificed and burnt incense in high places only.*

This is not mentioned as a circumstance of blame either in the people or the king. For had they not sacrificed and burnt incense in high places, they could not have sacrificed or burnt incense at all. And it appears by the sequel that the sacrifice at Gibeon was acceptable.

*Ged.*—2 The people still sacrificed on hillock-altars: for, until those days, no

house had been builded to the name of the Lord. 3 And, although Solomon loved the Lord, walking according to the statutes of his father David, yet he sacrificed, and burned incense on high places.

2 *The people still sacrificed on hillock-altars.* These were either natural or artificial eminences, on which the ancient inhabitants of the land were wont to sacrifice to their gods. Moses had ordered them to be destroyed; but the injunction was never strictly complied with. The object of worship was only changed: and even after the building of the temple, hillock-altar worship was tolerated under good and pious kings. Comp. chap. xv. 14; xxii. 42; 2 Kings xii. 3; xiv. 4; xv. 4.

*Booth.*—2 Still the people sacrificed on high-places, because, until those days, there was no house built to the name of Jehovah. 3 And though Solomon loved Jehovah, walking in the statutes of David his father, yet he sacrificed and burnt incense on high places.

*Gesen.*—[הַבָּמֹת] 3 The Hebrews, like most other ancient nations, supposed that sacred rites performed on *high places* were particularly acceptable to the Deity; see Comment. on Isaiah lxxv. 7, and vol. ii., p. 316. Hence they were accustomed to offer sacrifices upon mountains and hills, both to idols and to God himself, 1 Sam. ix. 12 sq., 1 Chron. xiii. 29 sq.; 1 Kings iii. 4; 2 Kings xii. 2, 4; Isaiah lvi. 7; and also to build there *chapels, fanes, tabernacles*, הַבָּמֹת, 1 Kings xiii. 32; 2 Kings xvii. 29; with their priests and other ministers of the sacred rites, כֹּהֲנֵי הַבָּמֹת, 1 Kings xii. 32; 2 Kings xvii. 32. And so tenacious of this ancient custom were not only the ten tribes, (see the passages above cited,) but also all the Jews, that even after the building of Solomon's temple, notwithstanding the express law in Deut. xii., they continued to erect such chapels on the mountains around Jerusalem, and to offer sacrifices in them; and even those kings who in other respects strictly observed the law of Moses, until Josiah, did not abolish these unlawful sacrifices among the people, nor themselves desist from them; 2 Kings xii. 4; xiv. 4; xv. 4, 35; comp. 2 Chron. xx. 33; xv. 17; 2 Kings xxiii. 8, 9, 19; Ezra vi. 3; xx. 29; Lev. xxvi. 30. Even Solomon himself sacrificed in chapels of this sort, 1 Kings iii. 2, 3, comp. xi. 7. See the author's discussion

respecting these *high places* in Pref. to Gramberg's Religionsideen des a T. I. p. xiv., etc.

4. Very often הַבָּמֹת is i. q., בַּיַּת הַבָּמֹת, *house of the high-place*, i. e., a chapel erected to God or to idols upon a mountain or hill, see in No. 3, 1 Kings xi. 7; xiv. 23; 2 Kings xvii. 9; xxi. 3; xxiii. 15. Transferred also to any *chapel or fane*, e. g., in the valley of Hinnom, Jer. vii. 31; compare Ethiop.

**בָּמֹת**: mountain, also cloister.—Probably these chapels or fanes were *tents or tabernacles*, decked with curtains, Ezra xvi. 16; comp. 2 Kings xxiii. 7; Am. v. 26. Such tabernacles were in use among the Carthaginians, and also among the ancient Slavi; Diod. xx. 25; Mone in Creuzer's Symbol. v. 176.

5. Rarely a *sepulchral mound, tumulus*, Gr. βωμός, Ezra xlili. 7; comp. v. 8, and the commentators on Isaiah liii. 9, where also this signification is applicable.

*Professor Lee.*—[הַבָּמֹת] Pers. بَامَ, *supremum cujusque rei*. Cogn. Syr. ܒܡܘܬ. Gr. βῆμα, *suggestum*, et βωμός, *ara idolis consecrata; tumulus*. Hence the first (ϕ) is immutable. Gesenius tells us that, in the ancient religion of the Jews, as well as among other nations, *HIGH PLACES* going under this name were much frequented. 1 remark, the true ancient religion of the Jews, as well as that of the patriarchs, recognized no such places, except as idolatrous: among the Jews the mention of them is rare: the tabernacle of Moses was evidently in one of them, 1 Chron. xvi. 39. Among the ancient idolaters, as their own best writers allow, the heavenly bodies first, and secondly, dead kings and heroes, were considered as gods, and worshipped as such. See Diodor. Sic. lib. i. passim. Marshami Chron. Can. Ægypt., p. 54, &c. After this, the sepulchres of these men, raised in great heaps, tumuli, pyramids, &c., afforded places which seemed the best suited to the worship of such beings. See Clemens Alexandrinus, as cited by Eusebius, Prep. Evangel., lib. ii., on this subject. According to Mr. Rich, in his work entitled "A Residence in Koor-distan," &c., very many such places are still to be seen in that country, particularly in the neighbourhood of ancient Nineveh, some of which are of enormous dimensions

and height, and are still frequented as places of worship. Gesenius, too, has no doubt that mention of such sepulchral tumuli is to be found in the Bible: e. g., Ezech. xliii. 7. "*Non profanabunt*" (is his reading of the passage), "*in posterum filii Israël is nomen meum sanctum, ipsi et reges eorum, scortatione et cadaveribus regum בְּמִיתָהֶם (pro בְּנִמְיָהֶם) in tumulis s. sepulchris eorum,*" &c. Hence perhaps hills, as dedicated to some deity, also became objects of veneration, and were considered as well suited to the service of such gods. Solomon, we are told, set up idols on some of the mounts about Jerusalem, 2 Kings xxiii. 13, 15; and, in these, Josiah spied certain *sepulchres* (ib. ver. 16), which he destroyed. See my note on Job xxi. 33. The word has two significations. I. *High places*, as idolatrous *Places of worship*, Is. xv. 2; xvi. 12; Jer. xlvi. 35. Also of the true God, before the building of the temple, 1 Sam. ix. 12, et seq. 1 Kings iii. 4. But these, in 2 Kings xii. 4, are condemned as error. Is. xxxvi. 7, &c. The priests of these idolatrous places were styled בְּמִיתָהֶם, 1 Kings xii. 32; xiii. 2; 2 Kings xvii. 32. The chapel was termed בְּמִיתָהֶם; pl.—בְּמִיתָהֶם, 2 Kings xvii. 29, 32; 1 Kings xiii. 32. On this heathen usage among the Persians, see Herod. i. 131, Xenoph. Cyrop., lib. viii. :—the Greeks, Xenoph. Memorab., iii. 8, § 10. II. *Heights*, in a military sense, as places of strength, 2 Sam. i. 19, 25, &c.

*Houb.*—2 העם מוכנים בבמית, *cæterum populus sacra faciebat in locis excelsis*. Vulgatus רַק, *attamen: nos maluimus cæterum et nisi quod, hoc versu et sequenti, ubi Vulgatus רַק convertit, excepto quod*. Nam particula רַק Hebraica non semper excipit, aut adversatur, sed habet aliquando in rebus, vel dictis, vel dicendis, nudam animadversionem. Non vituperatur a scriptore sacro, nec populus, nec Salomon, quod in locis excelsis sacra facerent; imo id excusatur, ex eo quod templum nondum esset absolutum.

Ver. 4.

*Houb.*—4 בגבעה, *in Gabaon: Lege בגבעה*, ut circulo indicatur et ut alibi passim.

Ver. 6.

*Au. Ver.*—6 And Solomon said, Thou hast showed unto thy servant David my father great mercy [*or, bounty*], according as he walked before thee in truth, and in

righteousness, and in uprightness of heart with thee; &c.

*Pool.*—*In truth*; either, first, Sincerely, and without dissimulation. But that is more fully expressed in the following words, *in uprightness of heart*. Or, rather, secondly, In the true worship and service of God, in the profession, belief, practice, and defence of the truth, or of the true religion, or of God's will or word, which is called *truth*, Prov. xxiii. 23; John xvii. 17; Gal. iii. 1. So *truth* here contains all his duties to God, as *righteousness* doth his duties to men, and *uprightness* the right manner of performing both sorts of duties.

Ver. 10.

וַיִּמָּב הַדָּבָר בְּעֵינֵי אֲדָמָן וְגו'

καὶ ἤρεσεν ἐνώπιον κυρίου, κ.τ.λ.

*Au. Ver.*—10 And the speech pleased the LORD, that Solomon had asked this thing.

*Houb.*—10 בעיני אדני, (*Placuit verbum in oculis Domini mei*). Sic esset interpretandum, si legeretur אדני. Sed duo Codices Orat. notæ melioris habent יהוה, *Domini*, omisso אדני. Alius codex spatium vacuum relinquit post אדני, quo forte innuitur scriptum fuisse in quibusdam codicibus אדני יהוה; unde factum fuerit, ut alii codices retinuerint אדני, alii יהוה. Non convenit אדני in sacrum scriptorem hæc narrantem; itaque unum יהוה retinendum.

Ver. 13.

וְגַם אֲשֶׁר לֹא־שָׁאַלְתָּ נָתַתִּי לָךְ גַּם־  
עֲשֶׂה גַם־כְּכֹד הָאֲשֶׁר לֹא־הָיָה כְּמֹדֶךָ  
אֵיִשׁ בְּמִלְכִים פְּלִגְמִיָּה :

καὶ ἃ οὐκ ἤτήσω δέδωκά σοι καὶ πλοῦτον καὶ δόξαν, ὡς οὐ γέγονεν ἀνὴρ ὁμοίός σοι ἐν βασιλεύσει.

*Au. Ver.*—12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be [*or, hath not been*] any among the kings like unto thee all thy days.

*Pool.*—*I have also given*; either, first, I have granted and decreed to give; for words signifying action are oft put only for the purpose of the action. Or rather, secondly, *I will give*, as it is expressed in the parallel

place, 2 Chron. i. 12; I will as certainly give them, as if I had actually done it; for future certain things are oft expressed in Scripture in the past time, as is well known to all. *There shall not be*; so it is true of all the succeeding kings of Israel, of whom he speaks. Or, *hath not been*, as it is in the Hebrew; and so it may be true of all the kings that then were or had been in the world.

Ver. 14.

*Houb.*—14 דוד: Hactenus דוד, *David*, et sic lego in duobus Codicibus Orat. Sic etiam supra in libris Samuel, et hoc ipso in libro.

Ver. 15.

*Au. Ver.*—And Solomon awoke; and, behold, *it was* a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

*And he came, &c.*

*Ged.*—15 And he arose [LXX] and came to Jerusalem; where, standing beside the altar that was [LXX] before the ark of the covenant of the LORD, he offered up holocausts and eucharistic sacrifices; and made a feast for himself and [LXX] for all his servants.

Ver. 16.

אֵין תְּבֹאֲנָה שְׂתָהִים נָשִׁים זָנוֹת אֵלֶּי־הַמֶּלֶךְ וְגו'

τότε ὤφθησαν δύο γυναικες πόρνοι τῷ βασιλεῖ, κ.τ.λ.

*Au. Ver.*—16 Then came there two women, *that were* harlots, unto the king, and stood before him.

*Harlots.* See notes on Josh. ii. 1., p. 5—7.

*Dr. A. Clarke.*—*Then came there two women—harlots.*] The word וּנְיָוֹת, *zonoth*, which we here, and in some other places, improperly translate *harlots*, is by the Chaldee (the best judge in this case) rendered פּוֹדֵקָיָן, *pundekayan, tavern-keepers*. (See on Josh. ii. 1.) If these had been *harlots*, it is not likely they would have dared to appear before Solomon; and if they had been common women, it is not likely they would have had children; nor is it likely that such persons would have been permitted under the reign of David. Though there is no mention of their *husbands*, it is probable they might have been at this time

in other parts, following their necessary occupations; and the settling the present business could not have been delayed till their return; the appeal to justice must be made immediately.

Ver. 21.

וַיָּתְבִינֵן אֵלָיו בְּפִתְחֵי דַבָּר וְגו'

— και ἰδοὺ κατενόησα αὐτὸν πρῶτ, κ.τ.λ.

*Au. Ver.*—21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it the morning, behold, it was not my son, which I did bear.

*Bp. Horsley.*—*I had considered it*—rather, *I had set myself to examine it narrowly.*

Ver. 26.

*Houb.*—26 הילוד: Melius הילוד, *puerum*, ut antea; itaque istud ὁ circulo castigatur in codicibus. ... המיהורו: Lege המיהורו (*ne*) *occidatis eum*, ne ὁ plurale sine causa omitatur. Is defectus castigatur etiam circulo superno in codicibus.

CHAP. IV. 2, 3.

וְאֵלֶּה הַשְּׂרָיִם אֲשֶׁר־לּוֹ עֲזַרְיָהוּ בְּנֵי־שָׂדֹק הַכֹּהֵן: 3 אֵלִיהוֹפ וְאַחִיָּה בְּנֵי שִׁישַׁא קְפָרַיִם יְהוֹשָׁפָט בֶּן־אַחִילָד הַמְּזַכֵּר:

2 και οἱ τοῖ ἀρχοντες οἱ ἦσαν αὐτῶ. Ἀζαρίας υἱὸς Σαδὼκ. 3 Ἐλιήφ και Ἀχιά υἱὸς Σηβὰ γραμματεῖς και Ἰωσαφὰτ υἱὸς Ἀχιλοῦδ ἀναμνησκων

*Au. Ver.*—2 And these *were* the princes which he had; Azariah the son of Zadok the priest [*or*, the chief officer],

3 Elihoreph and Ahiah, the sons of Shisha, scribes [*or*, secretaries]; Jehoshaphat the son of Ahilud, the recorder [*or*, remembrancer].

2 *Priest* [*or*, chief officer]. See notes on 2 Sam. viii. 18, p. 562—566.

*Scribes.* See notes on 2 Sam. viii. 17, p. 560.

*Recorder.* See notes on 2 Sam. viii. 16, p. 559.

*Bp. Patrick.*—2 *And these were the princes which he had.*] The principal officers employed under him.

*Azariah the son of Zadok the priest.*] He was the son of Ahimaaz, the son of Zadok; and therefore was Zadok's grandson (1 Chron. vi. 8, 9). But such are usually called sons in Scripture, as Rasi observes upon Gen. xx. 12. And Zadok, it is pro-

bable, in his old age, bred him up in his house as his child. It is not said here what office he had, unless we translate the word *priest*, as we do in the margin, *chief officer*, or prime minister of state. But this Abarbinel thinks is a mistake; and he takes him to have been one of the scribes, together with those two that follow in the next words, Elihoreph and Ahiah. For thus he thinks the words should be translated, "Azariah the son of Zadok the priest, and Elihoreph, and Ahiah the sons of Shisha, were scribes;" there wanting a *vau* before Elihoreph, as is frequent in Scripture (Exod. i. 1, 2). And these three secretaries had each their several employments. One, he thinks, was in matters of judgment; the other in the revenue; and the third was concerned in writing annals, keeping the records, and was a public registrar.

3 *The recorder.*] Or master of requests. So Rasi understands the word *hammaskir*; one that heard all men's causes, and brought them before the king.

*Houb.*—2 *Illi autem ejus erant procères: Azarius, filius Sadoc sacerdotis.* 3 *Elioreph et Ahia, filii Sisa, scribæ erant.* *Josaphat filius Ahilud, erat a commentariis.*

2 עוריהו בן צדוק הכהן, *Azarias, filius Sadoc sacerdotis.* Ita convertimus, ut *Vulgatus*, quem male deserit *Clericus*, ut interpretetur, *Hazarja, Tsadoki filius, princeps.* Nam istud *princeps*, generatim dictum, non indicat quid muneris haberet *Azarias*. Versu priore utitur sacer scriptor vocabulo שרים, ut significet *principes*; versu 4, vocabulo כהנים, ut *sacerdotes*. Non fuerunt igitur hæc temere permiscenda, ut נון habeatur nunc ut *princeps*, nunc ut *sacerdos*. Et significat הכהן, cum ה, esse נון in gignendi casu, de *Sadoc* dictum; itaque *Azariam* fuisse adjungendum ad duos illos, qui sequuntur, quique scribæ (ספרים) erant. Male punctum majus ante אליהו, alterum scribam, et potius legendum ואליהו, supposito ו in locum puncti majoris (:) quod mendum sat frequens est hod. in codicibus.

Ver. 5.

וְעֲזַרְיָהוּ בְּוֶזְרָתוֹ עַל־הַנְּשָׂבִים וְזָבֻד

בְּוֶזְרָתוֹ פְּהוֹ רֵעֵה הַמֶּלֶךְ :

καὶ Ὀρνία υἱὸς Νάθαν ἐπὶ τῶν καθεστρωμένων καὶ Ζαβούδ υἱὸς Νάθαν ἐραῖρος τοῦ βασιλέως.

*Au. Ver.*—5 And Azariah the son of Nathan was over the officers: and Zabud

the son of Nathan was principal officer, and the king's friend.

*Principal officer.* See notes on 2 Sam. viii. 18, p. 562—566.

*Pool.*—Over the officers, or overseers, or surveyors, to wit, over those twelve officers named ver. 7, &c. *Principal officer*; possibly president of the king's council. The Hebrew word is *cohen*, which, ver. 2, is rendered *priest*; whence some read this place thus: *Zabud the son of Nathan the priest, or the minister*, (as the word properly signifies, and that title well enough agrees to a prophet; or, the *prince*, for the prophet Nathan was a man considerable both for his quality, and for his honour and esteem with the king,) was *the king's friend*. *The king's friend*; either his special favourite, both for his father's sake and for his own, having, it seems, been brought up with him; or his confidant, with whom he used to communicate his most secret counsels.

*Bp. Patrick.*—*Principal officer.*] The word *cohen* signifies here, as it doth 2 Sam. viii. 18, *minister of state*, among whom Zabud was the chief: one whom the king entrusted with the management of all affairs, and with his most secret counsels, he being always with him, as Abarbinel observes. Dr. Hammond notes upon St. Matt. ix., Annot. 2, that the king's friend was an officer of nearness to the king; as Mr. Selden observed before him, in his *Uxor. Hebr.*, lib. ii., cap. 16, p. 201, 202. For Nathan having bred up Solomon (see 2 Sam. xii. 25), it was easy for him to get his sons preferred by him to the highest dignities under him, when he came to be king; especially since he was very instrumental in placing him upon the throne.

*Ged.*—

5 Azariah Ben-Nathan was over the pre-fects of provinces :

ZABUD Ben-Nathan was the king's own priest :

5 *The king's own priest*: lit. *the king's priest-companion*. Some think that the word here translated *priest* should be rendered *prince*: for what reason I know not. A king might have his own priest as well as his own prophet. Zadok and Abiathar were national priests: but we find also provincial and family priests: why not then a king's priest? But I decide nothing. Those who dislike my rendering may choose among the following: a *priest, the king's friend*—a

prince, the king's friend—the king's intimate friend.

*Booth.*—5 And Azariah, the son of Nathan, was over the governors of provinces: and Zabud, the son of Nathan, was the chief officer, and the king's own friend.

*Houb.*—5 *Azarias, filius Nathan, præerat procuratoribus; Zabud, filius Nathan sacerdotis, erat a consiliis secretis.*

5 וזבד בן נתן כהן רעה המלך, *Zabud autem, filius Nathan sacerdotis, familiaris regi.* Ille *Nathan*, ab eo altero, qui mox antecessit, distinguitur, adjuncto כהן, *sacerdotis*; נתן, inquam, sine ea antecedente, quia is *Nathan*, non erat summus sacerdos, sed unus de grege sacerdotum. Alter *Nathan*, qui sine addito est, videtur fuisse *Nathan* propheta. Nos רעה המלך convertimus, *regi a consiliis secretis*; licet etiam convertere...*ordinariis*; et sententiæ potius est obsequendum, quam ipsi verbo רעה, quod si convertes *amicus*, vel *familiaris*, sententiam ipsam deserer, quæ quidem in eo est, ut notetur quid muneris in aula regia iste *Azarias* haberet.

Ver. 8—14.

וְאֵלֶּה שְׁמוֹתָם בְּנֵי הַחַיִּים  
 אֲבִירָם : 9 בְּנֵי דֶקָר בְּמַקַּז וּבִשְׁמֶשׁ  
 וּבֵית שֶׁמֶשׁ וְאֵילֹן בְּיַתְרוֹן :  
 10 בְּנֵי חֶסֶד בְּאַרְבוֹת לֹו שְׁלֹה וְכָל-  
 אֶרֶץ חֶפְרָה : 11 בְּנֵי אֲבִינֶדָב פְּלִינְפַת  
 דָּאָר מְטַפַּת בֵּת-שֶׁלְמֹה הַיְיָהָה לֹו  
 לְאִשָּׁה : 12 בְּעֵנָה בְּנֵי אַחִילֹוד תַּעֲנָנָה  
 וּמִגְדוֹ וְכָל-בְּיַת שֶׁשָׁן אֲשֶׁר אֵשֶׁל אֶרְתַּנָּה  
 מִתְּחַת לְיִזְרְעֵאל מִבְּיַת שֶׁשָׁן עַד אֶבֶל  
 מַחֹלָה עַד מַעְבַּר לְיַתְמָעָם : 13 בְּנֵי  
 בְּנֵי בְרָמַת גְּלָעַד לֹו חֹתָי יֵאִיר בְּנֵי  
 מִנְשֵׁה אֲשֶׁר בְּגִלְעָד לֹו חֶבֶל אֶרֶב  
 אֲשֶׁר בְּפִשְׁוֹן שְׁשִׁים עָרִים גְּדֵלוֹת חֹמָה  
 וּבְרִיחַ יְחִישָׁת : 14 אֲהִינְדָב בְּנֵי עֵדָא  
 מִחֲנִימָה :

8 καὶ ταῦτα τὰ ὀνόματα αὐτῶν Βεὴν υἱὸς Ὀρ ἐν ὄρει Ἐφραΐμ εἰς. 9 Υἱὸς Δακὺρ ἐν Μακῆς, καὶ ἐν Σαλαβίν, καὶ Βαιθσαμὺς, καὶ Ἐλὼν ἕως Βηθσανὴν εἰς. 10 Υἱὸς Ἐσδὶ ἐν Ἀραβῶθ, αὐτοῦ Σωχὼ καὶ πᾶσα ἡ γῆ Ὀφέρ. 11 Υἱὸς Ἀμναδάβ πᾶσα Νεφθαδάρ, Τεφάθ θυγάτηρ Σαλωμών ἦν αὐτῷ εἰς γυναικα, εἰς. 12 Βανὰ υἱὸς Ἀχιλοὺθ τῆν Ἰθανάχ, καὶ Μαγεδδῶ, καὶ πᾶς ὁ οἶκος Σὺν ὁ παρὰ Σεσαθὺν

ὑποκάτω τοῦ Ἑσραῆ, καὶ ἐκ Βηθσαν ἕως Σαβελμαουλά, ἕως Μαβεβέρ Λουκάμ, εἰς. 13 Υἱὸς Ναβέρ ἐν Ῥαβῶθ Γαλαὰδ, τοῦτω σχοί- νισμα Ἐργάβ ἐν τῇ Βασίαν, ἐξήκοντα πόλεις μεγάλα τειχίρεις καὶ μοχλοὶ χαλκοί, εἰς. 14 Ἀχναδάβ υἱὸς Σαδδῶ Μααναίμ.

*Au. Ver.*—8 And these are their names: The son of Hur [or, Ben-hur], in mount Ephraim:

9 The son of Dekar [or, Ben-dekar], in Makaz, and in Shaalvim, and Beth-shemesh, and Elon-beth-hanan.

10 The son of Hesed [or, Ben-hesed], in Aruboth; to him pertained Sochoh, and all the land of Hopher:

11 The son of Abinadab [or, Ben-abinadab], in all the region of Dor; which had Taphath the daughter of Solomon to wife:

12 Baana the son of Ahilud; to him pertained Taanach and Megiddo, and all Beth-shean, which is by Zartanah beneath Jezreel, from Beth-shean to Abelmeholah, even unto the place that is beyond Jokneam.

13 The son of Geber [or, Ben-geber], in Ramoth-gilead; to him pertained the towns of Jair the son of Manasseh, which are in Gilead; to him also pertained the region of Argob, which is in Bashan, threescore great cities with walls and brasen bars:

14 Ahinadab the son of Iddo had Mahanaim [or, to Mahanaim].

*Ged.*—8 These were their names: . . . Ben-Hur was prefect in Mount Ephraim.

9 . . . Ben-Dekar in Makaz, Shaalvim, Beth-shemesh, Elon and Beth-hanan.

10 . . . Ben-Hesed in Aruboth: to him also belonged Socho and the whole land of Hopher.

*These were their names.* The first or proper names of five of these prefects have been lost; and that at an early period, as they occur not in any of the ancient versions.

*Houb.*—8 *Ben Hur, filius Hor.* Cum hic *filius Hor* non nominetur, jure hoc loco Clericus lacunam præfixit, qua notetur omissum fuisse hujus filii *Hor* nomen. Sic etiam infra vers. 10, 11, et 13, lacunam facimus, ob eandem causam. Fieri vero etiam potest, ut lacunam fecerit ille ipse, qui hos regum commentarios primum digessit, quia nomina, quæ desunt, ignorarentur, aut oblitterata essent veteribus in membranis, quarum compendium sunt libri illi regum, quos nunc habemus.

*Dathe.*—In vers. 8, 9, 10, 11, 13, desunt

nomina propria quatuor horum principum, quod ex eo apparet: primo, quoniam Hebraei non solent nomina parentum ponere omisso nomine proprio, nisi pro contemptum, v. c. 1 Sam. xx. 27, 30; deinde, quoniam octo reliqui horum præfectorum suis nominibus propriis nominantur. Vulgatus parum accurate בן habet pro parte nominis, *Benhur, Bendecar*. Melius *oi ó*, Syrus et Chaldæus, nisi quod in illis in primo nomine vox Hebraica *βεέν* addita est, sine dubio ex nota marginali interpretis cuiusdam, qui putabat, בן esse nomen proprium. — Potuerunt nomina per scribarum incuriam excidere, potuerunt vero ab ipso scriptore hujus libri omitti, quoniam in illis commentariis, quos excerpebat, non legebantur; cf. *Clericus et Houbigantius*.

*Pool*.—9 Or, *Elon, the house or dwelling-place of Hanan*; and *Hanan* may be a man's name, and this place may be so differenced from other *Elons*. Or, *the plain* (for so the Hebrew word signifies) of *Beth-hanan*.

14 The city and territory of *Mahanaim*; of which see Gen. xxxii. 2; Josh. xiii. 26. But this seems too narrow a compass for one of these great officers, and unequal to the rest; although these portions seem not to be distributed into equal portions of land, but into larger or lesser parts, according to their fertility or barrenness. And this seems to have been a very fruitful place. See 2 Sam. xvii. 27. Or, *to Mahanaim*. So he may understand all the space from the parts last mentioned to *Mahanaim*, which was in the tribe of Gad.

Ver. 19, 20.

19 בְּנֵי בְּנֵי אֲרִי בְּאֶרֶץ גִּלְעָד וְאֵלֶּיךָ  
 מִיָּהוּדָה וְיִשְׂרָאֵל כַּסֵּף וְכֶמֶר וְכֶמֶר וְכֶמֶר  
 וְיִשְׂרָאֵל רַבִּים כְּחֹל וְאֲשֶׁר-עַל-הַיָּם  
 לֶרֶב אֲכָלִים וְשָׂתִים וְשִׂמְחִים :

19 Γαβὲρ υἱὸς Ἀδαὶ ἐν τῇ γῆ Γὰδ Σηὼν βασιλέως τοῦ Ἑσσεβῶν καὶ Ὀγ βασιλέως τοῦ Βασάν, καὶ νασιφ εἰς ἐν γῆ Ἰούδα.

*Au. Ver.*—19 Geber the son of Uri was in the country of Gilead, in the country of Sihon king of the Amorites, and of Og king of Bashan; and he was the only officer which was in the land.

20 Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry.

*Pool*.—In the country of Gilead, i. e., in the remaining part of that land of Gilead, which was mentioned above, ver. 13. In the land, or rather, in that land; for the Hebrew points intimate that the emphatical article is there understood, to wit, in all Gilead, excepting the parcels mentioned before, in all the territories of Sihon and Og; which because they were of large extent, and yet all committed to this one man, it is here noted concerning him as his privilege above the rest whose jurisdictions were of a narrower extent.

*Bp. Patrick*.—He was the only officer which was in the land.] There is nothing in the Hebrew answering to those words, he was: therefore this doth not relate to the officer before mentioned; but the meaning is, as Abarbanel expounds it, that besides all those officers before named, there was another who took care of strangers, who were going to court, or coming from it; as the other twelve took care of his family, and all belonging to it. This officer made provision in that country where the king then dwelt; and therefore is not named, because he was not fixed and settled in his office, as the others were; but chosen by the citizens of that city where the king resided.

*Bp. Horsley*.—19 He was the only officer which was in the land. This seems inconsistent with ver. 13. I would read *ישר בארצו*, “and each governor ruled his district.” See Houbigant. To this verse Houbigant annexes the 27th and 28th.

*Ged*.—19 GEBER Ben-Uri in that part of the land of Gilead, which had belonged to the Amorite king Sihon, and to Og king of Bashan: he was the only prefect in that land.

20 The Judahites and Israelites were as numerous as the sand on the sea-side, eating and drinking, and rejoicing. This verse, which is wanting in Sept., has so much the air of an interpolation, that I have rejected it from the text. Houbigant places it after ver. 28. Were it at all admissible, I would place it after ver. 25. At any rate it comes in here most awkwardly. Houbigant transposeth hither vers. 27 and 28, which indeed makes a better connexion; but seems not necessary.

*Houb*.—19 *Gaber, filius Uri, in terrâ Galaad, terrâ Sehon regis Amorrhæi et Og regis Basan. Unusquisque procurator terræ præsidebat.* [27 Illi autem procuratores

regem Salomonem et omnes qui mensæ ejus aderant, suo quisque mense, nutriebant ita, ut per eos omnia abundè essent. 28 *Iidem hordea et paleas equorum mulorumque illuc, ubi ille erat, advehebant, unusquisque in suâ ministerii vice.*] 20 *Interea Juda et Israel, qui erant innumerabiles, sic tanquam arena in littore maris, edebant, bibebant et lætabantur.*

19. וַיִּצַב אֲדָר אֲשֶׁר בָּרֶץ: Difficile est hæc verba interpretari. Clericus, *unus ille præfectus fuit, qui in illo tractu erat, quod non licebat, quia אֲדָר non significat unus ille, de quodam homine dictum, nisi הוּא, ille, antecedit.* Vulgatus, *super omnia, quæ erant in illâ terrâ, contextum suum potius evitans, quàm interpretans.* Nos, levi mutatione, וַיִּצַב, imperabat, ut significetur, unumquemque annonæ regiæ in suâ provinciâ procuratorem fuisse ejusdem provinciæ præfectum. Eandem ferè sententiam sequitur Arabs, quem vide in Polyglottis. Sæpè א, pro י, librarii scripsêre, ob similem utriusque litteræ sonum.

20 יהודה וישראל רבים, *Juda et Israel multi.* Legendum ויהודה, non omissio nexu; nam transitus fit ad res alias. Sed in unâ illâ litterulâ י omissâ vestigium nonnullum superest ordinis perturbati. Nam multò convenientior is ordo, quem sequuntur Græci Intt. ut postquam nominati sunt duodecim procuratores regiæ annonæ, subjungatur continenter, *illi autem procuratores regem... nutriebant*; ita ut post versum 19 sequantur versus 27 et 28 deinde redeatur ad versum 20 quem ordinem vide in versione.

Heb., v. 1; Au. Ver., iv. 21.

וַיִּשְׁלַמְתָּה הַיְהוָה מוֹשֵׁל בְּכָל־הַמְּמַלְכוֹת  
מִן־הַנְּהָר, אֶרֶץ פְּלִשְׁתִּים וְעַד גְּבוּל  
מִצְרַיִם וְגו'

καὶ Σαλωμών ἦν ἐξουσιάζων ἐν πάσιν τοῖς βασιλείαις, ἀπὸ τοῦ ποταμοῦ γῆς ἀλλοφύλων, καὶ ἕως ὀρίου Αἰγύπτου

Au. Ver.—21 And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

Bp. Horsley.—21 *From the river unto the land of the Philistines.* Read, as in 2 Chron. ix. 26, מן הנהר ועד ארץ [so *Houb., Dathe.*]

Maurer.—“Post הנהר excedit וַי usque, quod legitur 2 Chron. ix. 26.” *Dathe.* Quid vero, si scriptor Chronicorum nostrum

scriptorum sublevavit? Nihil obstare videtur, quo minus ante ארץ mente repetas א, ut sensus sit: *imperabat Salomo omnibus regnis, inde a fluvio (Euphrate), terræ Philistæorum, atque usque ad fines Ægypti.* Quam structu etiam de Wettio placuisse video.

Heb., v. 2; Au. Ver., iv. 22.

Au. Ver.—22 And Solomon's provision [Heb., bread] for one day was thirty measures [Heb., cors] of fine flour, and three-score measures of meal.

Measures.

Dr. A. Clarke.—The כר, *cor*, was the same as the *homer*, and contained nearly seventy-six gallons, wine measure, according to Bishop Cumberland.

Gesen.—כר m. *cor*, a measure both of things dry and liquid, 1 Kings iv. 22; [v. 2]; Ez. xlv. 14; containing ten ephahs or baths, i. q., דהר, כסנן, is usually put for Heb. דהר. It was also adopted by the Hellenists, i. e., κόπος. The primary idea is that of *roundness*, so that כר is pp. “a round vessel.” R. כר.

Heb., v. 3; Au. Ver., iv. 23.

עֲשֹׂתָהּ בְּקָר בְּרָאִים וְעֲשִׂירִים בְּקָר  
רְעִי וּמֵאָה עֶאֱזָן לְבַד מֵאֵל וְיַחְמוֹר  
וּבְרִבְרִים אַבּוּסִים:

καὶ δέκα μόσχοι ἐκλεκτοὶ, καὶ εἴκοσι βόες νομάδες, καὶ ἑκατὸν πρόβατα, ἐκτός ἐλάφων, καὶ δορκάδων ἐκλεκτῶν, σιτευτά.

Au. Ver.—23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallow-deer, and fatted fowl.

Roebucks. See notes on Deut. xii. 15, vol. i., p. 682.

Fallow-deer. See notes on Deut. xiv. 5, vol. i., p. 684.

Bishop Patrick.—*Fatted fowl.*] Many restrain the word *barburim* to birds, or fowl, as we do: and some think they were capons: Kimchi and others say, *fatted fowl* out of Barbary; from whence they had the name of *barburim*. But the name of Barbary was not known in Solomon's time: and therefore Bochart thinks the word should be translated, “the choicest of all fatted things” (*Hieroz.* par. ii., lib. i., cap. 19), and so Gousset, in his late Commentaries of the Hebrew tongue.

Bp. Horsley.—*Fat oxen*; rather *stalled oxen.*

*Roebucks*; rather, *antelopes* [so *Ged., Booth., Gesen., Prof. Lee.*].

*Fallow-deer*; rather, *buffaloes.*

*Fowl*; rather, *game.*

*Dr. A. Clarke.—Sheep.* צֹאן, comprehending both sheep and goats.

*Harts.*] כִּיֹּאֵל, the deer.

*Roe-bucks.*] צִבִי, the gazal, antelope, or wild goat.

*Fallow-deer.*] יחמור, the buffalo. See the notes on Deut. xii. 15, and xiv. 5.

*Fatted fowl.*] ברברים אבוסיס, I suppose, means all the *wild fowls* in *season* during each month. Michaëlis derives ברברים from ברא, which in Chaldee, Syriac, and Arabic, signifies a *field*, a *desert*; all that is *without* the cities and habitations of men: hence דויה ברא, wild beasts, Dan. ii. 38; הר בר, wild bull; and therefore *barburim* may signify creatures living in the *fields*, *woods*, and *deserts*, which are taken by *hunting*, and opposed to those which are *domesticated*; and, consequently, may include *beasts* as well as *fowls*. Many have translated the word *capons*; but, query, was any such thing known among the ancient Jews?

*Gesen.*—אֵל m. a *stag*, *hart*, male deer, Deut. xii. 15; xiv. 5; Isaiah xxxv. 6. Plur. אֵי—Cant. ii. 9, 17. Always masc. but in Psalm xlii. 2, joined with a feminine in the manner of comm. gen. thus denoting a *hind*, which elsewhere has the specific name

אֵיל. Arab. <sup>س</sup>ايل wild goat, mountain-goat, chamois. Eth.

יִפְאֵל: by which orthography the affinity of the roots אֵל and דֵּל is distinctly confirmed. As to the etymology, אֵל is a sort of intensive of אַל, therefore pp. a *large ram* or *buck*, and אֵפְאֵל a *large she-goat* or the like. Indeed the Hebrews would seem to have called all the various species of deer and antelopes, which in part are furnished with twisted horns like the ram, by the general name of *large rams* or *wild rams*; just as the Germans call the same animals *Bergziegen*, *wilde ziegen*, and the Latins *capreae*, from their general resemblance to a goat, *capra*. Sept. everywhere ἔλαφος.

ברברים m. plur. *fowls*, which are said to be *fatted* for the table of Solomon, 1 Kings v. 3 [iv. 23]. Kimchi understands *capons*; but more probable with the Targum of Jerusalem, *geese*, so called from the *pureness* and *whiteness* of their plumage; from r.

בָּרַר No. 3, to *separate* and *remove* filth, impurity, i. q., to *cleanse*, to *purge*, to *purify*.

*Professor Lee.*—אֵל, m. אֵלָה or אֵלֶּה f., *Antelope*, or *gazelle*, Psalm xlii. 2; Deut. xii. 15.

ברברים, m. pl. redup. r. ברר. *Most choice*, *select*, i. e., *fed beasts*, 1 Kings v. 3. The Rabbins, and after them, Gesenius, &c., will have this word to signify *birds*, as *geese*, *capons*, &c. Gesenius prefers *geese*, from the whiteness, &c., of their feathers. Bochart has very ably shown, Hieroz. II., lib. i., cap. 19, that there is not the least necessity or ground for introducing any mention of birds here at all; that ברברים אבוסיס must, according to Biblical phraseology, signify *fed beasts* of some sort, the term אבוס being applied to nothing else; and ברברים, being a reduplication of בר, *pure*, *choice*, can hardly signify anything but *most choice*, or the like. Comp. Neh. v. 18; so one of the Greek versions ἐλεγκτων σιτευτα. It is marvellous indeed, that these *stalled-birds* of the Rabbins should have kept their ground so long!

Heb., v. 6; Au. Ver., iv. 26.

וַיְהִי לְשָׁלֹמֹה אַרְבָּעִים אֲלָה וְשְׁנַיִם עָשָׂר אֲלָה סוּסִים לְמִרְבָּעוֹ וְשְׁנַיִם עָשָׂר אֲלָה פָּרָשִׁים :

*Au. Ver.*—26 And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

*Forty thousand.*

*Houb., Dathe, Ken., Horsley, Clarke, Ged., Booth.*—Four thousand.

*Pool.*—*Forty thousand stalls of horses.* In 2 Chron. ix. 25, it is but *four thousand*. *Answ.* First, Some acknowledge an error of the transcriber, writing *arbahim*, *forty*, for *arbah*, *four*, which was an easy mistake. Secondly, It is not exactly the same Hebrew word which is here and there, though we translate both *stalls*; and therefore there may well be allowed some difference in the signification, the one signifying properly *stables*, of which there were 4,000, the other *stalls* or *partitions* for each horse, which were 40,000. *Twelve thousand horsemen*; appointed partly for the defence and preservation of his people in peace; and partly for attendance upon his person, and for the splendour of his government. Compare chap. x. 26. But the words may be otherwise rendered, *and twelve thousand horses*,

for *parash* manifestly signifies both a *horse* and *horsemen*. And these might be a better sort of horses than most of those which were designed for the chariots. Or thus, *and* for (which particle is easily understood and borrowed from the foregoing clause) *twelve thousand horsemen*; and so he means that the 40,000 horses were in part appointed for his chariots, and in part for his 12,000 horsemen.

*Bp. Patrick.*—*Solomon had forty thousand stalls of horses.*] In 2 Chron. ix. 25, it is said he had but four thousand. But there is no disagreement between these two places: for he speaks here of his horses, and there of their stalls or stables; there being ten in every stable, which make forty thousand, as Abarbanel observes. But this doth not satisfy Bochartus, who rather inclines to Jacobus Capellus's opinion, that the Hebrew word *arba'im* here signifies *four* not *forty* (Hierozoicon, lib. ii., par. i., p. 155, &c.). But this is without example; therefore others think that in the Chronicles the author speaks of those stalls for horses which he had in Jerusalem for his constant guard, which were but four thousand; whereas here he speaks of those which were dispersed throughout his whole kingdom.

*Twelve thousand horsemen.*] Which were distributed, it is likely, in every tribe; to keep them in peace, and to be ready to oppose any enemy that might invade them: wherein Abarbanel thinks that Solomon did not offend against the law in Deuteronomy, which commanded them not to multiply horses (xvii. 16), because he did it not out of pride and vanity; but to preserve peace, by keeping all his neighbours in awe. And he professes not to trust in them, Proverbs xxi. 31.

*Ken.*—That the Hebrew text is corrupted in *many of its numbers*, has been (I presume) frequently proved already; and will be yet more fully proved hereafter. And that *some* of these numbers were corrupted very early, seems evident from the agreement of the Greek, Syriac, and Latin versions. Should it be demanded—How numbers, which (as they are expressed in words at length) are widely different from each other, could possibly be mistaken by any transcriber; I would endeavour to satisfy such demand, by one or other of the following solutions.

The learned Vignoles (as before observed) has conjectured, that, since many of the

numbers are corrupted, in reading *hundreds* instead of *tens*, and *tens* instead of *hundreds*; therefore the Jewish transcribers might anciently express numbers by marks analogous to *our common figures*: as the Arabians have done for many hundred years. And if so; then the corruption of such numbers may easily be accounted for, from the transcribers carelessly adding or omitting a single *cypher*. For example: we read now (1 Sam. vi. 19) that the Lord smote 50,070 Philistines, for looking into the ark; which number, the Syr. and Arab. versions tells us, was in their copies only 5,070. Thus we read at present (1 Kings iv. 26) that Solomon had 40,000 stalls for horses; which number the parallel passage in the Heb. text itself (2 Chron. ix. 25) assures us was only 4,000. And thus the *three* numbers [see notes on 2 Chron. xiii. 3, 17] so frequently before mentioned, may have been corrupted by *the addition of a cypher*. And should any one doubt the possibility of a cypher being added by the same person in three numbers near together; I need only refer him back to page 196—where a cypher was at first added by *my compositor* to each of the three large numbers; which were therefore printed in the *proof-sheet* 4000,000 8000,000, and 5000,000.

The other conjecture is, that the Jews anciently expressed their sacred numbers by *numeral letters*. It is certain they do so at present in their own compositions; and it is certain also, that some of their ancient authors speak of single letters, as signifying numbers in the books of Scripture. Aben Ezra, 600 years ago, considered the *yod* in *הישרה* (Exod. xxv. 31) as inserted to express *ten*. R. Eliezer (whose book, called *ספר אגידה*, was published by Vortius in 1644) is allowed by the Jews to have been a very ancient writer; and is said, in the preface, to have lived not long after the apostolic age. This rabbi (page 75) considers the word *יבדק* as consisting of four numeral letters; which he makes to signify their *now* customary numbers, ten, ninety, eight, and one hundred.

It is well known, that the twenty-two Hebrew letters express numbers as far as 400; and that the five remaining hundreds (under one thousand) are expressed by *different forms* of five of the letters, which seem invented on purpose to express them. Indeed it can scarce be doubted, but that as

five, and only five, of the several hundreds wanted each a single letter; and as five, and only five, of these different forms were invented; so these new forms were invented to express those remaining hundreds. The different forms of these five letters have been used, *at the end of words*, perhaps, ever since their first invention. And it is therefore probable, that if we could fix the age of these final letters, we might then fix the time when the Bible numbers were expressed by single letters. These finals are not known to the Samaritans. And as they are not in the least wanted to express words, and yet are used in the Bible, so may we conclude, they were first introduced into the Bible for the purpose of numbers. This is the use made of them by the Jews in their own writings; and indeed they are admitted, even now, into the Jewish commentaries, as printed with the Hebrew text: see R. S. Jarchi, on Gen. xxv. 8.

As the age of these finals tends to fix the age of these numeral letters, it may be observed, that the final *mem* is mentioned in the Talmud of Babylon; and that the authors of both Talmuds speak of the five finals as of great antiquity, even in their time. To which I shall add, that St Jerome, in his preface to the Book of Kings, mentions the finals as equally in use with the twenty-two letters.\* And as Jerome's Hebrew MSS. might easily be 200 years old, if the finals were in his MSS., it follows that they must have been used soon after the time of Christ. In page the 8th of a *Dissertation on the Chronology of the Septuagint*, printed 1741, I find Jerome's authority made use of (without any part of his works being referred to) in the manner following—*We are assured by St. Jerome that the Hebrew computations were not expressed in words at length in the old Hebrew copies, but in small characters scarcely visible.*

If we may infer from Jerome that the finals were used in the Hebrew MSS., at latest about 200 years after Christ, we may infer from the Greek version that they were not used in the Hebrew MSS. till about 100 years before Christ. Dr. Hody, who seems to have given the most rational account of the origin of the several parts of the Greek

version, tells us (page 188) that *Jeremiah* was translated into Greek about 130 or 140 years before Christ. And from this version of *Jeremiah* xxxi. 8, (i. e. in, the Greek, chap. xxxviii. 8,) it seems clear that the finals were not then in the Hebrew text. For in that verse, the five letters בבער (which are here two words, and properly signify εν αυτοις τυφλος) are rendered in all the copies of the Greek version εν εορτη. But such a rendering, being the proper Greek of במיעו, which is one word only, shows that the מ was not then (מ) mem final; since the final would have divided the letters into two words, and prevented such a wrong translation, &c.—Kennicott's Second Dissertation, p. 212.

*Dr. A. Clarke.*—26 Solomon had forty thousand stalls of horses and twelve thousand horsemen.] In 2 Chron. ix. 25, instead of forty thousand stalls, we read four thousand; and even this number might be quite sufficient to hold horses for twelve thousand horsemen; for stalls and stables may be here synonymous. In chap. x. 26 it is said he had one thousand four hundred chariots, and twelve thousand horsemen; and this is the reading in 2 Chron. i. 14. In 2 Chron. ix. 25, already quoted, instead of forty thousand stalls for horses, the Septuagint has τεσσαρες χιλιαδες θηλειαι ιπποι, four thousand mares; and in this place the whole verse is omitted both by the Syriac and Arabic. In the Targum of Rabbi Joseph on this book, we have ארבע מאה, four hundred, instead of the four thousand in Chronicles, and the forty thousand in the text. From this collation of parallel places we may rest satisfied that there is a corruption in the numbers somewhere; and as a sort of medium, we may take from the whole four thousand stalls, one thousand four hundred chariots, and twelve thousand horsemen.

*Gesen.*—אָרֶה אָרֶה f. after the form אָרֶה, plur. absol. אָרֶה 2 Chron. xxxii. 28, by Syriasm for אָרֶה as אָרֶה, plur. constr. אָרֶה 1 Kings iv. 26 [v. 6] and אָרֶה 2 Chron. ix. 25.

1. *A crib, manger, rack*, whence cattle in a stall pull out their fodder, see the root אָרֶה No. 2. Hence for stall, stable, 2 Chronicles

xxxii. 28. Arab. <sup>س</sup> <sup>ع</sup> <sup>ر</sup> <sup>ي</sup>, stall, <sup>ع</sup> <sup>ر</sup> <sup>ي</sup>, crib.

By transpos. אָרֶה, 2 Chron. xxxii. 28.

2. *A stall of horses*, i. e., a certain

\* Porro quinque literæ duplices apud Hebræos sunt; caph., etc., aliter enim scribuntur per has principia medietatesque verborum, aliter fines.

number which usually stood in one stall, or were harnessed to one vehicle; perhaps *two*, as this was the number harnessed to a chariot, Engl. *a pair, span, team*. 1 Kings iv. 16 [v. 6], and Solomon had אַרְבָּעִים אֲזוּדֵי סוּסִים *forty thousand stalls* [pairs?] of horses.

*Dathe.*—In textu quidem leguntur *quadraginta millia*. Sed in loco parallelo 2 Chron. ix. 25, leguntur tantum *quatuor millia* et hic quoque numerus nimis magnus videtur *Michaëli* (in appendice ad tom. iii., juris Mos. von der Pferdezucht in Palästina pag. 77). Frustra laborant interpretes quidam in numero hoc conciliando, e. c., *Bochartus* in Hieroz., p. I., lib. ii., cap. 9, p. 155, qui *stabula per loculos in stabulis distinctos* explicat. Sed אֲזוּדוֹ sunt haud dubie *stabula*. Syrus et Arabs, hoc ipsum vocabulum h. l. retinuerunt.

Heb., v. 7; Au. Ver., iv. 27.

לָא יַעֲדָרָה דְּבָרָא :

— οὐ παραλλάσσοσι λόγον.

*Au. Ver.*—27 And those officers provided victual for King Solomon, and for all that came unto King Solomon's table, every man in his mouth: they lacked nothing.

*Pool.*—*They lacked nothing*; or rather, *they suffered nothing to be lacking* [so *Dathe, Booth.*] to any man that came thither, but plentifully provided all things necessary.

*Gesen.*—רָצָה 1. *to set in order, to arrange, to array*, e. g., an army for march or battle, c. acc. 1 Chr. xii. 38; acc. impl. v. 33.

2. *to put in order a vineyard*, i. e., *to dress, to hoe*, so that by heaping up earth around the vines, the hills and furrows form rows. So in Talmud.

3. *to muster, and so to miss, to find lacking*, as in רָצָה. See Niph. No. 2.

Niph. 1. Pass. of Kal No. 2, *to be hoed*, as a vineyard, Isaiah v. 6; vii. 25.

2. Pass. of Kal No. 3, *to be missed, to be wanting, lacking*, of pers. 1 Sam. xxx. 19; 2 Sam. xvii. 22; Isaiah xxxiv. 16; iv. 26; of things, Isaiah lix. 15; Zeph. iii. 5. Arab.

عَدَرَ, *to remain behind*, as a sheep from the flock, pp. *to be lacking*.

Piel *to let lack, to let be wanting*, 1 Kings iv. 27 [v. 4].

*Prof. Lee.*—Pih. pres. יַעֲדָרָה. Omitted, neglected, 1 Kings v. 7.

*Ged.*—27 I have already observed that this and the following verse are by Houbi-

gant put after ver. 19. And that indeed seems to be their proper place. Perhaps a better arrangement of the whole two might be made.

Heb., v. 8; Au. Ver., iv. 28.

וְהַשְׁעָרִים וְהַתְּבָנִים לְסוּסִים וְלִרְכָשׁ  
וּבְאֵי אֶל־תְּפִיחָהֶם יִשָּׂר יְהוָה־שָׁם אִישׁ  
כְּמִשְׁפָּטוֹ :

καὶ τὰς κριθὰς καὶ τὸ ἄχυρον τοῖς ἵπποις καὶ τοῖς ἄρμασιν ἦρον εἰς τὸν τόπον οὗ ἂν ᾖ ὁ βασιλεὺς, ἕκαστος κατὰ τὴν σύνταξιν αὐτοῦ.

*Au. Ver.*—28 Barley also and straw for the horses and dromedaries [or, mules, or, swift beasts], brought they unto the place where the officers were, every man according to his charge.

*Bp. Patrick.*—*For the horses and dromedaries.*] The Hebrew word *rechesh* signifies swift horses, as Abarbinel thinks (see Esther viii. 14). But others take them for *mules*, as we translate it in the margin. Bochartus thinks it certain, that this word imports a kind of horse, Micah i. 13 (see Hierozoicon, par. i., lib. ii., cap. 6, 21).

*Where the officers were.*] Or, rather, “where the beasts were.” For there is no word for officers in the Hebrew.

*Dr. A. Clarke.*—28 And dromedaries.] The word *rechesh*, which we translate thus, is rendered *beasts*, or *beasts of burden* by the *Vulgate*; *mares* by the *Syriac* and *Arabic*; *chariots* by the *Septuagint*; and *race-horses* by the *Chaldee*. The original word seems to signify a very *swift* kind of horse, and *race-horse* or *post-horse* is probably its true meaning. To communicate with so many distant provinces, Solomon had need of many animals of this kind.

*Gesen.*—רָצָה m. (r. רָצָה) in pause רָצָה, a horse of a noble and fleetler race, a *steed, courser*, Mic. i. 13; 1 Kings v. 8 [iv. 28]; distinguished from סוּסִים, Esther viii. 10, 14.

Syr. رَحْشٌ, horse. See Bochart. Hieroz. i., p. 95.

*Professor Lee.*—رَحْشٌ, m. Arab., رَكْضٌ,

*cursus celer.* رَكْضٌ, *cucurrit.* Syriac,

رَحْشٌ, *equus.* Running: a swift species of horse, a *post-horse*, 1 Kings iv. 28, &c.

Heb., v. 11; Au. Ver., iv. 31.

וַיְהִי כִּי מִכָּל־הָאֲרָם מְאִירֹו הָאֶזְרָחִי וְהִימָן וְכַלְכֹּל וְדַרְדָּא בְּנֵי מַחֹל וְגו'

31 καὶ ἐσοφίσατο ὑπὲρ πάντας τοὺς ἀνθρώπους· καὶ ἐσοφίσατο ὑπὲρ Γαιθὰν τὸν Ζαρίτην, καὶ τὸν Αἰνὰν, καὶ τὸν Χαλκάδ καὶ Δαράλα υἱὸς Μάλ.

Au. Ver.—31 For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol, &c.

Pool.—Ethan the Ezrahite, and Heman; Israelites of eminent wisdom, probably the same mentioned 1 Chron. ii. 6; xv. 19; xxv. 4; Psalm lxxxviii. title; lxxxix. title. Chalcol and Darda; of whom see 1 Chron. ii. 6. The sons of Mahol. Object. All these four were the sons of Zerah, 1 Chron. ii. 6, or of Ezrah, as others call him. Answ. Either the same man had two names, Zerah and Mahol, which was common amongst the Jews; and he might be called Mahol from his office or employment; for that signifies a dance, or a pipe; and he was expert in musical instruments, and so were his sons, 1 Chron. xv. 17—19, who possibly may here be called, by a vulgar Hebraism, sons of the musical instrument, from their dexterity in handling it, as upon another account we read of the daughters of music, Eccles. xii. 4.

Dr. A. Clarke.—Ethan was probably the same as is mentioned in some of the Psalms, particularly Psalm lxxxix., title; and among the singers, in 1 Chron. vi. 42. There is a Heman mentioned in the title to Psalm lxxxviii. In 1 Chron. ii. 6 we have all the four names, but they are probably not the same persons, for they are there said to be the sons of Zerah, and he flourished long before Solomon's time.

Some suppose that בני מחול should be rendered masters of dancing or music, as מחול signifies not only a dance or choir, but also an instrument of music of the pipe kind. Perhaps a reference is here made to Solomon's skill in music and poetry, as he is compared to persons who appear to have been eminent poets and musicians.

Heb., v. 13; Au. Ver., iv. 33.

וַיְדַבֵּר עַל־הָעֵשִׂים מִן־הָאֲרָם אֲשֶׁר בְּלִבְנֹן וְעַד הָאֲזוּב אֲשֶׁר יָשָׂא בְקִיר וְגו'

33 καὶ ἐλάλησεν ὑπὲρ τῶν ξύλων ἀπὸ τῆς κέδρου τῆς ἐν τῷ Λιβάνῳ, καὶ ἕως τῆς ὑσσώπου τῆς ἐκπορευομένης διὰ τοῦ τοίχου· κ.τ.λ.

Au. Ver.—33 And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop tree that springeth out of the wall, &c.

Br. Patrick.—He spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall.] That is, of all sorts of plants, from the greatest to the smallest. For ezub (which we commonly translate hyssop) seems to be the same with the Ethiopian word azub, which signifies mint; and is more agreeable to this place, being more directly opposed to the cedar than hyssop; which hath a stalk, and sometimes of great strength, as De Dieu and Job Ludolphus have observed. And for this reason Hottinger (in his Smegma Oriental. p. 580), takes it for the wall-flower, which is less than hyssop. But Bochartus maintains hyssop to be here meant; of which the Jews reckoned four sorts; and one of them may well be thought to grow upon walls. Though there is no necessity, he thinks, to put that interpretation upon the word bekir, which we translate on the wall: which may signify, as the particle beth doth in many places, near or hard by the wall. Of Jerusalem, that is, which was encompassed with mountains; and the Arabians observe that hyssop grew in the mountains, especially about Jerusalem (see Hierozoicon, par. 1, lib. ii., cap. 50).

Gesen.—זָבִיב (by Syriasm for זָבִיב) m. ὑσσώπος, hyssop [so Prof. Lee], much used by the Hebrews in their sacred purifications and sprinklings, Exod. xii. 22; Lev. xiv. 4, 6, 21, 49; Psalm li. 9; 1 Kings v. 13. Like the names of many other oriental plants, so also that of hyssop seems to have come to the Greeks from the oriental languages. Under this name the Hebrews appear to have comprised not only the common hyssop of the shops, but also other aromatic plants, especially mint, wild marjoram, etc. Some derive it from זָבִיב, which

they regard as i. q., زَبَّ to be hairy, shaggy; but the plants above named hardly admit this epithet.

Professor J. F. Royle maintains that זָבִיב is the caper plant: see a learned article in No. XV. of the "Journal of the Royal

Asiatic Society," page 193 to 212, from which the following extract is taken.

"The caper plant is too well known to require a description, especially as so many details have already been given respecting its habit. We have seen in the first place, that it has a name, *azuf*, in Arabic, sufficiently similar to the Hebrew *esof* or *esobh*. It is found in Lower Egypt, in the deserts of Sinai, and in Palestine. Thus it is found in all the places where the *esobh* must have been indigenous, for the Israelites to have been able to obtain it for their religious ceremonies. Its habit is to grow upon the most barren soil, or rocky precipice, or the side of a wall, and this is also essential; for it is said, that Solomon, knew all the plants from the cedar of Lebanon to the hyssop that groweth on the wall. It has moreover always been supposed to be possessed of cleansing properties; hence, probably, its selection in the ceremonies of purification, or its employment in these may have led to the supposition of its possessing the power of curing diseases like leprosy. Finally, the caper plant is capable of yielding a stick to which the sponge might have been affixed, as we learn from St. John was done with the hyssop, when the sponge dipped in vinegar was raised to the lips of our Saviour. A combination of circumstances and some of them apparently too improbable to be united in one plant, I cannot believe to be accidental, and have therefore considered myself entitled to infer, what I hope I have now succeeded in proving to the satisfaction of others, that the caper plant is the hyssop of Scripture."

Heb., 17; Au. Ver., 3.

אֵתָהּ יָדַעְתָּ אֶת־דָּוִד אָבִי כִּי לֹא גָבַל  
לְבָנוֹת זָבוֹת לְשֵׁם יְהוָה אֱלֹהָיו מִכֶּנֶן  
הַמְלִחְמָה אֲשֶׁר סִבְבָהּוּ עַד מֵת־יְהוָה  
אֲתָם תַּחַת כַּפּוֹת רַגְלָו׃  
רגלי קרי

3 Σὺ οἶδας τὸν πατέρα μου Δαυὶδ, ὅτι οὐκ ἠδύνατο οικοδομησάιν οἶκον τῷ ὀνόματι Κυρίου Θεοῦ μου ἀπὸ προσώπου τῶν πολέμων τῶν κυκλωσάντων αὐτὸν, ἕως τοῦ δοῦναι Κύριον αὐτοῦς ὑπὸ τὰ ἰχνη τῶν ποδῶν αὐτοῦ.

Au. Ver.—3 Thou knowest how that David my father could not build an house unto the name of the Lord his God for the wars which were about him on every side, until the Lord put them under the soles of his feet.

For the wars, &c.

Houb.— — *Propter eos, qui ei undique bellum faciebant, donec eos Dominus pedibus ejus subjecisset.*

3 מפני המלחמה, *propter bellum*. Sequitur, *donec Dominus subjecisset*, איהם, *eos*, quod affixum plurale masculinum non convenit cum המלחמה feminino singulari. Prætereà non subjiciuntur bella *sub pedibus*; ut manifestum sit aliquid desiderari, de quo *eos* possit efferri. Clericus satis habet hunc in locum sic monere: "Est constructio hæc πρὸς τὸ σημαινόμενον, bellum enim non nisi cum hostibus geritur." Sed idem nullum exemplum profert, in quo *bellum*, pro iis, qui *bellum gerunt*, usurpetur; quod tametsi esset Hebraicum, quis Clerico concedet, sacrum scriptorem attribuisse bello pronomen *eos*? Ergo Clericana hæc cavillatio est, non interpretatio. Chaldæus habet, כן קדם עבדי, קרבא, *propter gerentes bellum*, quem credere licet legisse, עשי המלחמה, *facientes bellum*. Et suspicio est verbum עשי fuisse omissum post מפני, ut occasione litteræ ם, in quam desinit extruque vocabulum.

Mauver.— 17 מפני המלחמה אשר סבביו.] Ewald. Gr. min. §. 569, alii: *propter bellum* = *hostes, qui circumdederant eum*, ut sit constructio ad sensum. Sed haud scio, an rectius construas: *propter bellum, quo eum circumdederant* sc. circumdantes h. e. *hostes*, סבב etiam cum dupl. acc. conjungi, nota res est.

Ver. 6.

Houb.— ... כנודים, *ut Sidonii*. Lego כנודים, plene in quatuor *codicibus*.

Heb., 22; Au. Ver., 8.

אֲנִי אֶעֱשֶׂה אֶת־כָּל־הַפְּעֻלָּה  
בְּעֵינֵי יְהוָה וּבְעֵינֵי בְרוּשִׁים׃

8 — ἐγὼ ποιήσω πᾶν θελημα σου ξύλα κέδρινα καὶ πύκνα 9 οἱ δοῦλοί μου κατάξουσιν αὐτὰ ἐκ τοῦ Λιβάνου, κ.τ.λ.

Au. Ver.—8 And Hiram sent to Solomon, saying, I have considered [Heb., heard] the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir.

Pool.—Concerning timber of fir. Others render the Hebrew word, *pitch trees*, or *ash trees*, or *pine trees*. To others it was a particular sort of cedars, and therefore comes under the general name of *cedars*, in Solomon's message before related.

Bp. Patrick.—8 The word which we

translate *fir*, others think signifies *pine* or *cypress*. For *fir* seems not so fit for this work, being a light wood, and not durable, and apt to take fire. Their conjecture is most reasonable, who think it was a kind of *cedar*: and therefore comprehended under that name, ver. 6, where Solomon desires of him only, that his servants might hew him *cedar-trees*.

*Gesen.*—אָרז a root not in use, Arab.

אָרז to contract oneself, to shrink together,

hence to be compact, firm; אָרז firm,

stable, אָרז a tree firmly rooted. Hence,

אָרז, plur. אָרזים, אָרז m. a cedar, so called from the firmness of its roots, which is appropriate to all trees of the pine genus, Theoph. Hist. Plant. 2. 7. It is the *cedrus conifera*, a tree uncommonly tall, Is. ii. 13; xxxvii. 24; Am. ii. 9; and wide-spreading, Ez. xxxi. 3; formerly very frequent on Mount Lebanon, Psalm xxix. 5; xcii. 13; civ. 16, but now greatly reduced in number; Ritter Erdkunde ii. 446; Robinson Res. in Pal. iii. p. 440. The wood is odoriferous, without knots, and exceedingly durable; and was therefore much used in the temple and the king's palaces for ornamental work, and especially for the wainscot and ceiling. Hence for cedar-work, wainscoting, 1 Kings

vi. 18. Arab. אָרז, which is still in use among the inhabitants of Lebanon; Ethiop.

אָרז: Aram. אָרז, אָרז. — There is therefore no ground for understanding אָרז to be the *pine*, and not the *cedar*, according to Celsius in Hierob. I., 106, sq.

אָרז plur. אָרזים m. 1. a cypress, a tall and fruit or cone-bearing tree, Isaiah lv. 13; Hosea xiv. 9; constituting along with the cedar, with which it is often joined, the glory of Lebanon, Isaiah xiv. 8; xxxvii. 24; lx. 13; Zech. xi. 2; coll. v. 1. Its wood, like that of the cedar, was employed for the floors and ceilings of the temple, 1 Kings v. 22, 24; vi. 15, 34; 2 Chron. ii. 7; iii. 5; also for the decks and sheathing of ships, Ezra xxvii. 5; for spears, Nah. ii. 4; and for musical instruments, 2 Sam. vi. 5. Once by Syriasm called אָרז, Cant. i. 17. That the *cypress* and not the *fir-tree* is to be understood, is apparent from the nature of

the case, as well as from the authority of ancient interpreters; although this name may perhaps also have comprehended other trees of the pine genus. See more in Thesaur. p. 246. As to its etymology, the name seems to come from the idea of *cutting up* into boards, planks, etc., see r. אָרז [obsol. root, prob. i. q., Arab. אָרז to cut, to cut in].

*Professor Lee.*—אָרז, m. Arab. אָרז, or

אָרז, *arbor conifera, cedrus*. Syr. et Chald. אָרז; Æth. אָרז; pl. אָרזים; constr. אָרז.

The cedar tree, or wood, pec. of Libanus. Celsius, Hierobot. 1, p. 106, supposes the *pine* must be meant, merely because the Arabic word signifies both *cedar* and *pine*. This is weak and futile, both because the trees on the Libanus are known still to be cedars, and because the authors of the ancient versions, who take the word to signify the cedar—could hardly have been ignorant as to what tree was meant. See Bochart's Canaan, p. 706; Jud. ix. 15; 2 Sam. v. 11, &c.

אָרז, m. pl. אָרזים. Arab. אָרז, *abies*.

Syr. id. I. One of the five species of the cedar, according to Celsius, I. p. 74, et seq. which he renders by *abies, fir-tree*. Gesen. on the other hand, argues largely for the *Cypress*.—Thes. and Heb. Lex. sub voce. I am inclined to think that the latter is right, Isaiah xiv. 8; xxxvii. 24; lv. 13; Hosea xiv. 9; Zech. xi. 2. The timber of which was applied to building, to musical instruments, &c., 1 Kings v. 22, 24; vi. 15, 34; 2 Sam. vi. 5; Ezek. xxvii. 5. Meton. II. Anything made of this wood, as the *staff of a lance*, Nah. ii. 4; a *musical instrument*, 2 Sam. vi. 5. It is perhaps worth remarking that, from the durability of the cypress, mummy-coffins were made of it by the Egyptians; and, on this account, perhaps, it was used in constructing the temple at Jerusalem. In 1 Kings vi. 34, we find the gates of this building were made of it. Those of St. Peter's at Rome were originally made of it; and they are said to have been sound and good after the space of 600 years, when they were removed by Pope Eugenius IV., and brazen ones substituted for them.

Ver. 9.

*Au. Ver.*—9 My servants shall bring



singulare cum ידו, verbo plurali. Omissum fuit שׂא, quisque (in domo sua) quod nomen legere videtur Chaldaeus, qui גבר בנייהו, vir in domo sua. Eorum triginta millium operarum decem millia uno mense laborabant, qui deinde erant mensibus duobus immunes operum, dum altera duo decem millia pensum suum, suo quaeque mense, absolvebant.

Heb., 29, 30; Au. Ver., 15, 16.

לְשֵׁלֵמָה 30  
 אֲנָשֵׁי עַל-הַמְלָאָה שְׁלֹשֶׁת אֲלָפִים  
 וְשֵׁלֵשׁ מְאוֹת הַרְדִּים בְּעַם הָעֹשִׂים  
 בַּמְלָאָה :

15 — 16 χωρίς τῶν ἀρχόντων τῶν καθεστραμένων ἐπὶ τῶν ἔργων τῶ Σαλωμών, τρεῖς χιλιάδες καὶ ἑξακόσιοι ἐπιστάται οἱ ποιοῦντες τὰ ἔργα.

Au. Ver.—15 And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains.

16 Beside the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

16 Three thousand and three hundred.

Pool.—Whereof 3,000 were set over the 150,000, expressed ver. 15, each of these over fifty of them, and the odd 300 were set over these 3,000, each of these to have the oversight of ten of them, to take an account of the work from them. But in 2 Chron. ii. 11, these overseers are said to be 3,600. *Ans.* The 300 added in 2 Chron. ii. might be a reserve, to supply the places of the other 3,000; yea, or of the 3,300; as any of them should be taken off from the work by death, or sickness, or weakness, or necessary occasions; which was a prudent provision, and not unusual in such like cases. And so there were 3,600 commissioned for the work, but only 3,300 employed at one time; and therefore both computations may fairly stand together. Some learned men add, that those 3,600 were strangers, which indeed is manifest from 2 Chron. ii. 17; and that those 3,300 were a distinct number of men, and Israelites, which were set over all the rest, both strangers and Israelites; who therefore are here called the chief of Solomon's officers, and are said to rule over the workmen; whereas all that is said of those 3,600, 2 Chron. ii. 18, is, that they were

overseers to set the people a work; which may deserve further consideration. Others say, that the 300 added in 2 Chron. were overseers of the Tyrian workmen in Mount Lebanon, and the rest in all other places; or that they were set over some particular and more curious and considerable parts of the work.

*Bp. Patrick.*—In 2 Chron. ii. 18, they are said to have been three thousand and six hundred: for three hundred were overseers even of the three thousand three hundred, who were to oversee the rest. That is superior officers, who surveyed the whole as Kimchi observes. Or, as Abarbinel takes it, there were three hundred supernumeraries, who were employed in the more exquisite sort of work: or when any of the other failed, were ready to supply their places.

*Houb.*—16 שלש מאה, trecenti. Legitur 2 Par. ii. 17, שש מאה, sexcenti, et sic habent in editione Rom. Græci Intt. Anteferenda scriptio loci paralleli, quæ suam habet ex Græcis auctoritatem. Etenim utramque conciliare frustra quidam conantur, cum dicant, adverbium לבר, præter, pertinere ad ea quæ sequuntur, et significari præter eos 3,300 operum præfectos, fuisse alios 300 qui præfactorum præfecti essent. Nam 1o de illis præfactorum præfectis silet sacra pagina. 2o. si לבר ad ea, quæ sequuntur, pertineret, legeretur ולבר, non sine י, per quod id adverbium sequentibus rebus annecteretur.

Heb., 32; Au. Ver. 18.

וַיִּסְכְּלוּ בְנֵי שְׁלֹמֹה וּבְנֵי הַיְהוּדִים  
 וַיְהַבְּטוּ וַיִּקְנוּ הָעֲצָיִם וְהַאֲבָנִים לְבָנוֹת  
 הַבַּיִת :

LXX.—18 καὶ ἠτοίμασαν τοὺς λίθους καὶ τὰ ξύλα τρία ἔτη.

Alex.—18 καὶ ἐπελέκησαν οἱ υἱοὶ Σαλωμών, καὶ οἱ υἱοὶ χειρὰμ, καὶ οἱ Βυβλαιο, καὶ ἠτοίμασαν τὰ ξύλα, κ.τ.λ.

Au. Ver.—18 And Solomon's builders and Hiram's builders did hew them, and the stonemasons [or, Giblites, as Ezekiel xxvii. 9]: so they prepared timber and stones to build the house.

*Bp. Patrick.*—And the stonemasons.] Or the Giblites, as it is in the margin, who are mentioned in Josh. xiii. 5, being Phœnicians, inhabitants of Gabala, a promontory mentioned by Pliny (see Psalm lxxxiii. 7), who were the most excellent artists in those parts.

*Dr. Adam Clarke.*—18 And the stone-

squarers.] Instead of *stonesquarers* the margin very properly reads *Giblites*, הגבלים; and refers to Ezek. xxvii. 9, where we find the inhabitants of *Gebal* celebrated for their knowledge in *ship-building*. Some suppose that these *Giblites* were the inhabitants of *Biblos*, at the foot of Mount Libanus, northward of Sidon, on the coast of the Mediterranean Sea; famous for its wines; and now called *Gaeta*. Both *Ptolemy* and *Stephanus Byzantinus* speak of a town called *Gebala*, to the east of Tyre: but this was different from *Gebal*, or *Biblos*. It seems more natural to understand this of a *people* than of *stone-squarers*, though most of the versions have adopted this idea which we follow in the text.

Gesen. — גבל (i. q. جبل, *Jebel*, mountain, see r. גבל No. 1,) *Gebal*, pr. n. of a Phœnician city between Tripolis and Beirut, situated on a *hill*, and inhabited by seamen and builders, Ez. xxvii. 9; comp. 1 Kings v. 32 [18]. Strabo XVI., p. 755, Casaub. It was called by the Greeks Βύβλος, see Strab. Ptol. Steph. Byz., rarely Βίβλος. The Arabs still call it جبيل, *Jebeil* dimin., i. e., little mountain.—Gentile n. גבלי, *Giblite*, plur. גבלים, 1 Kings v. 32 [18].

CHAP. VI. 1.

וַיְהִי בַשְּׁמוֹנִים שָׁנָה וַאֲרָבַע מֵאוֹת שָׁנָה לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ־מִצְרַיִם בַּשָּׁנָה הָרְבִיעִית בְּחֹדֶשׁ זֶה הָיָה הַחֹדֶשׁ הַשְּׁנִי לַמֶּלֶךְ שְׁלֹמֹה עַל־יִשְׂרָאֵל וַיִּבֶן הַבַּיִת לַיהוָה :

16 καὶ ἐγενήθη ἐν τῷ τεσσαρακοστῷ καὶ τετρακοσιοστῷ ἔτει τῆς ἐξόδου υἱῶν Ἰσραὴλ ἐξ Αἰγύπτου, τῷ ἔτει τῷ τετάρτῳ ἐν μηνὶ τῷ δευτέρῳ βασιλεύοντος τοῦ βασιλέως Σαλωμῶν ἐπὶ τὸν Ἰσραὴλ,

17 καὶ ἐνετείλατο ὁ βασιλεὺς ἵνα αἴρωσι λίθους μεγάλους τιμίους εἰς τὸν θεμέλιον τοῦ οἴκου, καὶ λίθους ἀπελεκήτους.

18 καὶ ἐπελέκησαν οἱ υἱοὶ Σαλωμῶν, καὶ οἱ υἱοὶ Χιρῆμ, καὶ ἔβαλαν αὐτούς.

1 Ἐν τῷ ἔτει τῷ τετάρτῳ ἐθεμελίωσε τὸν οἶκον κυρίου ἐν μηνὶ Ζιου, καὶ τῷ δευτέρῳ μηνί.

Au. Ver.—1 And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solo-

mon's reign over Israel, in the month Zif, which is the second month, that he began to build [Heb., built] the house of the Lord.

See notes on Judges iii. 11, pp. 174—176.

Pool.—This chronological difficulty is too vast and comprehensive to be fully discussed here, or to be determined by unlearned readers; and for the learned, I refer them to what is largely digested in my Latin Synopsis upon this place. It may suffice at present to suggest these particulars: 1. That *Israel's coming out of Egypt* is variously understood in Scripture, and with some latitude, so as not only to note the time when first they came out of Egypt, but the time of their being in or coming out of the wilderness; as is manifest from Deut. iv. 45, where the words in the Hebrew are not *after*, &c., as we translate it, but *in their coming forth out of Egypt*; and Psalm cxiv. 1—3, *When Israel came forth, &c.*, Heb., *in their coming forth, &c.* And it is not impossible it may be so understood here, *after they were come out, &c.*, to wit, completely, i. e., towards the end of their expedition out of Egypt into Canaan. Nor doth the difference between the Hebrew prepositions *lamed* and *beth*, which a learned man objects, hinder this sense; for as *beth* signifies (as he saith) *after*, so also doth *lamed*, Gen. vii. 4, 10; Numb. xxxiii. 38. 2. That whereas the times of the judges do chiefly cause this difficulty, there are many things which will relieve us therein; as, 1. That divers of the years there mentioned belong to one and the same time, as is evident from Jair's twenty-two years, within which fell out, as divers learned chronologers agree, the eighteen years of the oppression of the Ammonites, and several years of the Philistine tyranny, who oppressed Israel in the west, whilst the Ammonites vexed them in the east; and the like might be observed in other cases. 2. That the years of rest are not necessarily to be understood of so many distinct years, besides those of war and servitude; and those words which are generally rendered *the land had rest forty or eighty years*, or the like, may be thus rendered, and that very agreeable to the Hebrew, *The land had rest, or began to rest, or recovered its rest, in the fortieth or in the eightieth* (the cardinal numbers being frequently put for the ordinal, especially where the number

exceeds ten) year, to be computed from some remarkable time; and so that phrase doth not note how long a time, or till what time, the rest continued, but at what time it began. As for instance, in Judg. iii. 11, *the land had rest, not forty years*, as it is in our translation, but *in the fortieth year*, to wit, from and after their first rest in, or quiet possession of the land of Canaan, which Joshua gave them; which time may very probably be made up of the days of Joshua, after he had settled them in a state of rest; and *of the elders that outlived him*, Judges ii. 7, and the time of their corruption after the death of those elders; and the eight years of servitude under the king of Mesopotamia. So Judg. iii. 30, *The land had rest in the eightieth year*, to wit, from and after that rest which Othniel obtained for them, ver. 11. And Judg. v. 31, *It rested in the fortieth year*, to wit, after that rest got by Ehud, Judg. iii. 30. And Judg. viii. 28, *It rested in the fortieth year*, to wit, from the last rest got by Deborah. And thus the computation of years is more plain and certain, being thus made from rest to rest, than theirs that proceed the other way. And this is the more considerable, because it was the opinion of that famously learned and pious bishop of Armagh. All which considered, it will be very easy to contain all the parts and passages of sacred story, from the coming out of Egypt to this time, within the compass of four hundred and eighty years; of the several parcels whereof, see my Latin Synopsis [see below p. 744]. And as for other scriptures, which some conceit to be contradictory to this, I shall by God's help vindicate them in their several places.

*Jackson's Chronology*, vol. i., p. 133.—There is no period in the Scripture history in which both the ancient and modern chronologers so much differ and mistake as in this, from the Exodus of the *Israelites* from *Egypt* to the foundation of *Solomon's temple*. *Eusebius* has given occasion to most of this confusion and difference by following a groundless tradition of the *Jews*, and including the times of their captivities in the times of their judges, and thereby shortening this period an hundred years. The modern chronologers, Archbishop *Usher*, Bishop *Lloyd*, and others have been led by his example into the greatest perplexity and confusion; and have made successive times contemporary and confounded years of *rest* and *bondage* to-

gether in an arbitrary manner; to suit a mistaken hypothesis, and a corrupt number in 1 Kings vi. 1, without regard either to the plain sense of Scripture, or the judgment of the most ancient writers, *Jewish* and *Christian*; nor have any been hitherto able to clear this era from the difficulties with which it is embarrassed, or to settle the true number of years which it contains. I shall therefore endeavour to set this period in a true and clear light by following the plain narration and sense of Scripture concerning the times of the judges and of the several captivities which intervened, and shall distinguish the years of the one from those of the other; and I shall also demonstrate that the number in 1 Kings vi. 1 which makes this period no more than 479 years, is a *Jewish* interpolation or corruption, and was not known to the ancient *Jewish* and *Christian* writers, &c., &c. [vol. 1., p. 133—145].

Therefore, the years from the exodus of the *Israelites*, or their going out of *Egypt*, to the foundation of *Solomon's temple*, are upon the foregoing evidence, to be reckoned as follows, viz. :—

		Years of Government.	Years of the Wopli.	Years before Christ.
From the exodus to the death of Moses .....		40	3833	1593
Joshua twenty-five, and an interregnum two years .....	Jud. ii. 7, xvii., xviii., xix., xx., xxi.	27	3873	1553
First servitude under Chusan Rishathaim ..	Jud. iii. 6, 7, 8	8	3900	1526
After this Othniel was judge .....	„ iii. 9, 10, 11	40	3908	1518
Second servitude under the Moabites .....	„ iii. 14	18	3948	1478
After this Ehud was judge .....	„ iii. 40	80	3966	1460
Shamgar was a judge almost a year, reckoned in the years of Ehud ..	„ iii. 31	0	0	0
Third servitude under the Canaanites .....	„ iv. 1, 2, 3	20	4046	1380
After this Debora and Barak .....	„ v. 31	40	4066	1360
Fourth servitude under the Midianites .....	„ vi. 1	7	4106	1320
After this Gideon was judge .....	„ viii. 28	40	4113	1313
After Gideon, Abimelech was judge .....	„ ix. 22	3	4153	1273
After him, Tola was judge ..	„ x. 2	22	4156	1270
After Tola, Jair was judge ..	„ x. 3	22	4178	1248
Fifth servitude under the Ammonites .....	„ x. 8	18	4200	1226
After this Jephthah was judge .....	„ xii. 7	6	4218	1208
After Jephthah, Ibzan was judge .....	„ xii. 8, 9	7	4224	1202
After Ibzan, Elon was judge .....	„ xii. 11	10	4231	1195
Carried over .....		408		

		Years of Government.	Years of the World.	Years before Christ.
Brought over .....		108		
After Elon, Abdon was Judge .....	Jud. xii. 13, 14	8	4241	1185
Sixth servitude under the Philistines, in the latter twenty years of which Samson and Eli were judges together .....	„ xiii. 1	40	4249	1177
Eli was judge forty years, but twenty of them with Samson under the sixth servitude .....	„ xv. 20	20	4289	1137
After Eli an interregnum twenty years and seven months .....	1 Sam. vi. 1, vii. 1, 2	20	4309	1117
After the interregnum Samuel was judge .....	„ vii. 5, 6, &c.	20	4329	1097
After Samuel had judged Israel twenty years, Saul reigned .....	„ viii., ix., &c.	20	4349	1077
After Saul, David reigned in the fourth year of So- lomon and the second month the temple was begun .....	1 Kings ii. 40 „ vi. 1	40 3	4369 4409	1057 1017
Total .....		579		

By the computation above, the temple was begun 579 years after the Exodus, and in the year of the world 4,412, and in the year before the Christian era 1,014. There were besides seven months more which I have mentioned, but have not reckoned, to keep the numbers in entire years, and this is sufficiently exact. It is certain from the Scripture account of the times of the judges, that the term from the exodus to the temple could not be fewer years than I have computed them; but yet we find in the present *Hebrew copies* of 1 Kings vi. 1, that it came to pass in the four hundred and fourscore year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord. This number has puzzled all our modern chronologers, and put them to make several absurd hypotheses, in order to reconcile the history of the Judges to it; but it gave no trouble to the most ancient *Jewish* and *Christian* chronologers, because they found no such number either in the *Hebrew* or *Greek* copies. And as they had no other rule to compute this famous era by, but only the years of the judges, in which calculation there was room for the difference of a few years, in the times of some of them, which are not expressly set down in Scripture, as I have observed; so accordingly we find that some writers made this term from the exodus to the temple

more years than others did; but not one of them followed the number mentioned in the before-cited text, or made it 479 years, till *Eusebius* mentioned its being wrote in the first book of *Kings*; whereas had this number been originally there, it would undoubtedly have appeared in the version of the Septuagint; and the ancient *Greek* writers would have followed it unanimously and without variation. That this number is spurious, and a corruption of the text, where it is written, will be demonstrably shown in the following sheets. And that it was not originally either in the *Hebrew* or *Greek* text, may with great certainty be inferred from the computations of all the ancients, both Pagan, *Jewish*, and *Christian* writers, &c. [see *Jackson's Chronol.*, vol. i., p. 147—162].

*Josephus* had no number in his *Hebrew* copy of the Book of *Kings*, because, as he never fails to mention his chronological numbers, he would undoubtedly have taken notice of this, had it been in his copy, and would also have made his computation by it. But in the place where he gives the account of the building of the temple, he says, "Solomon began to build the temple in the fourth year of his reign, in the second month, after 592 years from the Exodus of the *Israelites* out of *Egypt*." Could *Josephus* have said this if he had found in the text the number 480, as it is found at present? and that 592 is the genuine number of *Josephus* (though he has 612 years in two or three other places) is evident from several observations made before his chronology; and chiefly from the distinct particular numbers of the years of *Joshua*, and of every judge, set down in his fifth book of *Antiquities*, and which stand as follows, &c. [see *Jackson's Chronol.*, vol. i., p. 148—150]; making in all 592 years.

*Syncellus*, p. 175, tells us that 600 years was the computation of *Eusebius*; and it appears to be so from the preface to his *Chronicon*, where he says, the *Hebrew* numbers of the Book of *Judges* amount to this sum; but this interval he says, was only 479 years, according to the lesser number of the Book of *Kings*, in which it is said to be in the 480th year after the exodus that *Solomon* began to build the temple, 1 Kings vi. 1, and this lesser number he follows in his *Chronicon*. If we deduct from the above-stated number of *Eusebius*, viz., 600, one year from *Tola*, and twenty years from

*Samson*, which are a part of the preceding forty years, as hath been frequently observed, we have the true number as reckoned by the Book of *Judges*, which is, as before proved, 579 years if *Tola* has twenty-two years, or 580 if he has twenty-three years; but I have chosen the former number.

That which imposed upon *Eusebius*, and engaged him to follow and to put into his *Chronicon* the lesser number of 479 years, was a pretended ancient traditional interpretation (which he there speaks of) amongst the *Jews* of the numbers of the Book of *Judges*, by which they included all the years of servitude which they reckoned to be 120 (though they are but 111) in the years of the *Judges*, and so reduced the 600 years of the Book of *Judges*, as *Eusebius* reckoned them, to 480 or 479 years, in order to reconcile them to that number which was inserted into the Book of *Kings*; and which number it is very probable was there first inserted to support this absurd traditional interpretation. And this I take to be one of the contrivances of the *Jews* to shorten their chronology in opposition to the computations of the Christians from the plain sense and express numbers of both the *Hebrew* and *Greek* text in the Book of *Judges*. This fictitious number first added by the *Jews* to the *Hebrew* text of the Book of *Kings* they had very nearly got inserted before the time of *Eusebius* into some copies of the Septuagint, which have 440 instead of the *Hebrew* number 480; and which number is now retained in most, if not all the *Greek* copies, except the Complut.

But it is very evident from the computations of the most ancient Scripture historians, and particularly *Demetrius*, who lived many years before the Christian era, and also from the calculation of the oldest Christian writers, *Theophilus*, Bishop of *Antioch*, *Clemens* of *Alexandria*, and *Africanus*, that they had no such number as either 480 or 440 in the Septuagint version, or in the *Hebrew* text, and it is as evident from the reckoning of *Josephus* that he had no number in his *Hebrew* copy; and it will presently appear that *St. Paul* knew of no number either in the *Hebrew* or *Greek* text. Therefore this corruption of the *Hebrew* and *Greek* copies is not probably older than the middle of the third century. For *Origen* cites the text 1 Kings vi. 1 in his commentary on *St. John's* Gospel, where he mentions the year

of *Solomon's* reign, and the month when he began to build his temple, but says nothing of the year from the exodus, or the *Israelites* going out of *Egypt*; nor is this year mentioned in the parallel place of the Book of *Chronicles*, where the building of the temple is related. And this is the more observable, because, wherever the years were added in the Books of *Samuel* and of the *Kings*, and the same transactions are related in the *Chronicles*; the years are always set down in the *Chronicles* as well as in the Books of *Samuel* and the *Kings*, and also exactly in the same manner; only, we may except that the years of the building of the temple, and of the king's own house, are set down in two distinct numbers, [the first seven years, the latter thirteen years,] 1 Kings vi. 38; vii. 1, but in 2 Chronicles viii. 1, the two sums are added together and called twenty years, as they are also called 1 Kings ix. 10, and the former distinct numbers are not mentioned at all in the *Chronicles*. So that this is no real exception to what is observed; and it is highly improbable, that so remarkable a number of years, as that from the exodus to the building of the temple, should be set down in the history of the *kings*, and yet not be mentioned in the *chronicles* of the same *kings*, where the time of the same building is mentioned, both the year of *Solomon's* reign, and the month of the year. And it is next to impossible to suppose, had the number been set down, as we now find it, in the Book of *Kings*, that no ancient writer, either *Jewish* or Christian, before *Eusebius* should have found or observed it, but should always reckon the years from the exodus to the temple by the times of the *judges* and *kings* to *Solomon*, whose computations are very different from the sum inserted in the Book of *Kings*, which sum is utterly irreconcilable to the numbers of the years of the *judges*.

Nothing is plainer than that the history of the *judges* always clearly and expressly distinguisheth the years of the several servitudes of the *Jews*, from the years of the government of their *judges* after each deliverance from servitude; and it is highly absurd to include the years of peace and rest in the years of war and bondage; and all the Christian writers (except *Eusebius*) unanimously distinguished them. And *Eusebius* himself distinguished them in his other writings; though in his *Chronicon* he

has followed the lesser corrupted numbers of the *Jews* of his time, for which he is very justly found fault with by the learned chronologers and historians *Anianus* and *Panodorus*, who wrote in the latter end of the fourth century, and by *Symecllus* after them. But that the *Jews* had no ancient tradition for interpreting the history of the judges, so as to make the years of servitude a part of the years of the government of the judges, may from hence be certainly concluded, that *Josephus* all through the history of the judges reckons the years of servitude distinct from those of the government of the judges.

And it is observable, though neither *Josephus* nor any of the ancient Christian writers took notice of it, that the twenty years of *Samson*, in which he judged *Israel*, are expressly said to have been *in the days of the Philistines*, as being a part of the forty years in which the *Israelites* were subject to the *Philistines*; that we might not think these years distinct from, and subsequent to those of their servitude, as the years of all the other judges are related to be.

Our learned Archbishop *Usher* takes another method to make the history of the times of the judges agree to the supposed 480th year from the exodus to the temple; and would have the text, where it is said that upon the deliverance of the *Israelites* by *Othniel* (and so of the rest) that *the land had rest forty years*, to mean not that the *Israelites* enjoyed a peace of forty years under *Othniel*; but only that the land began to rest in the fortieth year after the rest which it had under *Joshua*. And thus by a different way of interpretation he leaves uncounted all the years of the several servitudes, or includes them in those of the judges. But this interpretation is forced and unnatural; and is, as before shown, contrary to the unanimous sense of the ancients, both *Jews* and Christians; and is to be esteemed a mere hypothesis of this great man, void of all foundation. Many of the most learned modern chronologers, as *Joseph Scaliger*, and others, have followed the scheme of *Eusebius*, not suspecting an error in the number of the book of *Kings*. The learned *Petavius* also follows this scheme with respect to some of the last judges, though he rejects it as absurd, with regard to most of them. He reckons the 480 years of the Book of *Kings* to commence,

not from the *Israelites* going out of *Egypt*, as the text expressly says, but from their entering into the land of Canaan forty years after their coming out of *Egypt*. But had this been the meaning of the text, it would, no doubt, have been said, *After the children of Israel were come out of the land of Egypt INTO THE LAND OF CANAAN*. Farther this learned chronologer, to reconcile his hypothesis both to the number of the Book of *Kings*, and to *St. Paul's* reckoning of 450 years from the division of the land by *Joshua* unto *Samuel*, is forced to suppose *St. Paul* to reckon not from the division of the land, though his words immediately refer to it, but to reckon from the exodus spoken of three verses before; than which there cannot be a more absurd interpretation. For as he admits the present position of the text, Acts xiii. 19, 20, it is evident that the words of the twentieth verse, *after that he gave them judges, &c.*, must mean, *after the completion of the forty years in the wilderness, ver. 18, and also, after the division of the land, ver. 19, nor will his interpretation answer his purpose; for after all he is again forced to make St. Paul mean, not precisely 450 years, but only 437 years.* To such difficulties the most learned men are put to support a corruption of Scripture which they do not suspect. Having shewn from the calculations of the most ancient *Jewish* and Christian writers that the interval between the exodus and the temple exceeded 480 years by an hundred years at least; and that it is highly probable that the foundation of the temple was laid in the 580th year after the exodus; to put this important part of Scripture chronology out of all reasonable doubt, I shall produce at large the testimony of *St. Paul*, who says, *The God of this people of Israel chose our fathers and exalted the people, when they dwell as strangers in the land of Egypt, and with an high arm brought he them out of it. And about the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Canaan he divided their land to them by lot: and after that he gave them judges, by the space of 450 years, unto Samuel the prophet: and afterward they desired a king; and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.*—Acts xiii. 17—21. This is the plain natural construction of the apostle's words,

and the present order and reading of them is supported by the *Syriac* version, and most of the ancient MSS., especially by all the MSS. of *Robert Stephen*, with the *Complutense* and all the old editions. And in the words the apostle in plain and express terms reckons 450 years unto *Samuel* from the time of the division of the land of *Canaan* by *Joshua* amongst the tribes of *Israel* in the seventh year after they came into it; and thence forty years more to the death of *Saul*; in all 490 years. If we add forty years from the exodus to the death of *Moses*; and six years from thence to the division of the land in the seventh year; and forty years for the reign of *David*: and three years of *Solomon's* reign; the whole sum from the exodus to the foundation of the temple, in the fourth year of the reign of *Solomon* is exactly 579 years; and so the temple was begun to be builded in the five hundred and eightieth year after the *Israelites* came out of *Egypt*.

This reckoning of the apostle was the received computation of the Jews in his time, and was deduced from the history of the *Judges*, and as it is irreconcilable to the present number of 480th year in the Book of *Kings*, we may be assured that the apostle knew of no such number there. It farther appears from the above cited words of *St. Paul*, that the whole term of the government of *Samuel* as judge, and of *Saul* as king, was exactly forty years. *Eusebius* understands the 450 years of *St. Paul* to refer to the times of the judges, though he himself differs from the computation of the apostle, which he supposes to have been the then received reckoning only, but not the true one. *Eusebius* took his lesser computation from later traditions of the *Jews*, after they had altered the chronology of the Scriptures, as I have before proved at large; and *St. Paul* followed the Scripture history itself, and the years set down in the Book of *Judges*: and knew nothing of the lesser number, which was long after his time inserted into the Book of *Kings*. *Syncellus* also understands the 450 years of the apostle to refer to the time of the judges; nor does any other interpretation of them appear ever to have been thought of by the ancients; nor would any other probably have been thought of by the moderns, but only for the sake of the interpolated number of the Book of *Kings*, which is inconsistent with the reckoning of

the apostle, as well as with the history of the Book of *Judges*.

Our great chronologer *Archbishop Usher*, puts another sense upon the apostle's words, and would have them mean; *And after these things which were done in the space of 450 years*, [viz., from the time *God* chose their fathers, ver. 17, to which remote verse he refers them] *He gave them judges*, and so on. The various reading or order of some manuscripts in this passage of Scripture, which favours *Archbishop Usher's* sense, *Dr. Mill* rightly judges to have been made on purpose to avoid the difficulty of the apostle's calculation, and to make it consistent with the four hundred and eightieth year of the Book of *Kings*. But he thinks the learned prelate's sense, above given, may be admitted without altering the common or received reading and position of the words of the text. But in this *Dr. Mill* is mistaken; for this sense is neither so natural or grammatical, nor will the calculation agree with it neither. The apostle had spoken before of the time which the *Israelites* spent in the wilderness, after their coming out of *Egypt*; then he proceeds to mention their wars with, and conquest of, the seven nations, and the division of their land amongst the tribes by lot; the term of this also is related in Scripture: then he goes on in the history, as was natural, to speak of the years of the judges, after this division, unto *Samuel*, who was the last of them, and their years also are set down in their history: and from *Samuel* he proceeds to mention the kingly government of the *Jews*, and tells us the years of *Samuel's* and *Saul's* administration, which are not recorded in Scripture, but which, from the received tradition of the *Jews*, were, he says, the space of forty years; and concludes his narration with *David*, from whose family *Christ* descended, ver. 23. It is therefore a very unnatural and forced interpretation to refer the words of the apostle, which are immediately, and in natural construction applied to the times of the judges of the *Israelites*, to what is said three verses before of *God's* choosing their fathers. And if we should without reason allow them to be connected with what is said so remotely as ver. 17, yet the 450 years brings us no higher than the birth of *Isaac*. But *God* had chosen *Abraham* the first of their fathers twenty-five years before, when he called him out of *Haran*, into the land of

*Canaan*, Gen. xii. 1—5. So wholly unsupported is *Usher's* sense of the apostle's words. And as the apostle's computation of 450 years from the division of the land of *Canaan* amongst the *Jews* to the time of *Samuel's* judging *Israel*, agrees exactly to the beginning of the building of the temple, in the five hundred and eightieth year after the exodus; so the message of judge *Jephthah* to the king of the *Ammonites*, Jud. xi. 13—26, agrees to this calculation. The king of the *Ammonites*, as a pretence for making war upon the *Israelites*, tells the messenger of *Jephthah* that the people of *Israel* had unlawfully seized upon his country after they came out of *Egypt*: to this charge *Jephthah* replies by his messengers, that *Israel's* title to this country could not be called in question, who at first conquered it in a lawful war, in which the king of the *Amorites*, to whom it belonged, was the aggressor; and had been in possession of it three hundred years, ver. 26. *Josephus* reads it, more than three hundred years. And it was more; for *Sihon* king of the *Amorites* was conquered in the end of the fortieth year after the exodus, Numb. xxi. 24, 25, and from thence to the time of *Jephthah's* undertaking the war against the *Ammonites* was 346 years, which *Jephthah* might well call 300 years, or more; and from *Jephthah* to the temple was 194 years; and thirty-nine more from the exodus to the conquest of the *Amorites* being added, the whole from the exodus to the temple was 579 years. *Sulpitius Severus* in his Sacred History, wrote in the beginning of the fifth century, reckons the interval from the exodus to the temple 588 years; and observes that the *Greek* number 440 in the Book of *Kings* must be a corruption of the text, and this corruption both in the *Hebrew* text and in the *Greek* version has been fully proved in the foregoing observations. *Melchior Canus*, a learned Popish writer and commentator, suspected the number 480 in the Book of *Kings*, though authorized by the *Latin Vulgate*, to be a corrupt reading both in that copy and in the *Hebrew* text; and that the *Greek* text was corrupted also. And the more learned Jesuit *Petavius* owns that many great men among the Papists have been of opinion, either that this text of the Book of *Kings* has been corrupted, or however that the number of it is not the true and whole number of years from the exodus to the

foundation of the temple. And he himself computes it to be 520 years as observed above.

One considerable objection to the term of 580, or more exactly 579 years, between the exodus and the temple remains to be cleared; and it is this; the Scripture mentions no more than five generations between *Naashon*, prince of the children of *Judah*, Num. i. 7; ii. 3, and *Solomon*, viz., *Salmon* or *Salma*, *Booz*, *Obed*, *Jesse*, and *David*. Matt. i. 5, 6; Luke iii. 31, 32; Ruth iv. 21, 22; 1 Chron. ii. 11, 12. This objection, I confess, is stronger against the term of 580 or 579 years, than against the sum of 480 or 479 years. But the learned *Usher* found it insuperable even against his lesser number of 480 years, as appears by his way of reconciling these generations to it.

Taking it for granted that *Salmon* married *Rahab* the harlot or inkeeper, mentioned in the Book of *Joshua* to have concealed the spies whom *Joshua* sent into *Jericho*, chap. ii. 1, he supposes that *Salmon* married her forty-two years after the *Israelites* came into the land of *Canaan*, and that she was twenty years of age when they first came thither, and so bare *Booz* when she was sixty-two or sixty-three years of age. This though not impossible, is yet very highly improbable. Then he supposes *Booz* to be 102 years old, at the birth of his son *Obed*; and *Obed* to be 111 years old at the birth of his son *Jesse*; and *Jesse* as many at the birth of *David*. The supposition of three such generations together is altogether incredible; and is not to be found in Scripture since the days of *Serug*, the great grandfather of *Abraham*; and it is observable, that from the birth of *Abraham* to only 470 years years after, there were nine generations, viz., *Abraham*, *Isaac*, *Jacob*, *Judas*, *Phares*, *Esrom*, *Aram*, *Aminadab*, *Naashon*: for *Eusebius* makes *Naashon* thirty-five years old at the exodus, which was 505 years after the birth of *Abraham*; whereas six generations from *Naashon* to *Solomon* made, as was supposed, 600 years at least. *Syncellus* takes notice of this difficulty of reconciling the account of six generations from *Naashon* to *Solomon* to the great number of years in that interval, which he observes were no less than 600: and asks the question how this number of years was to be accounted for, making, according to this reckoning, 100 years, one

generation with another? *Synceſſus* offers no ſolution to the difficulty, not knowing what to ſay to it. But *Eusebius* endeavours to ſolve it by throwing all the years of ſervitude out of the number, and reckoning no more than 479 years from the exodus to *Solomon's* temple. But this leſſer number we have ſeen is by no means reconcilable to ſo few intervening generations. There is but one way, I think, to ſolve the difficulty, and that is by ſuppoſing ſome generations to have been omitted in recording this genealogy. This was the opinion of the ancient *Jews*. The *Chaldee* paraphraſe on *Ruth* i., and iv. 21 ſays, that *Booz* was *Ibzan*, who judged *Israel* at the time of the famine, mentioned chap. i. 1. *Josephus* brings him lower, and ſays, that the famine happened after the death of *Samson*, when *Eli* was the high prieſt; ſo that *Booz* was contemporary with *Eli*; and this may probably be the truth, and makes the ſucceeding generations from *Booz* to *David* to be agreeable to the common courſe of nature in thoſe days. If this is admitted, ſince *Salmon* lived at leaſt 400 years before *Eli* was high prieſt, he could not be the father of *Booz*, who was contemporary with *Eli*; and there muſt have been ſome generations either between *Naathon* and *Salmon*, or between *Salmon* and *Booz*, not mentioned in Scripture. Theſe generations could not be between *Naathon* and *Salmon* if the *Rahab* he married, as mentioned by *St. Matthew* was *Rahab the harlot*, or innkeeper, mentioned in the Book of *Joshua* at the taking of *Jericho*. But as ſhe is never mentioned in the Old Teſtament to have married *Salmon*, nor does *St. Matthew* ſtyle her *Rahab the harlot*, as ſhe is called where ſhe is mentioned in the Epistle to the Hebrews xi. 31, we cannot be certain who ſhe was. However, I am moſt inclined to think that four or five generations are omitted between *Salmon* and *Booz* the father of *Obed*, and for the following reaſons:—

In the interval of theſe five generations after *Naathon* to the death of *David*, there are recorded no leſſer than nine or ten generations of high prieſts, from or after *Eleazar* the ſon of *Aaron*, though he outlived *Naathon* who was his uncle, *Exod.* vi. 23, many years. 1. *Phineas*; 2. *Abishua*; 3. *Bukki*; 4. *Uzzi*; 5. *Zerahiah*; 6. *Meraioth*; 7. *Amariah*; 8. *Ahitub*; 9. *Zadok*, 1 *Chron.* vi. 4—8, and ver. 50, 53. *Ezra* makes ten ſucceſſions in this interval: for he ſays, that

*Amariah* was the ſon of *Azariah* or *Ezias*, as he is called 1 *Esd.* viii. 2, and that *Azariah* was the ſon of *Meraioth*, *Ez.* vii. 2—5. Or if inſtead of thoſe after *Uzzi* of the line of *Eleazar* we reckon thoſe who ſucceeded him in the high prieſthood of the line of *Ithamar*, there were eight generations or rather nine, viz., after *Uzzi* the fourth high prieſt above, the fifth was *Eli*. 6. *Ahiah* the ſon of *Ahitub*, the ſon of *Phineas*, the ſon of *Eli*, 1 *Sam.* xiv. 3, 18. *Joseph.* *Antiq. Jud.*, lib. vi., c. 6. And his father *Ahitub* might be high prieſt before him, as *Reland* thinks [*Antiq. Sac. Vet.*, Heb., p. 161]. 7. *Achimelech*; 8. *Abiathar*; 1 *Sam.* xxii. 20. Here are eight generations beſides the vacancy between the death of *Eli* and *Ahiah* his great grandſon, unleſs his father *Ahitub* was high prieſt before him, and ſucceeded *Eli*; and therefore we may reckon nine generations in this genealogy alſo.

Now it is no way probable that there ſhould be more years by thirty or forty in five generations only recorded from *Naathon* to *David*, than in nine or ten ſucceſſive deſcents in the families of the high prieſts, from *Eleazar* and his brother *Ithamar* to *David*. There is no doubt therefore to be made, but that ſeveral generations from *Naathon* to *David*, either have not been recorded in the Scriptures of the Old Teſtament, or have been left out in the preſent copies by ſome very ancient error. Such an omiſſion has happened in the deſcent of *Ezra* the ſcribe, who is reckoned the fifth in deſcent from *Zadok*, who was high prieſt in the reign of *Solomon*. For he is ſaid to be the ſon of *Seraiah*, the ſon of *Azariah*, the ſon of *Hilkiah*, the ſon of *Shallum*, the ſon of *Zadok*, the ſon of *Ahitub*, the ſon of *Amariah*, the ſon of *Azariah*, the ſon of *Meraioth*, &c., *Ezra* vii. 1, 2, 3; 1 *Esd.* viii. 1, 2. But the number of years from the death of *Zadok* to the birth of *Ezra* being four hundred, in four intervening generations, would juſtly incline us to think, if there was no other evidence, that ſome generations are wanting in this interval. And this is fact, and theſe generations are ſupplied in the Book of *Chronicles*; otherwiſe we ſhould have been puzzled as much in the genealogy of *Ezra* as in that from *Naathon* to *David*. There were in the genealogy of *Ezra* two *Zadoks*, and all the generations between one and the other, are omitted in the Books of

*Ezra* and *Esdras* or in both the parts of *Ezra*, but are recorded in the Book of *Chronicles*, and are no less than seven generations. 1. *Ahitub*; 2. *Amariah*; 3. *Azariah*; 4. *Johanan*; 5. *Azariah*; 6. *Ahimaaz*; 7. *Zadok*, 1 Chron. vi. 4—15, where we read the whole genealogy entire. *Josephus* also has it at large, and reckons more descents. Therefore, if *Salmon* was the immediate son of *Naashon* then *Booz*, the father of *Obed*, was a remote offspring; and if there were two of that name, one the son of *Salmon*, and the other the father of *Obed*, the intermediate generations might be omitted by the negligence of an ancient copier passing from one name to the other. And as this was the cause of the omission of several generations in the genealogy of *Ezra*, there is no reason why we may not conclude it to have been the same in that from *Naashon* to *David*. If to these observations we add, as taken notice of before, that in the fourteen generations from *Abraham* to *David*, there are more years in the last five from *Naashon* to *David*, than in the preceding nine from *Abraham* to *Naashon*; this is sufficient to clear the difficulty, and to put it out of all doubt that some generations between *Naashon* and *David* have been omitted.

*Ken.*—Testimonium Origenis multum valebit ad probanda duo vitia, chronologiam nunc obscurantia. In 1. Reg. vi. 1 numerus annorum ab exodo ad templum Solomonis secus est in Hebraico textu, ac in Græcâ versione; quem tamen utrumque numerum falsum esse, e sacrâ patet historiâ. Origines hunc textum citavit, omisso computo chronologico, qui nunc pars ejus est præcipua; adeo ut probabile sit, *numerum* tum temporis hic defuisse in codicibus Heb. pariter ac Græcis. En verba ejus: γεγραπται εν τη τριτη των βασιλειων—Ητοιμασαν τους λιθους και τα εζλα τρισιν ετειων εν δε τω τεταρτω ετει, μηνι δευτερα, βασιλευοντος του βασιλεως Σολομωντος επι Ισραηλ, &c. Computus igitur, qui hic non expressus est, fortassis additus fuit post an. 230; vide rationes, hanc in rem adductas a *Jacksono*, *Chronol.* 1, 133—170.

*Pol. Syn.*—1 *Quadragesimo et octogesimo anno egressionis*, &c.] Itâ Heb. et Chald. et plerique Græcorum codices. Multi tamen conciliandæ Judicium chronologicæ, summæque totius cum partibus suis componendæ difficultate deterriti, varias vel

lectiones vel sententias protulerunt.\* Ab egressu, ad fundationem templi, Gliras p. 2, numerat annos 330. Melch. Canus. 374. ó (prout à Sixto 5 correcti, et à Sulpitio citati sunt, quos etiam sequitur Oecumen) numerat annos 440. Beda annos 490. Joseph. Antiq. 8 in Ruffini versione 502. Sed in Græco textu, et in Gesseni versione 592. Sulpicius, prout à Sigonio corrigitur, 510, sed prout in textu, 588. Clem. Alex. 566 sim. Tyrii apud S. Theophilum. Cedrenus 672. † Ego numero 680 annos. ‡ Sentio annos non solum esse 480, sed centenos huic numero addi oportere. § Quæ viros doctos huc per-pulerunt, ut textum aut immutarent aut distorquerent, duæ fuerunt præcipuæ rationes; altera ex Act. xiii. 20, altera ex numeris annorum in libro Judicium expressis, qui longiùs quàm 480 annorum intervallum postulare videntur. || [*Alii tamen numerum in textu positum servant, ut videbimus. Dispicimus ergo quomodo viri docti difficultatem hanc expediunt.*] 1. Quidam mendium in numeris agnoscunt, vel hîc, vel in Act. xiii. 20. Itâ Capel. et Cajet. Luth. Func. Mercat. Bunting. Temporar. Perkins. Pius, Lydiat. Lansberg. et alii. ¶ *Locus libroriorum negligentia corruptus est*, ait Sulpit. l. 1 histor. Et ad eum sic Sigonius, *In numeris annorum Regum Judæ et Israel tanta diversitas, et aliquando absurditas est, ut tutius esse videatur confiteri eos libroriorum culpa aliquando vitiosos esse, quàm ad ineptas interpretationes et solutiones confugere.*\*\* Non est hæc aut fidei, aut religionis questio, quæ hîc de numero habetur. †† [*Gerhard. Vossius numerum annorum à se positum sic astruit,*] Israelitæ erant in deserto annis 40. A fine illorum, sive à morte Mosis ad Othonielem tempus non potest certò præfiniri; sed videtur fuisse 34 annorum: quorum 26 tribuantur Josuæ et Senioribus, accensito spatio quo Israelitæ peccando irritârunt Deum. His adde annos 8, quibus Chusan servierunt, Jud. iii. 9, fiunt 34. Othoniel præfuit per annos 40, (Jud. iii. 11). Sequitur servitus Moabitica (de quo Jud. iii. 14), an. 18. Aiod præest annis 80,

\* Abrami Pharus, lib. 10, c. 2.

† Abram ex Ser.

‡ Ser.

§ Vos. Isagog. chronol., c. 7.

|| Usser. chronol., c. 12.

¶ Usser. ib., p. 194, sic Ser.

\*\* Ger. Vos., chron. c. 7.

†† Canus in Usser.

(Jud. iii. 30.) Israel servit Cananeis, an. 20, (Jud. iv. 3.) Debora et Barac præsunt an. 40, (Jud v. 31.) Isr. servit Midian an. 7, (Jud. vi. 1.) Judicat Gedeon an. 40, (Jud viii. 28.) Abimelech an. 3, (Jud. ix. 22.) Thola an. 23, (Jud. x. 2.) Jair an. 22, (Jud x. 3.) Fuit servitus Ammonitica per annos 18. Jephthe præest an. 6, (Jud. xii. 7.) Abesan an. 7, (Jud. xii. 9.) Achialon an. 10, (Jud. xii. 11.) Abdon an. 8, (Jud. xii. 14.) Servitus sub Philistæis, (ut est Jud. xiii. 1) annis duravit 40 (in quibus includuntur 20 Sampsonis anni, quos ideo non numero.) Heli (ut est 1 Sam. iv. 18) judicavit an. 40. Sic fiunt anni 496. (Optimè hoc convenit cum Act. xiii. 20 ubi Judicibus tribuit annos 450: deme à 496 annos Mosis 40 et Josuæ sexennium ante divisionem terræ, manent 450.) Sequuntur anni Samuelis et Saulis 40. Dividis item 40, et tres Salomonis. Inde confiunt anni 83. Jungantur reliquis, sunt anni 579; sive annumerato quarto Salomonis anno, quo templum condi cœpit, fiunt anni 580. Quid his apertius? \* [Quomodo hoc cum presenti loco concordat, ex ipso tandem audiemus. Serarius, ut audivimus, annos centum his addit; et 680 numerat. Centum verò illos annos sic colligit.] 1. Pro 34 annis quos Vossius numerat à Mose ad Othonielem, supponit 8 annos fuisse primæ servitutis, Jud. iii. et 50 alios annos Josuæ, et statûs utriusque ante Judices. [In quo superat Vossii calculum annis 24.] 2. Sampsoni post 40 annos Philist. servitutis annos tribuit 20. 3. Post Sampsonem tempus Historiarum, Jud. xvii. et xviii. facit annorum 8. [Quod tamen Vossius intra 34 illos primos annos gestum fuisse existimat.] 4. Samueli paulò ante Heli mortem, et deinceps prophetam agenti adscribit annos 20. Et 5 eidem Samueli soli ante Saulem gubernanti annos assignari vult ad minimum 28 †. 2. [Alii annos ab egressu ex Ægypto ad fundatum templum rectè hic numerari statuunt. Sed non uno modo rem expediunt.] 1. Judæi, populum nunquam Judice caruisse arbitrati, annos quietis, Judici ibidem nominato attribuunt; in quibus et opprimentium annos (ut sub eorum præfectura cœptos et finitos) comprehendunt. Hos sequitur Eusebius et plerique chronologi. Acsi Scripturæ hic fuisset sensus: (v. g.) Othonielem principe, qui annis

40 judicavit, pax fuit et otium, tyranno judicis auspiciis superato.\* [Aliis hæc sententia non placet;] Contradictionem involvit, Hebræis uno et eodem tempore tribuere et quietam libertatem, et exercitam servitutem.† Manifestè distinguit scriptura inter tempora servitutis, sive pœnæ; et tempus quietis atque misericordiæ; ut liquet ex inspectione horum locorum, Jud. ii. 18; et iii. 8—12, &c., et iv., et vi. 1, 7.‡ Libenter agnoscimus belli et servitutum tempora, à pacis et quietis temporibus secernenda esse.§ 2. Vox *exitus* ex Ægypto diversimodè sumi potest; ità ut vel principium, vel medium, vel finem ejus indicet. De principio res clara est; de medio item et fine eadem dicitur, Psal. exiii. vel cxiv. 3. *In exitu*, &c. — *mare vidit*, &c. *Jordanis conversus est retrò*, &c., et Deut. iv. 45. *Quæ locutus est — quando egressi sunt de Ægypto trans Jordanem*, &c. Hæc tamen loquutus est anno 40 à primo exitu.¶ Non est novum ex eo loco unde eximus denominari totam perfectionem, quamvis diuturnam, quæ durat donec perveniat ad locum cujus adeundi causâ iter suscipiebamus.¶ Chronologorum mos est, ut, cùm interstitium inter extrema duo metiuntur, finem antecedentis spectent, et initium sequentis; ut si dicam à regibus ad Augustum erant 500 anni; nemo non intelliget tempus à regibus exactis ad Augusti initi computari. Hic autem peculiaris etiam ratio fuit. Cùm enim ædificatione templi potissimum Arceæ sacrarium quaeretur, 1 Paral. xxii. commodissimè ducitur chronologiæ ratio ab eo tempore, quo, egressu Israelitarum, et longâ illâ in deserto peregrinatione finitâ, Arca requievit.\*\* *Exitus ex Ægypto* tempus illud comprehendit, quo Israelitæ in deserto oberantes ad itineris terminum pervenerunt, et Jordanem transierunt; ait Dion. Petavius, quem sequitur Petrus Possinus. Sed non placet. Distinguendum est inter illa loca, in quibus est  $\text{בְּיַרְדֵּן}$  (quod habetur Deut. iv. 45), quod tempus post *exitum* generatim tantum et indefinitè designat; vertique potest, *quam exivissent*, &c. (2 enim spæe valet *post*, ut Gen. xxxv. 9; Exod. ii. 23; Num. xxvii. 26), et ista in quibus est  $\text{בְּיַרְדֵּן}$ , quod præcisè et

\* Usser., Chron., p. 196. † Abram. Phar., 10, 5.

‡ Vos. Isagog. Chron., c. 3.

§ Usser., Chron., p. 197. || Abram. Phar., 10, 27.

¶ Lauren. Codom., Chron. in Usser., p. 190.

\*\* Abram., c. 28.

\* Vos. Isagog.

† Ità Ser.

determinatè, à primo discessus ex Ægypto mense, ut à certa et nota epocha, supputationem esse deductam indicat, ut à Mose diligenter observatum, Exod. xvi. 1, et xix. 1, et Num. xxxiii. 38. Eadèmq̄ue phrasid hîc habetur.\* [Videamus tamen quomodo procedit Abrami supputatio, posito illo fundamento, et quâ viâ hanc difficultatem solvit. Quæ ille satis intricatè proponit, breviter expedire conabor. Sic ergò statuit.] 1. Supputationem inchoat (ut dictum) à finita peregrinatione in deserto, et à quiete Arcæ. 2. Scriptura (inquit) non exprimit annorum numerum à Mosis obitu ad primam illam servitutem, Jud. ii. 8, &c. ut cuique liceat, prout explicandæ chronologiæ commodum fuerit, annos contrahere aut prorogare. Josuæ annos tantum 7 quidam tribuunt, Petav. 14. Beda et plerique 17; † sed sit præfectura ejus annorum vel 14, vel 20. Senioribus, qui dicuntur *longo tempore vixisse post Josue*, Jud. ii. 7, tribuunt annos decem; (jurisconsulti autem longum tempus decennio definiunt.) Interregno illi, quo et Micha, et alii Israelitæ ad idola prolapsi sunt, et tribus Benjamin penè deleta, annos excerpant, vel 2, vel 4. ‡ Ex his fiunt anni vel 26, vel 34. 3. A prima illa servitute, Jud. iii., ad mortem Abimelech, annos numerat 256. § [In quo reliquos vel nihil vel parum dissentientes habet.] 4. Sed de cæteris (inquit) major est difficultas. Anni nonnullorum Judicium, et servitutum inter se implicandi videntur. Thola judicavit annis 23, nec dicitur *terra* sub hoc iudice *quievisse*; sicut neque sub *Jair*, qui judicavit annis 22. Quare in hujus tempora incidisse poterant tum anni 18 servitutis Ammoniticæ, (quos in totidem ejus annis absorberi statuunt Gordon., Torn., Salian., et Bonfr., &c.) tum etiam anni 9 Philistinæ servitutis: Hæ enim duæ servitutes, licet in narratione divellantur, videntur eodem tempore accidisse, dum aliæ tribus Palæstinis serviebant, aliæ Ammonitis; ut non obscure significatur, Jud. ix. 6—9. Porro, ab Ammonitis asseruit Galaaditas Jephthæ, et eam tribuum partem sex annis judicavit; cui successerant Abesan an. 7, Abialon an. 10, Abdon an. 8. A Philistinis opprimentibus alias tribus Sampson liberare incœpit, Jud. xiii. 5. Heli sacerdote inter eas jurisdictionem sub Philistinorum dominio precariam tunc obtinente.

Non dubium est et Sampsonis præfecturam 20 annorum, (Jud. xv. 20), et Heli præfecturam 40 annorum, (1 Sam. iv. 18). Philistinæ servitutis annis 40 implicari. Hæc enim servitus finem habuit initio Samuelis, ut dicitur 1 Sam. vii. 13. Porro, Eusebius Sampsonis, Abdonisque præfecturam eodem planè tempore consignat. Ex dictis constat, illos Jairis annos postremos 18, totidem Ammoniticæ servitutis, 40 servitutis Palæstinæ, 40 Heli, 20 Sampsonis ità sibi mutuò complicatos esse, ut annos tantum 49 efficiant; qui, si evolverentur explicarenturque, ad 185 exerescerent. Ità à prima servitute ad obitum Heli et exortum Samuelis anni erant 331.\* His si adnumeremus annos Mosis 40, annos 26 Josuæ et Seniorum, et *ἀναρχίας* usque ad primam servitutem; Samuelis et Saulis (quos plerique conjungunt) annos 40, Davidis 40, Salomonis 3, habes summam 480 annorum. † Vel potius, ut dictum, ab Arcæ depositione incipiamus; indèque ad initium servitutis numeremus annos 34 Josuæ et Seniorum, &c. His adde 331 annos prædictos; præfecturæ Samuelis seorsim demus annos 33, Sauli 40, Davidi 40, Salomoni 4. Jam confiunt anni 482. Deme de Saulis annis duos, quibus regnavit Isboseth, quique, Josepho teste, Sauli adnumerantur, sunt 480. ‡ [Vel de Samuelis annis deme 2, et sint an. 31, summa est 480 annorum. Samuelis annos, quos plerique cum annis Saulis conjungunt, separari mavult, post Serarium Abramus.] Nam 1 Samuel sub Heli iudice natus, consensit ante unctionem Saulis, 1 Sam. viii. 1; et xii. 2, ideòque multis annis populo præfuisse videtur. 2. Probatur ex Act. xiii. 21, *Dedit illis Saul annis quadraginta*. Quid disertius esse potuit? Siccine loqueretur de Saule, quia Samuel, qui ipsum inauguravit, judicaverat annos 38; ipse duos regnavit, qui inauguratus fuerat aliquo tempore quod illo 40 annorum spatio continetur? Quid est Scripturæ vim inferre, si hoc non est? § Objiciunt aliqui, 1 Sam. xiii. 1, *Filius unius anni erat Saul—duobus autem annis regnavit*, &c. [De quo vide et quæ Abramus hoc loco, et quæ nos ad illum locum digessimus. 3. Cl. Vossius rem hoc modo expedit;] Mihi (inquit) videtur, verba Hebræi codicis non debere intelligi *ἀπλῶς*, sed restringenda esse ad solum tempus, *τῆς ἀρχῆς*, non etiam

\* Usser.

† Id., c. 16, et c. 29.

† Abram., x. 10.

§ Id., c. 11.

\* Idem, c. 12, 13, 14.

† Id., c. 29.

† Id., c. 15.

§ Id., c. 21.

*ἀναρχίας*, ac servitutis. Contentus erat scriptor prioris generis annos commemorare, neglectis cæteris, quorum memoria erat tristis, et à quovis poterat colligi, et superiori numero superaddi. Hæc interpretatio, ut duriuscula videatur, mollior tamen est, quam quibus (alii) tot loca scripturæ detorqueant. Si non admittatur, satius est mendum agnoscere.\* 4. [Cl. Usserius nostras integritatem textûs asserit, et sic procedit.] Libenter (inquit) agnosco belli et servitutem tempora, à pacis et quietis temporibus esse secerenda; sed annorum notatione, *quieti* terræ appositâ, quietis illius initium, non autem vel ipsius quietis, vel præfecturæ Judicum durationem designari statuímus. Itaque illud *וַיִּשְׁקֵט*, *quievit*, idem esse dicimus quod *quiescere cepit*; sicut *וַיֵּלֶךְ* Gen. v. 32, et xi. 26, nobis est, *gignere cepit*; et *וַיִּבְנֶה* in hoc versu est, *ædificare cepit*; atque ubi toties in Scriptura rex aliquis tot vel tot annorum fuisse dicitur *וַיִּשְׁלֹט*, *quum regnare inciperet*, illud significare nemo dubitat. Cùmque numeri notari solent, vel 1. *quando* res contigerit; vel 2. *quandiu* ea duraverit; quæ duo Græci et Latini casuum (quibus Hebræi carent) variatione sæpe distinguunt; in annis oppressorum posteriorem explicationem, in annis quietis priorem hîc accipio; ut sub Othoniele, v. g. 40, non *annos*, sed *annis* terra quievisse intelligatur, id est, à præcedente aliqua epocha *anno* 40. Quod, licet cum versione vulgatâ non conveniat, tamen cum verbis Hebraicis satis congruere Fr. Ribera ostendit; (de Templo, l. 1, c. 1.) Hebræorum consuetudinem esse docens, ut ab uno ad decem aliquando, à decem verò et ulterius semper, *numeralibus Cardinalibus utantur pro Ordinalibus*. Certior verò nulla epocha, à qua primæ sub Othoniele quietis terræ supputatio deducatur, quam celeberrima illa terræ quies à Josua constituta; Jos. xi. 23, et xiv. 15. Superatis igitur Mesopotamiensibus, (qui post illos Cananææ Reges primi universæ terræ Israeliticæ bellum intulerunt) quies (annis post prioris illius initium *quadraginta*) reddi cæpta est, victore deinceps Othoniele.† His præmissis, annos sic distribuit; 1. Ab exitu, &c., ad transitum Jordamen anni erant quadraginta. 2. Inde ad quietem terræ per Josuam datam an. 6, (Jos. xiv. 7, 10.) 3. Inde ad quietem per Othonielem restitutam an. 40 quibus

terra *quievit*, Judic. iii. 11, id est, quiescere cepit quadragesimo anno post quietem à Josua constitutam; ità intra illud spatium sunt, 1. anni servitutis sub Cushane; 2. anni Josuæ, et seniorum; Obj. At illi post primam quietem *וַיִּשְׁקֵט*, sive *longo tempore* superfuertur, Jos. xxiv. 31. Resp. Sic bellum cum Cananæis gestum legimus *וַיִּשְׁקֵט*, Jos. xi. 18, quum tamen omnia ista bella intra septem annos peracta essent. 3. Anni *ἀναρχίας*, in quibus contigerunt, quæ Jud. cap. xvii., xviii., xix., xx., xxi. (Quanquàm nihil vetat *ἀναρχίαν* fuisse, etiam tempore seniorum; quos non dicit scriptura gubernasse, sed diu vixisse post Josuam, Jud. ii. 7, et fortasse, non tam autoritate, quam venerabili senectute, et vitæ exemplo populum in officio continuerunt.)\* 4. Inde ad quietem per Ehudem terræ restitutam, anni 80. Ità Jud. iii. 30, *quievit—80 annis*; id est quiescere cepit anno 80 post pacem ab Othoniele restitutam. 5. Inde ad quietem per Deborah et Barak restitutam an. 40. Jud. v. 31, *quievit 40 annis*; id est, quiescere cepit anno 40 post quietem ab Ehude redditam: intra quod spatium etiam tempus Samgaris comprehenditur. 6. Inde ad quietem per Gideon restitutam an. 40, Jud. viii. 28. *Et quievit 40 annis*, id est anno 40 post quietem Deborah, &c., cepit quiescere, &c. Ità à quiete ad quietem annorum supputationem instituímus. 7. Inde ad initium regni Abimelechi, an. 9. Hoc spatium in scriptura non exprimitur, sed ex reliquis membris collatis, id addendum esse intelligimus. 8. Abimelechi, Tolæ et Jairis, anni 48. Ubi notandum 18, annos servitutis Ammoniticæ, de qua Jud. x 8, in Jairis tempora incurrisse; non autem, ut vult Euseb. Chron. post illa fuisse; quod sic probatur; 1. In anno hujus calamitatis 18 et ultimo, et ante Jephthæ principatum, dicitur Deus ipsorum respicientium miserum esse, Jud. x. 16. 2. Ammonitæ à Jephthæ depressi erant, 20 eorum civitatibus captis, Jud. xi. 33. 3. Non depugnassent contra se invicem Jephthæ et Ephraimitæ, Jud. xii., nisi à servitute et Ammon, et Philist. immunes fuissent. Obj. 1. Ante Ammonitarum oppressionem mors Jairis in Scriptura commemoratur, Jud. x. 5, 6, 7. Resp. Per prolepsin hoc fit, (cujusmodi *ὑστερα πρότερα* in ipso sequentis capitis, Jud xi. initio, et Gen. xi. et alibi passim) ut deinceps, ordine

\* Voss. Mag., c. 7.

† Usser., Chron, 197.

\* Voss. Isag., c. 2, p. 112.

non interrupto, de causis, duratione et fine servitutis Ammoniticæ, à Jepthe demùm sublata, simul ageretur; et locus Jud. x. 6, sic reddi potest. *Isr. iterum fecerant malum, &c.* (Hebræi nempe unico suo preterito sæpè plusquamperfectum comprehendunt,) jam inde videlicet à morte Gideonis, Jud. viii. 33. Obj. 2. Quomodo diceret Jephtha Israel. per 300 annos in terra Gilead, habitasse, Jud. xi. 26, cùm non plures quàm 264 anni juxta nostras rationes fuerint. Resp. Perfecto et rotundo numero usus est, vel, quòd magis ad 300 quàm ad 200, is numerus accederet; vel, ut causam suam juvaret; vel, quia modus loquendi passim id ferebat. 9. Jephthæ anni 6. 10. Ibsanis, Elonis et Abdonis anni 25. Hos autem, non tantùm Galaaditidis, ut vult Abramus, sed totius Israelis judices facio; dicuntur enim (non secus quàm Tola et Jair, Jud. x. 1, 3) *Israelem judicavisse*, Jud. xii. 8, 9, 13, totum utique, non illius portionem, et quidem minorem et deteriorem. 11. Eli et Sampsonis 40. Ad hoc membrum referuntur 40 illi anni Philistææ oppressionis, Jud. xiii. 1.\* [Et hoc membrum cum sequentibus ulterius demonstraturus Reverendissimus Primas, scribendi simul et vivendi finem fecit; ut in calce libri refert vir doctissimus qui hoc opusculum edidit.] 12. Samuelis anni 21. 13. Saulis Regis an. 40. 14. A morte Saulis ad jacta fundamenta templi, anni 43. Summa est [additis hîc illic nonnullis mensibus] ann. 479,† quot annos et dies 17 intercessisse liquet, non integros annos, 480.‡ [Hactenus Usserius integritatem textûs astruens. Sed adversus eam aliud adhuc telum torquent, et producunt Act. xiii. 20, ubi Deus dicitur *dedisse Judices per annos 450 usque ad Samuelem*. Vel ergo hîc numerus falsus est, vel ille.] Resp. 1. Quidam ibi mendam agnoscunt, [ut antè notatum] et *τετρακοσίοις* poni pro *τριακοσίοις*.§ Resp. 2. Alii verba trajecta volunt;|| et annos illos 450 non ad Judicium durationem, sed ad tempus partitionis terræ referunt; sic Vulgatus, *Sorte distribuit eis terram, quasi post 450 annos: et post hæc dedit Judices*. Sic et MSS. quidam Græci codices: ut Mariana testatur. Sic antiquissimum illud Alexandrinum in Anglia. Similiter alius codex à Beza, ad hunc locum produc-

tus; et alius in Novo Collegio Oxon. Tandem hoc ipsum inter diversas lectiones ad Novum Testamentum à se excusum Paris, an. 1568, subjecit Robertus Stephanus.\* Numerentur anni hi 450 à nato Isaaco, cui terra promissa erat. Inde ad exitum ex Ægypto sunt anni 400, ut est Gen. xv. 13. Adde quadraginta annos in deserto; et sex annos ante sortitionem terræ. Sunt anni 446 vel, ut apostolus annis circiter 450.† Nonnulli ellipsin tantùm participiî esse volunt, et sic legunt; *Et post hæc annis quadringentis et quinquaginta (sub peractis) dedit Judices*. Qualem ellipsin esse volunt, Matt. i. 11.‡ Resp. 3. Locus ille cum præsentî sic conciliatur; *dedit Judices*, nempe *principes illos, qui judicabant plebem*, quos Moses suasu soceri elegit primo peregrinationis anno, Exod. xviii. 28, *usque ad Samuel*; id est, ad obitum Samuelis; quem paucis ante Saulem mensibus obiisse plerique censent: 43 annis ante conditum templum. Hos 43 annos si deducas de 480 supersunt 437, id est, ut Paulus habet, *annos quasi 450*.§ [Hæc fusiùs tractare placuit, quia nodus hic est vindice dignus; et amplam religionis hostibus cavillandi materiam præbet, et veluti cynosura quædam est, quâ in explicandis aliis multis scripturæ locis certius dirigamur.] Multi putant in numero hîc errasse scribam, et 400 positam pro 500, verùm hæc alii, quibus otium est, subtiliùs expendant. Sic et templi mensuram atque formam libenter aliis inquirendam relinquo.|| Hos annos ità colliges. In deserto 40. Sub Josua 17. Judicibus 299 Heli, Samuele et Saule 80. Davide 40. Adde Salomonis 4, efficiunt 480.¶

Ver. 4.

וַיַּעַשׂ לְפָתֵי חַלּוֹנֵי שְׁקָפִים אֲתָמִים :

קמץ בו"ק

καὶ ἐποίησε τῷ οἴκῳ θυρίδας παρακλυτομένας κρυπτάς.

*Au. Ver.*—4 And for the house he made windows of narrow lights [or, windows broad within and narrow without: or, skewed and closed].

*Pool.*—Narrow outward, to prevent the inconveniences of the weather; widening by degrees inward, that so the house might

\* Uss. Chron.

† Uss., p. 263.

‡ Uss., p. 189.

§ Uss. Voss.

|| Ità San. in Voss., p. 127.

\* Uss., 195.

† Voss., 127.

‡ Uss., ib.

§ Abram. Phar., 10, 18.

|| G.

¶ Pi. ex. Jun.

better receive and more disperse the light. Or, for prospect, i.e., to give light; yet shut, i.e., so far closed as to keep out weather, and let in light.

*Bp. Patrick.*—Or, as it is in the margin, “broad within and narrow without.” By which means the house was better secured from the weather; and yet had lights enough. See Casaubon upon Athenæus, p. 363, where he observes, the Greeks call such windows *τοξικὰς*, fenestras longas et angustas, ad emittenda tela, quam ad lucem admittendam factas; “long and narrow windows made to shoot out weapons, rather than to let in light.” And he translates these Hebrew words, fenestras, prospectu clausas, viz. from the outward part.

*Dr. A. Clarke.*—4 *Windows of narrow lights.*] The *Vulgate* says, *fenestras obliquas*, oblique windows; but what sort of windows could such be? The Hebrew דרוני שקפים אבנים, *windows to look through, which shut*. Probably latticed windows: windows through which a person within could see well; but a person without nothing. *Windows*, says the Targum, *which were open within and shut without*. Does he mean *windows with shutters*; or are we to understand with the Arabic, windows opening wide within, and narrow on the outside; such as we still see in ancient castles? This sense our *margin* expresses. We hear nothing of *glass* or any other *diaphanous* substance.

*Ged.*—4 For the house he made oblique window lights.

*Booth.*—4 And he made windows for the house, which might be opened or shut.

*Gesen.*—שָׁקִיפִים m. plur. (ר. שָׁקֵף) *beams* or *bars laid over*, frame-work, 1 Kings vii. 4; vi. 4; חֲזוֹנֵי שָׁקִיפִים אֲבָנִים *windows with closed* (fixed) *bars*, lattice-work. See under אֲבָנִים.

שָׁקֵף to shut, to close, to stop, e.g., the mouth, the ears, Prov. xvii. 28; xxi. 13. חֲזוֹנֵי אֲבָנִים, Ez. xl. 16; xli. 16, 26, *windows closed*, sc. with bars or lattices, which being let into the walls or beams could not be opened and shut at pleasure. Sept., *θυρίδες δακτυωταί*, Symm. *τοξικαί*. Comp.

1 Kings vi. 4. Comp. Arab. *أَلَمَّ* to cover

a window with a curtain.  
*Prof. Lee.*—שָׁקִיפִים, pl. m. twice, 1 Kings vi. 4; vii. 4. *Coped*; *having copings*. See שָׁקֵף [a covering, a coping]. LXX. παρακυπτόμενας, &c.

שָׁקֵף, Arab. *أَلَمَّ*, *arctavit, occlusit ostium*,

id. Chald. *He shut* or *closed* the lips, Prov. xvii. 28; the ears, ib. xxi. 13; Is. xxxiii. 15; —spoken of windows splayed, i.e. the walls of which verge obliquely towards closing on the outside, 1 Kings vi. 4; Ezek. xl. 16. Jerome says on this place...“non directas (habet fenestras) et æquales, sed obliquas et angustas exterius, et se intrinsecus dilatantes,” ib. xli. 16, 26. Sym. *θυρίδες τοξικαί*. “Idcirco,” says Jerome, “a sagittis vocabulum perceperunt, quod instar sagittarum angustum in ædes lumen immittant et intrinsecus dilatentur;” ib. LXX, *δακτυωταί*, *netted* or *cancelled*; English, window, i.e., wound, or cancelled, with twigs, &c.

*Houb.*—*Fecit autem domui fenestras obliquâ luce*; Verbum de verbo, *fenestras prospicientes angustas*, quibus verbis significari videntur fenestræ illæ clathris transversis distinctæ, per quorum intervalla fenestræ admittunt lucem decussatam; sic ut oculi nullum prospectum habere per fenestras possint. Arabs, *fenestras extrinsecus angustas, intrinsecus latas*, minùs ad verba ipsa, quàm id, quod nos, *obliquâ luce*. Cæterum דרוני statum habet constructum, pro absoluto. Clericus, *unde prospicere liceret, et quæ claudi possent*, intelligens, “fenestras, quæ erant in tabulatis sanctuario adytoque impositis:” Verùm et nihil antecessit de illis tabulatis, et distinctè declaratur fenestras fuisse factas לבית, *domui*, seu ipsi templo, in quod quidem minime conveniebant fenestræ, *unde prospicere liceret*.

Ver. 5.

וַיִּבְנוּ עַל-לְקִיר הַחֲבֵית וַיִּצְוֶעַ סָבִיב אֶת-קִירוֹת הַחֲבֵית סָבִיב לְהִיכָל וְלְדַבָּר וַיַּעַשׂ בְּצִלְעוֹת קָדְבִי:

יבני קיר

*καὶ ἔδωκεν ἐπὶ τὸν τοίχον τοῦ οἴκου μέλαθρα κυκλόθεν τῷ ναῶ καὶ τῷ δαβίρ.*

*Au. Ver.*—And against [or, upon, or, joining to] the wall of the house he built chambers [Heb., floors] round about, against the walls of the house round about, both of the temple and of the oracle: and he made chambers [Heb., ribs] round about.

*Pool.*—Against the wall; or, upon it; or, joining to it; for the beams of the chambers were not fastened into the wall, but leaned upon the buttresses of the wall. *He built*

chambers, for the laying the priests' garments and other utensils belonging to the temple, or to the worship of God, therein: see 2 Kings xi. 2; 1 Chron. xxviii. 12; Ezek. xlii. 13, 14. *Round about*; not simply, for there were none on the east side: and it may seem that there were some spaces left for the windows, which being narrow outwardly, little spaces would suffice; but in a manner, i. e., on all the sides except the east, where the porch was, and except some very small passages for the light. And yet these lights might be in the five uppermost cubits of the wall, which were above all these chambers; for these were only fifteen cubits high, and the wall was twenty cubits high. *He made chambers*, Heb., *ribs*, i. e., either other chambers above and besides the former; or rather, long galleries, which encompassed all the chambers, as the ribs do man's body; and which were necessary for passage to all the several chambers.

*Bp. Patrick.*—*Against the wall of the house.*] Or, "joining to it," as it is in the margin: for the beams were not fastened in the walls of the house, as we read in the next verse; but a wooden wall, some think, went round the house, unto which these chambers were fastened.

*He made chambers round about.*] In the Hebrew, he made *ribs*: by which some understand galleries. Which encompassed all the forenamed chambers, as our ribs do the entrails of our bodies. Without which there could not have been a convenient passage to the several chambers: which were made to serve the priests to lay their garments in, and wherein they rested, and ate of the sacrifices, and other uses.

*Bp. Horsley.*—*He built chambers*; rather, with Queen Elizabeth's translators, *he built galleries*. *He made chambers*: rather, *joists*. The word, I think, expresses the principal timbers of any part of a building, joists in a floor, uprights in the walls, rafters in the roof.

*Ged.*—5 And, contiguous to the wall of the house, he builded galleries, round about. Round about, contiguous to the wall, of both the temple and the oracle, he builded side-cells.

*Booth.*—5 And adjoining the wall of the house he built galleries round about; round about, adjoining the wall, both of the temple and of the oracle. He built also round about, side-cells.

*Gesen.*—*יָצַיִץ* subst. (pp. part. pass. Kal r. יָצַיִץ) anything spread down or strewed; hence,

1. *a bed, couch.*

2. *a floor, story*, Vulg. *tabulatum*. 1 K. vi. 5, 6, 10; Keri יָצַיִץ v. Constr. c. fem. v. 6 ter, et c. masc. v. 10. In Solomon's temple this name is given (l. c.) to the three stories of side-chambers (צִלְעוֹת) which were built around the temple on three sides, five cubits in height, one above another. In v. 6, יָצַיִץ fem. is spoken of the single stories: in v. 5, 10, where it is joined with the masc. it is put collect. for this whole part of the building. See A. Hirt der Tempel Salomo's, p. 24, 25; who however makes these stories to have risen to the height of the temple itself, following indeed the testimony of Josephus, but contrary to the express words of the Hebrew text in v. 10, וַיִּבְנוּ אֶת-הַצִּלְעוֹת עַל-קִלְיָהּ, הַבַּיִת הַקָּדֵשׁ צְמוּחַת הַקִּיבוֹה.

דָּבָר m. 1. *the inner sanctuary, adytum*, of the Mosaic tabernacle and of Solomon's temple, also called קֹדֶשׁ קְדָשִׁים holy of holies, 1 Kings vi. 5, 19—22; viii. 6, 8; 2 Chron. iii. 16; iv. 20; v. 7, 9. Aquil. Συμμετρηματιστήριον, Vulg. *oraculum*, from דָּבָר to speak; but more prob. it is pp. *pars postica*, *the hinder part*, i. e., the western side; see in אֶחָד No. 2. See Iken, in Dissert. Philol. Theol., P. I. p. 214.

צִלְעָה. 1. *a rib*, Gen ii. 21, 22; Arab. <sup>sc</sup>ضلع, Chald. יָצַיִץ, Syr. ܘܨܘܠܐ, id.—Plur.

*ribs*, i. e., *beams, joists* of a building, 1 Kings, vi. 15, 16; vii. 3. Comp. in Engl. *ribs* of a ship.

2. *the side*. Plur. צִלְעוֹת m. *sides* or *leaves* of a double door, 1 Kings vi. 34.

3. *a side-chamber* of the temple, 1 Kings vi. 5; Ez. xli. 6. Of these there were *thirty* (Jos. Ant., 8, 3, 2), or *thirty-three* according to Ez. xli. 6, surrounding the temple on three sides, and divided into three stories; see יָצַיִץ No 2. Collect. *a side-story*, or *range* of these *chambers*, 1 Kings vi. 8; and put also, like יָצַיִץ, for this whole part of the edifice, Ez. xli. 5, 9, 11. Also צִלְעוֹת בַּיִת עַל-צִלְעוֹת Ez. xli. 9, i. e., the space between the wall of the *vaós* and the external wall, in which these chambers were erected. See espec. Josephus l. c.

*Prof. Lee.*—יָצַיִץ, v. Kal non. occ. Arab.

وضح, *posuit*.

Part. Pass. יָצַיִץ, m. 1. lit., *luid, placed*,

i. e., *bed, couch*. II. יצוּע, Keri, יצוּע, c. pl. non. occ. lit. *lien, laid to*. The series of *small chambers* (otherwise termed יצוּעוֹת) built against each side of the temple of Solomon; marked (o) in the plan in the Appendix: 1 Kings vi. 5, 6, 10 [see Ap. to Lee's Lex.]. דְּבָרִי, m. *The oracle*, i. e., that part of the temple, and of *the most holy place*, in which responses were given from above the Cherubim, and in which the ark of the covenant was placed: so called, as it has been usually thought, because *the word of Jehovah*, דְּבַר יְהוָה, was thence received by the chief priest. So Jerome, and, after him, divines generally. Gesenius, after Simonis and Ikenius, thinks it is derived from יָבִיר

or <sup>506</sup>יָבִיר, *postica pars rei*; meaning the *western part*: because in this part of the temple the דְּבָרִי was; which is perhaps more ingenious than sound.

יָבִיעַ, f. (a) *A rib*. (b) *A plank used for wainscoting*. (c) *A side*, [1] Of a man. [2] Of any thing. (d) *A side-chamber*, one of a series of rooms running along the wall. (b) 1 Kings vi. 15. (d) 1 Kings vi. 5, 8; Ezek. xli. 5, 9, 11, &c.

Ver. 6.

הַיָּצוּעַ הַתְּחִלְתָּהּ חָמֵשׁ בְּאַמָּה  
 דְּרָחְבָּהּ וְהַמִּיכְנֶה אֵשׁ בְּאַמָּה רְחִבָּהּ  
 וְהַשְּׁלִישִׁית אֵשׁבַע בְּאַמָּה רְחִבָּהּ כִּי  
 בְמִקְרָעוֹתָ תָנוּ לְבָרֵת סָבִיב חוּצָה לְבִלְתִּי  
 יִהְיוּ בְקוֹרֹת הַבַּיִת :

הַיָּצוּעַ ק'

ἡ πλευρὰ ἢ ὑποκάτω πέντε πήχεων ἐν πήχει τὸ πλάτος αὐτῆς, καὶ τὸ μέσον ἕξ, καὶ ἡ τρίτη ἑπτὰ ἐν πήχει τὸ πλάτος αὐτῆς. ὅτι διάστημα ἔδωκε τῷ οἴκῳ κυκλόθεν ἕξωθεν τοῦ οἴκου, ὅπως μὴ ἐπιλαμβάνωνται τῶν τοίχων τοῦ οἴκου.

*Au. Ver.*—6 The nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without *in the wall* of the house he made narrowed rests [Heb., narrowings, or, rebatements] round about, that *the beams* should not be fastened in the walls of the house.

*Chamber.* See notes on ver. 5.

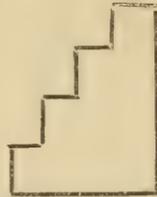
*Bp. Patrick.*—For without—he made narrowed rests round about.] In the margin we translate it, *narrowings* or *rebatements*. By which seems to be meant, that the wall to which they were adjoined was thicker below

and above narrower: so that there was more space to make the upper chambers wider.

*That the beams should not be fastened in the walls.*] But in that outward wall which I mentioned before, made of wood: for he would have no holes made in the wall of the temple (see L'Empercur upon Codex Middoth, p. 147, 148, and Dr. Lightfoot of the Temple, p. 40).

*Bp. Horsley.*—Narrowed rests—מְנַרְעוֹת—“for he placed stays with retractions against the house.”

מְנַרְעוֹת, ‘stays with retractions,’ i. e., upright pillars cut into ledges at proper heights, upon which the lateral timbers [יָבִיעוֹת] of the floors of the galleries were to rest. Thus,



*Gesen.*—מְנַרְעוֹת plur. f. (ר. גָּרַע No. 2 to diminish,) *contractions, drawings in* of the wall, *offsets, rests*, 1 Kings vi. 6.

*Prof. Lee.*—מְנַרְעוֹת, f. pl.—ר. גָּרַע. *Offsets*, i. e., steps which take place in a wall where reduced in thickness, as in the chambers attached to the temple, &c., 1 Kings vi. 6.

*Houb.*—6 כי מְנַרְעוֹת נָתַן לְבִית, *nam fecerat contractiones domui*. Fecerat ut murus exterior templi contractionibus tantum recederet, quantum necesse erat, ut tabulata muro exteriori sustinerentur, nempe cubitum unum. Erant tabulata ædicularum alta cubitos quinque. Itaque murus exterior templi post altitudinem quinque cubitorum recedebat introrsum cubito uno, similiter cubito uno post alteram altitudinem quinque cubitorum, ut eo inniteretur tabulatum tertium. Sic fiebat ut tabulata in muro non hæerent, foraminibus in eo factis; hoc significant hæc verba לְבִיתוֹ אֵדוּ בְקוֹרָה. Sed eadem tabulata, quantum in murum non penetrabant, tamen murum tangebant, ut docet versus 10 his verbis, וַיִּשְׂדוּ אֵת הַבַּיִת, *et tangebatur domum* (יָצוּעַ, *tabulatum*.) Verbum אֵדוּ, cum præpositione ב, habet *inhæerere*; cum notâ אֵת accusandi casûs, *tangere*, sive pertinere ad.

*Maurer*—6 [כִּי מְנַרְעוֹת נָתַן וְנִי] *nam prominentias fecit domui circumquaque a parte exteriori, ne trabes insererentur parietibus ejus*. Cf. Ezek. xli. 6 ibique Chald. “Murus

templi a fundamento assurgens in crassitie post quintum quemque cubitum extrinsecus diminuebatur cubito uno, ut trabes sine muri perforatione imponi istis diminutionibus possent, hinc pavimentum infimum habuit latitudinem quinque cubitorum, medium sex et tertium septem." Schulz.

Ver. 7.—10.

7 וְהַיְבִיט בַּהֲבַנְתּוֹ אֶת שְׁלֵמָה מִפָּנֵי  
נִבְנָה וּמִמַּקְבֹּת וְהַגִּדְוָן פְּלִי-פְלִי בְרִזָּל  
לְאִי-שֹׁמֵעַ בְּבַיִת בַּהֲבַנְתּוֹ : 8 פְּתַח  
הַהֲקָלַע הַתְּיִבְנָה אֶל-פֶּתַח הַבַּיִת  
הַיְמָנִית וּבְלוּלִים יַעֲלֶה עַל-הַתְּיִבְנָה  
וּמִן-הַתְּיִבְנָה אֶל-הַשְּׁלֵשִׁים : 9 וַיִּבְנוּ  
אֶת-הַבַּיִת וַיְכַלְהוּ וַיִּסְכְּנוּ אֶת-הַבַּיִת  
גָּבִים וּשְׂדֵרֹת גְּאָרְזִים : 10 וַיִּבְנוּ אֶת-  
הַיְצִוֵּעַ עַל-פְּלִי-הַבַּיִת הַקָּנָשׁ אֲמֹת  
קוֹרְתָהּ וַיַּגִּדְוָן אֶת-הַבַּיִת בַּעֲצֵי אֲרָזִים :

v. 10. הישיע ק'

7 και ὁ οἶκος ἐν τῷ οἰκοδομῆσθαι αὐτὸν λίθοις ἀκροτόμοις ἀργοῖς ἠκοδομήθη. καὶ σφύρα καὶ πέλεκυς καὶ πᾶν σκευὸς σιδηροῦν οὐκ ἠκούσθη ἐν τῷ οἴκῳ ἐν τῷ οἰκοδομῆσθαι αὐτόν· 8 καὶ ὁ πυλὼν τῆς πλευρᾶς τῆς ὑποκάτωθεν ὑπὸ τὴν ὀμίαν τοῦ οἴκου τὴν δεξιάν, καὶ ελικτῆ ἀνάβασις εἰς τὸ μέσον, καὶ ἐκ τῆς μέσης ἐπὶ τὰ τριύροφα. 9 καὶ ἠκοδόμησε τὸν οἶκον καὶ συνετέλεσεν αὐτόν· 10 καὶ ἠκοιλοστάθμησε τὸν οἶκον κέδρις. 10 καὶ ἠκοδόμησε τοὺς ἐνδέσμους δι' ὕλου τοῦ οἴκου πέντε ἐν πήχει τὸ ὕψος αὐτοῦ, καὶ συνέσχε τὸν σύνδεσμον ἐν ξύλοις κεδρίοις.

*Au. Ver.*—7 And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was building.

8 The door for the middle chamber was in the right side [Heb., shoulder] of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third.

9 So he built the house, and finished it: and covered the house with beams and boards of cedar [or, the vault-beams and the ceilings with cedar].

10 And then he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

8 Chamber. See notes on ver. 5.

*Pool.*—8 In the right side, i.e., in the

south side; whereby it is implied that there was another door on the left, or the north side, leading to the chambers on that side, though for brevity sake it be not mentioned here. *With winding stairs*; which were either, 1. Within the thickness of the temple wall, as many think; which is not probable as tending to the great weakening of the wall. And if such care was taken to preserve the walls entire and unbroken, that there might not be small holes made into it for the fastening of the beams of the chambers, ver. 6, it seems very absurd and incredible that there should be made such great breaches within them, as the stairs would require. Or rather, 2. Without the wall, and without the chambers too, as leading up to the gallery out of which they went into the several chambers. *Into the middle chamber*, or rather, *into the middle story*, or row of chambers, and so in the following words, *out of the middle story*; for these stairs could not lead up into each of the chambers, nor was it needful or convenient it should do so, but only into the story, which was sufficient for the use of all the chambers.

9 Covered the house, or the house, i.e., the top of the house, for the like is said of the sides and bottom, ver. 15, *even the beams and boards*, (or, *the vault-beams and the ceilings*; the arched beams and boards wherewith the top of the house was covered, which was made of other wood, which was more pliable than cedar, and would better endure bowing and bending,) *with cedars*.

10 *Against all the house*; which interpreters understand of those chambers described ver. 5, 6. But why should that be repeated again, and that so darkly and confusedly, after he had particularly and exactly treated of them (unless to give an account of the height of each chamber or story, which before was not done)? And the Hebrew words may be truly and properly rendered thus, *He built a roof* (to wit, a flat and plain roof, called *yatziah*, because of the exact resemblance it hath with the floor of a house) *over all the house*, according to the manner of all the Israelitish buildings, which were flat at the top; of which see Deut. xxii. 8; Josh. ii. 6; 2 Sam. xi. 2. The inner roof was arched, ver. 9, that it might be more beautiful and glorious to behold; but the outward roof was flat. *Five cubits high*, above the walls of the

temple; which was necessary, that it might be a little higher than the arched roof, which it was designed to cover and secure. *They rested*, Heb., *it rested*, to wit, the roof; for the Hebrew verb is of the singular number. *With timber of cedar*; which rested upon the top of the wall, as the chambers, ver. 5, rested upon the sides of the wall. But all this I submit to the learned and judicious.

*Bp. Patrick.*—8 *The door for the middle chamber.*] By which they were to go into the middle row of chambers.

*Was in the right side of the house.*] On the south side, which in the Hebrew is called the *right side*, because when men look towards the east, the south is on their right hand. Some think there was the like door in the north [so *Houb.*, *Pool*]: but it is more likely, that one door served to carry them round to all the chambers.

*Out of the middle into the third.*] There was the like pair of stairs into the third story.

9 *So he built the house.*] That is, the walls of the house. He also covered the top of it.

*With beams and boards of cedar.*] In the margin, the “vaultings and the ceilings” of cedar. That is, the roof was an arch within, which made it look more noble, though without it was flat.

10 *Then he built chambers.*] The word *then* is not in the Hebrew; and being omitted the sense is plain, that he gives an account of the height of these chambers, as before (ver. 6), of the breadth. But it is very briefly: and we are to understand that those below, and those in the middle, and those above, were every one of an equal height; viz., five cubits. So they were fifteen cubits in all; which was five less than the height of the house, for that was twenty cubits. Otherwise there would have been no room for the windows; which, I suppose, were above all these chambers, in the top of the house.

*Bp. Horsley.*—7—9. These three verses seem to be out of the proper order, which I take to be this, 8, 9, 7.

8 *For the middle chamber.* For הַבַּיִת הַבְּרִיחַ, read הַבַּיִת הַתַּחְתּוֹנִים, *of the nethermost gallery.*

9 *And covered the house with beams and boards of cedar.*—*And covered the house. The rafters and the uprights were of cedar.*

Thus far the sacred writer describes the

building of the הַבַּיִת, though he names it הַבְּרִיחַ, except in the 3d verse. But in the next following verse, the 10th, הַבַּיִת is to be understood in the proper sense of the words, of the whole space within the outmost wall, the building with the courts belonging to it.

10 *Chambers*; rather, with Queen Elizabeth's translators, *galleries*. These were galleries built upon the outer wall on the inside, as I conceive. The outer wall of stone might well support these galleries, though the weight of those mentioned in verses 5 and 6, had it rested on the wooden wall of the temple, might have endangered the building.

*Ged.*—7 For, when the house was building, it was builded of stones prepared before they were brought thither; so that neither hammer, nor pick, nor any other iron tool, was heard in the house, while it was building. 8 On the south side of the house there was an entrance to the middle *gallery*; and by a winding stair they went up to the middle, and thence to the third *gallery*. 9 Thus he builded the house, and finished it; and covered it with beams and boards of cedar. 10 And round the whole house he builded the galleries, *each* five cubits high; these rested on the house by beams of cedar.

*Booth.*—7 For, when the house was building, it was built of stone made ready before it was brought thither: so that there was neither hammer nor axe, nor any other iron tool heard in the house, while it was building. 8 In the lowest [so *Houb.*, LXX., *Chald.*, see also ver. 6] gallery there was an entrance on the right side of the house: and they went up with winding stairs to the middlemost gallery, and from the middlemost to the third gallery. 9 Thus he built the house, and finished it, and covered the house with beams and boards of cedar. 10 And the galleries he built about the whole house, five cubits high: and they rested on the house by beams of cedar.

*Gesen.*—I. גַּבַּיִם (r. גַּבַּיִם) 1. *a board*, from the idea of cutting; plur. גַּבַּיִם 1 Kings vi. 9. שְׂרָרָה f. (r. שְׂרָרָה, with שׁ for ס) *row, rank* of soldiers, 2 Kings xi. 8, 15; of stories, chambers, 1 Kings vi. 9.

*Professor Lee.*—גַּבַּיִם, masc. גַּבַּיִם, pl. I. *A locust*, Isaiah xxxiii. 4. II. *A board or plank*, 1 Kings vi. 9. Syriac

ܘܫܘܪܐܝܢܐ, *lignum sectile, tabula.*

סָרְרוֹת, pl. fem. *Ranks, rows*, 1 Kings vi. 9; 2 Kings xi. 8, 15; 2 Chron. xxiii. 14. See סָרְרוֹת.

*Houb.*—7 *Domus autem ita ædificabatur; advehebantur lapides ad ædificationem jam perfecti; non audiebatur intus malleus, non securis, non ullum ferreum instrumentum, tandiù dum domus ædificabatur.* 8 *Ostium autem tabulati inferioris erat in latere dextro domus, et per cochleas in medium ascendebatur, et è medio in tertium.* (10) *Similiter pone totam domum tabulata ædificavit, quorum quidem altitudo erat quinque cubitorum, quæque tignis cedrinis domum tangebant.* (9) *Postquam autem domum totam crexisset, operuit eam tignis cedrinis, ordine dispositis.*

8 פתח הצלע התיכנה : *ostium lateris mediï*: Lege הוחהנה *inferioris*; ita Græci Intt. τῆς ὑποκάτωθεν, quod *infra*; ita Chaldæus ארעא, *inferioris*. Dicitur continenter, cochleam fuisse, per quam *ad latus medium* ascendebatur, ut sole clarius sit tangi latus, sive conclave, *inferius*: Nam conclavia illa vocantur *צלעים*, *latera*, quia erant ex lateribus templi ædificata. על כהן... היתה היכנית. *... על כהן, על כהן... היתה היכנית, sive meridionali, ex perpetuo usu Sacrarum Paginarum.* Tanguntur hic ædiculæ lateris tantùm meridionalis, nihil additur de illis, quæ erant ad latus templi septentrionalis ædificatæ, quia id non erat necesse, postquam dictum est, ver. 5, fuisse ædiculas circum totam templi ædem ædificatas, quod idem iterum obiter narratur, ver. 10.

9 שדרוה : *Melius שדרוה, ordines*, quatuor Codices Orat. Hoc versu 9 tangitur culmen templi, quod Salomon fecit ex lignis cedrinis; versu 10 reditur ad ædiculas, quas narratur fuisse altas quinque cubitis. Talis ordo placere non potest Lectori sapienti, qui quidem non dubitabit, quin versu 10 ante 9um. fuerit olim collocatus, si præsertim attendit utrumque in eodem verbo יבין initium habere; quæ similitudo errorem fecerit Scribæ.

*Maurer.*—7 [אָבן שְׁלֵמָה מִסָּע *lapides integri, recens excisi.* מִסָּע propr. *evulsio, excisio*, deinde, ni fallor, *id quod excisum est*, h. l. lapides quales e lapidina proficiscuntur (cf. nostrum Neubruch), cum antecedentibus appositione coherere videtur. Vulgo vertunt: *lapides integri excisionis.* Sed hoc esset : אָבן מִסָּע שְׁלֵמָה.

Ver. 12.

*Au. Ver.*—12 *Concerning this house*

which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father :

*Houb.*—12 היתה הוה, *hæc domus.* Caret verbo suo ille nominandi casus. Omissum fuit vel וראה, *vide*, vel הנה, *ecce.* אשר ארה... בנה, *quam tu ædificas, non autem ædificasti.* Nam sine causâ Interpretes negant esse in suo loco versus 11, 12, et 13, cùm velint hæc à Deo Salomoni fuisse tum demùm dicta, cùm ædificationem templi absolvisset. Nec alieno hæc loco fuisse descripta, docet versus 14 ubi resumuntur ea quæ jacent ver. 9, (vel potius 10), inchoante. Non enim oratio resumeretur, nisi quædam in medio dicta essent, quæ ad templi ædificationem non pertinerent.

Ver. 15—18.

15 וַיִּבְנוּ אֶת־קִירוֹת הַבַּיִת מִבְּיָתָהּ בַּצִּלְעוֹת אֲרָזִים מִמֶּרְקַע הַבַּיִת עַד־קִירוֹת הַסָּפֹן עָפְהָ עֵץ מִבַּיִת וַיִּצְפֶּה אֶת־מֶרְקַע הַבַּיִת בַּצִּלְעוֹת בְּרוּשִׁים : 16 וַיִּבְנוּ אֶת־עֲשָׂוִּים אִמָּה מִיִּבְרֹחֵי הַבַּיִת בַּצִּלְעוֹת אֲרָזִים מִיִּמְמֶרְקַע עַד־קִירוֹת וַיִּבְנוּ לוֹ מִבַּיִת לְדָבָר לְהִקְדֵּשׁ הַקְּדוֹשִׁים : 17 וַיִּאֲרָפְעִים בְּאִמָּה הַיָּהּ הַבַּיִת הוּא הַהִיכָל לִפְנֵי : 18 וַאֲרוֹ אֶל־יְהוָה בְּבֵיתָהּ מִקְלַעַת פְּהָעִים וּבְמִטְהָרָהּ יִצְעִים הַכֹּל אֲרוֹ אִין אֲבָן נִרְאָה :

”ו יתר v. 16.

15 καὶ ᾠκοδόμησε τοὺς τοίχους τοῦ οἴκου ἔσωθεν διὰ ξύλων κεδρίνων ἀπὸ τοῦ ἐδάφους τοῦ οἴκου καὶ ἕως τῶν τοίχων καὶ ἕως τῶν δοκῶν ἐκοιλοστάθησε συνεχόμενα ξύλους ἔσωθεν καὶ περιέσχε τὸ ἔσω τοῦ οἴκου ἐν πλευραῖς πευκίναις. 16 καὶ ᾠκοδόμησε τοὺς εἰκοσι πῆχεις ἀπ’ ἄκρου τοῦ τοίχου τὸ πλευρὸν τὸ ἐν ἀπὸ τοῦ ἐδάφους ἕως τῶν δοκῶν καὶ ἐποίησεν ἐκ τοῦ θαβύρ εἰς τὸ ἅγιον τῶν ἁγίων. 17 καὶ τεσσαράκοντα πῆχεων ἦν ὁ ναὸς.

*Au. Ver.*—15 And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls [or, from the floor of the house unto the walls, &c., and so ver. 16,] of the ceiling: and he covered them on the inside with wood, and covered the floor of the house with planks of fir.

16 And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the most holy place.

17 And the house, that *is*, the temple before it, was forty cubits long.

18 And the cedar of the house within was carved with knops [*or*, gourds] and open flowers [Heb., openings of flowers]: all was cedar; there was no stone seen.

15, 16 *Boards, planks.* Oracle, see notes on ver. 5.

18 *Knops.* See below, and also notes on vii. 24.

*Pool.*—15 *Both the floor*, or rather, *from the floor*, as it is in the Hebrew; for the floor itself was not covered with cedar, but with fir, as it here follows. *And the walls of the ceiling*, or rather, as it is in the Hebrew, *unto the walls of the ceiling*, or *of the roof*, i. e., unto the top of the wall, which was even with the roof; for the roof itself was not of stone, but wood. Or, *unto the walls of the ceiling*, i. e., unto the ceiling itself; which performing the office of a wall, may well be called by that name. For the name of a wall is not appropriated to stone or brick, because we read of a brazen wall, Jer xv. 20, and a wall of iron, Ezek. iv. 3. And that wall into which Saul smote his javelin, 1 Sam. xix. 10, seems more probably to be understood of wood than of stone; especially, considering that it was the room where the king used to dine. So by this *periphrasis*, *from the floor of the house unto the walls of the ceiling*, he designs all the side walls of the house. *He covered them*, to wit, the side walls of the house now mentioned. *With wood*, i. e., with other kind of wood, even with fir, as appears from 2 Chron. iii. 5, wherewith the floor is here said to be covered. *The floor of the house*; this is here spoken only concerning the floor, because there was nothing but planks of fir; whereas there was both cedar and fir in the sides of the house, the fir being either put above or upon the cedar, or intermixed with or put between the boards or ribs of cedar, as may be gathered from the said parallel place, 2 Chron. iii. 5.

16 *Twenty cubits on the sides of the house*, i. e., the most holy place, which contained in the length of the house *twenty cubits*, by comparing this with ver. 2, and ver 17, which may be said to be *on the sides of the*

*house*, because this part took off twenty cubits in length from each side of the house, and was also twenty cubits from side to side; so it was twenty cubits every way. Or, *on the sides* (i. e., on all the sides, as indeed it was) *of the house*, or, *of that house*, to wit, *the most holy place*, as it here follows. Or, *from the sides of the house*, i. e., from one side to the other. And so this is meant only of the partition-wall, which was between the holy and the most holy place. *Both the floor and the walls*, or rather, as ver 15, *from the floor to the wall*, or *ceiling*, or *roof*. So it is not necessary, at least by virtue of these words, to understand this, as they generally do, that the floor itself was built with cedar; but only all the sides of it from the bottom twenty cubits upward. If it be said that the whole house, and consequently the most holy place was thirty cubits high, ver. 2, it may be replied, either that that is true only of the greater house, or the holy place, which is called *the house*, ver. 17, and that the lesser or the most holy place, was but twenty cubits high, as divers think; or that the *ten cubits* at the top were covered with some other wood or thing, or were left open, that it might thereby receive both light from the candlesticks, and smoke from the altar of incense. *For the oracle, even for the most holy place*, i. e., that it might be the oracle, or, *the most holy place*. Or, *on the inner side* (whereby he might imply that the outside of the partition-wall which looked towards the holy place was not so covered) *of* (for the Hebrew *lamed* is very oft a note of the genitive case) *the oracle, even of the most holy place*; which last words are added to explain what he means by the word *oracle*, which he had not used before.

17 *The house*, i. e., the holy place. *That is, the temple*: this is added to restrain the signification of the word *house*, which otherwise notes the whole building. *Before it*, i. e., before the oracle. Or, as it is in the Hebrew, *before my face*, i. e., before the place of my presence. Or it may be said to be before God, because he being pleased to describe himself as sitting upon the cherubim, hath his face towards this house, where he beholds the services of his people.

18 *All was cedar*, i. e., all the house was covered with cedar. *Quest.* How was this true, when it was covered with fir, 2 Chron. iii. 5? *Answ.* 1. It was done with cedar and fir; of which see on ver. 15. 2. It

may be said to be *all cedar*, because the greatest part was so, universal particles being oft so used. 3. *Cedar* is here named, not to exclude all other wood, but *stone* only, as the following words show. 4. Or, *all was of cedar*; that is, all the carving was of cedar.

*Bp. Patrick.*—15 *He built the walls of the house within with boards of cedar.*] He wainscotted, as we now speak, the whole house with cedar.

*Both the floor of the house, and the walls of the ceiling.*] Or, as we translate it in the margin, from the floor of the house, unto the walls of the ceiling. That is, from the bottom to the top.

*He covered them on the inside with wood.*] The word *them* is not in the Hebrew. Which, if we retain, it relates to the walls of the ceiling: that is, to the top of the house, which in the inside was covered with wood (ver. 9).

*Covered the floor of the house with planks of fir.*] Or, with another sort of cedar, which was a great deal firmer and more lasting than fir (see ch. v. 8).

16 *Sides of the house.*] The house here meant is the most holy place: for he had spoken of the other part of the house, called the sanctuary, in the foregoing words.

*Both the floor and the walls.*] Or, as the foregoing verse, from the floor to the walls of the ceiling.

*Even for the oracle, even for the most holy place.*] Here he explains what he meant by the house in the beginning of the verse. And this was most properly the house of all the parts of the temple, because here the Divine Glory inhabited, and from hence God gave answer, when he was consulted. It is called *debir* as the outward house is called *hechal*.

17 *The house.*] That is, the holy place, as the next words explain it.

*The temple before it.*] The part of the house which was before the most holy place. In the Hebrew the words are *before my face*: that is, before the place where the Divine Glory appeared.

18 *And the cedar of the house within was covered with knops.*] Of an oblong figure, like an egg, as Forsterus thinks, comparing this place with 2 Kings iv., where there is the like word, and there translated *gourds*.

*All was cedar.*] This relates, I suppose to the knops and flowers, which were all of cedar: and so doth not contradict 2 Chron. iii. 5.

*Bp. Horsley.*—15, 16 In these two verses the sacred writer gives a more particular description of the inside of the building, which he had described in general terms in the latter part of the 9th verse. This resumed description of the inside of the building in general, makes a proper introduction to the description of the holy of holies in particular, which is the subject of the narrative from verses 16 to 32.

15 “And he built the walls of the house on the inside with uprights of cedar, from the floor of the house to the beams; lining with a flat surface [פֶּשֶׁת] of wood on the inside; and he laid the floor over the joists with deal.”

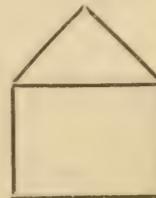
*The beams.* For קורה, I would read קורה. כיר (plural כירות) is a wall. But קורה (plural קורות) is a beam of a wall. The beams meant here I take to be beams at the upper part of the wooden wall receiving the tops of the uprights in mortices, and running parallel to the ground-plinths.

*Lining.* הפֶּשֶׁת, participle Hiphil.

16 For הקורה, I would read, as in the preceding verse, דהקורה, and for ויבן לו מבית ויבן למבית לדבר, I would read ויבן למבית לדבר.

“So he built twenty cubits (i. e., to the height of twenty cubits) of the sides of the house with uprights of cedar from the floor to the beams. And he fitted up *in the innermost part* [למבית] for an oracle, for a holy of holies.”

This verse informs us of the height to which the wainscoting described in the preceding verse was carried, namely, to twenty cubits only. Comparing this with verses 2 and 9, it appears that the outer roof was formed of boards fastened to rafters meeting in a ridge, at the height of thirty cubits from the ground. But in the inside there was a flat ceiling of boards, at the height of twenty cubits only from the ground. So that a loft was left in the roof between the rafters and the flat ceiling, of the height of ten cubits.



Vertical section.

*Ged.*—14 When Solomon had finished the building of the house, 15 its walls, within, he lined with boards of cedar: from the floor up to the ceiling, he lined with cedar wood the inside of the walls: and the floor of the house he covered with planks of fir. 16 At the further end of the house he lined twenty cubits, both floor and walls, with boards of cedar: this he constructed to be the inner oracle, the most holy place: thus forty cubits were left for the outer house or temple. 17 The cedar of the inner house was carved into gourds with opening flowers: all was cedar; no stones were seen.

*Booth.*—14 And Solomon built the house and finished it. 15 And having built the walls of the house he covered the inside with wood, with boards of cedar up to the ceiling; but the floor of the house he covered with planks of fir. 16 And at the further end of the house, he lined twenty cubits, both floor and walls, with boards of cedar: this he constructed for the inner ORACLE. 17 Thus forty cubits were left for the outer house or temple. 18 And the cedar of the inner house was carved with knops and open flowers: all was cedar; there was no stone seen.

*Gesen.*—18 כְּקִלְעִים f. (r. קָלַע II.) *sculpture, carved work* [so *Prof. Lee*], sc. in relief, 1 Kings vi. 18. Plur כְּקִלְעִיּוֹת, constr. כְּקִלְעִיּוֹת, 1 Kings vi. 29, 32; vii. 31.

קִלְעִים m. plur. *wild cucumbers*, here applied to an artificial ornament in architecture, 1 Kings vi. 18; vii. 24.

פְּתִיחַ m. (r. פָּתַח) pp. *something cleft*; hence a *bursting bud, opening blossom*; פְּתִיחַי צִצִּים *opening flower-buds*, 1 Kings vi. 18, 29, 32, 35.

*Prof. Lee.*—פְּתִיחִים, pl. m. Architectural ornaments, probably of a globular form, resembling in shape either the *mushroom* or the *wild grape*. Arab. فُتَّح, tuberis terrestris species alba et mollis. Syr. ܦܫܫܘܢ, *glossus*, 1 Kings vi. 18; vii. 24.

*Houb.*—15 *Erexit ad parietes domus interioris tabulas cedrinis, vestiens ligno interiora ab usque solo usque ad summum murum solumque trabibus abiegnis contextit.* 16 *Et in lateribus domus erexit ab usque solo usque ad muri summitatem, per viginti cubitos, laquearia cedrina, formavitque interius adytum, sanctum sanctorum.* 17 *Domus, seu ipsam templum, ante illud patebat per cubitos*

*quadraginta.* 18 *Erant cedri intus domum calati colochyntis, floribusque expansis; omnia erant cedrus; nusquam lapis apparebat.*

15 et 16—עד קיריהם, *usque ad muros tecti*, i. e., eam ad partem murorum, quæ ad tectum assurgit. Versu 16 עד הקירות, *usque ad muros*. Quos? Oratio pendet, quia omissum fuit הדפן, *tecti*, prope verbum subsequens ויבן, quod similiter desinebat. Ita omnes Veteres, Chaldæo uno excepto. מירכתי: Masora, מירכתי, et sic lego in tribus Codicibus. Idem videtur esse מירכתי, atque מירכתי, *in lateribus*. Nam significatur duo latera templi interiora fuisse tabulis cedrinis vestita. .. ויבן לו מבנה לרבו, *et edificavit sibi intus ad adytum*. Ita convertunt, qui sic tractant מירכתי, ut adverbium. Potius dixeris esse nomen, verbi ויבן, casum, et significari parietem eum, quo separabatur à templo adytum; etsi de eo nomine Lexicographi silent. Vix credibile est de eo pariete, qui templi erat pars præcipua, nihil fuisse dictum. Atqui de eodem nihil alibi memoratur.

17 לפני, *ante, sive in parte adversâ*. Græci Intt. κατὰ πρόσωπον τοῦ θναβίου, *ante adytum*. Ut non addatur דברי, satis est si legitur לפני *ante illud (adytum)*, quomodo legere videtur Chaldæus, qui לקביה, *ante illud*.

Ver. 19.

*Au. Ver.*—19 And the oracle he prepared in the house within, to set there the ark of the covenant of the Lord.

*Oracle.* See notes on ver. 5.

*To set there.*

*Houb.*—לחתך, *ut daret*. Hoc unico exemplo venit לחתך in modo infinito. Vera forma est חתך, sine ך. Circulo idem castigant plerique Codices.

*Maurer.*—לחתך שם [“*ut reponeres illuc, constructio Chaldaica et Arabica*; in his diall. enim saepe ל ante futur. vertendum *ut*.” Schulz., qui consentientem habet Gesenium in Gr. ampl. p. 636 et 771. Sed ex loco 17, 14, quem non sollicitare debebant interpretes, manifesto apparet, חתך esse infinitivum pro חתן, cf. E. Gr. crit. p. 508. Gr. min. §. 458, adn. 2.

Ver. 20.

וּלְפָנַי הַדְּבָרִי וְעֲשִׂימִם אֲמַהּ אֲרָהּ  
וְעֲשִׂימִם אֲמַהּ רֹחֵב וְעֲשִׂימִם אֲמַהּ  
קוֹמָתוֹ וְיִצְפְּהוּ זָהָב סָגִיר וְיִצְפְּהוּ כִּזְבֹּחַ  
אֲרָז:

εἴκοσι πῆχεις μῆκος, καὶ εἴκοσι πῆχεις πλάτος, καὶ εἴκοσι πῆχεις τὸ ὕψος αὐτοῦ· καὶ περιέσχεν αὐτὸ χρυσίῳ συγκεκλεισμένῳ· καὶ ἐποίησε θυσιαστήριον κατὰ πρόσωπον τοῦ θαβῖρ, καὶ περιέσχεν αὐτὸ χρυσίῳ.

*An. Ver.*—20 And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure [Heb., shut up] gold; and so covered the altar which was of cedar.

*In the forepart,* or rather, which was in the inner part, to wit, of the house; called here in Hebrew, *the forepart*, not because a man first enters there, but because when a man is entering, or newly entered, into the house, it is still before him [so *Bp. Patrick*]. Thus the same, or the like word proceeding from the same root, is oft used, as Lev. x. 18; 1 Kings vi. 19, 29, 30, 36; 1 Chron. xxviii. 11. *Twenty cubits in the height thereof.* *Object.* The great house was thirty cubits high, above, ver. 2. *Answ.* It is probably affirmed by divers, that the most holy place was not so high as the holy place by ten cubits. And as the second part of the building was far lower than the first, which was the porch; so the third part might be considerably lower than the second. And it might be lower either, 1. Outwardly, or in respect of the walls of it, which might be only twenty cubits high, and at that height covered with a flat roof. Or, 2. Inwardly, or within the walls of that part. For although this part might be vaulted at the top, as the holy place was, which vaulted roof some think was ten cubits high; yet here might be the difference, that the vaulted roof of the holy place lay open to view, whereas that of the most holy was covered with a flat roof from wall to wall, at the height of twenty cubits. *So covered,* i. e., with gold, chap. vii. 48; 1 Chron. xxviii. 18. *The altar, to wit, the altar of incense,* which was put next to the most high place, ver. 22. *Which was of cedar.* *Object.* This altar was made of *shittim wood*, Exod. xxx. 1. *Answ.* Either that was covered with cedar, that it might be agreeable to the rest; all being cedar, as was said, ver. 18. Or this was a new altar which Solomon made by Divine command and direction, delivered to him, either immediately, or by his father; of which see 1 Chron. xxviii. 12, &c. But this place may seem to be better translated thus, and he covered the altar with cedar [so

*Houb., Bp. Patrick, Horsley*]; either to make it like the rest; or because this was a new altar made of stone, and therefore fit to be covered with cedar, that it might better receive and retain the gold wherewith this cedar was overlaid [so *Bp. Patrick*] ver. 22.

*Bp. Horsley.*—*In the forepart;* ולפני. The Vulgate omits this word, which seems only to confuse the description.

*And so covered the altar which was of cedar;* rather, with Queen Elizabeth's translators, and covered the altar with cedar.

*Houb.*—20 *Erat adytum viginti cubitos latum, et viginti cubitos altum, quod quidem auro optimo vestivit; allare autem vestivit cedro.*

20 ולפני הדביר, et ante adytum. Omittimus cum Vulgato et cum Græcis Intt. vocabulum לפני, quod constat fuisse huc perperam allatum. Nam planum est non convenire ante in altitudinem, de quâ mox dicitur. Ecquid enim significaret istud, erat ante adytum altitudo viginti cubitorum? Aut quis non miretur Clericum sic convertentem, ad adytum fuit conclave viginti cubitorum, addentem scilicet conclave, de quo silet contextus, et habentem לפני, ad faciem, sic tanquam ad usum (adyti).

*Maurer.*— [ולפני הדביר]. Hoc uno loco לפני videri possit significare pro; cf. nostrum vor pro für. Fortasse tamen licet vertere: loco (Dat.) s. pro loco; cf. Fläche pro Raum.

Ver. 21.

וַיַּצַח שְׁלֵמֹה אֶת־הַבַּיִת מִפְּנֵימָה זָהָב וַיַּעֲבֹר בְּרַת־יָקוֹחַ זָהָב לְפָנָיו הַדְּבִיר וַיַּצְפֵּהוּ זָהָב׃

ברחוקות קרי

καὶ ὄλον τὸν οἶκον περιέσχε χρυσίῳ, ἕως συντελείας παντὸς τοῦ οἴκου.

*An. Ver.*—21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

*Pool.*—*The house,* or, *that house,* to wit, the oracle. *He made a partition by the chains of gold,* i. e., he made a veil, which was upon or before the partition; or which was a further partition between the holy and most holy: which veil did hang upon these golden chains. Others render it thus, *he closed or shut* (as the word signifies in the Chaldec dialect, from which divers Hebrew

words borrow their signification) it (i. e., the house now mentioned, to wit, the door of it) *with chains or bars of gold.* Before the oracle, i. e., in the outward part of the wall, or partition, which was erected between the oracle and the holy place; which is properly said to be before the oracle, which was the space within, and beyond that partition; for there the veil was hung, and there the chains or bars, or whatsoever it was which fastened the doors of the oracle, were placed. *He overlaid it, to wit, the partition.*

*Bp. Patrick.—He made a partition by the chains of gold.]* The most holy place was separated from the sanctuary by a partition: before which there was a veil also, which hung upon golden chains. Thus this passage is to be understood, for the partition itself did not depend upon chains.

*Gen.—21* Before the oracle he made a partition-beam, with golden chains; which beam he overlaid with gold.

*Booth.—21* Thus Solomon overlaid the inner house with pure gold: and he made chains of gold along the front of the oracle; and he overlaid it with gold.

*Gesen.—עָבַר Piel, to make pass over, e. g. a) A bar, bolt, and thence to shut up or close with bolts; seq. לָקַנִי, 1 Kings vi. 21 וַיַּעֲבֵר וַיִּסְגֹּר, and he closed up with golden chains (instead of bars or bolts) before the holy of holies.*

*רוֹק m. (r. רֶסֶק) a chain, Ex. vii. 23. Plur. רֶסֶקוֹת 1 Kings vi. 21 Keri.*

*Prof. Lee.—Pih. עָבַר, pres. וַיַּעֲבֵר. (a) I. q. Chald. עָבַר, concepit. Conceived, Job xxi. 10. (b) Probably, Caused to pass, passed chains of gold from one side to the*

*other, 1 Kings vi. 21. Arab. عَبَّرَ. V.*

*Suscipit prolem, &c.*

*Houb.—21* *Adytum interius Salomon vestivit auro puro, quod clavis aureis annectebat ...ante adytum, illudque auro vestivit.*

21 לפני הדביר, ante adytum. Nos ante hæc verba lacunam facimus; nam quædam desiderantur. Nunc intelligitur murus intermedius, quo separabatur adytum a templo, quique etiam auro vestiebatur, clavis affixo. Quippe ille murus, qui cedrinus erat, erat ante faciem adyti, seu adyto adversus. Desunt igitur quædam, quæ eum murum designabant. Multi interpretantur בַּרְחִיקוֹת, catenas, quibus velum suspenderetur. Sed de velo altum silet pagina sacra, neque consentaneum est memorari catenas, quæ ad

usum veli essent, non commemorari ipsum velum.

Ver. 22.

*Au. Ver.—22* And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold.

*Bp. Patrick.—The whole house he overlaid with gold.]* This is meant of the sanctuary, which was overlaid with gold, as well as the oracle.

*Until he had finished all the house.]* Some think the very chambers, which were without the house, were likewise made thus splendid. But I see no ground to affirm it.

Ver. 23.

וַיַּעַשׂ בְּדִבְרֵי נְשֵׁנִי כְרוּבִים עֲצֵי-יִשְׁמֹן  
עֵשֶׂר אַמּוֹת קוֹמָתוֹ :

καὶ ἐποίησεν ἐν τῷ δαβὶρ δύο Χερουβὶμ δέκα πηχέων μέγεθος ἐσταθωμένον.

*Au. Ver.—23* And within the oracle he made two cherubims of olive [or, oily] tree [Heb., trees of oil], each ten cubits high.

*Oracle.* See notes on ver. 5.

*Cherubims.* See notes on Exod. xxv. 18, vol. i., page 325.

*Bp. Patrick.—Olive tree; or, as it is in the Hebrew, of tree of oil.* For many such sorts of wood there were beside olive; as pine, cedar, &c. And these two are plainly distinguished; olive and oily wood, in Neh. viii. 15.

*Gesen.—עֵץ טֶבֶן, oil-tree, i. e., oleaster, wild olive, (different from יֵת the olive,) Neh. viii. 15; 1 Kings vi. 23.*

*Prof. Lee.—עֵץ טֶבֶן, variously rendered, the wild olive tree, the fir, the citron-tree; but, according to Celsius, a generic term for any tree of an oily or resinous nature, 1 Kings vi. 23, 31, 32; Neh. viii. 15; Is. xli. 19.*

*Houb.—23* קומתו ejus; deest quisque, ante קומתו; cuius scriptiois superest vestigium in Codice Alex. in quo legitur τὸ εἶ, unum. Non conveniebat affligitur singulari, ubi antecessit ריבויים, Cherubim, numero plurali.

Ver. 27.

וַיִּתֵּן אֶת-הַכְּרוּבִים בְּתוֹךְ הַהַיְוֹת  
הַקְּנִימִי וַיִּפְרְשֵׁן אֶת-כַּנְפֵי הַכְּרוּבִים  
וַתִּגַּע כַּנְּףָה-אֶחָד בְּקִיר וְגו'

καὶ ἀμφότερα Χερουβὶμ ἐν μέσῳ τοῦ οἴκου

τοῦ ἐσωτάτου· καὶ διεπέτασε τὰς πτέρυγας αὐτῶν, καὶ ἤπτετο πτέρυξ μία τοῦ τοίχου, κ.τ.λ.

*Au. Ver.*—27 And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims [or, the cherubims stretched forth their wings], so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

*Bp. Patrick.*—*They stretched forth the wings of the cherubim.*] Or rather (as in the margin) “the cherubims stretched forth their wings.”

*Ged., Booth.*—The wings of the cherubs were expanded so that the wing of the one cherub touched, &c.

Ver. 29, 30.

*Au. Ver.*—29 And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers [Heb., openings of flowers], within and without.

30 And the floor of the house he overlaid with gold, within and without.

*Within and without.*

*Ged., Booth.*—Within and without the oracle [so *Pool, Patrick*].

Ver. 31.

וַאֲתַתְּ פֶתַח הַדְּבָרִי עֲשֵׂה דְלֶתוֹת  
עֲשֵׂי־אֲשָׁמֹן הַהֵיכָל מְוֹזוֹת הַמְּשִׁיֹּת :

31 καὶ τῷ θυρώματι τοῦ δαβὶρ ἐποίησε θύρας ζύλων ἀρκεθίνων, 33 στοὰὶ τετραπλῶς.

*Au. Ver.*—31 And for the entering of the oracle he made doors of olive tree: the lintel and side posts were a fifth part of the wall [or, five-square].

*Olive tree.* See notes on ver. 23.

*A fifth part of the wall.*

*Pool.*—i. e., Four cubits in height or breadth, whereas the wall was twenty cubits. Or, a fifth part of the door now mentioned. Or rather, five-square, having five sides and five angles, which is not incongruous nor unusual in buildings.

*Bp. Patrick.*—*The lintel and side posts were a fifth part of the wall.*] These words are very obscure; for the words “of the wall” are not in the Hebrew, but only a fifth. Which may be understood to signify,

that they held the proportion of a fifth part of the doors. But there are those who think the meaning is, that this gate was the fifth in number belonging to the house. The first they make account was that which led into the court of the people; the second, into the court of the priests; the third, was the door of the porch; the fourth, of the holy place; and this fifth of the oracle. And accordingly they interpret these words, ver. 33, *the fourth*.

*Ged.*—For the entrance of the oracle he made doors of resinous wood. The lintel of the door-posts was a fifth part of the breadth of the house.

*Booth.*—31 And for the entrance of the oracle he made doors of wild olive wood: the lintel of the side posts was a fifth part of the breadth of the house.

*Gesen.*—אֵל m. 1. A ram, so called from his twisted horns, q. d. rolled up; see r. אַיִל and אֵל. Gen. xv. 9. Plur. אֵילִים Ex. xxv. 5, and אֵילִם Job xlii. 8.—Hence intens. אֵילִ q. v.

2. A term of architecture, referring, as it would seem, to a projection in a lateral wall, serving as a post or column, i. e., a pilaster; either from r. אַיִל No. 3 [to be first, &c.], or like Lat. *aries, capreolus*, Germ. *bock* used for a buttress. 1 Kings vi. 31; Ez. xli. 3. Plur. אֵילִים, Ez. xli. 1; xl. 10, 14, 16, 38; comp. v. 26, 31, 34, 37. The ancient versions render it sometimes *posts*, sometimes *columns*. See Boettcher's *Proben alttestamtl. Schriffterkl.*, p. 302.

*Prof. Lee.*—אֵל. *Strength, &c.*, applied.

VI. To the lintel, or arch, over a door, or window, which supported the superincumbent wall, 1 Kings vi. 31; Ezek. xl. 14, 16. See הֵיכָל.

מְוֹזָה, f. constr. מְוֹזוֹת, pl. מְוֹזוֹת, r. מו. *Door-post, or jamb*, in which the hinges are fixed, Exod. xxi. 6; Is. lvii. 5; 1 Sam. i. 9; Deut. vi. 9; xi. 20, &c.

*Dathe.*—31 *In introitu ad alytium fecit januas ex lignis oleosis, ad quas proportio partium erat quintupla.* a)

a) Sic verba textus וַאֲתַתְּ הַהֵיכָל מְוֹזוֹת הַמְּשִׁיֹּת *Vatablus* explicat. *Castellio* fatetur, se ea non intelligere. Prorsus incertum est, quid sit אֵל. Idem valet de versu 35.

Ver. 33.

וַיְבָנוּ עֲשֵׂה לְפֶתַח הַהֵיכָל מְוֹזוֹת  
עֲשֵׂי־אֲשָׁמֹן מֵאֵת רְבָעִית :

[Alex.] καὶ οὕτως ἐποίησεν τῷ πυλῶνι τοῦ ναοῦ· φλῆαι ξύλων ἀκρέιθου, στοαὶ τετραπλῶς·

*Au. Ver.*—33 So also made he for the door of the temple posts of olive-tree, a fourth part of the wall [or, four-square].

*Olive tree.* See notes on ver. 23.

*Pool.*—A fourth part of the wall. Or, rather, four-square. See on ver. 31.

*Ged.*—33 For the doors of the temple he also made door-posts of resinous wood, which occupied the space of a fourth part of the breadth of the house.

*Booth.*—33 Thus also he made for the door of the temple posts of wild olive wood, a fourth part of the breadth of the temple.

*Houb.*—33 Sic fecit etiam januæ templi, cuius postes erant ex ligno oleæ, in porticu quatuor angulorum.

33 מאה רבועה : Quid hæc significent nemini liquet, nec cuiquam liquebit, nisi, pro מאה, legitur מוונה, vel מוונה, angulorum, ut significetur ostii templi porticum fuisse angulorum quatuor. Hanc scripturam exhibet Codex Alex. in quo legitur, στοαὶ τετραπλῶς, porticus in quadratam formam. Est in illo altero מוונה opportuna iteratio illius prioris, quod antecessit, maximè que Hebraica.

Ver. 34.

וַשְׁתֵּי וְדִלְתוֹת עֲצֵי בְרוֹשִׁים וְשָׁנִי  
צִלְעִים תְּהִלָּת הָאֲחֶת גְּלִילִים וְשָׁנִי  
תְּקָעִים תְּהִלָּת הַשְּׁנִיָּה גְּלִילִים :

ἐν ἀμφοτέροις ταῖς θύραις ξύλα πεύκινα· δύο πτυχαὶ ἡ θύρα ἡ μία καὶ στροφεῖς αὐτῶν, καὶ δύο πτυχαὶ ἡ θύρα ἡ δευτέρα στρεφόμενα

*Au. Ver.*—34 And the two doors were of fir-tree : the two leaves of the one door were folding, and the two leaves of the other door were folding.

*Folding.*

*Ged.*—Turned on two circular hinges.

*Booth.*—Turned on two hinges.

*Gesen.*—3. In 1 Kings vi. 34, for קָלְעִים, we ought prob. to read צִלְעִים, [so LXX, *Houb.*, *Dathe*] leaves of the door, which stands in the first clause and in cod. Kennic., No. 150.

צִלְעִים (r. צִלְעִים). 1. Adj., rolling, turning, e.g., the valves of a folding door, 1 Kings vi. 34. Comp., Ez. xli. 24.

*Prof. Lee.*—צִלְעִים, lit., any thing round or circular.

II. Applied to folding doors, as revolving on their hinges, 1 Kings vi. 34. Used par-

ticipially, see מִבְּרֵשֶׁת, Ezek. xli. 24, i. e., turned, or turning.

Ver. 35.

וְקָלַע כְּרוּבִים וְהַמְלֹחֹת וְפְסָרֵי צִנְעִים  
וַיִּצַּף זָהָב מֵיֵשֶׁר עַל־הַמְּחֻקָּה :

ἐγκεκολλημένα Χερουβὶμ καὶ φοῖνικες, καὶ διαπεπετασμένα πέταλα, καὶ περιεχόμενα χρυσίῳ καταγομένῳ ἐπὶ τὴν ἐκτύπωσιν.

*Au. Ver.*—35 And he carved thereon cherubims and palm-trees and open flowers : and covered them with gold fitted upon the carved work.

*Carved work.* So *Gesen.*

קָלַע in Kal not used, i. q. קָטַע, pp. to cut in, to hew, i. q., to hack ; hence to engrave, to carve, see Pual No. 1 ; to delineate, to portray, see Pual No. 2, comp. קָטַע No. 2 ; also to hack up the ground, to dig, see Hithpa.

Pual part. קָטַע. 1. Engraved, carved [so *Prof. Lee*], 1 Kings vi. 35.—*Gesen.*

*Houb.*—35 Insculpti erant cherubim palmæque et expansi flores, cooperti auro ad fistulam ducto.

35 על המחקה, ad regulam ; ita plerique post Vulgatum. Nos, ad fistulam, qui significatus, etsi lexicographis abiit indictus, tamen hic necessarius videtur. Laminæ aureæ in bracteolas ductæ, ligno per clavos affigebantur, ut suprâ vidimus. Atqui aurum diducebatur ope fistularum. Clericus, המחקה, sculpturam ; parùm aptè, postquam sculptura toto in hoc capite vocabulo מקלע signifi-cata est, non vocabulo המחקה.

Ver. 36.

וַיִּבְנוּ אֶת־הַחֲצֵר הַפְּנִימִית לְשֵׁלֶשֶׁה  
מִנְיֵי גִזְיֹת וְשִׁיר כִּרְתֹת אֲרָזִים :

καὶ ᾠκοδόμησε τὴν αὐλὴν τὴν ἐσωτάτην τρεῖς στίχους ἀπελεκήτων, καὶ στίχος κατειργασμένης κέδρου κυκλόθεν· καὶ ᾠκοδόμησε τὸ καταπέτασμα τῆς αὐλῆς τοῦ αἰλᾶμ τοῦ οἴκου τοῦ κατὰ πρόσωπον τοῦ ναοῦ.

*Au. Ver.*—36 And he built the inner court with three rows of hewed stone, and a row of cedar-beams.

*Pool.*—The inner court, i. e., the priests' court, 2 Chron. iv. 9 ; so called, because it was next to the temple, which it did encompass. With three rows of hewed stone, and a row of cedar beams ; which is understood either, 1. Of the thickness of the wall, the three rows of stones being one within another, and the cedar innermost, as

a lining to the wall. Or, 2. Of the height of the wall, which was only three cubits high, that the people might see the priests sacrificing upon the altar, which was in their court; each row of stones being about a cubit, and possibly of a differing colour from the rest, and all covered with cedar. Or rather, 3. Of so many galleries, one on each side of the temple, whereof the three first were of stone, and the fourth of cedar, all supported with rows of pillars; upon which there were many chambers for the uses of the temple, and of the priests; for it is hard to think that only the making of a low wall about the court would be called a building of the court. And that a great number of buildings and rooms were necessary for the various offices and works which were to be done, and the treasures of all sorts which were to be laid up in the temple, largely so called, is sufficiently evident from the nature of the things, and divers passages in Scripture: see, among others, 1 Chronicles xxviii. 11, 12.

*Bp. Patrick.*—*With three rows of hewed stone, and a row of cedar beams.*] That the people who were in the outward court might see what the priests did: the wall which separated the priests from the court of the people being but three cubits high (as most understand these words); for the cedar was not laid upon the top of the wall, but was the facing of it within side. The priests likewise from hence might speak and deliver any message from God to the people.

*Dr. A. Clarke.*—*Three rows of hewed stone, and a row of cedar beams.*] Does not this intimate that there were three courses of stone, and then one course of timber all through this wall? Three strata of stone and one stratum of timber, and so on. If so, could such a building be very durable? This is also referred to in the succeeding chapter, ver. 11; and as both the temple and Solomon's house were built in the same manner, we may suppose that this was the ordinary way in which the better sort of buildings were constructed. Calmet thinks that to this mode of building the prophet alludes, Hab. ii. 11: *The stone shall cry out of the wall, and the beam out of the timber shall answer it.* But it should be observed that this was in the inner court, and therefore the timber was not exposed to the weather. The outer court does not appear

to have been built *stratum super stratum* of stone and wood.

*Ged.*—*A row of cedar beams.* Better, perhaps, *a balustrade of cedar.*

CHAP. VII. 1.

וַאֲתֵּיבִרְתּוֹ כִּנְנָה שְׁלֹמֹה וְגו'

καὶ τὸν οἶκον ἔαυτῷ ᾠκοδόμησε Σαλωμῶν κ.τ.λ.

*Au. Ver.*—1 But Solomon was building his own house thirteen years, and he finished all his house.

*Pool.*—*His own house;* the royal palace for himself, and for his successors. Or, *his houses* [so *Ged.*], the singular number being put for the plural.

*Ged.*—The first twelve verses of this chapter are in the Greek placed at the end of it: and that by some is thought to be their proper place. I would rather place them, with Josephus, at the end of chap. viii.

Ver. 2.

וַיִּבְנוּ אֶת־יְצִיֹת וַיַּעַר הַלְבָנוֹן מֵאֶה אֵמָה אָרְבּוּ וְחֻמְשִׁים אֵמָה רַחְבּוֹ וּשְׁלֹשִׁים אֵמָה קוֹמָתוֹ עַל אַרְבָּעָה טוּרָיו עֲמֻדָיו יָרְדִים וְכִרְתֹּת אָרְזִים עֲלֵיהֶם עֲמוּדָיִם :

καὶ ᾠκοδόμησε τὸν οἶκον δρυμῷ τοῦ Λιβάνου ἑκατὸν πήχεις μήκος αὐτοῦ, καὶ πενήκοντα πήχεις πλάτος αὐτοῦ, καὶ τριάκοντα πήχων ὕψος αὐτοῦ· καὶ τριῶν στίχων στύλων κεδρίνων, καὶ ὠμῖαι κέδρινοι τοῖς στύλοις.

*Au. Ver.*—9 He built also the house of the forest of Lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars with cedar beams upon the pillars.

*Pool.*—*The house of the forest of Lebanon;* a house so called, either, first, because it was built in the mountain and forest of Lebanon, for his recreation there in summer time. But it is generally and more probably held, that it was in or near Jerusalem, both because there was *the throne of Judgment*, ver. 7, which was fittest to be in the place of his constant and usual residence; and because there was the chief magazine of arms, Isaiah xxii. 8, and Solomon's golden shields were put there, as is manifest from 1 Kings x. 17; xiv. 25, 26, 28, which no wise prince would do in a place so remote from his royal city, and in the utmost borders of his

kingdom, as this was. Or rather, secondly, From some resemblance it might have with that place [so *Patrick*], for the pleasant shades and groves which were about it; nothing being more frequent, both in sacred and other writers, than to transfer the names of Carmel, or Tempe, or the like, to other places of the same nature and quality with them.

*Gesen.*—House of the forest of Lebanon, 1 Kings vii. 2; x. 17, i. e., the armoury or arsenal of King Solomon, called also גִּבְעֹן, Neh. iii. 19, and having its name from the cedar of Lebanon with which it was built [so *Clarke, Ged.*].

*Four rows.*

*Horsley.*—Read “three rows” [so *Houb.*]. See verse 3.

*Houb.*—Græci Intt. τριῶν στίχων, trium ordinum. Legunt, non ארבעה, sed שלשה, quod sic legendum monet versus inferior, in quo numerantur columnæ quadraginta quinque, et ordine in unoquoque columnæ quindecim.

Ver. 3.

וּסְפֹן בְּאַרְבָּעֵים וְחַמְשָׁה עָשָׂר עַל־הַגְּזֵלֶת אֲשֶׁר עַל־הַעַמּוּדִים אַרְבָּעִים וְחַמְשָׁה עָשָׂר הַפְּוֵרִים :

καὶ ἐφάτῳσε τὸν οἶκον ἄνωθεν ἐπὶ τῶν πλευρῶν τῶν στύλων καὶ ἀριθμὸς τῶν στύλων τεσσαράκοντα καὶ πέντε ὁ στίχος,

*Au. Ver.*—3 And it was covered with cedar above upon the beams [Heb., ribs], that lay on forty-five pillars, fifteen in a row.

*Forty-five pillars.* See notes on ver. 2.

*Bp. Patrick.*—So there were but three rows of pillars in the second story [so *Pool*], which were sufficient for the support of the roof. And we may guess from hence that there were threescore pillars below.

*Ged., Booth.*—Upon sixty pillars. So Arab. which from ver. 2 appears to be the true reading; unless, with Sep. we read three rows in ver. 2. The rest have forty-five.—*Ged.*

*Maurer.*—אַרְבָּעִים וְחַמְשָׁה עָשָׂר הַמְּשָׁה עָשָׂר הַמְּשָׁה Sed si 15, per 4., (vs. 2) multiplicaveris, habebis summam 60. Aut igitur librariorum lapsus in alterutro loco subest (LXX non 4, sed 3, ordines habent; contra Arabs pro 45, columnis exhibet 60), aut quarto ordini columnarum imposita fuit porticus, vs. 6.

Ver. 4.

וַיִּשְׁתַּקֵּם לְשֵׁלֶשָׁה טוּרִים וּמַחֲזָה אֶל־מַחֲזָה שְׁלֹשׁ פְּעָמִים :

καὶ μέλαθρα τρία, καὶ χῶρα ἐπὶ χῶραν τρισσῶς.

4 And there were windows in three rows, and light was against light [Heb., sight against sight] in three ranks.

*Bp. Patrick.*—Light was against light.] Directly opposite one against the other, which we call thorough lights.

*In three ranks.]* Or, on three sides of the house, the south, the north, and the east; that it might have the freer air. On the west side was the porch, and so no windows were there. Others interpret it, the windows were exactly one under another [so *Pool*] in three rows.

*Ged., Booth.*—And there were three rows of windows, and in those three rows, light was opposite to light.

*Houb.*—4 Tres ordines erant fenestrarum, lumine earum triplici uno alteri respondente. מַחֲזָה עַל מַחֲזָה, (ordines tres fenestrarum) lumine contra lumen. Intelligendum fenestras fuisse unam alteri adversam, ita ut lumina fenestrarum rectâ lineâ permearent ab uno latere domûs ad alterum latus, per fenestras medias, quæ erant media inter domûs intercolumnia. Quidam hæc ita explicant, quasi diceretur fuisse in palatio Salomonis tria tabulata, unum super aliud, quorum fenestræ aliæ supra alias essent rectâ in lineâ, eaque perpendiculari. Verùm nihil habet Contextus de tribus tabulatis; quæ si extitissent, non omitteretur, fuisse gradum, per quem ascenderetur è tabulato inferiori ad superius, neque enim id onisum fuit in tribus templi tabulatis. Videtur potius, non fuisse in eo Palatio tabulatum superius, et spatium inter columnarium fuisse deambulacrum, in cuius extremo uno esset aula solii Salomonis, in altero extremo cubicula, in quibus Salomon habitaret.

Ver. 5.

וְכָל־הַפְּתָחִים וְהַמְּזוּזֹת רַבְעִים וְשָׁהָר וּמִוּל מַחֲזָה אֶל־מַחֲזָה שְׁלֹשׁ פְּעָמִים :

καὶ πάντα τὰ θυρώματα, καὶ αἱ χῶραι τετράγωνοι μεμελαθρωμένοι καὶ ἀπὸ τοῦ θυρώματος ἐπὶ θύραν τρισσῶς.

*Au. Ver.*—5 And all the doors and posts were square with the windows [or, spaces and pillars were square in prospect]; and light was against light in three ranks.

*Bp. Patrick.*—All the doors and posts were square, with the windows.] The figures of the doors and of the windows were one and the same; viz. square.

*Light was against light.*] This is meant of the smaller windows that were over the doors [so *Pool*]; which, it is likely, were also square.

*Ged., Booth.*—And all the apertures and posts of the windows were square: and light was opposite to light in three rows.

*Gesen.*—פָּנֵי מ. a layer of beams or joists, etc., 1 Kings vii. 5, all the doors and the posts were פָּנֵי מַדְבָּיִם made square with layers of beams, i. e., were not arched but covered above with beams, and therefore square.

כַּד, 2. over against, opposite. The force of a subst. seems to be retained in 1 Kings vii. 5, כּוֹל פְּחוּתָהּ אֵלֶימָהּ, the face of a window to a window, i. e., window over against window.

*Prof. Lee.*—פָּנֵי, m. once, 1 Kings vii. 5. Arab. سَقْفٌ, tectum domus. Covering; a coping.

*Houb.*—5 Janus omnes et intercolumnia quadrata erant, et terno ordine se se invicem prospiciebant, et שָׂפָה וְכוּל. Forsan שָׂפָה, prospiciebant, vel prospectum dabant, ne discordia sit numeri cum רבנים, plurali.

Ver. 6.

וַיֵּאֱתָר אֹהֶל־הָעֵמֹדִים עֵשֶׂהָ הַמַּשְׁעִים  
אֲמָה אַרְבֹּו וּשְׁלֹשִׁים אֲמָה רָחְבּוֹ  
וְאֹהֶל־עַל-פְּנֵיהֶם וְעֵמֹדִים וְעַב עַל-  
פְּנֵיהֶם :

καὶ τὸ αἶλαμ τῶν στύλων, πενήκοντα μῆκος, καὶ πενήκοντα ἐν πλάτει ἐξυγωμένα αἶλαμ ἐπὶ πρόσωπον αὐτῶν· καὶ στύλοι καὶ πάχος ἐπὶ πρόσωπον αὐτῆς τοῖς αἶλαμιν.

*Au. Ver.*—6 And he made a porch of pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits: and the porch was before them [or, according to them]: and the other pillars and the thick beam were before them [or, according to them].

*Pool.*—The porch, now mentioned, which is said to be before them, i. e., before the pillars on which the house of Lebanon stood, or before the doors and posts mentioned ver. 5; or, a porch, i. e., another and a lesser porch, which was before them, i. e., before the pillars of the greater porch now men-

tioned. And the other pillars, or, and pillars, i. e., fewer and lesser pillars for the support of the lesser porch. The thick beam; which was laid upon these pillars, as the others were, ver. 2.

*Bishop Patrick.*—The porch was before them.] That is, before the pillars of the great house, before spoken of.

*The other pillars and the thick beam were before them.*] That is, they were directly opposite one to the other. Or, if we follow the marginal translation “according to them,” the sense is, that it had its pillars and beams just like the great house; and, it is likely, rooms built upon those beams for his servants.

*Ged.*—6 He then builded the porch, with pillars: its length was fifty cubits, and its breadth thirty cubits. The porch was before the pillars, and over these were thick planks.

*The porch was before the pillars, &c.* The present Hebrew text is to me unintelligible; and so are all the versions of it, that I have seen. By a small alteration, which I trust will appear to be reasonable, I have made sense of it. The porch was probably in the form of a piazza. The pillars were placed at some distance from the wall, either on one side only, or all around; and that space was covered with a thick flooring, to keep out the rain and afford a shady walk. Before those pillars was the open part of the porch.

*Booth.*—6 He then made a porch with pillars; its length was fifty cubits, and its breadth thirty cubits: and the area of the porch was before those pillars, and over them were thick planks.

*Gesen.*—עַב m. (רַבַּב) a term of architecture, a threshold, step, i. e., a projection or offset, perhaps collective, forming the ascent into a portico, 1 Kings vii. 6; Ezek. xli. 25. Plur. עֲבָיִם v. 26, as if from a sing. עַב. Targ. well in both passages תְּקֵפֹתָא thresholds. Vulg., epistylum, architrave, against the context in both places; although such is the poverty of the Hebrew in terms of this sort, that the Heb. עַב may perhaps have comprehended the epistyle. This is also favoured by the etymology from רַבַּב, to cover, q. v.

*Prof. Lee.*—עַב. Probably, A covering of planks, 1 Kings vii. 6; Ezek. xli. 25, 26. Vulg. epistylia; grossiora ligna; latitudinem parietum. From the places, as well as the etymology, “freeze,” or “fascia”—as used in architecture—is probably the thing meant.

*Dathe.*—6 Deinde porticum fecit colum-

*natam, quinquaginta cubitos longam, triginta latam, et porticus ante eam et columnæ et trabes ante eam sibi oppositæ erant a).*

a) Hæc eam intelligo. An de alia porticu sermo? *Vatablus* vult hanc porticum obiectam fuisse domui illi saltus Libani.

*Maurer.*—[וַיִּבְנֶה עַל־פְּתָחֶיהָ] *et porticum ante illas* sc. columnas. Sermo est de alio eoque minori vestibulo.

Ver. 7.

וַיִּבְנֶה עַל־פְּתָחֶיהָ עֲדֵי־הַמִּזְבֵּחַ —

[Alex.] — καὶ ὠρόφωσεν ἐν κέδρω ἀπὸ τοῦ ἑδάφους ἕως τοῦ ἑδάφους.

*Au. Ver.*—7 Then he made a porch for the throne where he might judge, *even* the porch of judgment: and it was covered with cedar from one side of the floor to the other [Heb., from floor to floor].

*Pool.*—From one side of the floor to the other, i. e., the whole floor; or, from floor to floor, i. e., from the lower floor on the ground, to the upper floor which covered it [so *Houb.*, *Patrick*, *Gesen.*, *Lee*, *Ged.*, *Booth.*].

*Gesen.*—מִתְּקַעַע עַד תְּקַעַע, from floor to floor, from the floor to the ceiling, i. e., the walls or sides of the room from bottom to top; not, as *De Wette*, ‘over the whole floor.’

Ver. 8.

וּבֵיתוֹ אֲשֶׁר־יִשָּׁב שָׁם תִּצַּר הָאֹהֶלֶת מִבַּיִת לְאוֹלָם בְּפַעֲעֵנָה הַזֶּה הַזֶּה וּבָיִת יַעֲשֶׂה לְבַת־פָּרְעֹה אֲשֶׁר לָקַח שְׁלֹמֹה פְּאוֹלָם הַזֶּה :

καὶ ὁ οἶκος αὐτῶν ἐν ᾧ καθήσεται ἐκεῖ, αὐλὴ μία ἐξελισσομένη τοῦτοις κατὰ τὸ ἔργον τοῦτο· καὶ οἶκον τῇ θυγατρὶ Φαραὼ ἣν ἔλαβε Σαλωμών κατὰ τὸ αἶλᾰμ τοῦτο.

*Au. Ver.*—8 And his house where he dwelt had another court within the porch, which was of the like work. Solomon made also an house for Pharaoh’s daughter, whom he had taken to wife, like unto this porch.

*Bp. Patrick.*—8 *His house where he dwelt had another court within the porch.*] There was a court between the porch and the house, which may be called the inner court; and then another beyond the porch, which may be called the outward. So that it stood between two courts, which were both alike.

*Like unto this porch.*] Not for figure, or

bigness; but for the materials of which it was built.

*Ged.*—And his own apartment, in which he there sat, was a court-hall behind the porch, and of similar workmanship. Solomon also made for Pharaoh’s daughter, whom he had married, an apartment, similar to this porch.

*Booth.*—8 And his own apartment, where he sat, was a court-hall, behind the porch, of like workmanship. Solomon made also a house for Pharaoh’s daughter, whom he had taken to wife, like to this porch.

*Dathe.*—*Domus vero, quam habitaturus erat, aliud habebat atrium intra porticum a) similis structure. Talis quoque erat domus, quam filia Pharaonis, quam duxerat, exstruxit.*

a) H. e., ad domum illam per porticum erat aditus.

*Maurer.*—8 הַיְבִיחוֹ הַיְצֵר הָאֹהֶלֶת מִבַּיִת לְאוֹלָם [Hunc locum alii alio modo interpretantur. Hinc videtur esse nominat. absolutus: *et alterum atrium domus, quam habitabat, fuit intra porticum*, h. e., ad domum illam per porticum erat aditus.]

Ver. 9.

כָּל־אֲלֵה אֲבָנִים יִקְרָת בְּמַדְוֹת גְּזִית מְלֻרְרוֹת בְּמַגְרָה מִבַּיִת וּמִחוּץ וּמִמַּסָּד עֲדֵי־הַמַּפְחֹת וּמִחוּץ עֲדֵי־הַתִּצְרָר הַגְּדוֹלָה :

πάντα ταῦτα ἐκ λίθων τιμίῳν κεκολλημένα ἐκ διαστήματος ἔσωθεν καὶ ἐκ τοῦ θεμελίου ἕως τῶν γεισῶν· καὶ ἔξωθεν εἰς τὴν αὐλὴν τὴν μεγάλην.

*Au. Ver.*—9 All these were of costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and so on the outside toward the great court.

*Pool.*—All these buildings described here and in the former chapter. According to the measures of hewed stones; either, first, which were hewed in such measure and proportion, as exact workmen used to hew ordinary stones; or, secondly, as large as common hewed stones, which are oft very great.

*Bp. Patrick.*—All these were of costly stones,—within and without.] All the fore-mentioned buildings were polished on both sides: so that they appeared both within and

without; that is, both on the inside which was towards the palace of Solomon, and on the outside which was towards the great court.

*So on the outside towards the great court.]* Not only on the front of the house, but on the backside of it towards the great court.

*Ged.*—9 “All those buildings, from the foundation unto the coping, were of costly stones, cut after a model, inside and outside sawed with saws: [and outwardly, unto the great court.]”

The words within brackets appear to me an interpolation [so *Booth.*].

*Booth*—9 All these were built of costly stones, squared to a measure, and cut with saws, within and without, even from the foundation to the coping.

*Gesen.*—גָּזְרוּ (r. גָּזַר) a cutting, hewing of stone: hence גָּזְרוּ אֲבָנֵי 1 Kings v. 31, and simpl. חָזַרְוּ hewn stones, espec. squared, Is. ix. 9; 1 Kings vi. 36; vii. 9, 11, 12; Ex. xx. 22.

*Houb.*—9 *Omnia hæc lapidibus erant raris ad mensuram sectis, serrâque cæsis tam interiùs, quam exteriùs, a fundamento usque ad culmen, et extrinsecùs usque ad magnum atrium.*

מִבַּיַת וּמִחוּץ, (*lapidibus serrâ sectis*) interiùs et exteriùs. Secti erant lapides lateribus etiam illis, quæ non apparebant, ut sunt fornices lapides. ... עַד הַחֲזֵר הַגָּדוֹלָה, usque ad atrium magnum. Quid esset istud atrium magnum, et quâ in parte domûs positum, nobis non liquet. Quæ qui explicare se putant, videant ne non verba dent lectoribus.

Ver. 10.

אֲבָנֵי עֶשְׂרֵת אַמּוֹת וְאֲבָנֵי שְׁמֹנֶה —  
אַמּוֹת :

— λίθοις δεκαπήχεσι καὶ τοῖς ὀκταπήχεσι.

*Au. Ver.*—10 And the foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits.

*Pool.*—Stones of ten cubits; not square, which would have been both unnecessary, and unportable, and unmanageable; but of solid measure, by which stones and timber are usually measured; and so they were only two cubits square, but there were twenty solid cubits contained in them. And so also the following eight cubits are to be understood.

Ver. 11.

וּמִלְמַעְלָה אֲבָנִים יְקָרוֹת כַּמְדוֹת  
גָּזִית וְאֲזָרוֹ :

καὶ ἐπάνωθεν τιμίους κατὰ τὸ μέτρον ἀπελεκήτων, καὶ κέδροις.

*Au. Ver.*—11 And above were costly stones, after the measures of hewed stones, and cedars.

*After the measures of hewed stones.* See notes on ver. 9.

*Bp. Patrick.*—The roof was finished after the same manner; with stones and cedar-beams.

*Ged.*—11 And, above these, were other costly stones, cut after a model; with a coping of cedar.

*Booth.*—11 And above these were costly stones, squared to a measure, and cedars.

*Dathe.*—11 Et super illo fundamento lapides erant magni pretii ad mensuram cæsi, et cedari.

Ver. 12.

וְהַיָּצֵר הַגָּדוֹלָה כְּכִיב שְׁלֹשָׁה טוּרִים  
גָּזִית וְטוּר אַרְבָּעִים פְּרָתוֹת אַרְבָּעִים  
וְלַחֲזֵר : בֵּית־יְהוָה הַפְּנִימִית וְלֵאמֹר הַבַּיִת :  
בַּ' אֲזָרוֹת

τῆς αὐλῆς τῆς μεγάλης κύκλω τρεῖς στίχοι ἀπελεκήτων, καὶ στίχος κεκολλημένης κέδρου καὶ συνετέλεσε Σαλωμών ὄλον τὸν οἶκον αὐτοῦ.

*Au. Ver.*—12 And the great court round about was with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the Lord, and for the porch of the house.

*Three rows of hewed stones, and a row of cedar beams.* See notes on vi. 36.

*Pool.*—The great court, to wit, of Solomon's dwelling-house, mentioned ver. 8. Both for the inner court of the house of the Lord, or, as (Heb., and, which is oft used in that sense for a particle of comparison or similitude, as Prov. xi. 25; xvii. 3; xxv. 23,) for the inner court, &c., i. e., as it was in that inner court, of which the very same thing is said 1 Kings vi. 36. Otherwise it might seem very improper and impertinent to speak of the court of the Lord's house here, where he is treating only of Solomon's house. For the porch of the house, or, of this house, to wit, of which I am here speaking, i. e., of the king's house, the porch whereof had pillars, ver. 6, and these both

of stone and cedar, as may seem most probable, because the other pillars were such. And whereas the number and the quality of the pillars of the porch was omitted, ver. 6, that defect is here supplied, and we are implicitly acquainted with both of them. But this I speak with submission.

*Bp. Patrick.*—Both for the inner court.] Or, rather, “as for the inner court of the Lord’s house;” for so the particle *vau* sometimes signifies.

*Porch of the house.*] Of Solomon’s own house.

*Bp. Horsley.*—Both for the inner court. Perhaps for להצר, we should read כהצר; “like the inner court.” See Houbigant.

*Ged.*—12 The great court, round about (both the inner court of the house, and the porch of the house), was of three rows of cut stones, and a row of cedar beams.

*House (Heb.) of the Lord.* This is, in my mind, so manifest an interpolation [so *Booth.*], that I have not hesitated to throw it out. Houbigant thinks that a small conjectural emendation might reconcile it to the context; thus: *like to the inner court of the house of the Lord*, &c. The whole comma is wanting in the Roman copy of Sept. What is in a parenthesis may be an interpolation; but if it be not, it must be referred to the court mentioned, ver. 7 and 8, and the porch without it: both were included in the *great court*. The temple, at any rate, has nothing to do here.

*Booth.*—12 And the great court round about was of three rows of hewed stones, and a row of cedar beams, both for the inner court of the house, and for the porch of the house.

*Houb.*—12 *Atrium autem magnum circum ambiebant ordines tres lapidum sectorum, et ordo unus trabium cedrinarum; ut in atrio domus Domini interiore, et in porticu domus.*

... ולהצר בית, *et atrio domus (Domini)*. Hæc verba, quæ sequuntur, non reddunt Græci Intt. in Codice quidem Rom. et parùm intelligitur, cur *atrium Domini* memoretur ibi, ubi agitur domus Salomonis, non Templum. Nos scriptum fuisse credimus כהצר, *ut in atrio*; nam atrium Templi erat sic ædificatum.

Ver. 14.

בְּנֵי־אֲשֵׁרָה אֲלֻמְנָה הָיָה מִמֶּנָּה בְּנֵי־אֲשֵׁרָה אֲשֵׁרָה הָיָה מִמֶּנָּה בְּנֵי־אֲשֵׁרָה וְגו'   
 *viden gynaiκὸς χήρας, καὶ οὗτος ἀπὸ τῆς*

φυλῆς τῆς Νεφθαλίμ· καὶ ὁ πατὴρ αὐτοῦ ἀνὴρ Τύριος, τέκτων χαλκοῦ, κ.τ.λ.

*Au. Ver.*—14 He was a widow’s son [Heb., the son of a widow woman] of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass, &c.

*And his father.*

*Ged., Booth.*—Though his father.

*Pool.*—A widow’s son of the tribe of Naphtali. *Object.* She was one of the daughters of Dan, 2 Chron. ii. 14. *Ans.* So indeed Hiram king of Tyre there affirms; but he might easily mistake or be misinformed, especially being no Israelite, nor a careful observer of the distinction of tribes. Or she might be of Dan by her father [so *Dathe*], and of Naphtali by her mother, or by her husband, who was of that tribe, and therefore she was truly a widow of Naphtali.

*Bp. Patrick.*—14 He was a widow’s son of the tribe of Naphtali.] She herself was of the tribe of Dan (2 Chron. ii. 14), but her first husband was of the tribe of Naphtali, by whom she had this son.

*His father was a man of Tyre,*] When she was a widow she married a man of Tyre; who is called Hiram’s father, because he bred him up, and was the husband of his mother.

*Houb.*—14 *Filium mulieris viduæ, de Tribu Nephthali. &c. הוּאִי לֵגֶה הוּאִי, hæc mulier.* Nam agitur mater Hiram, quæ erat Nephthalitis, quæque maritum habebat hominem Tyrium.

Ver. 15.

וַיִּצַר אֶת־שְׁנֵי הָעַמּוּדִים בְּחָשֶׁת שְׁמֹנֶה עֶשְׂרֵה אַמָּה קוֹמַת הָעַמּוּד הָאֶחָד וְחָגֹל שְׁתֵּים־עֶשְׂרֵה אַמָּה וְכָכָה אֶת־הָעַמּוּד הַשֵּׁנִי :

καὶ ἐξώνευσε τοὺς δύο στύλους τῷ ἄλλῳ τοῦ οἴκου ὀκτωκαίδεκα πῆχεις ὕψος τοῦ στύλου· καὶ περίμετρον τεσσαρεσκαίδεκα πῆχεις ἐκύκλου αὐτὸν τὸ πάχος τοῦ στύλου· τεσσαράων δακτύλων τὰ κοιλώματα· καὶ οὕτως ὁ στύλος ὁ δεύτερος.

*Au. Ver.*—15 For he cast [Hebrew, fashioned] two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.

*Pool.*—Of eighteen cubits high apiece. *Object.* They are said to be thirty-five cubits high, 2 Chron. iii. 15. *Ans.* That place manifestly speaks of both the pillars:

and this of *each*, or *one pillar*, as it is in the Hebrew. *Object.* But then it should have been thirty-six cubits. *Answ.* Either the odd half cubit is swallowed up either in the top of the chapter, or in the bottom of the basis of each pillar; or it is neglected in the account, as commonly small measures or numbers are. *Line of twelve cubits did compass either of them about:* so the diameter was four cubits.

*Bp. Patrick.*—For he cast two pillars of brass, of eighteen cubits high apiece.] In 2 Chron. iii. 15 it is said, he made two pillars of thirty-five cubits high: which doth not contradict these words, it being evident that there he speaks of both the pillars (as Abarbanel observes), which were thirty-five cubits. But here he speaks of them singly, which were each but eighteen cubits. Both of them, indeed, make thirty-six cubits; but one cubit must be allowed for the basis of each, which is not considered in the book of Chronicles. This seems a better solution of this small difficulty than that of L'Empereur, in his preface to Codex Middoth, where he saith, one of these writers speaks of the common cubit, and the other of the sacred, which was double to the common. Each pillar, therefore, he thinks was eighteen sacred cubits, but thirty-five common; to which one common cubit must be added for the basis. But this distinction of common and sacred cubits is not allowed by everybody.

*Bp. Horsley.*—Eighteen cubits high. In 2 Chron. iii. 15, we read "thirty and five cubits high." If the number there were twenty-five, the two accounts might easily be reconciled, by the supposition that the writer of the Book of Kings gives the height of the cylindrical column by itself, without the lily above the cylinder, and the chapter upon the lily, and that the writer of the Book of Chronicles gives the whole height from the ground to the summit of the ball.

*Ged.*—15 He cast two pillars of brass [for the porch of the house, LXX] each pillar eighteen cubits high; and a line of twelve cubits was the circumference of each pillar.

*Their thickness, from the hollow part, was four inches.* Most copies of Sept.; and from Jer. lii. 51, we learn that this was the real thickness.

*Houb.*—15 *Fecit igitur columnas duas*

*æreas; una habebat altitudinem decem et octo cubitorum; altera pariter, altitudinem decem et octo cubitorum. Funiculus duodecim cubitorum ambiebat columnam unam; similiter alteram, funiculus duodecim cubitorum.*

15 העמוד האחד 15, *columna una.* Omisere Græci Intt. verbum האחד, *una*, quia videbant abesse השני, *alteram.* Nos totum membrum restituimus, in quo dicitur de altera columna, et quod ex nimia cum priore membro similitudine fuit prætermisum. ... העמוד השני, (*funiculus duodecim cubitorum ambiebat*) *columnam alteram:* Idem error, qui supra. Memoratur funiculus qui ambiebat *columnam alteram*, non prius memorato funiculo, qui primam. Itaque assentimur Clerico ut hæc addantur, *et funiculus duodecim cubitorum ambiebat columnam unam.*

*Maurer.*—15 [קומת העמוד האחד] Post hæc verba nonnulla excidisse videntur. Invita grammatica Schulzius, Dathius: *altitudo singularum columnarum.* Cf. quæ sequuntur.

Ver. 16.

— חָמֵשׁ אַמּוֹת קוֹמַת הַכְּתִירָה הָאֶחָדָה : וְחָמֵשׁ אַמּוֹת קוֹמַת הַכְּתִירָה הַשְּׁנִיָּתָה :

— πέντε πήχεις τὸ ὕψος τοῦ ἐπιθέματος τοῦ ἐνὸς, καὶ πέντε πήχεις τὸ ὕψος τοῦ ἐπιθέματος τοῦ δευτέρου.

*Au. Ver.*—16 And he made two chapters of molten brass, to set upon the tops of the pillars: the height of the one chapter was five cubits, and the height of the other chapter was five cubits.

*Pool.*—The height of the one chapter was five cubits. *Object.* It is but three cubits in 2 Kings xxv. 17. *Answ.* The word *chapter* is taken diversely, as hundreds of other words are; either more largely for the whole, so it is five cubits; or more strictly, either for the *pommels*, as they are called, 2 Chron. iv. 12, or for the cornice or crown; and so it was but three cubits, to which the pomegranates being added make it *four cubits*, as it is below, ver. 19; and the other work upon it took up one cubit more, which in all made *five cubits*.

*Bishop Patrick.*—This account of them Ezra also gives, 2 Chron. iii. 15. Yet in 2 Kings xxv. 17 they are said to be but three cubits. But it is to be observed, that it immediately follows in that place, that there was a wreathen work, and pomegranates

upon the chapters; which in all made five cubits; and are all here comprehended in the word *chapter*.

Ver. 17.

וַיַּעַשׂ מְעֻשָׁה עֲבָכָה בְּגָדִים מְעֻשָׁה  
 וַיַּעַשׂ אֶת-הַחֲזָרֹת לְפִתְרֵת אֲשֶׁר עַל-רֹאשׁ  
 הַעַמֻּדִים שִׁבְעָה לְפִתְרֵת הָאֶחָדָה  
 וַיַּעַשׂ לְפִתְרֵת הַשְּׁנִיָּה :

καὶ ἐποίησε δύο δίκτυα περικαλύψαι τὸ ἐπίθεμα τῶν στύλων καὶ δίκτυον τῷ ἐπιθέματι τῷ ἐν, καὶ δίκτυον τῷ ἐπιθέματι τῷ δευτέρῳ.

*Au. Ver.*—17 And nets of checker work, and wreaths of chain work, for the chapters which were upon the top of the pillars; seven for the one chapter, and seven for the other chapter.

*Bp. Horsley.*—Wreaths; rather tassels.

*Ged.*—17 For the capitals, which were on the tops of the pillars, he made [LXX, Syr., Arab.; so *Houb.*, *Booth.*] net-works of wreathed listels, a net-work [LXX, so *Houb.*, *Booth.*] for the one capital, and a net-work [LXX, so *Houb.*, *Booth.*] for the other capital.

*A net work.* So Sept., which alone has preserved the right reading. The rest have the word *seven*, which is unintelligible. It has been justly observed by Michaëlis and others, that although the ornaments of those pillars are minutely described, yet it is not easy to find equivalent terms in modern languages; and it is difficult to render them properly.

*Gesen.*—שִׁבְךָ m. only plur. שִׁבְכִים, *lattices, balusters*, around the capitals of columns, 1 Kings vii. 17. See in שִׁבְכָה.

שִׁבְכָה f. (r. שִׁבַּךְ to interweave.) 1. *a net*, Job xviii. 8.

2. *lattice, lattice-work, balustrade*, espec. upon or around the capitals of columns, 1 Kings vii. 18, 20, 42; 2 Kings xxv. 17; Jer. lii. 22, 23; plur. 1 Kings vii. 41, 42; 2 Chr. iv. 12, 13. Also before a window or balcony, 2 Kings i. 2.

גָּדִל only in plur. גָּדִילִים m. pp. *twisted threads*, see r. גָּדַל No. 1 [to twist].

Hence

1. *fringe, tassels*, i. q. צִיצִית, worn by the Israelites on the corners of the outer garment, Deut. xxii. 12.

2. *festoons*, on the capitals of columns, 1 Kings vii. 17.

שִׁבְכָה f. (r. שִׁבַּךְ) *a chain, small chain*, Ex. xxviii. 14; xxxix. 15.

*Houb.*—17 *Et reticula in plagarum formam, fasciasque in formam catenarum, pro coronis, quæ capitibus columnarum insidebant; unum rete, pro corona una, alterum rete pro columna altera.*

שִׁבְעָה, *septem*. Nos, cum Græcis Intt. שבכה, *reticulum*; vide versionem. Nam שבכה, per distributionem positum, requireret, ut nomen adjungeretur hoc modo, *septem reticula, vel septem fasciæ*. Græci Intt. addunt initio versus, *et fecit*, cum legant וַיַּעַשׂ, quod verbum exercitatus lector facile videt non fuisse omittendum.

Ver. 18.

וַיַּעַשׂ אֶת-הַעַמֻּדִים הַשְּׁנַיִם מַרְוִים  
 סָבִיב עַל-הַשִּׁבְכָה הָאֶחָדָה לְכַסּוֹת  
 אֶת-הַכְּתָרֹת אֲשֶׁר עַל-רֹאשׁ הַקְּרוֹמָיִם  
 וּבָן עֲשָׂה לְפִתְרֵת הַשְּׁנִיָּה :

קמין ברביע

καὶ ἔργον κρεμαστὸν, δύο στίχοι ῥοῶν χαλκῶν, δεδικτυωμένοι ἔργον κρεμαστὸν, στίχους ἐπὶ στίχων· καὶ οὕτως ἐποίησε τῷ ἐπιθέματι τῷ δευτέρῳ.

*Au. Ver.*—18 And he made the pillars, and two rows round about upon the one network, to cover the chapters that were upon the top, with pomegranates: and so did he for the other chapter.

*Pool.*—And he made; or, so he made, or framed, or perfected. Two rows; either of pomegranates, by comparing this with ver. 20, or of some other curious work.

*Bp. Patrick.*—18 *He made the pillars.*] That is, he finished them in this manner.

*Two rows round about, &c.*] There were two rows of pomegranates; which took up one of the five cubits, whereof the chapter consisted.

*Bp. Horsley.*—In this verse the words *העמודים* and *המרבים*, *pillars* and *pomegranates* have certainly changed places [so *Calmet*, *Houb.*, *Ged.*, *Booth.*].

“And he made the pomegranates, even two rows all round upon one network, to cover the chapters which were upon the top of the pillars.”

*Ged.*—18 Then, to cover the capitals that were on the tops of the pillars, he made two rows of pomegranates, round about the net work of each capital.

The Hebrew words in this verse that cor-

respond to *pillars* and *pomegranates*, have, by changing places, turned the text into nonsense. Indeed the whole of this and the next verse is strangely misarranged and mutilated. I have endeavoured to render it intelligibly.

*Booth.*—18 And he made to cover the capitals, which are on the tops of the pillars, two rows of pomegranates, round about the net-work of one capital; and so he did for the other capital.

*Houb.*—18 ויגש את העמודים, *et fecit columnas*. Optime Edm. Calmet, pro העמודים, docet legendum הרמיס, *malogranata*, et in sequentibus העמודים pro הרמיס. Sed videtur tollendum ו ante שש; neque istud ו exhibent Græci Intt. vide versionem.

*Dathe.*—18 Pro his columnis fecit quoque duos *malogranatorum* ordines super opere reticulato ad tegenda capitella, quæ columnarum fastigiis imposita erant.

Ver. 19.

וְקִדְרֹתַי אֲשֶׁר עַל-רֹאשׁ הַעֲמֻדָּוִים  
מַעֲשֵׂהָ מַעֲשֵׂן בְּאֵלֶם אַרְבַּע אַמּוֹת :

καὶ ἐπὶ τῶν κεφαλῶν τῶν στύλων ἔργον κρήνου κατὰ τὸ αἶλμα τεσσάρων πήχῶν.

*Au. Ver.*—19 And the chapters that were upon the top of the pillars were of lily work in the porch, four cubits.

*Pool.*—*In the porch*; or, as *in the porch*, i. e., such work as there was in the porch of the temple, in which these pillars were set, ver. 21, that so the work of the tops of these pillars might agree with that in the top of the porch. So there is only an ellipsis or defect of the particle *as*, which is frequent, as Gen. xlix. 9; Deut. xxxiii. 22; Psalm xi. 1; Isa. xxi. 8. *Four cubits*; of which see on ver. 16.

*Bp. Patrick.*—*In the porch.*] Such as were in the porch of the temple.

*Bp. Horsley.*—19 Dr. Lightfoot's conjecture that this lilywork was not on the chapter, but was the finishing of the top of the column itself, is indisputably confirmed by verse 22. But the words of this verse are out of the proper order, and should be thus arranged:

וְכִתְרֵי אֲשֶׁר עַל רֹאשׁ הַעֲמֻדָּוִים  
בְּאֵלֶם מַעֲשֵׂה שׁוֹשַׁן אַרְבַּע אַמּוֹת :

"And the chapters [that were] upon the top of the pillars [were] *in a socket* [בְּאֵלֶם] of the shape of a lily, of four cubits."

These four cubits are to be understood, I think, of the general breadth of the lily below the expansion of the leaf.



Vertical section of a lily.

*Ged.*—19 The capitals, that were on the top of the pillars [in the porch], had four cubits of lily work.

19 *Four cubits*. This was the lower part of the capital. The net-work then was but of one cubit. The words in brackets appear to be an interpolation. So *Booth*.

*Houb.*—19 *Hæc autem capitella, quæ columnis incumbabant, fabrefacta erant quasi lilium [in porticu quatuor cubitorum]*.

19 באולם ארבע אמות, *in porticu quatuor cubitorum*. Quid hæc sibi velint nemini haecenus compertum fuit; ne ipsi quidem Edm. Calmet, qui hæc intelligere se credens, jungit באולם cum עמודים.

*Dathe.*—19 Quæ capitella constabant ex opere liliorum tali, quale videri potest in porticu templi aut palatii quatuor cubitorum alta.

*Maurer.*—[אַרְבַּע אַמּוֹת] "Totius coronamenti altitudo erat = quinque cubitis, cf. vs. 16. Quod igitur h. l. tantum quatuor cubiti memorantur, id intelligendum videtur de suprema parte cum reti et malogranatis, ita ut reliquis cubitus sit ventris nudi infra malogranata."—Schulz.

Ver. 20.

וְכִתְרֹתַי עַל-שֵׁנֵי הַעֲמֻדָּוִים בְּמִמְעַל  
מִלְעֲמַת הַבֶּטֶן אֲשֶׁר לְעַדְרָה שְׁבֻכָּה  
וְהַרְמוֹנִים בְּאֵתְלֵם טְרָהִים סָבִיב עַל  
הַכִּתְרֹת הַשְּׁנִיֹּת :

השנכה ק"

καὶ μέλαθρον ἐπ' ἀμφοτέρων τῶν στύλων καὶ ἐπάνωθεν τῶν πλευρῶν ἐπίθεμα τὸ μέλαθρον τῷ πάχει.

[In some editions of the LXX this forms the latter end of ver. 19; and ver. 20 is wanting.]

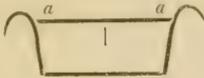
*Au. Ver.*—20 And the chapters upon the two pillars had pomegranates also above, over against the belly which was by the network; and the pomegranates were two hundred in rows round about upon the other chapter.

*Bp. Patrick.*—The chapters upon the two pillars had pomegranates also above, over against the belly which was by the network:] This is very obscure, because shortly delivered. But the meaning seems to be, that the lily-work being above and below, at the top and the bottom of the chapters, the middle cubit (called the belly) was all covered with pomegranates.

And the pomegranates were two hundred—round about upon the other chapter.] In the book of Jeremiah, lii. 23, it is said that there were ninety-six on a side; but all of them, upon the net-work, were a hundred in all; which Abarbinel thus explains: The pomegranates on the net-work were towards the four quarters of the world, being twenty-four towards each quarter; which in all made ninety-six. And in each angle there being one great pomegranate, they made up the number a hundred.

*Bp. Horsley.*—20 “And the chapters upon the two pillars were still above (*i. e.*, above the lily) from the region of the bulge, which was over against [or even with] the network, and the pomegranates, being two hundred, were set in rows round either chapter.”

“The bulge,” דבטן. This I take to be the place of the utmost swell of the leaf of the lily; the circle in which lie the apsides of all the curves (*a a*) formed by the vertical section of the flower of the lily.



I imagine that the network upon the spherical chapters covered the zone that lies between the tropics. That when the chapter was placed upon the socket, it went just so far in, that the lower edge of this zone was in contact with the bulge of the lily all round, and so much of the globe was visible above the lily as lay above this circle.

I find by computation that the whole diameter of the sphere being five cubits, the portion of the axis which, upon this supposition, would rise above the bulge of the lily, and belong to the visible segment of the sphere, would be three and a-half cubits. Now if the depth of the lily-form socket below the bulge was likewise three and a-half cubits, this socket, with the visible segment of the sphere, would make a height of seven cubits, which added to eighteen, the length of the

cylinder below the lily, would make the whole height twenty-five cubits. See note on verse 15.

The pomegranates. It appears by 2 Chron. iii. 16, that the pomegranates were strung upon chains. There must have been two chains for each chapter, and 100 pomegranates upon each chain. Thus there would be 200 pomegranates upon each chapter, as is said here, and 400 in all. See verse 42.

Did these chains form the edges or terminations of the network zones, or were they drawn obliquely across the zone in either chapter, marking the track of the ecliptic?

*Ged.*—20 And, above that, about the swelling which was by the net-work, the capitals had also rows of pomegranates, round about: two hundred on each capital.

*Booth.*—And above this, on the swelling which was by the network of the capitals, on the two pillars, were rows of pomegranates; two hundred on the one capital, and two hundred on the other capital.

*Houb.*—20 *Capitella autem, super columnas duas supereminebant, ita ut essent juxta umbilicum, in quo rete transducebatur, malogranata ducenta, bino ordine alterum capitellum ambiente.*

כורים, deficienter, pro כורים, ordines. Addendum ושי טורים, ut sit טורים, duo ordines, quomodo legit Syrus, qui כרין כרין, duo ordines; sic etiam legitur infra ver. 42. Erant in capitellis malogranata 400, in unoquoque ordine 200.

*Dathe.*—20 *Atque habebant in partibus suis eminentibus, quæ nempe opus reticulatum excedebant, denturorum malogranatorum ordines. Sic erat in utroque capitello.*

*Maurer.*—[הרבינים קאמרים] “In universum ferunt quadringenta (cf. 2 Chron. iv. 13), ita ut fuerint duo ordines malogranatorum unicuique coronamento. Quivis autem ordo habebat centum malogranata, nempe sex et nonaginta versus omnem cœli plagam, et quatuor in quatuor angulis, cf. Jer. lii. 23. Unde apparet, coronamenta illa non fuisse rotunda, quemadmodum nec liliam rotundum est. Porro quia in duobus malogranatorum ordinibus fuerunt ducenta malogranata, et rete fuit ex funibus sive catenis contortis, ita ut septem fila unumquodque coronamentum ambient, efficitur, in uno ordine fuisse malogranata majora, in altero minora, et ea fuisse distributa in tres series



under another. From whence water might flow out of the sea, to wash a great number at a time.

Ver. 25.

עֲשָׂרָה עֶשְׂרֵת קָוָה וְגו'

καὶ δώδεκα βόες ὑποκάτω τῆς θαλάσσης, κ.τ.λ.

*Au. Ver.*—25 It stood upon twelve oxen, &c.

*Houb.*—עבוד, *stabat.* Deest nexus ו, quem exhibent Vulgatus et Græci Intt. nec non Syrus, qui אָבָד, *et stabat.*

Ver. 26.

— אַלְפֵימָה קֶתַּר וְקִיֵּל :

[*Alex.*] — δισχίλιους χοεῖς χωρῶντας.

*Au. Ver.*—26 And it was an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.

*Pool.*—*Object.* This sea is said to contain three thousand baths, 2 Chron. iv. v. *Ans.* Either there were two sorts of baths, as of cubits, the one common, the other sacred, and the sacred held half as much more as the common; or rather, he here speaks of what it did actually and usually contain, to wit, two thousand baths, which was sufficient for use; and in 2 Chron. iv. 5, he speaks of what it could contain if it were filled to the brim, as it is implied in the Hebrew words, which differ from these, and properly sound thus, *strengthening itself*, (to wit, to receive and hold as much as it could, or being filled to its utmost capacity,) *it contained, or could contain, three thousand baths.*

*Bp. Patrick.*—*Two thousand baths.*] A bath being of the same bigness with an *ephah* (Ezek. xlv. 11), is thought to contain eight gallons: so that this sea contained five hundred barrels; that is, it had thus much water constantly in it. But if it had been filled up to the brim, it would have held three thousand baths, as we read 2 Chron. iv. 5, which quantity they were not wont to put into it, lest with the wind it should run over. Or, as the most learned of the Jews reconcile these two places, these words in the Book of the Kings are to be understood of moist things; but those in the Chronicles of dry; which being heaped up, it would contain a third part more than of things liquid. With which some compare those words of our Saviour, (Luke vi. 38), “Good measure heaped up, shaken together, and running over.”

*Houb.* — אלפים בת, *duo millia bathorum.* Legitur 2 Par. iv. 5, שלשת אלפים; *tria millia*; quam scriptionem anteferimus. Nec vero difficile fuit, ut omitteretur שלשה prope וששן, satis simile verbum.

Ver. 28.

וְזוֹה מַעֲשֵׂה הַמְּכֻנָּה מִסְּבִיבוֹת לְהֵם וּמִסְּבִיבוֹת בֵּין הַשְּׁלָבִים :

καὶ τοῦτο τὸ ἔργον τῶν μεχωνῶθ συγκλειστὸν αὐτοῖς, καὶ συγκλειστὸν ἀναμέσου τῶν ἐξεχομένων.

*Au. Ver.*—28 And the work of the bases was on this manner: they had borders, and the borders were between the ledges.

*Bp. Patrick.*—*They had borders.*] To keep up the lavers from falling.

*Between the ledges.*] It is not easy to apprehend what he means by *ledges*; because, as P. Martyr observes, we have no such work in these days.

*Ged., Booth.*—28 The workmanship of the stands was this: they had frame-bands; and those frame-bands were between the legs [*Booth.*, supporters].

*Gesen.*—מְכֻנָּה f. (r. כָּנָה) plur. מְכֻנָּהוֹת.

1. *Close places*, i. e., strong-holds.

2. *A border, margin*, so called as surrounding and enclosing any thing, Ex. xxv. 25, sq.; xxxvii. 14.

3. 1 Kings vii. 28, 29, 31, 32, 35, 36; 2 Kings xvi. 17, ornaments on the brazen stands or pedestals of the lavers, which appear from vers. 28, 29, 31, to have been square shields decorated with sculpture upon the four sides of the stand.

שְׁלָבִים m. plur. pp. *joinings, joints*, e.g., at the corners of a base or pedestal; then *ledges or borders* covering these joints, 1 Kings vii. 28, 29.

*Professor Lee.*—מְכֻנָּה. Lit. *Closing, inclosure.* (a) *Inclosure*, considered as a place of safety, Mic. vii. 17; Psalm xviii. 46; 2 Sam. xxii. 46. (b) *Border* of any thing, as its inclosure, Exod. xxv. 25, seq.; xxxvii. 14, &c. (c) — of the bases of the brazen sea, 1 Kings vii. 28, 29; xxxi. 32; xxxv. 36; 2 Kings xvi. 17.

שְׁלָבִים, pl. m. *Joinings, edges, borders*, 1 Kings vii. 28, 29. *Vulg., juncturas.*

*Dathe.*—28 *Earum structura erat hæc.* a) *Areolas habebant inter columellas.*

a) Harum basium structura quæ fuerit; ex ejus descriptione, quamquam satis proluxa est, tamen vix clare potest percipi. Insunt

enim ei multa vocabula ex arte architectonica Hebræorum petita, quæ dubiæ admodum sunt interpretationis, quoniam in hac pericopa tantum occurrunt. Hinc mirum non est, interpretes, qui in his enodandis maxime laborarunt, magnopere dissentire et icones harum basium exhibere a se invicem perquam diversas, e. c. *Vatablus* in bibliis Steph. et tom. i., polyglott. Angl. et *Lundius* in antiquitt. Jud. Fateor igitur, me mihimet ipsi in hujus pericopæ versione minime satisfacere. Multo minus sperare possum, fore, ut lectores ex ea claram et distinctam imaginem percipiant.

Ver. 29.

וְעַל-הַמִּסְגְּרוֹת אֲנָשֵׁר וּבֵינָן הַשְּׁלֵבִים  
 אֲדָרִיּוֹת וּבָקָר וְכִרְוּבִים וְעַל-הַשְּׁלֵבִים  
 בָּנוּ מִמַּעַל וּמִתַּחַת לְאֲדָרִיּוֹת וְלַבָּקָר  
 לִזְרוֹת מִעֲשָׂה מוֹרָד :

καὶ ἐπὶ τὰ συγκλείσματα αὐτῶν ἀναμέσων ἔξεχομένων λέοντες καὶ βόες καὶ Χερουβίμ καὶ ἐπὶ τῶν ἐξεχομένων, οὕτως καὶ ἐπάνωθεν, καὶ ὑποκάτωθεν τῶν λέοντων καὶ τῶν βοῶν χῶραι, ἔργον καταβάσεως.

*Au. Ver.*—29 And on the borders that were between the ledges were lions, oxen, and cherubims: and upon the ledges there was a base above: and beneath the lions and oxen were certain additions made of thin work.

*Ledges.* See notes on ver. 28.

*Cherubims.* See notes on Exod. xxv. 18, vol. i., p. 325.

*Bp. Patrick.*—Upon the ledges there was a base above.] This is so darkly expressed, that I do not apprehend the meaning; unless it be this, that the upper ledge was over the heads of these animals; and the under ledge was that upon which their feet rested, as the next words signify.

*Beneath the lions and oxen were certain additions—of thin work.]* Under these figures there was some other work added (which was not cast together with them) and drawn very thin.

*Bp. Horsley.*—And upon the ledges, &c.; rather, “and so it was upon the ledges: above and below the lions and the bulls were compound figures of sunk work.” *Of sunk work*, i. e., intaglia.

*Ged.*—On the frame-bands, between the legs, were lions, oxen, and cherubs; and on the logs of the stand, both above and below

the lions and the oxen, were joints of wonderful workmanship.

*Joints of wonderful workmanship.* If I were allowed to conjecture, from the Arabic, I would render it *firm workmanship*. The whole description, indeed, is in some measure conjectural: nor can I assure the reader that I have always conjectured rightly. Let him who thinks he can give a more intelligible version.

*Gesen.*—לִזְרוֹת for לִזְרוֹת, (r. לִזְרוֹת, to wreath), a wreath. Plur. לִזְרוֹת, wreaths, festoons, in architecture, 1 Kings vii. 29, 30, 36.

מוֹרָד מִעֲשָׂה מוֹרָד hanging work, festoons.

*Prof. Lee.*—לִזְרוֹת, pl. f. i. q. לִזְרוֹת, apparently ornaments attached, rather attaching, to certain parts of the temple. *Garlands*, or *festoons*, according to Gesenius. Perhaps

the Arab. لُزْرَة, plicatura, as a wreath, or the like.

מוֹרָד, m.—pl. non occ. r. יָרַד. *Descent, declivity*, Josh. vii. 5, &c.; 1 Kings vii. 29, מוֹרָד מוֹרָד, “opus pendens, pensile, Festons,.” *Gesen.* More probably, *sloping*, i. e., in manner of a declivity.

Ver. 30, 31.

וְאֵרְבָּעָה אֲזֻכָּבִי נִחֲשֹׁת לְמִכּוֹנֵה  
 הָאֵחָת וּסְרַנֵּי נִחֲשֹׁת וְאֲרָבָעָה פְּעֻמָּתָיו  
 כְּתֻבֹת לָהֶם מִתַּחַת לְפִי הַנְּהַפּוֹת  
 וַיִּקְרוּ מַעֲבָד אִישׁ לִזְרוֹת: 31 וַפִּיהוּ  
 מִבַּיִת לְכַתְּרֹת וּמַעֲלָה בְּאַמְפָּה וַיִּשֶׂה  
 עֲגֹל מִעֲשָׂה-כֶּן אַמְפָּה וַחֲצֵי הָאֲמָה וַגַּם  
 עַל-פִּיהָ מְהַלְעוֹת וּמִסְבָּגֹתֵיהֶם מִרְבָּעוֹת  
 לֹא-עֲגֻלּוֹת :

καὶ τέσσαρες τροχοὶ χαλκοὶ τῇ μεκωνῶθ τῇ μιᾷ, καὶ τὰ προσέχοντα χαλκᾷ καὶ τέσσαρα μέρη αὐτῶν, ὁμῖαι ὑποκάτω τῶν λουτήρων

*Au. Ver.*—30 And every base had four brazen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver were undersetters molten, at the side of every addition.

31 And the mouth of it within the chapter and above was a cubit: but the mouth thereof was round after the work of the base, a cubit and a half: and also upon the mouth of it were gravings with their borders, foursquare, not round.

*Additions.* See notes on ver. 29.

*Gesen.*—סָרָן only in plur. סָרָנִים, constr. סָרָנִי.

1 *Axles* [so *Prof. Lee*], 1 Kings vii. 30.

Syr. סָרָן id. Chald. סָרָנָא wheel. The etymology is obscure.

סָרָנִים, plur. 3 *Shoulders* of an axle, 1 Kings vii. 30, 34.

סָרָנִים f. (ר. קָלַע II.) *sculpture, carved work*, sc. in relief, 1 Kings vi. 18. Plur. סָרָנִים constr. סָרָנִים, 1 Kings vi. 29, 32; vii. 31.

*Pool.*—*The mouth of it.* So he calls that part in the top of the base which was left hollow, that the foot of the laver might be let into it and fastened in it. *Within the chapter*, i. e., within the little base, which he calls *the chapter*, because it rose up from and stood above the great base, as the head doth above the rest of the body. *And above*; above the chapter; for the mouth went up, and grew wider, like a funnel. *Was a cubit*; either in breadth; or rather in height, ver. 35; whereof half a cubit was above the chapter or little base, as is said, ver. 35, and the other half is here implied to be within it, and below it. *A cubit and a half*, to wit, in compass. *Four square, not round*; so the innermost part, called the mouth, was round, but the outward part was square, as when a circle is made within a quadrangle.

*Bp. Patrick.*—*Plates of brass.* Between the wheels and the bases (see Dr. Lightfoot in the same book, p. 226).

*Had undersetters.*] In the Heb., *shoulders*. Which were fitly so called, because, as burdens are borne upon men's shoulders, so were the lavers upon these; which supported them, when set upon the bases, and kept them from falling when they run upon the wheels.

*Under the laver were undersetters molten.*] These were molten with the bases, when they were cast.

31 *The mouth of it.*] The bases seem to have been hollow at the top; that the feet of the lavers might enter in, and be fastened there: and this he calls the *mouth* of it.

*Within the chapter.*] Nothing of a chapter is mentioned until now: therefore it is hard to know what is meant by it. Many take it for a smaller basis, rising out of the greater; in which was the mouth, or hollow place before spoken of.

*Was a cubit.*] In height. See ver. 35, where it is said, "on the top of the base was a round compass half a cubit high."

Which seems to be meant of this chapter, which rose but half a cubit above the base, the other half being below it.

*A cubit and a half.*] This was the wideness of it.

*Upon the mouth of it were gravings with their borders.*] Though this hollow place, called the mouth, was round within; yet on the outside it was square, and had borders which were engraved.

*Bp. Horsley.*—30 *Plates*, perhaps *axle-trees* [so *Gesen., Lee*].

*Undersetters*, rather *shoulder-pieces*. These I imagine were rectangular prisms, placed within the corners, to bear the weight of the laver, lest the angles of the base should give way under it.

*At the side of every addition*; rather, *each over against a compound figure*. These shoulder-pieces went just so far down within the base as to be upon a level with the compound figures on the out-side.

31 וְכִי. *And the cavity of it* [i. e., of the laver, which held the water] *was within a chapter* [i. e., a hollow on the top of the base made to receive it], *and rose above it by a cubit. And the cavity was round, of exact workmanship (or shape), a cubit and half a cubit* [in the whole depth]. *And also upon the cavity were sculptures. And the borders of it* (I read בְּסוּרֵיהֶּם) *were not round, but four-square*. The round bowl was set in a square frame; which square frame rested upon the shoulder-pieces, while the bowl itself went into the circular chapter of the base, rising only a cubit above it.

*Ged.*—30 Every stand had four brassen wheels, with brassen axles. At its four corners were undersetters, molten undersetters, under the laver, by each of the joints. 31 Its mouth, within its capital, was one cubit high: this mouth was round: but its mouth, *without*, was a cubit and an half *high*; not round but square, with engravings on its frame-bands.

*Booth.*—30 And every stand had four brazen wheels, and brazen axle-trees. And at its four corners were undersetters; molten undersetters beneath the laver, by each of the joints. 31 And its mouth was within the capital, and was a cubit high: but its mouth, *without*, was a cubit and a half, corresponding to the workmanship of the stand: and also near to its mouth were engravings, square, not round, with their frame-bands.

*Houb.*—30 *Et quatuor rotæ æneæ per bases singulas, tabulæque æneæ; quatuor latera ejus humerulos suppositos habebant; qui humeruli conchæ collocati erant juxta unumquodque additamentum.* 31 *Os ejus, intra coronam et supra, erat cubiti unius, (os ejus rotundum... cubiti unius cum dimidio) in quo ore erant sculpturæ et cælturæ quadratæ, non autem rotundæ.*

30, 31, וארבעה אוזני, *et quatuor rotæ...* Hos duos versus 30 et 31 ita ut sunt, exhibemus; quia quid mendi lateat, divinare non potuimus. Hæc explicabunt, qui omnia se intelligere putant posse, quanquam ne menda quidem sentiunt.

Ver. 32.

*Au. Ver.*—32 And under the borders were four wheels; and the axle-trees of the wheels were joined to the base [Heb., in the base]: and the height of a wheel was a cubit and half a cubit.

*Ged., Booth.*—32 And under the frame-bands were the four wheels; and the axle-trees of the wheels were fixed to the stand: and the height of a wheel was a cubit and a half.

Ver. 33.

וּמַעֲשֵׂהָ הָאוֹפְנִים כְּמַעֲשֵׂהָ אוֹפֵן  
וְהַשְּׂרִיקָהּ הִלְל מוֹצֵק :

καὶ τὸ ἔργον τῶν τροχῶν ἔργον τροχῶν ἄρματος· αἱ χεῖρες αὐτῶν καὶ οἱ νότοι αὐτῶν καὶ ἡ πραγματεία αὐτῶν πάντα χωνευτά.

*Au. Ver.*—33 And the work of the wheels was like the work of a chariot wheel: their axle-trees, and their naves, and their felloes, and their spokes, were all molten.

*Naves, felloes, spokes.*

*Gesen.*—22 5. the rim of a wheel, the circumference, felloes. Plur. גְּנִים 1 Kings vii. 33, עֲזָה Ez. i. 18.

הַשְּׂרִיקָה m. plur. spokes of a wheel, which connect the rim with the nave, 1 Kings vii. 33.

הַשְּׂרִים m. plur. the nave of a wheel, into which the spokes are gathered, 1 Kings vii. 33. R. הָשֵׁר [obsol. to gather together].

*Prof. Lee.*—22 I. The back of man or animal, Ezek. x. 12; Ps. cxxix. 3; or exterior curvature of wheels, 1 Kings vii. 33.

הַשְּׂרִיקָה masc. pl. aff. Lit. their attachers, joiners, i. e., spokes, which attach the felloes to the stock of chariot and other wheels, once, 1 Kings vii. 33.

הַשְּׂרִים, once, 1 Kings vii. 33. Lit. their collectors, i. e., Naves, or stocks, of wheels, in which the spokes are collected, as in a point.

*Bp. Patrick.*—All molten.] Cast together with the wheels.

Ver. 35.

וּבְרֵאשׁ הַמְּכֻנָּה הָיְתָה הַמְּכֻנָּה קִוְמָה  
עָלָה סָבִיב וְעַל רֵאשׁ הַמְּכֻנָּה יִדְּתֶיהָ  
וּבְכִנְרֶיהָ מְצֻנָּה :

καὶ ἐπὶ τῆς κεφαλῆς τῆς μεχωνῶθ ἦμισον τοῦ πῆχεος μέγεθος αὐτῆς στρογγύλου κύκλω ἐπὶ τῆς κεφαλῆς τῆς μεχωνῶθ· καὶ ἀρχῇ χειρῶν αὐτῆς καὶ τὰ συγκλείσματα αὐτῆς· καὶ ἠνοίγετο ἐπὶ τὰς ἀρχὰς τῶν χειρῶν αὐτῆς.

*Au. Ver.*—35 And in the top of the base was there a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof were of the same.

*Bp. Patrick.*—35 A round compass.] See ver. 31.

*Were of the same.*] Cast altogether at the same time.

*Bp. Horsley.*—“A round compass of half a cubit high,” called a chapter in verse 31.

*Ged.*—At the top of the stand was a circle, at the height of half a cubit, supported by arms and frame-bands, that rose from the top of the stand.

*Booth.*—35 And at the top of the stand was a circle, half a cubit high, and from the top of the stand itself, arose its arms and frame-bands.

Ver. 36.

וּנְפֹתָהּ עַל-הַלְחָהּ יִדְּתֶיהָ וְעַל  
וּמַסְבְּרֹתֶיהָ בְּרוֹבִים אֲרָנוֹת וְהַמְּרָת  
כְּמַעֲרֵאִישׁ וְלִזוֹת סָבִיב :

מסנתרה קר

καὶ τὰ συγκλείσματα αὐτῆς Χερουβὶμ καὶ λέοντες καὶ φείνικες ἑστῶτα, ἐχόμενον ἕκαστον κατὰ πρόσωπον ἕσω καὶ τὰ κυκλόθεν.

*Au. Ver.*—36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm-trees, according to the proportion [Heb., nakedness] of every one, and additions round about.

*Ledges.* See notes on ver. 28.

*Cherubims.* See notes on Exod. xxv. 18, vol. i., p. 25.

*Additions.* See notes on ver. 29.

*Pool.*—According to the proportion, or, empty place, i. e., according to the bigness of the spaces which were left empty for them, implying that they were smaller than those above mentioned.

*Bp. Patrick.*—In the Hebrew, According to the nakedness of every one; which seem to signify that these figures were as big as the void spaces in the plates would admit.

*Bp. Horsley.*—36 According to the proportion of every one; rather, every one in its natural action. — additions — compound figures.

*Ged.*—36 And, on the plates of its arms and frame-bands, were engraven cherubs, and lions, and palm-trees, by each of the joints, around.

*By each of the joints around.* I have followed, here, a conjectural reading: the present makes no sense; at least I understand it not.

*Booth.*—36 And on the plates of its arms and on its borders, he engraved cherubs, lions, and palm-trees, in the open parts, at the joinings around.

*Gesen.*—לִיָּה, m. plur. לַיָּהוּה, לַיָּהוּה, a tablet, table.

פֶּצֶר m. (for פֶּצֶרָה, r. פֶּצֶרָה) 1. nakedness. 2. naked space, empty room. 1 Kings vii. 36, כַּפְצֵר אֵשׁ, according to the room of each border.

*Prof. Lee.*—כַּפְצֵר אֵשׁ, according to the naked place,—i. e., place barely assignable to, or due space—of each.

לִיָּה. Ornaments attached, rather attaching, to certain parts of the Temple. Garlands, or festoons, according to Gesenius.

Perhaps the Arab. <sup>سورة</sup>لِبَّة, plicatura, as a wreath, or the like.

*Houb.*—36 Ligavit autem in tabulis retinacula ejus; et in calaturis erant Cherubim leones et palmæ in orbem juxta unumquodque additamentum.

כַּמְעַר אֵשׁ וּמִסְנֵרָה: Recte Masora tollit ו. Neque intelligimus, quid hæc sibi velit. Græci Intt. karâ πρὸς ὄσπον, ad faciem, quasi legerent בְּחָרָה, secundum formam. Nos credimus hunc locum esse parallelum iis verbis מְעַר אֵשׁ לַיָּהוּה, quæ absolvunt versum 30. Itaque utrobique similiter interpretamur, quanquam istum ipsum locum parallelum parum assequimur.

*Dathe.*—36 In tabulis illis prominentiarum et cincturarum sculpsit leones, cherubos et

palmas, in partibus apertis et appendicibus circumquaque.

Ver. 37.

*Au Ver.*—37 After this manner he made the ten bases: all of them had one casting, one measure, and one size.

*Bp. Patrick.*—They were cast in the same mould; and all of the same bigness and shape.

Ver. 38.

*Au Ver.*—38 Then made he ten lavers of brass: one laver contained forty baths: and every laver was four cubits; and upon every one of the ten bases one laver.

*Bp. Patrick.*—One laver contained forty baths.] See ver. 26. From whence it will appear that each of these lavers contained ten barrels of water.

*Every laver was four cubits.]* Some think that they were of this height. But these words rather relate to the diameter of them, which was four cubits: and then their compass was twelve cubits.

*Upon every one of the ten bases one laver.]* The bases being exactly fitted to receive them: for they were each four cubits in length and breadth (ver. 27).

*Bp. Horsley.*—And every laver was four cubits. This is omitted in some of Kennicott's best Codd. The number four must be erroneous.

Ver. 39.

*Au Ver.*—39 And he put five bases on the right side [Heb., shoulder] of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.

*Bp. Patrick.*—He put five bases on the right side.] That is, on the south side (see vi. 8).

*Of the house.]* That is, of the court where the priests ministered.

*Five on the left side of the house.]* That is, on the north side of that court.

*He set the sea—over against the south.]* That is, in the south-east: so that as soon as the priests entered (which they did at the east gate) they might have water to wash their hands and their feet.

Ver. 40.

וַיַּעַשׂ הַיָּהוּה אֶת־הַבְּיָדוֹת וְאֶת־הַיָּדָיִם וְאֶת־הַמְּזוֹרָהוֹת וְגו'

καὶ ἐποίησε Χιράμ τοὺς λέβητας καὶ τὰς θερμοστρεῖς καὶ τὰς φιάλας κ.τ.λ.

Au. Ver.—40 And Hiram [Heb., Hirom : see ver. 13] made the lavers, and the shovels, and the basons, &c.

Shovels.

Gesen.—*yl*. פִּיץ m. a shovel, for removing ashes, from r. פָּרַץ to remove. Ex. xxvii. 3 ; xxxviii. 3 ; Num. iv. 14 ; 1 Kings vii. 40, 45. Vulg., forceps.—In Arab.

several nouns derived from the root **وعى** signify vessel ; but the Arabic usage in the verb seems nevertheless to have differed from the Hebrew.

Prof. Lee.—*y*, m. sing. non. occ. pl.

פִּיץ, r. פָּרַץ. Arab. **وعاء**, *loculus, theca*, ubi aliquid reconditur. Usually a shovel ; but, from the etymology, as well as the accompanying words in the context, it should rather signify a sort of vessel, or box, perhaps, used either for bringing fuel to the fire on the altar, or for carrying the ashes away from it. LXX, θερμαι, καλυπτήρ, κρέαγμα, πυρεῖον, φιάλη, Exod. xxvii. 3 ; xxxviii. 3 ; Num. iv. 14 ; 1 Kings vii. 40, 45 ; 2 Kings xxv. 14, &c.

פִּיָּקָה, m. pl. פִּיָּקָה, constr. פִּיָּקָה, it. f. פִּיָּקָה, r. פָּקַח. Lit. instrument, &c. of sprinkling. Bowl, or cup, either for sacrificial purposes, or for drinking.

Ver. 45.

וְאֶת־הַסִּירוֹת וְאֶת־הַנְּיָצִים וְאֶת־הַמְּזֻקָּוֹת וְאֶת־פְּלֵי־הַבָּלִים הַאֵלֶּה אֲשֶׁר עָשָׂה חִירָם לַמֶּלֶךְ שְׁלֹמֹה בֵּית־יְהוָה נְחֹשֶׁת מְמֹקָה :

האלה קרי

καὶ τοὺς λέβητας καὶ τὰς θερμοστρεῖς καὶ τὰς φιάλας καὶ πάντα τὰ σκεύη, ἃ ἐποίησε Χιράμ τῷ βασιλεῖ Σαλωμῶν τῷ οἴκῳ κυρίου· καὶ οἱ στύλοι τεσσαράκοντα καὶ ὀκτώ τοῦ οἴκου τοῦ βασιλείως καὶ τοῦ οἴκου κυρίου· πάντα τὰ ἔργα τοῦ βασιλείως, ἃ ἐποίησε Χιράμ χαλκᾷ ἄρδην.

Au. Ver.—45 And the pots, and the shovels, and the basons : and all these vessels, which Hiram made to king Solomon for the house of the Lord, were of bright brass [Heb., made bright, or, scoured].

Shovels, basons. See notes on ver. 40.

Bp. Patrick.—*The pots.*] Pots or caldrons were those vessels wherein they boiled those sacrifices which were divided between the

priest and the people that offered them, that is, *peace-offerings*, that they might eat them before the Lord, and feast with him upon his own meat.

*Shovels, and the basons.*] They are mentioned before, but here I suppose have a different signification (though in the Hebrew the words are the same) from what they had in ver. 40. And the first word signifies *flesh-hooks*, wherewith they took the meat out of the pots : and the second the *platters*, or dishes, into which it was put, to be set before them.

*Of bright brass.*] Or polished brass : or, the purest and finest that could be got. The Syriac and Arabic translators render it, *Corinthian brass*. But it is not credible, that it was known in the days of Solomon.

Prof. Lee.—Puh. part. מְמֹקָה, *Polished*, 1 Kings vii. 45.

Ver. 46.

בְּכִכְר הַיַּרְדֵּן וַיִּצְקֵם הַמֶּלֶךְ בְּמַצְבָּה הַיְאֻדָּה בֵּין סְפוֹת וּבֵין יַרְדֵּן :

ἐν τῷ περιόκῳ τοῦ Ἰορδάνου ἐχώνευσεν αὐτὰ ἐν τῷ πάχει τῆς γῆς ἀναμέσον Σοκχῶθ καὶ ἀναμέσον Σειρά.

Au. Ver.—46 In the plain of Jordan did the king cast them, in the clay ground [Heb., in the thickness of the ground] between Succoth and Zarthan.

*Pool.*—In the clay ground, or, in thick clay ; fat, and tough, and tenacious, and therefore fittest to make moulds of all sorts, into which the melted brass was to be poured.

Bp. Patrick.—In the Hebrew the words for “clay-ground” are, “in the thickness of the ground.” That is, the earth was stiff and glutinous, and upon that account more fit to make moulds of all kinds. And in a plain country, such moulds were more easily fixed than on the sides of hills, or steep places.

Gesen.—*m*. (r. עָבָה) *density, compactness*. 1 Kings vii. 46, בְּמַצְבָּה הַיְאֻדָּה, in the compact soil, prob. clayey.

Prof. Lee.—בְּמַצְבָּה הַיְאֻדָּה, in the thick (deep) of the soil.

Ver. 47.

וַיַּנְחֵהוּ שְׁלֹמֹה אֶת־פְּלֵי־הַבָּלִים מִרֹב מַיֹּד מְאֹד לֹא נִחְקַר מִשְׁקַל הַנְּחֹשֶׁת : οὐκ ἦν σταθμὸς τοῦ χαλκοῦ, οὐ ἐποίησε

πάντα τὰ ἔργα ταῦτα ἐκ πλήθους σφόδρα οὐκ ἦν τέρμα τῶν σταθμῶν τοῦ χαλκοῦ.

*Au. Ver.*—47 And Solomon left all the vessels *unweighed*, because they were exceeding many [Heb., for the exceeding multitude]: neither was the weight of the brass found out [Heb., searched].

*Bp. Patrick.*—*Found out.* In the Hebrew, *it was not searched*, or inquired into; because it would have been very troublesome to take an exact account of it.

*Ged.*—47 All those utensils Solomon left *unweighed*: so very great was the quantity of brass, that its weight was not enquired into.

*Booth.*—47 And Solomon left all the vessels *unweighed*; for so very great was the quantity of brass, that it was not ascertained.

*Houb.*—47 *Fecit Salomon omnia hæc vasa prope innumerabilia; nam pondus æris, erat prope infinitum.*

ויניח, *et deposuit.* Non additur ubi Salomon hæc vasa deposuerit. Præterea versu ultimo de eo deposito fit mentio; et quidem suo in loco, hic verò prorsus alieno. Itaque cum Syro legimus ויניח, *et fecit.*

Ver. 48.

*Au. Ver.* — *Shew-bread.* See notes on Exod. xxv. 30, vol. i., p. 329.

Ver. 49.

*Oracle.* See notes on vi. 5.

Ver. 50.

וְהַכְּפֹתִים וְהַמְּזֻזֹת וְהַמְּזַרְקוֹת  
וְהַכְּפֹתִים וְהַמְּחֻתָּוֹת זָהָב כְּגִיֹר וְהַפְּתוֹת  
לְבַלְתוֹת הַפְּתִימִי לְקֹדֶשׁ  
הַקְּדָשִׁים לְבִלְתֵּי הַפְּתִי לְהִיכַל זָהָב:

καὶ τὰ πρόθυρα, καὶ οἱ ἦλοι, καὶ αἱ φιάλαι, καὶ τὰ τρυβλία, καὶ αἱ θύσσαι χρυσαί, συγκλειστά: καὶ τὰ θυρώματα τῶν θυρῶν τοῦ οἴκου τοῦ ἐσωτάτου ἁγίου τῶν ἁγίω, καὶ τὰς θύρας τοῦ ναοῦ χρυσαί.

*Au. Ver.*—50 And the bowls, and the snuffers, and the basons, and the spoons, and the censers [Heb., ash-pans] of pure gold; and the hinges of gold, *both* for the doors of the inner house, the most holy place, and for the doors of the house, *to wit*, of the temple.

*Spoons.* See notes on xxv. 29, vol. i., p. 328.

*Bp. Patrick.*—*The bowls, and the snuffers, and the basons, and the spoons, and the*

*censers.*] The use of these is visible. The first being to keep oil for the lamps; the next to trim them: the *basons* (which were a hundred as we learn from the Book of Chronicles) were to receive the water of sprinkling, and the blood of the sacrifices which were sometimes brought into the most holy place: the *spoons* served to take up the oil: the *censers* were for offering incense; though some translate the word *dish-pans*, wherein the incense was kept. There were other censers of silver, which received the coals from the altar upon all days but the tenth of Tisri (which was the great day of expiation), when the golden censer received them, and by it the most holy place was incensed. On other days it was not employed, but at the altar of incense; where the coals were poured out of the silver censer (which received them from the altar of burnt offering) into the golden, to burn the incense: as the Talmudists say, both in Codex Joma and Tamid. Where they also say, that the foregoing word *capoth*, which we translate *spoons*, signifies a vessel which contained the incense that was to be offered upon the coals in the golden censer. See Braunius, in his *Selecta Sacra*, lib. ii., cap. 5, where he hath learnedly explained both these words, *capth* and *mactah*, which we translate *spoons* and *censers*, where he hath demonstrated the latter signifies the instrument that received the coals from the altar of burnt-offering, and the former that which had the incense in it to be poured upon them.

Ver. 51.

*Au. Ver.*—51 So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the things which David his father had dedicated [Heb., holy things of David]; *even* the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

*Bp. Patrick.*—51 I observed upon vi. 1, that Abarbinel thinks he would use none of the things that were dedicated by his father; but do all at his own cost and charges. Yet others think these words mean no more, but that all the remaining silver and gold, which David left, and was not spent in this work, Solomon would not employ to his own uses; but religiously preserved in the treasury of the temple. Where the altar of burnt-offering, which Moses made, and some other things, which were now of no use (far better and

larger being made), were also laid up, as the tabernacle itself was. For the temple being built, there was no further occasion for the tabernacle; and yet it was fit to preserve it as a place that had been holy to the Lord.

CHAP. VIII. 1.

אָז נִקְהַל שְׁלֹמֹה אֶת־זְקֵנָיו יִשְׂרָאֵל  
וְאֶת־כָּל־רִאשֵׁי הַמִּשְׁפּוֹת הַגָּדוֹת  
לְבָנָיו יִשְׂרָאֵל אֶל־הַמֶּלֶךְ שְׁלֹמֹה וַיְהִי־שָׁם  
לְהַעֲלוֹת וּגְוֹ

καὶ ἐγένετο ὡς συνετέλεσε Σαλωμών τοῦ οἰκοδομῆσαι τὸν οἶκον κυρίου καὶ τὸν οἶκον αὐτοῦ μετὰ εἴκοσι ἔτη, τότε ἐξεκκλησίασεν ὁ βασιλεὺς Σαλωμών πάντας τοὺς πρεσβυτέρους Ἰσραὴλ ἐν Σιών, τοῦ ἐνεργεῖν, κ.τ.λ.

*Au. Ver.*—1 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief [Heb., princes] of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord out of the city of David, which is Zion.

*The elders.*

*Ged., Booth.*—All [LXX, Syr., Arab., Vulg., and 50 MSS.] the elders.

*Houb.*—אז יקהל: Hodiernus contextus sic habet. Tunc congregavit rex Salomon seniores Israel ad regem Salomonem, quam quidem insolitam scribendi formam solus exhibet Chaldaeus. Alii veteres ab hod. scripturâ discedunt. Germana illa videtur, quam habuit Syrus, qui ante ad regem Salomonem, addit, והזכישו, et congregati sunt, cum legeret, וקהלו אל המלך שלמה, et congregati sunt ad regem Salomonem. Aiunt Grammatici, ad regem Salomonem esse pro ad se, ut sit antecedens pro relativo. Verum id sine exemplo est, ut eodem in membro idem nomen sit unius ejusdemque verbi et nominativus et personæ casus, nec nisi ex mendo non animadverso sanxere grammatici canonem talem.

Ver. 2.

*Au. Ver.*—2 And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month.

*Pool.*—At the feast: understand either, first, The feast of tabernacles. Or rather, secondly, The feast of the dedication, to which Solomon had invited them, which was before that feast: for that began on the 15th day of the 7th month, Lev. xxiii. 34, but this began at the least seven days before

that feast; for Solomon and the people kept the feast for fourteen days, here, ver. 65, i. e., seven days for the dedication of the temple, and seven other days for that of tabernacles; and after both these were finished, he sent all the people to their homes on the twenty-third day of the month. See 2 Chron. vii. 9, 10. Which is the seventh month. *Quest.* The temple was not finished till the eight month, 1 Kings vi. 38, how then could he invite them in the seventh month? *Ans.* This was the seventh month of the next year; for although the house in all its parts was finished the year before, yet the utensils of it, described chap. vii., were not then fully finished, but took up a considerable time afterward; and many preparations were to be made for this great and extraordinary occasion.

Ver. 3, 4.

*Au. Ver.*—3 And all the elders of Israel came, and the priests took up the ark.

4 And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up.

3 The priests.

*Booth* — The priests and the Levites [2 Chron. v. 4].

The ark.

*Ged.*—The ark of the covenant of the Lord [Arab., and 1 MS., and partly Syr.].

4 The ark of the Lord.

*Ged.*—The ark of the covenant of the Lord [3 MSS.].

*Tabernacle of the congregation.* See notes on Exod. xxvii. 21, vol. i., p. 339.

Ver. 6.

*Houb.*—6 ויבאו: Tres Codices ויבאו, et adduxerunt, non omissio, vocis Hiphil notâ; quod quidem sæpissimè venit in melioris notæ Codicibus.

Ver. 8.

וַיִּתְּרֵם הַבְּדִיָּה וַיִּקְרְאוּ רִאשֵׁי הַבְּדָיִם  
מִן־הַקֶּדֶשׁ עַל־פְּנֵי הַדְּבָר וְלֹא יִקְרָא  
הַחֹזֵף וַיְהִי שָׁם עַד הַיּוֹם הַזֶּה:

καὶ ὑπερείχον τὰ ἁγιασμένα καὶ ἐνεβλέποντο αἱ κεφαλαὶ τῶν ἁγιασμένων ἐκ τῶν ἁγίων εἰς πρόσωπον τοῦ θαβιρ, καὶ οὐκ ὤπτανοντο ἕξω [Alex., καὶ ἐγένοντο ἐκεῖ ἕως τῆς ἡμέρας ταύτης].

*Au. Ver.* — 8 And they drew out the staves, that the ends [Heb., heads] of the

staves were seen out in the holy place [*or*, ark; as 2 Chron. v. 9] before the oracle, and they were not seen without: and there they are unto this day.

*Oracle.* See notes on vi. 5.

*Pool.*—*They drew out the staves*; not wholly, which was expressly forbidden, Exod. xxv. 15; Numb. iv. 6; but in part. *In the holy place*; either, first, Properly so called; which place was indeed *before the oracle*. But how then could it be said that *they were not seen without*, to wit, in the holy place? For that they should be seen without to wit, in the court, was so ridiculous a conceit, that it had been absurd to suppose it, or to say anything to prevent it. Nor is it much better what others say, that these ends of the staves did discover themselves through the veil, which they thrust forward, though they did not pierce through it; for neither in that case had they been seen; and besides, there was a wall as well as a veil in that place. Or rather, secondly, In the most holy place, which is oft called by way of eminency *the holy place*, as Exod. xxix. 30; xxxix. 1; Lev. vi. 30; x. 18; xvi. 2, 16, 17, 20. And the Hebrew words rendered *before the oracle*, may be as well rendered *within the oracle*, the phrase *al pene* being so used, Gen. i. 2, *the Spirit of God moved upon the face of the waters*, i. e., in the waters, or in that confused heap of earth and water in which God was now working, that he might bring it into order and use; and Gen. i. 20, where it is well rendered in *the open firmament of heaven*, i. e., of the air. And thus the whole is most true; they were *seen out*, to wit, without the ark, and the cherubims which covered all the other parts, but they were *not seen without* the oracle, to wit, in the holy place, strictly so called; for how could they be seen there, when there was both a wall and a thick veil between that place and the oracle? And these staves were left in this posture, that the high priest might hereby be certainly guided to that very particular place where he was one day in a year to sprinkle blood, and to offer incense *before the ark*, which otherwise he might mistake in that dark place, where the ark was wholly covered with the wings of the great cherubims, which stood between him and the ark when he entered thither. Some conceive that the door of the oracle stood always open, (which yet seems very

improbable,) and that they who were near the door might see the ends of the staves, though by reason of the darkness of the place they could see nothing else there.

*Bp. Patrick.*—*The ends of the staves were seen out in the holy place.*] By the *holy place* is here meant the most holy, where the ark was under the cherubims: which covered both the ark and the staves. But the staves were so drawn out that the ends of them might be seen: whereby the high-priest was directed in the way he should go just before the mercy-seat on the day of expiation; when he went between these two staves to sprinkle the blood before God. See 2 Chron. v. 9 and Buxtorf. in his *Arca Fœderis*, where he explains both this and the next verse, and gives a large account of drawing out the staves (pp. 96, 97).

*They were not seen without.*] In the sanctuary.

*There they are unto this day.*] And in this posture.

*Bp. Horsley.*—8 *And they drew out the staves, &c.* See this verse well explained in Mr. Parkhurst's *Lexicon* under the word  $\text{אֵרֶב}$ .

*Parkhurst.*— $\text{אֵרֶב}$ . The idea of the word is *length, long*.

I. In Kal, *To be or grow long*, as boughs, Ezek. xxxi. 5. In Hiph., *To draw out in length*, as ropes, Isa. liv. 2.—as the tongue, in derision, Isa. lviii. 4.—as a furrow, Ps. cxxix. 3; 1 Kings viii. 8,  $\text{וַיִּאָרְבוּ}$ , *And they (the priests) lengthened out*, i. e., drew out some way, but not entirely, *the staves* (of the Mosaic ark) *and the ends of the staves appeared out in the Holy of Holies* [so  $\text{קָרַב}$  is used for the *Holy of Holies*, Lev. xvi. 3, 16, 17, 20, 23, and al.]  $\text{כִּן הָאֵרֶבֶן}$ , *from the ark*, says 2 Chron. v. 9)  $\text{עַל פְּנֵי}$ , *on the front of the oracle*, but did not appear without, namely in the outer sanctuary. Dr. Prideaux (*Connect.*, vol. i., p. 150, 1st edit. 8vo.) justly observes, that this text, which however he does not seem to have clearly understood (comp. *Bp. Patrick's* note), plainly proves that the staves were put through the rings made for them, *not on the sides of the ark*, but *on the two ends of it*. For had they been on the *sides* of the ark lengthways, they would, on their being drawn out, have reached towards the side-wall, and not have been seen *from the ark, on the front of the oracle*.

*Dathe.*—8 *Qui vectes ita longi erant, ut*

*partes eorum extremæ videri possent e sanctuario s. in templi loco, qui erat ante adytum, a) sed foris non poterant videri. Atque etiamnum ibi prostant b).*

a) Igitur clausæ non erant fores adyti. Negat hoc Michaëlis, et putat, vectes velum attigisse, ut hoc ipsum paullum protuberaret.

b) Formula יר הים בנה alias significat tempus, quo scriptor libri vixit. Sed quoniam ex aliis horum librorum locis clare apparet, eorum historiam ex uberioribus regum Judæ et Israël annalibus esse contextam, utroque regno jam destructo, perquam probabile est, epitomatores horum annalium retinuisse hanc formulam ex eis locis, in quibus eam legerit; cf. Eichhorn introduct. in libros Vet. Test., p. ii., p. 619.

Ver. 9.

אֵין בְּאֲרוֹן רַק שְׁנֵי לְחֹת הַאֲבָבִים

וְגו'

οὐκ ἦν ἐν τῇ κιβωτῷ πλὴν δύο πλάκες λίθιναι, κ.τ.λ.

*Au. Ver.*—9 *There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when [or, where] the Lord made a covenant with the children of Israel, when they came out of the land of Egypt.*

*Bp. Patrick.*—9 The very same words, in a manner, are repeated, 2 Chron. v. 10. But it is commonly observed that both these places seem to contradict the apostle's words, Heb. ix. 4. For it is said here in these books, that nothing was in the ark save only the two tables of stone: but there, that the pot of manna and Aaron's rod were also in the ark. For so they generally interpret those words ἐν ᾗ, "in which," i. e., in the ark, στάμνος χρυσῆ, "the golden pot containing the manna," &c. Many learned men have endeavoured to reconcile these places several ways, which Andreas Senertus hath collected in a treatise on purpose about it. Which might have been spared by this easy observation, that the preposition ἐν doth not always signify *in*, but *by*: and so the place in the Hebrews is to be rendered, not *in which*, but *by which* [so *Pool*]. Bochartus hath given a great many instances of such use of the particle *beth* in the Old Testament (Hierozoicon, par. ii., lib. ii., cap. 50). And indeed it is never said there that the pot of manna was laid

up in the ark, but "before the Lord and before the testimony" (Exod. xvi. 33, 34); and the same is said of Aaron's rod (Numb. xvii. 4). Which signifies no more than putting them by the ark (see Huetius, Demonstr. Evang., p. 322.)

Ver. 12.

אֵן אָמַר שְׁלֹמֹה יְהוָה אָמַר לְשָׁן  
בְּעֶרְבֵל :

[Alex.] τότε εἶπεν Σαλωμών· Κύριος εἶπεν τοῦ σκηνῶσαι ἐν γρόφῳ.

*Au. Ver.*—12 Then spake Solomon, The Lord said that he would dwell in the thick darkness.

*Houb.*—12 *Tum Salomon dixit; pollicitus es, Domine, te in caligine habitaturum.*

יהוה אמר, *Dominus dixit.* Nos, *pollicitus es, Domine, secunda in persona, ex scriptione אנה אמה אמר אנה, quam sequitur Syrus qui, אנה אמרה, tu dixisti.* Omissum fuit אנה prope יהוה, quod similiter desinebat. Versu inferiori Salomon Deum alloquitur, quod signum est secundam personam hoc etiam versu convenire, cum præsertim pagina sacra non monuerit sermonem fuisse a Salomone ad Deum conversum. Idem vitium fuit ex hoc loco ad locum parallelum, 2 Par. vi. 1 allatum.

Ver. 14.

וַיִּסַּב הַמֶּלֶךְ אֶת־פָּנָיו וַיְבָרֶךְ אֶת־  
כָּל־יִשְׂרָאֵל וְגו'

καὶ ἀπέστρεψεν ὁ βασιλεὺς τὸ πρόσωπον αὐτοῦ, καὶ εὐλόγησεν ὁ βασιλεὺς πάντα Ἰσραήλ, κ.τ.λ.

*Au. Ver.*—14 And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood;)

*Pool.*—*Blessed all the congregation of Israel, or, blessed (to wit, the Lord, which is easily understood from the following words; in which he only blesseth or praiseth God, but doth not bless the people at all) with (so the Hebrew eth is oft used, as hath been showed before) all the congregation.* Although he might do both, first bless the congregation, which possibly he might do in that solemn and appointed form, Numb. vi.; which therefore it was needless to repeat here; and then blessed God. And indeed he doth both here below, where these same words are used, ver. 55, 56, &c.

Ver. 16.

מִן־הַיָּוָם אֲשֶׁר הוֹצֵאתִי אֶת־עַמִּי אֶת־יִשְׂרָאֵל מִמִּצְרָיִם לֹא־בָחַרְתִּי בְעִיר מִכֹּל שְׂבָטֵי יִשְׂרָאֵל לְבָנוֹת בַּיִת לַיהוָה שָׁמַי נָשָׂא וַאֲבָחָר בְּדָוִד לַיהוָה עַל־עַמִּי יִשְׂרָאֵל :

ἀφ' ἧς ἡμέρας ἐξήγαγον τὸν λαὸν μου τὸν Ἰσραὴλ ἐξ Αἰγύπτου, οὐκ ἐξελεξάμην ἐν πόλει ἐν ἐνὶ σκῆπτρῳ Ἰσραὴλ τοῦ οἰκοδομῆσαι οἶκον τοῦ εἶναι τὸ ὄνομά μου ἐκεῖ καὶ ἐξελεξάμην ἐν Ἱερουσαλὴμ εἶναι τὸ ὄνομά μου ἐκεῖ καὶ ἐξελεξάμην τὸν Δαυὶδ τοῦ εἶναι ἐπὶ τὸν λαὸν μου τὸν Ἰσραήλ.

Au. Ver.—16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose David to be over my people Israel.

Ken.—Mention is here made of some one place, and some one person, preferred before all others; and the preference is that of Jerusalem to other places, and of David to other men. In consequence of this remark, we shall see the necessity of correcting this passage by its parallel, in 2 Chron. vi. 5, 6, where the thirteen Hebrew words, now lost in Kings, are happily preserved. Let us compare the passages.

Kings Since the day that I brought forth Chron. Since the day that I brought forth Kings my people Israel out of . . . Chron. my people . . . out of the land of Kings Egypt, I chose no city out of all Chron. Egypt, I chose no city among all Kings the tribes of Israel to build an Chron. the tribes of Israel to build an Kings house, that my name might be Chron. house in, that my name might be Kings therein; . . . Chron. there; neither chose I any man to Kings . . . Chron. be a ruler over my people Israel: Kings . . . Chron. but I have chosen Jerusalem that my Kings . . . but I . . . Chron. name might be there; and I have Kings chose David to be over my people Chron. chosen David to be over my people Kings. Israel. Chron. Israel.

Hallett.—The passage in Kings appears to be defective; if we consider it alone, as well as when we compare it with the pa-

rallel. God's saying, that he had formerly chosen no city, required that he should say, he had now chosen Jerusalem. And his saying that he had now chosen David, supposes that he had said before, that he had not formerly chosen any man to be a king over Israel. Accordingly these passages are preserved in their proper place in the Book of Chronicles. The occasion of their being omitted in Kings was (what the learned call *Ob omissione*) that the clause omitted ended with the same words, [That my name might be therein] as are in the end of the foregoing clause. *Le Clerc* takes notice of this omission.

Dr. A. Clarke.—I do not think these thirteen words ever made a part of Kings, and, consequently, are not lost from it; nor do they exist here in any of the versions; but their being found in Chronicles helps to complete the sense.

Ver. 26.

Au. Ver.—O God of Israel. Ged.—O Lord [LXX., Syr., Arab., Vulg., and 38 MSS.] God of Israel.

Ver. 27.

כִּי הָאֵמֶנֶם יִשָּׁב אֱלֹהִים עַל־הָאָרֶץ וְגו'

ὅτι εἰ ἀληθῶς κατοικήσει ὁ θεὸς μετὰ ἀνθρώπων ἐπὶ τῆς γῆς, κ.τ.λ.

Au. Ver.—27 But will God indeed dwell on the earth? behold the heaven and heaven of heavens cannot contain thee: how much less this house that I have builded?

But will God, &c. Houb.—27 Ideò ut habitet reverà Deus super terram, &c.

כי האמנם, ut demonstrativum, non ut interrogans; quod cur faciamus; vide ad locum Parallelum, 2 Par. vi. 18.

Ver. 28.

Au. Ver.—28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day.

Bp. Patrick.—Abarbinel observes upon ver. 39, that Solomon uses three words in this verse, which in some places signify the very same thing: but being all used here together, he thinks have distinct meanings. For the word *rinnah* (which we translate cry), he thinks, signifies setting forth with

a loud voice the praises of God : concerning which their wise men in Beracoth say, " Let a man first commemorate the praises of God, and then let him pray." Then the word *tephillah* (which we translate *prayer*), he thinks, signifies men's judging and condemning themselves before God for their offences : confessing they are unworthy to have their petitions granted. And the other word *techinah* (*supplication* we translate it) imports men's petitions to God for what they want, and deprecating his displeasure, &c.

Ver. 29.

לְשִׁמְעֵ אֱלֹהֵי־הַתְּפִלָּה אֲנִי־יְהוָה יִתְפַּלֵּל —  
עַבְדְּךָ אֱלֹהֵי־הַמִּקְדָּשׁ הַזֶּה :

— τοῦ εἰσακούειν τῆς προσευχῆς ἧς προσεύχεται ὁ δοῦλός σου εἰς τὸν τόπον τοῦτον ἡμέρας καὶ νυκτός.

*Au. Ver.*—29 That thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place [*or, in this place.*]

*Maurer.*—[אֲנִי יְהוָה יִתְפַּלֵּל וגו'] Dathius, G. Gr. ampl. p. 810 alii: *quas* (preces) *in hoc loco sum facturus*. Redde cum de Wettio: *welches* (Gebet) *dein Knecht beten wird zu diesen Orte*. אל̄ indicat locum, ad quem preces diriguntur. Idem valet in vers. 30, 35.

Ver. 30.

וְאִתָּה תִשְׁמָע אֱלֹהֵי־מִקְדָּשׁ שְׁבַתְךָ אֵל —  
הַשָּׁמַיִם וְשָׁמַעְתָּ וְסָלַחְתָּ :

— καὶ σὺ ἐῖσακούσῃ ἐν τῷ τόπῳ τῆς κατοικησέως σου ἐν οὐρανῷ· καὶ ποιήσεις καὶ ἴλεως ἔσῃ 31 "Ὅσα ἂν ἁμάρτη, κ.τ.λ.

*Au. Ver.*—30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place [*or, in this place*]: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

*Maurer.*—[אִתָּה תִשְׁמָע אֱלֹהֵי־מִקְדָּשׁ שְׁבַתְךָ וגו'] Ne hoc quidem loco אל̄ significat *in c. abl.* Bene Winerus: "præganter dicta sunt: *tu audies in locum habitationis tuæ, hinauf in den Himmel wirst du es hören.*" Pressum sublevat scriptor Chronicorum, qui alio sensu

Ver. 31.

אִם אֲשֶׁר יַחַטָּא אִישׁ לְרֵעֵהוּ וְנָשְׂא כֹּף אֶלֶּה לְהַאֲלִתּוֹ וְנָמָ אֶלֶּה לְפָנַי מִזִּבְחֶךָ בְּבַיִת הַזֶּה :

ὅσα ἂν ἁμάρτη ἕκαστος τῷ πλησίον αὐτοῦ, καὶ ἐὰν λάβῃ ἐπ' αὐτὸν ἄρῳ τοῦ ἀράσασθαι αὐτὸν, καὶ ἔλθῃ καὶ ἐξαγορεύσῃ κατὰ πρόσωπον τοῦ θυσιαστηρίου σου ἐν τῷ οἴκῳ τοῦτῳ,

*Au. Ver.*—31 If any man trespass against his neighbour, and an oath be laid upon him [*Heb., and he require an oath of him, Lev. v. 1.*] to cause him to swear, and the oath come before thine altar in this house.

*Pool*—If any man trespass, i. e., if he be accused of a trespass.

*Hallet.*—If any man trespass against his neighbour, &c. I find no fault here with our translators, who have undoubtedly well expressed Solomon's meaning. But it is not to be supposed that אִם אֲשֶׁר should signify *if*. Buxtorf in his Lexicon refers us to a place where אֲשֶׁר signifies *if*, Deut. xi. 27. But I suspect that there is an error in that place too, even in the Samaritan copy itself, as well as in the Hebrew, and that the word there should be אִם, *if*; as it is in both Hebrew and Samaritan in the next verse, where the expression is somewhat alike, viz., *A blessing, if ye obey—a curse, if ye will not obey*. It is most likely that the Hebrew word for *if* in both clauses should be the same. But be this as it will; let it be supposed that אֲשֶׁר may signify *if*: or, as Le Clerc would have it, that אֲשֶׁר אִם may signify *because*. Yet if we look into the parallel place, 2 Chron. vi. 22, we shall find, that the words אֲשֶׁר אִם are a corruption, and that we should read אִם. Here one may venture to be the more positive, because Solomon's prayer recorded 1 Kings viii. and 2 Chron. vi. was but *one* prayer. These are two copies of the same prayer. Originally therefore they must have agreed in every letter. Solomon did not repeat the prayer in *different* words, but spoke it *only once*. Where then there are any differences between these two copies of the *same* prayer, it is a plain case, that the one or the other of the copies has been abused, and that errors have crept into it. For instance, Solomon did not say both אִם אֲשֶׁר and אֲשֶׁר אִם. If his word was אִם (as no doubt it was) then the transcribers of Kings have been guilty of a mistake in representing him as having

said אַתָּה אִשֶּׁר. This is an instance of a mistake committed by transcribers, which no one will attempt to evade.

And the oath come, &c.

Maurer.—31 [וְנִבְּאָה אֶתְּךָ וְגו'] *hic vero ingreditur juramentum coram altari tuo.* בִּיא conjungitur cum acc. Sed potes etiam cum de Wettio vertere: *und der Schwur kommt vor deinen Altar.* Non obstat generis diversitas. G. Gr. min. § 144. Aliis אֶתְּךָ est pro אִשֶּׁר אֶתְּךָ.

Ver. 32.

וְאַתָּה הַתְּשִׁמֵּץ הַשָּׁמַיִם וְעֲשֵׂתָ  
וְשִׁפְטָתָ אֶת־עַבְדֶּיךָ וְגו'

καὶ σὺ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ καὶ ποιήσεις· καὶ κρινεῖς τὸν λαόν σου Ἰσραὴλ, κ.τ.λ.

Au. Ver.—32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

In heaven.

Houb.—הַשָּׁמַיִם: Lege, משמים, *de caelo, ut legebant omnes Veteres:* nam השמים, neque *in caelo, nec de caelo* significat.

Maurer.—[וְאַתָּה הַתְּשִׁמֵּץ הַשָּׁמַיִם] Schulzius *hic et vss. 34, 36, 39, 43, 45, 49, caelum dici putat pro deo caelesti coll. Dan. iv. 23; Matt. xxi. 25, non satis probabiliter. Lectoribus optionem damus, utrum accusativum הַשָּׁמַיִם vertere velint in caelum (vid. ad comm. 30) an in caelo.*

And do, and judge.

Ged., Booth.—And do justice to thy servants.

Ver. 34.

וְאַתָּה הַתְּשִׁמֵּץ הַשָּׁמַיִם וְקָלַחְתָּ  
לְחַטָּאת עַמֶּיךָ וְיִשְׂרָאֵל וְהִשְׁבַּחְתָּם אֶל־  
הַאֲדֹמָה אֲשֶׁר נָתַתָּ לְאַבְרָם:

καὶ σὺ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ, καὶ ἴλεως ἔσῃ ταῖς ἁμαρτίαις τοῦ λαοῦ σου Ἰσραὴλ, καὶ ἐπιστρέψεις αὐτοὺς εἰς τὴν γῆν, ἣν ἔδωκας τοῖς πατέραςιν αὐτῶν.

Au. Ver.—34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

In heaven. See notes on ver. 32.

Pool.—*Quest.* If they were banished into a strange land, how could they pray in this house, as they are said to do, ver. 33? *Answ.* 1. That may be rendered to or towards this house, as it is expressed, ver. 29, 30. The

Hebrew preposition *beth*, in, being oft put for *el*, to, or towards. 2. This may be understood of divers persons; and so the sense is this: When the people of Israel be defeated in battle, and many of their brethren be taken prisoners, and carried into captivity; if then their brethren remaining in the land, shall heartily pray for their captive brethren, they shall be delivered.

Bp. Horsley.—*And bring them again unto the land.* They are not supposed driven from the land: for they are supposed to make supplication "in this house," verse 33. Perhaps for והשבתה, or והשיבה, which is the reading in the parallel place in Chronicles, we should read והשבחתם, and give them rest in the land.

Ver. 36.

וְאַתָּה הַתְּשִׁמֵּץ הַשָּׁמַיִם וְקָלַחְתָּ  
לְחַטָּאת עַבְדֶּיךָ וְעַמֶּיךָ וְיִשְׂרָאֵל כִּי  
תָּרַם אֶת־הַדְּבָרָה הַטּוֹבָה אֲשֶׁר יָלַכְוּ  
בְּךָ וְגו'

καὶ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ καὶ ἴλεως ἔσῃ ταῖς ἁμαρτίαις τοῦ δούλου σου καὶ τοῦ λαοῦ σου Ἰσραὴλ· ὅτι δηλώσεις αὐτοῖς τὴν ὁδὸν τὴν ἀγαθὴν πορεύεσθαι ἐν αὐτῇ, κ.τ.λ.

Au. Ver.—36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

Pool.—*That thou teach them;* that their sin being pardoned, and thou being reconciled unto them, mayst vouchsafe to teach them. Or rather, as our translators render the very same words, 2 Chron. vi. 27, *when thou shalt teach, or hast taught them;* not only by thy word, for that was done before; but by their afflictions, which is one of God's schools; and especially, by thy Spirit. And this is here fitly added, to show that he could not expect, and did not desire, from God the pardon of their sins, but upon God's terms, to wit, upon their true repentance.

Bp. Patrick.—*That thou teach them, &c.]* These words are better translated in 2 Chron. vi. 27 (where the Hebrew words are the very same with these here). *When thou hast taught them the good way wherein they should walk.* He doth not desire their pardon, till their affliction had taught them better obedience.

*Ged., Booth.*—36 Then hear thou, in the heavens, and forgive the sin of thy servants, of thy people Israel; teach [*Ged., shew*] thou them the good way, &c.

Ver. 37.

כִּי יִצְרֶיֶךָ אִיבוֹ בְּאֶרֶץ שְׁעָרָיו וְגו' —  
— καὶ ἂν θλίψῃ αὐτὸν ὁ ἐχθρὸς αὐτοῦ ἐν  
μῆ τῶν πόλεων αὐτοῦ, κ.τ.λ.

*Au. Ver.*—37 If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities [or, jurisdiction]; whatsoever plague, whatsoever sickness there be.

*In the land of their cities.*

*Ged., Booth.*—*In any of their cities.* The present text reads literally, *in the land of their gates.* I have followed the reading of Sept., Syr., Arab., which I take to be the genuine one.—*Ged.*

Ver. 38.

*Au. Ver.*—38 What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house.

*Pool.*—*The plague of his own heart, i. e., either, 1. His sin. Or rather, 2. His affliction; for so this is explained in the parallel place, 2 Chron. vi. 29, (which is the more considerable, because that book was written after this, to explain what was dark or doubtful, and to supply what was lacking in this,) when every one shall know his own sore, and his own grief; which is not unfitly called the plague of his heart, because it was that plague which his heart was most afflicted with, which pained him at the very heart, as the phrase is, Jer. iv. 19; compare Ps. lv. 4; which caused him most vexation or grief, which is a passion of the heart: and so the sense is, Who shall know, i. e., be duly and deeply sensible of his affliction, and the hand of God in it; and his sin as the cause of it; for words of knowledge in Scripture do very frequently note such a kind of knowledge as affects and changeth the heart, and reforms the whole course of a man's life; for which cause, men of ungodly lives are frequently said in Scripture not to know God, or Christ, or his word, &c. And therefore no man knows his sore in a Scripture sense but he who bears the rod, who*

*turneth unto him that smiteth him, and sincerely seeketh to the Lord for relief.*

Ver. 39.

*Houb.*—מִכֵּן: Melius ממֵכֵן, de loco...ut loco parallelo, 2 Par. vi. 33 et 39 ut ממֵכֵן sit ejusdem casus, atque משמֵים. Sic infra emendandum vss. 34, 36, &c.

Ver. 40.

*Au. Ver.*—40 That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

*Hallet.*—*That they may fear thee all the days that they live, &c.* The sentence is more full in 2 Chron. vi. 31, *That they may fear thee to walk in thy ways, all the days that they live, &c.* It was an error of the transcribers to add these words in Chron., or else it was an error to omit them in Kings. This error is older than all the versions, which agree with their respective texts.

Ver. 46.

כִּי יִחַטְאוּ־לְךָ כִּי יֵאָזְרוּ אַדְמָה אֲשֶׁר  
לֹא־יִחַטְאוּ וְאֵנְפֶתָּה לָּם וְגו'

ὅτι ἀμαρτήσουσθαί σοι, ὅτι οὐκ ἔστιν ἀνθρώπος, ὃς οὐχ ἀμαρτήσεται καὶ ἐπάξει αὐτοῦς, κ.τ.λ.

*Au. Ver.*—46 If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near.

*Dr. A. Clarke.*—46 *If they sin against thee.*] This SEVENTH case must refer to some general defection from truth, to some species of false worship, idolatry, or corruption of the truth and ordinances of the Most High; as for it they are here stated to be delivered into the hands of their enemies and carried away captive, which was the general punishment for idolatry, and what is called, verse 47, *acting perversely and committing wickedness.*

In ver. 46 we read, *If they sin against thee, for there is no man that sinneth not.* On this verse we may observe that the second clause, as it is here translated, renders the *supposition* in the first clause entirely nugatory; for if there be *no man that sinneth not*, it is useless to say, *if they sin*; but this contradiction is taken away by reference to the original, כִּי יִחַטְאוּ לָּךְ, which should be translated *if they shall sin against thee, or*

should they sin against thee; כִּי אִין אָדָם אֲשֶׁר לֹא יִחַבֵּא, for there is no man that may not sin; i.e., there is no man *impeccable*, none *infallible*, none that is not *liable* to transgress. This is the true meaning of the phrase in various parts of the Bible, and so our translators have understood the original; for even in the thirty-first verse of this chapter they have translated יִחַבֵּא, *if a man trespass*; which certainly implies he *might* or *might not* do it; and in this way they have translated the same word, *if a soul sin*, in Lev. v. 1; vi. 2; 1 Sam. ii. 25; 2 Chron. vi. 22, and in several other places. The truth is, the Hebrew has no mood to express words in the *permissive* or *optative* way, but to express this sense it uses the *future* tense of the conjugation *kal*.

This text has been a wonderful stronghold for all who believe that there is no redemption from sin in this life, that no man can live without committing sin, and that we cannot be entirely freed from it till we die. 1. The text speaks no such doctrine; it only speaks of the *possibility* of every man sinning, and this must be true of a state of *probation*. 2. There is not another text in the Divine records that is more to the purpose than this. 3. The doctrine is flatly in opposition to the design of the Gospel; for Jesus came to save his people from their sins, and to destroy the works of the devil. 4. It is a dangerous and destructive doctrine, and should be blotted out of every Christian's creed. There are too many who are seeking to excuse their crimes by all means in their power; and we need not embody their excuses in a creed, to complete their deception, by stating that their sins are *unavoidable*.

Ver. 47.

*Houbigant*.—והציניו, et peccavimus. Unus Codex Orat. הציניו, sine nexu ו, quod melius, quia sine nexu est verbum רשעניו, quod sequitur.

Ver. 50.

וְסָלַחְתָּ לְעַמּוֹתָיִךְ אֲשֶׁר הִקְטָאוּ לְפָנֶיךָ וְגו' και ἴλεως ἔσθῃ ταῖς ἀδικίαις αὐτῶν, αἰς ἡμαρτόν σοι, κ.τ.λ.

*Au. Ver.*—50 And forgive thy people that have sinned against thee, &c.

*Ged., Booth.*—50 And forgive thy people the sin that they have committed against thee, &c.

Ver. 52.

לְהִיזוֹת עֵינֶיךָ פְּתוּחַת אֶל־הַחַפְתָּ עֲבָדֶיךָ וְגו'

και ἔστωσαν οἱ ὀφθαλμοί σου και τὰ ὄτια σου ἠνεργημένα εἰς τὴν δέξιν τοῦ δούλου σου, κ.τ.λ.

*Au. Ver.*—52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

*That thine eyes may be open unto, &c.*  
*Ged.*—Thus may thine eyes be open to, &c.  
*Booth.*—Thus do thou attend to, &c.

*Dathe.*—52 Attende ad preces tum meas, tum populi tui Israëlitis, ut eum exaudias, ubicunque te invocarit.

a) Verba textus sunt: לְהִיזוֹת עֵינֶיךָ פְּתוּחַת. Sed hic infinitivus respondet verbo finito, quod est in versu 50. (*Glassius*, p. 290.) In loco parallelo 2 Chron. vi. 40 legitur quoque יִזְוּ. Nam in his verbis est conclusio totius orationis.

*Houb.*—52 עֵינֶיךָ פְּתוּחַת, oculi tui aperti. Tres Codices Orat. פְּתוּחַת, ut fuerat scribendum. Ut Codices sunt antiquiores, ita plures habent vocales ו; quod quidem jam sæpe monuimus.

Ver. 54.

*Houb.*—קם, surrexit. Potius וקם, non sine conjunctione, præsertim post infinitivum ככלוה: vide Græcos Intt.

Ver. 60.

*Au. Ver.*—60 That all the people of the earth may know that the Lord is God, and that there is none else.

*Houb.*—אין ער, non est adhuc. Similiter legendum ואין ער, addito nexu, quem legunt omnes Veteres, præter unum Chaldæum.

Ver. 64.

בַּיּוֹם הַהוּא קָרַשׁ הַמִּלְחָה אֶת־הַתּוֹךְ הַחֶצֶר אֲשֶׁר לְפָנֶיךָ בֵּית־הַיְהוָה וְגו'

τῆ ἡμέρα ἐκείνη ἠγίασεν ὁ βασιλεὺς τὸ μέσον τῆς αὐλῆς τὸ κατὰ πρόσωπον τοῦ οἴκου κυρίου, κ.τ.λ.

*Au. Ver.*—64 The same day did the king hallow the middle of the court that was before the house of the Lord, &c.

*The middle of the court.*  
*Ged.*—The whole area of the court.

*Booth.*—The same day did the king hallow the middle court which was before, &c.

Ver. 65, 66.

65 וַיַּעַשׂ שְׁלֵמֹה בְּעֵת־הַהוּא וְאֵת  
הַהָבֶה וְכָל־יִשְׂרָאֵל עִמּוֹ קָהָל גָּדוֹל  
מִלְּבֹא חַמָּת וְעַד־נַחַל בְּצִבְיֹב לְפָנָיו  
יְהוָה אֱלֹהֵינוּ שְׂבָעַת יָמִים וְשִׁבְעַת  
יָמִים אַרְבָּעָה עָשָׂר יוֹם: 66 בַּיּוֹם  
הַשְּׁמִינִי שִׁלַּח אֶת־הָעָם וְגו'

65 καὶ ἐποίησε Σαλωμὼν τὴν ἑορτὴν ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ πᾶς Ἰσραὴλ μετ' αὐτοῦ, ἐκκλησία μεγάλη ἀπὸ τῆς εἰσοδῶν Ἡμῶν ἕως ποταμοῦ Αἰγύπτου, ἐνώπιον Κυρίου Θεοῦ ἡμῶν ἐν τῷ οἴκῳ, ὃ ἠκοδόμησεν, ἐσθίων καὶ πίνων καὶ εὐφρανούμενος ἐνώπιον Κυρίου Θεοῦ ἡμῶν ἑπτὰ ἡμέρας. 66 καὶ ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἐξῆραέστειλε τὸν λαόν, κ.τ.λ.

*Au. Ver.*—65 And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the Lord our God, seven days and seven days, even fourteen days.

66 On the eighth day he sent the people away: and they blessed [or, thanked] the king, and went unto their tents joyful and glad of heart for all the goodness that the Lord had done for David his servant, and for Israel his people.

65 *At that time.*

*Houb.*—*Houb. deus, illo tempore.* Lego in omnibus meis Codicibus, *deus*, præterquam in uno Colbertino, ut frustra huc advocetur generis *Enallage*. Quædam Impressa habent *deus*.

*River of Egypt.* See notes on Numb. xxxiv. 5, vol. i., p. 640.

*Pilkington.*—We are told in ver. 65, that “Solomon held a feast seven days, and seven days, even fourteen days, and on the eighth day he sent away the people.” An account no ways consistent with that propriety which is observable through the whole Scriptures. Yet all the antient versions render this passage in the same manner: except that, in the Vatican copy of the LXX, we have an account very consistent with itself, and what we must be inclined to think is agreeable to the original. “Solomon held a feast seven days; and on the eighth day he sent away the people.” And this I apprehend to be entirely consistent with what is said 2 Chron. vii. 9, 10. That after Solomon had dedicated the temple, he held the feast of tabernacles, which began on the fifteenth day of

the seventh month, viz., Tizri or Ethanim, 1 Kings viii. 2, and which is now marked as the first day of that feast in the Jewish calendars. See “Religious Ceremonies, &c.,” vol. i., p. 224. And here we are particularly informed that on the 23d day of the seventh month (which is also marked in those calendars as the octave of the feast of tabernacles) he sent away the people into their tents, glad and cheerful upon this happy occasion.

*Houb.*—66 ביום השמיני שלח את העם, *die octavo dimisit populum.* Loco parallelo, 2 Par. vii. 10, legitur, *die vigesimo tertio.* Hæc conciliari non possunt: Et videtur, post ביום השמיני, hæc ommissa fuisse, *diem solemnem celebrârunt, quia dedicationem altaris septem dies egerunt, et festum septimi mensis pariter septem dies;* ut postea sequatur, *die vigesimo tertio dimisit populum,* quæ omnia extant loco supra-dicto: vide et confer. Ex uno ביום ad alterum saltum fecerit Scribæ.

CHAP. IX. 2, 3.

וַיִּבְרָא יְהוָה אֶל־שְׁלֵמֹה שְׁנֵי  
בָּאֲזָעַר נִרְאָה אֵלָיו בְּגִבְעוֹן: 3 וַיֹּאמֶר  
יְהוָה אֵלָיו שְׂמַעְתִּי אֶת־תַּפְלִיתְךָ וְאֶת־  
תַּחֲנֻנֹתֶיךָ אֲשֶׁר הִתְחַנַּנְתָּה לְפָנָיו  
הַקְּדוֹשֵׁתַי אֶת־הַבַּיִת הַזֶּה אֲשֶׁר בָּנִיתָה  
לְשֹׁנִם שְׂמִי־שָׁם עַד־עוֹלָם וְהָיוּ עֵינָיו  
וְלִבִּי נֹשֵׁם כָּל־הַיָּמִים:

2 καὶ ὤφθη Κύριος τῷ Σαλωμῶν δευτέρω, καθὼς ὤφθη ἐν Γαθαῶν. 3 καὶ εἶπε πρὸς αὐτὸν κύριος, ἤκουσα τῆς φωνῆς τῆς προσευχῆς σου, καὶ τῆς δεήσεώς σου ἧς ἐδεήθης ἐνώπιόν μου· πεποιθὰ σοι κατὰ πᾶσαν τὴν προσευχὴν σου, ἡγίακα τὸν οἶκόν τοῦτον ἂν, ἠκοδόμησας τοῦ θέσθαι τὸ ὄνομά μου ἐκεῖ εἰς τὸν αἰῶνα· καὶ ἔσονται οἱ ὀφθαλμοί μου ἐκεῖ καὶ ἡ καρδία μου πᾶσα τὰς ἡμέρας.

*Au. Ver.*—2 That the Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon.

3 And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.

4 And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgements:

5 Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6 *But* if ye shall at all turn from following me, ye or your children, and will not keep my commandments *and* my statutes which I have set before you, but go and serve other gods, and worship them :

7 Then will I cut off Israel out of the land which I have given them ; and this house, which I have hallowed for my name, will I cast out of my sight ; and Israel shall be a proverb and a by-word among all people :

8 And at this house, *which* is high, every one that passeth by it shall be astonished, and shall hiss ; and they shall say, Why hath the LORD done thus unto this land, and to this house ?

9 And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them : therefore hath the LORD brought upon them all this evil.

10 And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house.

*Pool*—The time of this revelation was either, 1. After all Solomon's buildings, as the words thus rendered plainly imply. Or, 2. Presently after the building of the temple, as may be thought from the matter of this revelation, which seems best to suit with that time when it was newly built, and when Solomon's prayer here mentioned was newly made ; for seeing the following words contain God's answer to that prayer, it seems improbable, that the answer should come so many years after it. But then this second verse, and the rest, even to ver. 11, are to be enclosed with a parenthesis ; and the place must be thus rendered, ver. 2, *For* (so the Hebrew *vau* is oft rendered) *the Lord appeared, or had appeared, unto Solomon, &c.* ; ver. 3, *And the Lord had said unto him, &c.* And this parenthesis may seem to have a foundation in ver. 10, where the first verse (in substance, though not in the very same words) is repeated, as is usual after long digressions ; and then he completes the sentence, ver. 11, &c., which till then had been suspended. Nor are such long

parentheses without example in Scripture. See my Latin Synopsis on Rom. v. 12, &c., Eph. iii. 1, &c., Rev. xxii. 7.

3 *That thou hast made before me.*

*Gen.*—Which thou hast made before me ; all, that thou hast prayed for, I have granted [LXX].

Ver. 6.

אִם-יָשׁוּב תִּשְׁבְּרוּן אֶתֶם וּבְנֵיכֶם מֵאַחֲרַי וְגו'

ἐὰν δὲ ἀποστραφέντες ἀποστραφῆτε ὑμεῖς καὶ τὰ τέκνα ὑμῶν ἀπ' ἐμοῦ, κ.τ.λ.

*Au. Ver.*—6 *But* if ye shall at all turn from following me, ye or your children, &c.

*If ye shall at all turn from following me ; or rather, if ye shall wholly turn, &c.* ; if you shall wilfully and obstinately depart from God, and violate his laws, as the doubling of the word implies. Whereby he also intimates that he would not be so rigid and severe towards them as to mark everything that was amiss ; but would bear with much, as he did in David, &c., only that he would not endure a total defection from him.

*Houb.*—6 אִם שׁוֹב הִשְׁבִּין, *si avertimini*. Tres Codices השבין, non sine ו medio, quod pertinet ad radicem שׁוֹב, quodque puncto *Kibbuts* hîc supplêvere Codicum Punctatores hodiernorum.

Ver. 8.

וְהִבִּיתָ הַזֶּה יְהוָה עֲלֵיוֹן כָּל-עֲבָרָה עֲלָיו יִשָּׂם וְשָׂרָה וְגו'

καὶ ὁ οἶκος οὗτος ἔσται ὁ ὑψηλός, πᾶς ὁ διαπορευόμενος δι' αὐτοῦ ἐκστήσεται καὶ συριεῖ, κ.τ.λ.

*Au. Ver.*—8 And at this house, *which* is high, every one that passeth by it shall be astonished, and shall hiss ; and they shall say, Why hath the Lord done thus unto this land, and to this house ?

*Pool.*—*Which is high, i.e., exalted in its privileges, glorious, and renowned.* The particle *which* is oft understood, and is here fitly supplied out of 2 Chron. vii. 21, where it is expressed. *Shall be astonished* at its unexpected and wonderful ruin. *Shall hiss, by way of contempt and derision.* See Jer. xix. 8 ; xlix. 17 ; l. 13.

*Hallett.*—*And at this house, which is high, &c.* Our translators have well noted, that the word, *which*, is not in the Hebrew, by causing it to be printed in a different character from the rest of the verse. It is

obvious the word ought not to have been omitted. It is well retained, 2 Chronicles vii. 21, where the expression is, אשר היה, which was. This expression, by the carelessness of the transcribers of the Book of Kings, is turned into יהיה, it shall be, or it was; as Le Clerc has also observed.

*Ged.*—And this house shall be laid in the dirt: every one who shall pass by it will be astonished, &c.

*Shall be laid in the dirt.* This rendering arises from changing only the Masoretic punctuation. The text, as it is now pointed, runs literally thus: *And this house shall be high, every one, &c.* The parallel place in Chron. has *this house which was high: every one*—which mends not the matter much.

*Houb.*—*Hæc verò domus, quæ fuerat magni nominis, in eâ stupebunt et sibilum edent, &c.*

יהיה עלין יהיה עלין, II. Par. vii. 21 (*dombs hæc*) *quæ fuerat excelsa.* Veruntamen parùm commodè היה in futuro post relativum אשר, ubi agitur tempus præteritum, non futurum; et suspicio est aliquid fuisse præteritum: quam suspicionem movet Chaldæus, apud quem sic legitur, דהיה עלאי ירי הרב, *quæ erat excelsa, erit deserta*, qui videtur legisse אשר הרב היה עליון יהיה הרב, serie aptissimâ in quâ היה, in Præterito, templi gloriam priorem notat, יהיה, in Futuro, ignominiam posteriorem. Quæ Chaldæi verba, si non tota in contextum revocantur, saltem legendum אשר היה, non יהיה tantùm.

*Dathe.*—8 *Hanc ædem autem adeo celebrem a viatores obstupefacti exsibilabunt, &c.*

a) Verba textus יהיה עלין (quamquam eadem legerunt οἱ: καὶ ὁ οἶκος οὗτος ἔσται ὁ ὑψηλός, quæ male coherent cum sequentibus, pro quibus habet Vulgatus: *domus hæc erit in exemplum*), ex loco parallelo 2 Chron. vii. 21 emendanda sunt, ubi legitur אשר יהיה עלין. Sic quoque habet *Kemicotti* cod. 176.

*Maurer.*—[יהיה עלין] *quamquam nobilis est, propr. ist es auch erhaben.* 2 Chron. vii. 21: אשר יהיה עלין, quæ est jejuna recentioris scriptoris emendatio.

Ver. 11.

— אָז יתנוּ הַמְּלָכָה שְׁלֹמֹה לְחִירָם עָרִים עִיר בְּאֶרֶץ הַגָּלִיל :

— τότε ἔδωκεν ὁ βασιλεὺς τῷ Χιράμ εἴκοσι πόλεις ἐν τῇ γῆ τῆ Γαλιλαία.

*Au. Ver.*—11 (*Now Hiram the King of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,*) that then King Solomon gave Hiram twenty cities in the land of Galilee.

*In the land of Galilee.*

*Pool.*—Or, *near* (as *beth* often signifies, as hath been proved before) *the land of Galilee*, bordering upon it; in those parts which were near and adjoining to Hiram's dominions: with the cities understand the lands and territories belonging to them.

*Quest.* How could Solomon give away any part of that land wherein the people had a right by a Divine lot, and God had a right, as being the only proprietary of it; upon which ground the total alienation of it, or any part of it, was forbidden, Lev. xxv. 23?

*Ans.* 1. It is not said that he gave them away wholly, and for ever; but he might assign them to him only for a time, until he was fully satisfied for his debt. 2. If these cities were possessed by Israelites, Solomon did not give him their particular possessions, but only his own royalties over them, and all the profits he received from them, which were very considerable, as may be gathered from that passage, chap. xii. 4. 3. These cities, though they were within those large bounds which God fixed to the land of promise, Gen. xv. 18; Josh i. 4, yet were not within those parts which were distributed by Lot in Joshua's time, nor belonging to the tribe of Asher (as some suppose) as may be gathered both from Josh. xix. 27, where *their border* is said to *go out* only to the land of *Cabul*, to wit, exclusively; and ver. 30, where all their cities are said to be *but twenty and two*; and from 2 Chron. viii. 2, where it is said of those cities, when Hiram restored them, that *Solomon built them, and caused the children of Israel to dwell there*; which makes it more than probable that these cities were not inhabited by Israelites, but by Canaanites or other heathens; who being subdued and extirpated by David, or Solomon, those cities became a part of their dominions, and at their disposal; and afterwards were reckoned a part of Galilee, as Josephus notes; and may be one reason why he gave these rather than other cities, because they were in his power to give, when others were not.

*Bp. Patrick.*—*Solomon gave Hiram twenty cities in the land of Galilee.*] They were near or adjoining to the country of Galilee

(as the particle *beth* frequently signifies), but were no part of the land of Canaan, when it was divided among the Israelites: for that could not be alienated, being God's heritage. They were therefore cities out of the territories of Israel, as appears from Josh. ix. 27, but had been conquered partly by Pharaoh, who gave them to Solomon, as part of his daughter's portion; and partly by Solomon himself, who had power to dispose of them; especially since at that time they were not inhabited by the Israelites (see 2 Chron. viii. 2, and Grotius, De Jure Belli et Pacis, lib. i. cap. 3, sect. 12, n. 3). Hotoman, indeed, a famous lawyer, thinks that Solomon did not give Hiram a propriety, and perpetual right in these cities; but only the possession and enjoyment of them till the debt was satisfied, which Solomon had contracted, by the assistance which Hiram afforded him in building the temple. But his ground is not solid: for as our Selden also hath shown (lib. vi. De Jure Nat. et Gent., cap. 16), the kings of Israel might dispose of those lands which they had conquered in a voluntary war, without the consent of the senate. Bochartus also is of the same mind, that these cities were no part of the country of Judea: but Abarbanel confirms Hotoman's opinion, that the revenues of these cities were given to him till the debt was discharged.

Ver. 13.

וַיֹּאמֶר מֶה הָעָרִים הָאֵלֶּה אֲשֶׁר־  
נָתַתָּה לִּי אֲחִי וַיִּקְרָא לָהֶם אֶרֶץ כְּבֹל  
עַד הַיּוֹם הַזֶּה:

καὶ εἶπε, τί αἱ πόλεις αὐταί, ἃς ἔδωκάς μοι ἀδελφέ; καὶ ἐκάλεισεν αὐτὰς Ὀριον ἕως τῆς ἡμέρας ταύτης.

*Au. Ver.*—13 And he said, What cities are these which thou hast given me, my brother? And he called them the land of Cabul [*that is, displeasing, or, dirty*] unto this day.

*Bp. Patrick.*—*What cities are these which thou hast given me?*—These are not words of contempt; for it is not likely that Solomon, who had been highly obliged to Hiram (and was in his own temper very generous) would give him that which was of little value. But his meaning is, these cities were not such as would serve his purpose; which made him return them to Solomon again (2 Chron. viii. 2), who, no doubt, made him

some other recompense, which gave him better satisfaction. Abarbanel thinks, that Solomon having agreed to give Hiram so many measures of wheat and oil, as are mentioned, v. 11, with which he had supplied him every year; now that this work was ended, gave him this country, out of which he might raise this provision for his household himself. Which Hiram did not like, because his people were addicted to merchandise, not to agriculture: but did not upon this account break off friendship with Solomon, as appears by the following history.

*He called them the land of Cabul.*] It is commonly thought that Hiram called them, by way of contempt, *Cabul*; which signifies “a dirty country:” or, as Josephus will have it, *displeasing* (as we translate it in the margin of our Bibles). For *Chabulon*, he saith, in the Phœnician language, signifies as much as οὐκ ἀρέσκον, “that which doth not please” (lib. viii., Archæol., cap. 2). But the LXX seem to have understood the word better; who translate it ὄριον, the *term* or *bound*: as if *Cabul* were the same with *Gebul*: *caph* and *gimel* being frequently changed, as Bochartus observes; who approves of this signification of the word. For *Chabulon* was that tract of ground which bounded the lower Galilee: extending from Tiberias unto this place, as Josephus himself saith, lib. iii. De Bello Judaico, cap. 2 (see Bochartus, in his Canaan, lib. ii., cap. 4).

*Gesenius.*—בָּבֹל obsol. root, Talm., Syr., Arab. to tie, to bind, to bind together.

בָּבֹל *Cabul* pr. n. a) A city in the tribe of Asher, Josh. xix. 27.

b) A district of Galilee comprising twenty towns, given by Solomon to Hiram king of Tyre, 1 Kings ix. 13; so called by the latter in token of dissatisfaction, comp. v. 12. Josephus says, probably by conjecture from the context, Ant. viii. 5, 3, μεθερμηνεύμενον γὰρ τὸ Χαβαλὼν κατὰ Φοινίκων γλωτταν οὐκ ἀρέσκον σημαίνει. The LXX have ὄριον, *border*, as if בָּבֹל i. q. בְּבֹל, and so Bochart; but this neglects the context. Hiller, in Onomast. V. T., p. 435, takes בָּבֹל for בְּבֹל part. pass. of בָּבַל, ‘as something exhaled, as nothing.’ Something like this was perhaps present to the mind of the sacred writer; though the reading of the Sept. is in itself the more natural.—R. בָּבֹל.

*Houb.*—13 אֶרֶץ כְּבֹל, *terra Cabul*. Radix est, ut videtur, כָּבַל Arabicum, *differre debi-*

tum, forsan quia eas urbes Salomon regi Hiram non ante concesserat, quam omnes redificationes absolvisset. Est etiam כּל Arabicum, *recusare*, et *brevem esse*, quo in significatu notari etiam potest urbes eas fuisse, aut nimis exiguas, aut dignas, quæ a Tyrio rege recusarentur.

*Dathe.*—Josephus Antiq., l. viii., c. 5, § 3 refert, hanc vocem in Phœnicum lingua significare οὐκ ἄρεσκον. Aliorum iudicio est, i. q. נביל fines, vel i. q. קביל, in pignus acceptum. Aptissima vero interpretatio videtur esse ea, qua idem est atque קבל acceptum, donum; קבל enim in conjug. Piel *accipere* significat, quam vim primæ quoque conjugationi inusitatæ tribuere licet.

Ver. 14.

וַיִּשְׁלַח חִירָם לְמֶלֶךְ הַיָּם לְמַעַן יַעֲשֶׂהוּ  
כֶּסֶף זָהָב :

καὶ ἤνεγκε Χιρὰμ τῷ Σαλωμῶν ἑκατὸν καὶ  
εἴκοσι τάλαντα χρυσοῦ.

*Au. Ver.*—14 And Hiram sent to the king sixscore talents of gold.

*Bp. Patrick.*—*And Hiram sent.*] It may be better translated, “and Hiram had sent,” &c. See ver. 11, where the reason is given why Solomon offered him so rich a country. Which, though he did not like, yet these words, Abarbinel thinks, signify, that notwithstanding Hiram continued his generous friendship with Solomon, and after that sent him all this gold; or, it was sent him as his share in their traffic to Ophir, mentioned in the conclusion of this chapter.

Ver. 15.

וְזֶה דְבַר-הַפִּים אֲשֶׁר-הָעֵלָה הַמֶּלֶךְ  
שְׁלֹמֹה וְגו'

[Alex.] αὐτῆ ἡ πραγματία τῆς προνομῆς,  
ἧς ἀνήνεγκεν ὁ βασιλεὺς Σαλωμῶν, κ.τ.λ.

*Au. Ver.*—15 And this is the reason of the levy which king Solomon raised; for to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

*Millo.* See notes on 2 Sam. v. 9, pp. 521, 522.

*Bp. Patrick.*—*This is the reason of the levy which king Solomon raised.*] That the raising of a great tribute upon the people, and employing so many men in his works, might not seem strange, he here shows the cause of it; which was his great and

numerous buildings; suitable to the high dignity to which God had advanced him. But Mr. Selden hath shown, by many instances, that the word *mas* is used, not only for pecuniary tribute, but for corporeal labour. And thus he interprets these words, “this is the cause of requiring the labour and work of so many men.” Which when he had declared, viz. his great buildings, then he proceeds (ver. 20), to relate who they were that he employed in this service.

*Millo.*] Which was a large and very beautiful place (as Abarbinel takes it), near to Zion; where the Israelites were wont to meet, and take their pleasure: and because it was full of people, was therefore called *Millo*; which signifies *fulness*, or repletion. Now David had built round about Zion, from *Millo* inward (as we read 2 Sam. v. 9), but had left the structure of *Millo* itself imperfect; which Solomon now completed, with a particular respect to Pharaoh's daughter, whose house was near to it (ver. 24, of this chapter). In this place some think there was a strong fortress built, which they gather from xi. 27, and 2 Chron. xxxii. 5. But others will have it to signify that deep valley or ditch (it may be called) which was between Mount Zion (the city of David) and Mount Moriah, on which the temple stood. Therefore, that there might be a convenient passage from the king's palace to the house of God, Solomon joined these two mountains by a bridge or a causeway, which could not be done without filling up the valley, or making great arches; some think the one, and some the other.

*The wall of Jerusalem.*] There were three walls, one within another, as Abarbinel and Joseph ben Gorion explain it: the inner wall compassing the house of God and the house of the king; the middle wall compassing the houses of the prophets and great persons (which explains 2 Kings xxii. 14), and the third compassing the houses of all the people.

*Gesen.*—מס m. *tribute*; commonly derived from קסס to pine away, because tribute is a *consuming of strength*, *confectio virium*, which is hardly tolerable. Better to take מס as contr. from קנס, *tribute, tax*, from the root קנס to number, like fem. קנסה number, for קנסה. Instances of the letters *ks* or *ξ* at the end of words being softened by dropping the *k*, exist in multitude in Greek and Latin, as *Ajax, Aias; pistris, pistris*,

πίστρις; ὄρνις, Dor. ὄρνιξ; mixtus, mistus; sestertius for sextertius; also of *x* and *ss* between two vowels, like Heb. *micsa*, *missa*; Ulixes, Ulysses; μαλάσσω, malaxo; further, *maximus* and Ital. *massimo*; *Alexander* and *Alessandro*. Almost everywhere spoken of *tribute* to be rendered in service, *tribute-service*, fully עֶבֶר פֶּסֶס (tribute of one serving) 1 Kings ix. 21; and concr. of a levy of men as labourers; 1 Kings v. 27 [13] and *king Solomon let come up a levy (פֶּסֶס) out of all Israel, and the levy (הַפֶּסֶס) was thirty thousand men*; comp. ix. 15; 2 Chron. viii. 8. Frequent in the phrases: לָמַס הָיָה דֵּוֹת Deut. xx. 11; Judg. i. 30, 33, 35; Is. xxxi. 8, also הָיָה לָמַס עֲבָדֵי Gen. xlix. 15; Josh. xvi. 10, *to become subject to tribute-service*. So נָתַן לָמַס Josh. xvii. 13, שָׂוִים פֶּסֶס Judg. i. 28, שָׂוִים לָמַס על Esth. x. 1, *to impose tribute-service upon any one*. Also אֲשֶׁר על הַפֶּסֶס prefect over the tribute-service, *tribute-master*, 2 Sam. xx. 24; 1 Kings iv. 6; xii. 18.

Ver. 17.

*Au. Ver.*—17 And Solomon built Gezer, and Beth-horon the nether.

*Houb.*—17 וַיִּבֶן דָּוִד הָרֶחֱתַן *et Bethoron inferiorem*. Legitur 2 Par. viii. 5. Salomonem instaurasse Bethoron et inferiorem et superiorem. Credibile est ommissa fuisse hæc verba, בֵּית הָרֶחֱתַן *Bethoron superiorem*, ex similitudine. Nam sacræ paginæ voluntas videtur esse, ne qua urbs omittatur, quam Salomon ædificavit.

Ver. 18.

וַאֲתֵּיבַעְלָת וְאֵתֵּיבַעְלָת מֶרַח בְּמִדְבָּר בְּאַרְצָ:

הרמר קרי

*Alex.*—καὶ τὴν Βαλαθ, καὶ τὴν Θερμαθ ἐν τῇ ἐρήμῳ, 19 καὶ ἐν τῇ γῆ πάσας τὰς πόλεις, κ.τ.λ.

*Au. Ver.*—18 And Baalath, and Tadmor in the wilderness, in the land,

*Bp. Patrick.*—*Tadmor in the wilderness.*] This word *Tadmor* signifies in Hebrew as much as *Palma* in Latin. From whence it was called by the Romans Palmyra.

*Pool.*—*In the land*: this clause may belong either, first, To all the places above mentioned, which are here declared to be in the land of Canaan. But so that clause may seem superfluous; for none would easily think that he would build much out of his own land. Or, rather, secondly, To

*Tadmor*, which otherwise being in that wilderness which was the border of the land, might have been presumed to have been out of the land.

*Houb., Ged., Booth.*—In the land of Zobah [2 Chron. viii. 3].

*Houb.*—הַמֶּר: Superstitiosè editores vacuum spatium relinquunt post litteram ה, ut significant ommissam fuisse litteram ו; nam loco parallelo, 2 Par. viii. 3, legitur הַרְמֶר, *Thadmer*, seu *Palmira*; quod sic legendum monent Masoretæ. ... בְּאַרְצָ, *in terrâ*. Mutilus Contextus, qui suppletur ex 2 Par. viii. 3, addito צִבְיָה, (*in terrâ*) *Suba*: vide eum locum, et confer ejus loci versus 3 et 4.

Ver. 19.

*Au. Ver.*—19 — And that which Solomon desired [Heb., the desire of Solomon which he desired], to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

*Pool.*—*In Lebanon*: either in the mountain of Lebanon, which being the border of his land, he might build some forts or a frontier city in it; or in the house of the forest of Lebanon [so *Houb.*]: of which see chap. vii. 2.

*Houb.*—19 וּבְלִבְנָן, *et in Libano*; id est, in Regiâ, quæ *saltus Libani*, aut *Libanus* vocabatur, prope urbem Jerusalem. Nihil enim Salomon in monte Libano ædificavit; nec ullibi legitur ullam partem montis Libani fuisse in ditione Salomonis, etsi aliter videbatur Edm. Calmet.

Ver. 23.

אֵלֶּה שְׁנֵי הַנְּצָבִים אֲשֶׁר עַל-הַמְּלֶאכֶה לְשִׁלְמֹה חֲמִשִּׁים וַחֲמִשָּׁ: מֵאוֹת הָרִדִים בְּעַם הָעֲשָׂוִים בְּמִלְאָכָה:

[*Alex.*]—οὗτοι οἱ ἄρχοντες οἱ ἐσττηλωμένοι οἱ ἐπι τοῦ ἔργου τοῦ Σαλωμων, πενήκοντα καὶ πεντακόσιοι, ἐπικρατοῦντες ἐν τῷ λαῷ, οἱ ποιοῦντες ἐν τῷ ἔργῳ.

*Au. Ver.*—23 These were the chief of the officers that were over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

*Five hundred and fifty.*

*Pool.*—*Object.* They were only two hundred and fifty in 2 Chronicles viii. 10. *Answ.* First, Those might be officers of another sort; for they are not said to be *over the work*, as these are, but only *over the people*. Secondly, The two hundred and fifty were Israelites, who are therefore dis-

tinctly mentioned in that book, where many things are more exactly noted than in the former; and the other three hundred were strangers, who therefore are neglected in that more accurate account. Or, thirdly, There was but two hundred and fifty at one time, which is noted there, and two hundred and fifty at another time, (for it is apparent they did their work by turns,) and the other fifty either were superior to all the rest, or rather were a reserve to supply the place of any of the five hundred when there was occasion, which might frequently happen. And so this was an act not unbecoming Solomon's wisdom, to make provision for emergencies.

*Bp. Patrick.*—In 2 Chron. viii. 10, they are said to be but two hundred and fifty. For the Hebrew doctors commonly say that there were of these officers but two hundred and fifty Israelites: the other three hundred were proselytes. But the plainest account of this is given by Abarbinel, that there were only two hundred and fifty set over those that wrought in the temple: the rest were employed in looking after his public works in other places. And it must be observed, also, that there were far greater numbers employed when the temple work was carried on with great speed, as we read before (v. 16).

*Houb.*—חמשים וחמשים מאות, *quinquaginta et quingenti*. Legitur 2 Par. viii. 10. חמשים וחמשים, *quinquaginta et ducenti*. Stabat Lud. Cappellus in alteruto loco errasse scribas; cui quidem nugatorie respondit Buxtorfius, Rabbini suis obsequens. Nam "dici potest, (inquebat) 550 præfectos fuisse omnes ex Israelitis, sed in opere templi adhibitos fuisse tantum 250 sicuti habetur in Libro Paralipomenon, reliquos 250 (lege 300) occupatos fuisse in cæteris ædificiis passim per universum Regnum." Atqui non aguntur utroque in loco præfecti operum templi, qui quidem numero erant 3,600 vel 3,300 ut videre licet supra v. 15, et 2 Par. ii. 6 (vide et confer): sed præfecti operum in urbibus ædificandis. Placebat etiam Buxtorfio id, quod "Hebrei communiter putant, ex præfectis 550 fuisse 300 peregrinos, seu proselytas; 250 ex Israelitis. Itaque in Libro Chronicorum recenseri tantum eos, qui fuerint ex Israelitis; in Libro vero regum omnes in universum." Sed distinctio talis adhiberi non jam potest, postquam pagina sacra negavit Israelitas in

operum fuisse servitute, affirmavitque solos in ea fuisse Chananæos. Sapientiam profecto faciunt, qui mendorum culpam Scribis attribuunt, quam qui narrant, sine historia teste, fabulas tales.

Ver. 24.

*Au. Ver.*—24 But Pharaoh's daughter came up out of the city of David unto her house which Solomon had built for her: then did he build Millo.

*Solomon.* So Syr., Vulg., Arab., *Geddes.* *Millo.* See notes on ver. 15, and 2 Sam. v. 9, p. 521, 522.

Ver. 25.

וַהֲעֵלָה וְשָׁלְמָה וְשֵׁלֶשׁ פְּעָמִים בַּיּוֹם  
עֲלוֹת וְשָׁלְמִים עַל־הַמִּזְבֵּחַ אֲשֶׁר בָּנָה  
לַיהוָה וְהַקְטִיר אֹתוֹ אֲשֶׁר לִפְנֵי יְהוָה  
וְשָׁלַם אֶת־הַבַּיִת׃

[Alex.] και ἀνεβίβασεν Σαλωμών τρεῖς καθόδους ἐν τῷ ἑνίαντῳ ὀλοκαύτωμα, καὶ εἰρηναῖκὰς ἐπὶ τοῦ θυσιαστηρίου ὃν ἀκοδόμησεν τῷ κυρίῳ, καὶ ἔθυσία αὐτὸς εἰς πρόσωπον Κυρίου καὶ ἀπήρτισεν σὺν τὸν οἶκον.

*Au. Ver.*—25 And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the LORD, and he burnt incense upon the altar [Heb. upon it] that was before the LORD. So he finished the house.

*Pool.*—So he finished the house, or, so he perfected the house, to wit, by applying it to the use for which it was made, in which the perfection of such things consist. Or, the house may be put metonymically for the work or service of the house, as it is elsewhere commonly used for the things or persons in the house. Or the words may be and are rendered thus, *After that* (for so the Hebrew *vau* often signifies, as Isaiah xxxvii. 9, 36; Hos. i. 11; Zech. xii. 2) *he finished the house*, i. e., from the time of the finishing of the house, until this time, he continued to do so.

*Ged.*—25 "Three times in the year Solomon offered holocausts and eucharistic sacrifices upon the *sacrifice*-altar, which he had constructed to the Lord; and caused incense to be burned on that altar which was before the Lord. 26 When the building was finished, &c."

This verse seems out of its place. I would place it at the end of ch. viii. or after ch. ix. ver. 9.

*Booth.*—And when he had finished the

house, he burnt incense upon the altar which was before Jehovah.

*Houb.*—25 Salomon autem ter quotannis offerbat holocausta et victimas pacificas, in eo altari quod Domino ædificárat, ibique thura coram Domino incendebat, postquam templum fuit absolutum.

25 אשר לפני : Series orationis abruptitur per illud אשר : quod omninò tollendum, ut fuit ver. 8 addendum. Neque illud quisquam veterum interpretatur, nisi Chaldaeus, qui, ut huic relativo locum daret, addidit קבורא בוססיא, *suffitum aromatum*, quæ verba ad nihil pertinent, neque in veteribus codicibus extabant, ut neque in hodiernis.

*Dathe.*—25 Ter quotannis sacra solennia fecit holocaustis et sacrificiis eucharisticis super altari, quod Jovæ extruxerat; in eo vero, quod erat coram Jovæ, suffitum obtulit, postquam ædis structuram absolverat.

*Maurer.*—[תקשר אתו אשר לפני יהוה] Hæc interpretes tantum non omnes vertunt: *et adolebat in eo (altari), quod ante Jovam erat.* Sed temere statuitur, אר significare super s. in c. abl. Sensus hic est; *et adolebat apud eum id quod coram Jovæ erat.* ארו non est referendum ad קבורא, sed ad יהוה; reliqua significant suffitum s. sacrificium, quod adolevit Salomo. De vi infinitivi absol. vid. ad Gen. xli. 43.

Ver. 26, 27.

26 וַיִּבְרָא עֲשָׂהוּ תַּבְלִיחַ שְׁלֹמֹה בַּעֲשֵׂי־וְיָוָה  
בְּבָרֶךְ אֲשֶׁר אֶת־אֵילֹתָיו עַל־שִׁפְתַי נִסְכֹּף  
בְּאֶרֶץ אֲדוֹם : 27 וַיִּשְׁלַח הִירָם בְּאֵנִי  
אֶת־עֲבָדָיו אֲנָשֵׁי אֲבִיזָת וּגוֹ

26 καὶ ναῦν, ὑπὲρ οὗ, ἐποίησεν ὁ βασιλεὺς Σαλωμῶν ἐν Γασίων Γαβέρ τὴν οὖσαν ἐχομένην Αἰλὰθ ἐπὶ τοῦ χεῖλους τῆς ἐσχάτης θαλάσσης ἐν γῆ Ἐδῶμ. 27 καὶ ἀπέστειλε Χιρὰμ ἐν τῇ νηὶ τῶν παίδων αὐτοῦ ἄνδρας ναυτικούς, κ.τ.λ.

*Au. Ver.*—26 And king Solomon made a navy of ships in Ezion-geber which is beside Eloth, on the shore [Heb., lip] of the Red Sea, in the land of Edom.

27 And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, the servants of Solomon.

*Dr. A. Clarke.*—*A navy of ships.* Literally, אֵנִי, a ship; in the parallel place, 2 Chron. viii. 17, it is said that Hiram sent him אֵנִיֹּת oniyoth, ships; but it does not appear that Solomon in this case built more than one ship, and this was managed principally by the Tyrians.

*Houb.*—27 וישלח הירם באני, *et misit Hiram in navi... Clericus interpretatur באני, ad classes, non dubitans, hoc loco אני, quod navem passim significat, significare classem.* Cui non assentimur, quia sequitur אנשי אניה, *navis viros navium, seu nautas.* Nam cum אניה non, numero plurali classem habeat, difficile est credere in numero sing. per אני notari etiam classem, eodem præsertim in loco. Legitur loco parallelo, 2 Par. viii. 18 אניה, *naves, seu classem.* Itaque pugnant inter se loci duo. Nos tamen nihil emendamus, quia incertum est, uter locus sit mendosus. Non malè ver. 26 אני, numero sing. nam una navis satis erat ut adheeretur auri pondus 420 talentorum. Sed eodem loco legitur וחמשים, *et quinquaginta*, non, ut hic ועשרים, *et viginti.* Adhuc incertum, ultra scriptura prior.

Ver. 28.

וַיָּבֵאוּ אוֹפִירָה וּגוֹ

καὶ ἤλθον εἰς Σοφίρα, κ.τ.λ.

*Au. Ver.*—28 And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon.

*Dr. A. Clarke.*—*And they came to Ophir.* No man knows certainly, to this day, where this Ophir was situated. There were two places of this name; one somewhere in India, beyond the Ganges, and another in Arabia, near the country of the Sabæans, mentioned by Job, chap xxii. 24: *Thou shalt lay up gold as dust; and the gold of Ophir as the stones of the brooks.* And chap xxviii. 16: *It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.* Calmet places this country at the sources of the Euphrates and Tigris.

But there are several reasons to prove that this was not the Ophir of the Bible, which it seems was so situated as to require a voyage of three years long to go out, load, and return. Mr. Bruce has discussed this subject at great length; see his *Travels*, vol. ii., chap iv., p. 354, &c. He endeavours to prove that Ezion-geber is situated on the Elanitic branch of the Arabian Gulf or Red Sea. 2. That Tharshish is Moka, near to Melinda, in the Indian Ocean, in about three degrees south latitude. 3. That Ophir lies somewhere in the land of Sofala, or in the vicinity of the Zambese river, opposite the island of Madagascar, where there have been gold and silver mines in great abundance from the remotest antiquity. And he

proves, 4. That no vessel could perform this voyage *in less than* THREE years, because of the *monsoons*; that more time *need not* be employed, and that this is the precise time mentioned in chap. x. 22. 5. That this is the country of the Queen of *Sheba*, or *Sabia* or *Azeba*, who, on her visit to Solomon, brought him *one hundred and twenty talents of gold*, and of spices and precious stones great store, ver. 10. And that gold, ivory, silver, &c., are the natural productions of this country. To illustrate and prove his positions he has given a map on a large scale, "showing the tract of Solomon's fleet in their three years' voyage from the Elanitic Gulf to Ophir and Tharshish;" to which, and his description, I must refer the reader.

*Gesen.*—אֹפִיר, אִיפִיר, אִישִׁיר, pr. n. *Ophir*, a celebrated region, abounding in gold, which the seamen of Solomon in company with the Phœnicians were accustomed to visit, taking their departure from the ports of the Elanitic gulf, and bringing back every three years *gold*, precious stones, and sandal-wood, also silver, ivory, apes, and peacocks; 1 Kings ix. 28; x. 11; 2 Chron. viii. 18; ix. 10; especially 1 Kings x. 22, where Ophir is to be understood, although not expressly mentioned. The *gold of Ophir* is frequently mentioned in the Old Testament as Job xxviii. 16; Ps. xlv. 10; Is. xiii. 12; 1 Chr. xxix. 4; once also אִישִׁיר itself is put for *gold of Ophir*, Job xxii. 24.

As to the geographical situation of Ophir, there is the greatest diversity of opinion among commentators. Yet among modern interpreters, the best hesitate only between two regions, viz. *India*, and some part of *Arabia*. That Ophir is to be sought in *India*, was the opinion of Josephus (Ant. viii. 6, 4), and among the moderns, of Vitringa, Reland, and others; and this view is supported by the following arguments: a) The countries of India abound in the articles of traffic above-mentioned; and several of these, as ivory and sandal-wood, are found only in India; also the words for apes and peacocks correspond entirely with the Indian words for the same on the coast of Malabar, and are doubtless derived from these latter; see קִרְיָהּ הַיָּמִי. b) The LXX have everywhere (except once in Gen. x. 29) for אֹפִיר put Σουφίρ, Σουφείρ, Σωφίρ, Σωφείρ, Σωφάρá, Σωφηρά. But COϘIP, according to

the ancient Coptic lexicographers, (whose authority, however, is not very great,) is the name for India. c) There exists in India a district from the name of which both the names Ophir and Sophir may be readily explained, viz. Σουπάρá, the Οϋππαρα of Arrian (Sanscr., *Uppara* upper), situated in the hither Chersonesus where is now the celebrated emporium of Goa, and mentioned by Ptolemy, Ammianus, and Abulfeda. Of not less weight are the arguments brought in favour of *Arabia*; which view is supported among the moderns by Michaëlis (Spicil. ii., p. 184, sq.), Gosselin, Vincent, Bredow (Histor. Unters. ii. 253), T. C. Tychsen, Seetzen in Zach's Monatl. Corresp. xix., p. 331 sq. and others. It is said: a) That Ophir, in Gen. x. 29, is enumerated among other regions inhabited by the descendants of Joktan; all of which, so far as known to us, are to be sought in the southern part of Arabia, and especially between Sabæa and Havilah, both of which are rich in gold; although it cannot be denied that Ophir, even if more remote and situated in India, might have been referred, in this genealogical list of nations, to the colonies of the Juktanidæ. b) Of the articles of traffic above-mentioned, only certain ones, indeed, as gems and apes, are now found in Arabia; and in modern times no gold whatever is found there. But that formerly certain districts at least of Arabia abounded in gold, and that too native and άπυρος, is testified not only by the writers of the Old Testament. e. g. Num. xxxi. 22, 50; Judg. viii. 24, 26; Ps. lxxii. 15; but also by Diod. Sic. ii. 50; ib. iii. 44, 47 (comp. in פִּיפִי), by Agatharchides ap. Phot. Cod. 250, Artemid. ap. Strab. xvi. 4, 22; Pliny H. N. vi. 28, 32. The authority of all these witnesses cannot well be impeached; since the mines may have been exhausted or wholly neglected, as in Spain; or the globules of native gold formerly found in the sand may have failed. c) Ophir is expressly mentioned as an island of Arabia by Eupolemus ap. Euseb. Præp. Evang. ix. 30; and at the present day there exists a place called *el-Ophir* in the district of Oman, a few miles from the city Sohar towards the interior.

However it may be as to the respective merits of these two hypotheses (for we cannot here exhaust the discussion), they are both far more probable than that which assigns Ophir to the eastern coast of *Africa*,

making it to comprise *Nigritia* and the *Sofala* of Arabian writers, now Zanguebar and Mosambique, where there is a gold district called *Fura*; an opinion held by Grotius, Huet, D'Anville, Bruce, Schulthess, and others.

*Prof. Lee.*—אִפְרַיִם, or אִפְרַיִם, the name of a place celebrated for its gold. It probably took its name from אִפְרַיִם, one of the descendants of Eber, Gen. x. 29, who fixed themselves in Arabia for the most part. The gold of Sheba, Havilah, and Ophir, is often mentioned in Scripture. The two former places certainly were in Arabia (Gen. xxv. 18, &c.). Seetzen, too, found a place so named near the Persian Gulf. Bochart and others, however, after placing the original Ophir in Arabia, look out for another in the East Indies, or elsewhere; because Arabia seems too near to account for the three years' voyages of Solomon's ships for the purpose of transporting the gold, peacocks, &c., to Palestine. Hence too, the *Σοφίρα*, *Σώφειρα*, or *Σώφειρα* of the LXX, has been supposed to be an Egyptian name of the East Indies, which has been thought corroborated by the *سوفارة* *Sufara* of Abulfeda, situated on the coast of Malabar. *Σοφίρα* again, on the eastern coast of Africa opposite to Madagascar, has also been supposed to be the Ophir of Scripture. See Bochart's *Phaleg.*, p. 147, &c.; Reland's *Dissert. Miscel.* i. 4; Spicileg. *Geogr. Sacr.* Michaëlis ii. 184, &c. also my notes on Job xxii. 24, &c.

СНАР. X. 1.

וּבְמִלְכֵי־שָׁבָא שְׁמַעְתָּ אֶת־שְׁמֵעַ שְׁלֹמֹה  
 לְשֵׁם יְהוָה וַתָּבֵא לְנִפְתָּו בְּהִידוֹת :

*καὶ βασιλίσσα Σαβὰ ἤκουσε τὸ ὄνομα Σαλωμῶν καὶ τὸ ὄνομα Κυρίου, καὶ ἦλθε πειράσαι αὐτὸν ἐν αἰνίγμασι.*

*Au. Ver.*—1 And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions.

*Sheba.*

*Pool.*—*The queen of Sheba*; either, first, Of Ethiopia, as that people by constant tradition from their ancestors affirm, which also was truly in *the ends of the earth*, whence she came, Matt. xii. 42. Or rather, secondly, Of that part of Arabia called Sabæa, which was at a great distance from Jeru-

salem, and really in the *ends of the earth*, and bordering upon the southern sea; for there, much more than in Ethiopia, were the commodities which she brought, ver. 2, 10.

*Bp. Patrick.*—*When the queen of Sheba.*] Josephus thinks she was queen of Meroe, which was anciently called Saba. But a great many of his countrymen more rightly understand this matter; who say she came from Aljemin, which was the south part of Arabia Felix, near the Red Sea; and so our Saviour calls her the “queen of the south,” which is the signification of *Jewin* in Hebrew; and in Arabic, with the addition of *Al*, is called *Aljemin*.

*Dr. A. Clarke.*—*Queen of Sheba.*] As our Lord calls her *queen of the south* (Matt. xii. 42), it is likely the name should be written *Saba*, *Azab*, or *Azaba*, all of which signify the *south*. She is called *Balkis* by the Arabians, but by the Abyssinians *Maqueda*.

*Gesen.*—שָׁבָא (comp. Ethiop. ሰብረ : man) *Sheba*, pr. n.

1. Three men in the genealogical tables in Genesis and 1 Chron. founders of families or tribes in Arabia. a) A son of Raamah and grandson of Cush, also brother of Dedan, Gen. x. 7; 1 Chron. i. 9. b) A son of Joktan, and brother of Uzal, Ophir, &c., Gen. x. 28; 1 Chron. i. 22. Comp. Abulfeda, p. 98, Paris. c) A son of Jokshan and grandson of Abraham and Keturah, also brother of Dedan, Gen. xxv. 3; 1 Chr. i. 32. Comp. in No. 2 fin.

2. *Sheba, the Sabæans*, a region and people in Arabia Felix, abounding in frankincense, spices, gold, and precious stones, 1 Kings x. 1, sq. Is. lx. 6; Jer. vi. 20; Ez. xxvii. 22; Ps. lxxii. 15; celebrated also for their great traffic, Ez. i. c. Ps. lxxii. 10; Joel iv. 8; Job vi. 19; but in Job i. 15 driving off plunder in the vicinity of Uz or Ausitis. With all this accords what Greek and Arab say of the *Sabæans* (*Σαβαῖοι*), whose chief city they call *Saba* and *Mariaba* (*Μαριάβα*, now *مارب* *Mārb*), three or four days' journey distant from Sana'a; see Strabo xvi., p. 768, 777, 780. Agatharch., p. 64; Diod. Sic. iii. 38, 46; Plin. vi. 32; Abulfeda, p. 96 Par.; Edrisi i., p. 53, 147, ed. Jaubert. See Thesaur., p. 1351. Comparing now the three names in Genesis (No. 1, a, b, c), it appears that the Sabæans of Arabia Felix adjacent to

Sana'a are descendants of Joktan, Gen. x. 28, lett. b. Nor is it less evident that the other two passages, Gen. x. 7 and xxv. 3, lett. a, c, refer to one and the same people, although a different origin is assigned; since in both, Sheba is coupled with Dedan and Raamah. We may therefore assume two tribes of Sabæans; one of which (b), the more powerful and noble, was in Arabia Felix; while the other (a, c) dwelt towards the Persian Gulf, not far from the mouths of the Euphrates. This latter tribe is not mentioned except in Genesis i. c.

*Concerning the name of the Lord.*

*Pool.*—*Concerning the name of the Lord*, i. e., concerning the great work which he had done *for the name*, i. e., the honour, and service, and worship, *of the Lord*, as it is expressed chap. viii. 17, and elsewhere. Or, concerning *God*; *the name of God* being oft put for *God*, as hath been noted before; concerning his deep knowledge in the things of God. Or, concerning the great things which God had done for him, especially in giving him such incomparable wisdom, and that in an extraordinary manner.

*Ged.*—"When the queen of Sheba heard of the fame of Solomon (through the name of the Lord), she came," &c.

*Through.* LXX, Syr., Arab., read *and*. The whole parenthesis is wanting in p.p. 2 Chron. ix. 1.

*Houb., Hallet, Dathe, Booth.*—1 And when the queen of Sheba heard of the fame of Solomon, and of the name of Jehovah, &c.

Pro עֲשֵׂהְ לֵגֶדְמָא וִידֵיָא . Sic οἱ ὁ, Syrus et Arabs. Codex Kennicotti 173 habet a prima manu ὁ vel ἰ, et in cod. 490 ἰ deest.—*Dathe.*

*Maurer.*—1 אֶת־שְׂמֵי טַלְמֵה לְשֵׁם יְהוָה ] G. Gr. min. § 138, 2. Cf. ejusd. Chrestom., de Wettius, alii: *famam Salomonis per nomen Jovæ*=per Jovam, h. e., *famæ celebritatem*, quam per Jovam consecutus erat Salomo. Dubito autem vehementer, num loci natura passivam constructionem admittat. Magis placeret Sonnius, statuens, ἰ esse genitivi, quamquam hæc quoque interpretatio non omni caret difficultate. Simplicissimum esse videtur, ut vertamus: *famam Salomonis in gloriam Jovæ*, h. e., *famam Salomonis summæ dei Israelitarum sapientiæ nuntiam.*

Ver. 2.

*Au. Ver.*—Solomon.

*Ged., Booth.*—King Solomon [Syriac, Vulg., with thirty MSS., and several Ed.].

Ver. 4.

*Au. Ver.*—4 And when the queen of Sheba had seen all Solomon's wisdom and the house that he had built.

*Pool.*—*The house*, or, *the houses*, the singular number being put for the plural, to wit, both the temple and the king's house.

Ver. 5.

וּמִמְכַּל שְׁלַחָנֹו וּמוֹשָׁב עֲבָדָיו  
וּמִמְעֻמָּד מִשְׂרָתָיו וּמִלְבָּשֵׁיהֶם וּמִשְׂקָיו  
וְעֵלְתָו אֲשֶׁר יַעֲלֶה בֵּית יְהוָה וְלֹא־  
הָיָה קָה עֶזְרֵ רִיחַ :

καὶ τὰ βρώματα Σαλωμών, καὶ τὴν καθέδραν παίδων αὐτοῦ, καὶ τὴν στάσις λειτουργῶν αὐτοῦ, καὶ τὸν ἱματισμὸν αὐτοῦ, καὶ τοὺς οἰνοχόους αὐτοῦ, καὶ τὴν ὀλοκαύτωσιν αὐτοῦ, ἣν ἀνέφερον ἐν οἴκῳ Κυρίου, καὶ ἐξ ἑαυτῆς ἐγένετο.

*Au. Ver.*—5 And the meat of his table, and the sitting of his servants, and the attendance [Heb., standing] of his ministers, and their apparel, and his cupbearers [*or*, butlers], and his ascent by which he went up unto the house of the Lord; there was no more spirit in her.

*Cup-bearers.*

*Dr. A. Clarke.*—The original מִשְׂקָיו may as well be applied to his *beverage*, or to his *drinking utensils*, as to his *cup-bearers*.

*Gesen.*—מִשְׂקָה m. (r. מִשְׂקָה to drink).

1. Part. Hiph. *cup-bearer*, see the root.

2. *Drink*, espec. wine, Gen. xl. 21; Lev. xi. 34; 1 Kings x. 5, 21, בְּלִי מִשְׂקָה, *drinking vessels*.

*And his ascent by which he went up unto the house of the Lord.*

*Pool.*—*His ascent by which he went up unto the house of the Lord* from his own palace. See 2 Kings xvi. 18. But the ancients, and some others, translate the words thus, *and the burnt-offerings which he offered up in the house of the Lord* [so *Houb., Dathe, Horsley, Clarke, Booth.*]; under which, as the chief, all other sacrifices are understood: when she saw the manner of his offering sacrifices to the Lord.

*Dr. A. Clarke.*—*And his ascent by which he went up.*] It seems very strange that the *steps* to the temple should be such a separate matter of astonishment. The original is, *And the holocausts which he offered in the*

house of the Lord. The Vulgate, Septuagint, Chaldee, Syriac, and Arabic, all express this sense; so does the German translation of Luther, from which, in this place, we have most pitifully departed: *And seine bronñ opfer die er in dem house des Herrn opferet*: “And his burnt-offering which he offered in the house of the Lord.”

Ver. 7.

*Au. Ver.*—7 Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame [Heb., thou hast added wisdom and goodness to the fame] which I heard.

*Pool.*—I believed not the words, or, the things reported; Prosperity; or, happiness; or, virtue; Heb., goodness.

Ver. 10.

*Au. Ver.*—10 And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

*Dr. A. Clarke.*—After this verse the 13th should be read [so *Houb., Ged., Booth.*], which is here most evidently misplaced; and then the account of the queen of Sheba will be concluded, and that of Solomon’s revenue will stand without interruption.

Ver. 11.

וְגַם יָבִיאוּ הַיָּם הַיְאֵשֶׁר־נִשְׂאָה זָהָב  
מֵאֹפִיר הַבְּיָא הַמֵּאֲפִיר עֵצֵי אֶלְמֻגִים  
הַרְיָה מֵאֵד וְיָבִאוּ יָקָה :

*καὶ ἡ ναὺς Χιρὰμ ἡ αἰρουσα τὸ χρυσίον ἐκ Σουφίρ, ἤνεγκε ξύλα πέλεκητὰ πολλὰ σφόδρα καὶ λίθον τίμιον.*

*Au. Ver.*—11 And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug-trees [2 Chron. ii. 8, and ix. 10, 11, *algun trees*], and precious stones.

*And the navy.*

*Houb.*—וְגַם אֵי הַיָּם, *cæterum navis Hiram.* Ita Græci Intt. ἡ ναὺς, *navis*, non *naves*, seu *classis*, quia in unam navim conveniunt hæc, quæ narrantur. Ut non necesse sit habere אֵי, numero sing. ut *naves*, seu *classem*, quod fecit Clericus. ... מֵאֹפִיר, mendose pro מֵאִפִיר, ex *Ophir*, ut lego in tribus Codicibus. Cæterum melius versus duo 11 et 12 post 13um collocarentur, ubi desinunt ea, quæ

de regina Saba narrantur; quæ quidem male abruptim id, quod de navibus Hiram et Salomonis memoratur: vide, Lector, et attende.

*Ophir.* See notes on ix. 28, p. 795.

*Almug-trees.*

*Bp. Patrick.*—It is very uncertain what these almug, or algum-trees were (as they are called by a transposition of letters in 2 Chron. ii. 8). Our famous Dr. Castell thinks it was the wood called *sanctulum*, which is proper for all the uses mentioned in the next verse, and is still in India. And R. D. Kimchi, upon that place in the Chronicles, saith it was a red wood which is now called *brezil*, by which cannot be meant the wood that comes from Brazil, for that country was not known in his days, but probably he calls it *brezil*, from the Hebrew word *barzel*, which signifies *iron*; it being of such a dark colour. And such a wood there is now in the kingdom of Java, as Gousset observes out of Thevet, and other authors, in his Comment. Linguae Hebr.

*Dr. A. Clarke.*—*Almug-trees.*] In the parallel place, 2 Chron. ix. 10, 11, these are called *algum-trees*, the ם and the ן being transposed; probably the latter is the more correct orthography. What the *algum-trees* were we do not exactly know. The Vulgate calls it *ligna thyina*, the *thya* or *lignum vitæ* wood; and Mr. Parkhurst thinks that the original, אֶלְמוּגִים, comes from אֵל, *not*, and גַּם, *to fill*; because the lignum vitæ is of so close a texture that it can imbibe no water, and cannot be affected by wet weather. The Septuagint translate it ξύλα

πυκνω, *pine timber*; the Syriac, ܠܘܨܡܘܨ, probably *cypress wood*, or what

the translators render *ligna brasilica*. The Arabic translates *coloured wood*, and subjoins a paraphrase, *for that wood was by nature painted with various colours*. Perhaps the Arabic comes nearest the truth; *wood shaded of different colours*, such as the *rose wood* and such like, which are brought to us from various parts of the East Indies. The whole passage as it stands in the Arabic is this: “And the ships of Hiram brought gold from the land of Hind (India), and they carried also much *coloured wood* (but this wood is *naturally painted of various colours*), and very precious jewels. And Solomon put some of that same *painted*

wood which was brought to him in the house of the Lord, and in his own house; and with it he adorned them." And for inlaying and veneering nothing can be finer than this wood.

*Gesen.*—אֲלִנְיִים m. plur. 1 Kings x. 11, 12, and by transpos. אֲלִנְיִים 2 Chron. ii. 7; ix. 10, 11, *almug-trees*, a kind of *precious wood*, brought along with gold and precious stones in the time of Solomon from Ophir. According to 2 Chron. ii. 7, growing also on Lebanon. It seems to correspond to Sanscr. *mīcāta* (from simpl. *mīcā*, so Bohlen) with

the Arab. art. <sup>ص</sup>أل, *lignum Santalinum*,

*Pterocarpus Santaliorus* Linn. *red sandal-wood*, still used in India and Persia for costly utensils and instruments. Celsii Hierobot. I, p. 171 sq. — Many of the rabbins understand *corals*, and so the singular אֲלִנְיָה is used in the Talmud; but these are not *wood*, עֵצִים; although were the Talmudic usage ancient, this wood might have been so named from its resemblance to

coral, q. d., *coral-wood*. Kimchi: <sup>ق</sup>البقم, <sup>בראזיל</sup>, *Brazil-wood*.

*Prof. Lee.*—אֲלִנְיִים, m. pl. i. q. אֲלִנְיִים, metath. The word is apparently foreign, and occurs only in 1 Kings x. 11, 12; 2 Chr. ii. 7; ix. 10, 11. It is, perhaps, the Sanscrit *āgāmah*, a tree; and as the Hebrews have no short syllables in their language (Gram. art. 31, note), the <sup>ל</sup> may have been introduced, just as the <sup>ר</sup> is in

דְּרָמָה (Arab. <sup>ل</sup>دراهم) for the purpose of

obviating this difficulty. If this be true, the Hebrews, ignorant of the real meaning of this word, took it to signify a certain sort of *precious wood* brought from Ophir; just, perhaps, as the Roman soldiers, and after them many learned men, supposed *Ur*, to be the name of a place, when it signified a *castle* only. (See אור בְּשָׂדִים). If then the Ophir from which this wood, together with certain precious stones, was brought, was Ceylon, as Bochart seems to have shown (Canaan, lib. i. xlvi.); let us see whether we can find any such wood there. Ibn Batuta (my Translation, p. 184) tells us, that "the whole of its (the region of Battala) shore abounded with *cinnamon wood*, *bakam*, and the *kalanji aloe*. The merchants of Malabar and of the Maabar districts, transport it

without any other price than a few articles of clothing, &c." These precious woods, therefore, were in great plenty, were cheap, and were transported accordingly in great abundance by the merchants. That precious stones particularly the *ruby* abounded in Ceylon, the same author attests, p. 187, and that pearls abounded in the pearl-fisheries. If then Solomon and Hiram's merchants traded to this place, they would readily obtain these articles in exchange for others. Now we are told (1 Kings x. 12) that the king made out of this wood, whatever it was, מִשְׁחָה לְבֵית יְהוָה, a *MISHAD*, or *support*, &c., for the house of Jehovah, and for the king's house, also *lyres* and *nablia* for the singers. This is given again in 2 Chron. ix. 11, except that instead of מִשְׁחָה, we have מִשְׁחָהוֹת, which, in other places, seems to signify a *way thrown up*, or made artificially. In Psalm lxxxiv. 6, it seems equivalent to מִשְׁחָה, in the sense of *support*, or *supporter*. The first is rendered ὑποστηρίγματα by the LXX, the second by ἀναβάσεις. The first,

the Syriac renders by <sup>ל</sup>אֲרָמָה, *ornament*, the Targumist by <sup>ר</sup>פְּצִיר, *fulcrimentum*;

the second by <sup>ב</sup>מִשְׁחָהוֹת, *seats*, or *benches*;

and מִשְׁחָהוֹת לְפָנָיו, *steps to ascend*; but, with no claim to probability, can either of them be rendered *pillars*. Our Authorized Version gives *terraces* for the second. If then, we are here to understand benches, brackets, terraces, or something similar, we need not suppose the timber to have been very large which was brought from the East; for this sort of wood very rarely grows large, but is very hard, and admirable for constructing brackets, or other furniture, such as would be wanted in the temple and the palace.

In the next place, *lyres* and *nablia* are also made out of this wood, on account perhaps of its hard, and hence sonorous, quality. We have seen above, that the *kalanji aloe*

(<sup>ע</sup>אֲלוֹהַ), was one of the precious woods found

in Ceylon. We now remark that the Eastern lyre is,—because perhaps made of this sort

of wood,—termed the <sup>ע</sup>אֲלוֹהַ, <sup>ב</sup>בַּב, the very

word which designates the wood in question! And the author of the *Kamoos* tells us, that it is the name of a stringed instrument, the

player upon which is termed <sup>5</sup>عَوَاد, *awwād*.

In the King of Oude's Persian Dictionary, too, we are told that it is the name of a certain musical instrument, **ونام سازي** **هم هست**. The Medical Dictionary of Ibn El Hosein of Bagdad gives a very detailed account of the **عود**, and of its several species and properties. The following will suffice for our purpose. "**ūd** is also named **ANJŪJ** and **YALANJŪJ**, and it is of various sorts. *Sheikh El Rais* (i. e. Avicenna) says, the best of the **ūd** is that sort of sandal-wood which they bring from the middle regions of Hindustan; after that comes the mountain **ūd**, which is still better than the *Mandalī*, because it will drive away the moths from clothes. Some make no difference between the *Mandalī* and *Hindī ūd*. Another species is the *Samandūrī*, which is brought from the *Safāla* of India; it is the best. After this comes the *Komāri*, which is a species of the *Safāli*. After this comes the *Kākūli* and the wild **ūd**." Whence it appears, that there are several sorts of this wood, and that of these the sandal-wood of Hindustan is one of the best. He goes on to say, "*And the author says, the best ūd is that which they name KALMAK (Is not this our חֲמֶטֶת?), and this is brought from the port of Chata . . . It is extremely precious, and sells for its weight in gold.*" And again, "*Among the Mantāi there is a sort which they call Ashbā, and this is of two kinds. . . . It is not very sweet-scented, but is proper for (making) ornaments, such as instruments (or furniture) for sitting-parlours, combs, chess-boards, knife-handles,*" &c. Here, then, we have a species of this wood converted, apparently, to the very purposes for which Solomon purchased his; which must amount to little short of demonstration, that a species of the **ūd** (**عود**) was the wood used by Solomon; but whether it was the sandal wood of India, or *Kalanji ūd* of Ceylon, &c. it is impossible to determine; but, that it is one or other species of this wood, I think there can be no doubt.

In 2 Chron. ii. 7, Solomon desires that these trees be sent him, with others from Lebanon; whence some have imagined,

that they must all have grown there. This does not follow from the context; the request only being to send timber, the *algum*, which might have been at Tyre and Zidon for sale, with other timber, the produce of Lebanon. The Arabs, indeed, attest that the sandal grows in Syria (*Hierob. Cels.*, pt. i., p. 182); but to this *Accosta* gives a flat denial. See the whole of this article by *Celsius*. The term *πέυκινα pitchy* or *gummy*, used here by the *LXX*, may perhaps be accounted for from the circumstance, that the gum obtained from some of the trees of this species, is used as incense to perfume apartments like the frankincense.

Ver. 12.

וַיַּעַשׂ הַמֶּלֶךְ אֶת-עֵצֵי הָאֲלֻמִּיִּם  
כְּמִסְעָד לְבַיִת-יְהוָה וּלְבַיִת הַמֶּלֶךְ וְגו'  
καὶ ἐποίησεν ὁ βασιλεὺς τὰ ξύλα τὰ πελεκητὰ ὑποστηρίγματα τοῦ οἴκου κυρίου καὶ τοῦ οἴκου τοῦ βασιλέως, κ.τ.λ.

*Au. Ver.*—12 And the king made of the *almug*-trees pillars [or, rails: Heb., a prop] for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such *almug* trees, nor were seen unto this day.

*Almug trees.* See notes on ver. 11.

*Pillars.*

*Pool.*—*Pillars*, or *supporters*, either for the ascent or stairs, by which they went from the king's house to the temple; see 1 Chron. xxvi. 16; 2 Chron. ix. 11; or for divers parts both of the Lord's and of the king's house.

*Bp. Patrick.*—*Pillars.*] Or rather *rails* (as we translate it in the margin of our Bibles), which were made on either side the causeway which went up from the king's house to the house of the Lord. Compare this with 1 Chron. xxvi. 16, 18, and 2 Chron. ix. 11, and see *Dr. Lightfoot* of the Temple, p. 125, where he only quotes *Rabag*, who saith he made battlements, i. e., rails, on either side, that men by them might stay themselves as they went along the highway of that ascent.

*Gesen.*—**מִסְעָד** m. (r. **מִסְעָר**) a support, balustrade, 1 Kings x. 12.

*Prof. Lee.*—*Prop, support.*

Ver. 15.

לְבַד מְאֻנְשֵׁי הַתְּרִיִּים וּמִקְחָר

וְכָל-מַלְכֵי הַיָּבֵשׁ וְיִשְׂרָאֵל וְכָל-מְדַבְּרֵי הַיָּבֵשׁ וְכָל-מְדַבְּרֵי הַיָּבֵשׁ וְכָל-מְדַבְּרֵי הַיָּבֵשׁ

χωρὶς τῶν φόρων τῶν ὑποτεταγμένων καὶ τῶν ἐμπόρων καὶ πάντων τῶν βασιλείων τοῦ περὶ αὐτῶν, καὶ τῶν σατραπῶν τῆς γῆς.

*Lu. Ver.*—15 Beside that he had of the merchantmen, and of the traffic of the spice merchants, and of all the kings of Arabia, and of the governors [or, captains] of the country.

*Pool.*—Of the merchantmen, Heb., of the searchers, or spies, i. e., either merchants, who use to inquire and search out commodities, and all advantages of trade: or rather, the publicans or gatherers of the king's revenues, who used to search narrowly into all wares and dealings, that the king might not be defrauded of his rights. Of the spice merchants, or rather, of the merchants in general, as that word is oft used in Ezek. xxvii., and elsewhere. So this and the former particular contain both the branches of the king's revenue, what he had from the land and fruits thereof, and what he had from the merchants and traders in other commodities. Of all the kings of Arabia, to wit, of those parts of Arabia which were next to Canaan, which were either conquered by David, or submitted to pay tribute to Solomon. But we must not think all these to be kings of large dominions, but many of them only governors of cities, and the territories belonging to them, such as were formerly in Canaan, and were anciently called kings. Of the country, or, of the land, or, of that land, for there is an article in the Hebrew; i. e., either of the land of Canaan; or, rather, of the land of Arabia; whereof some parts were so far conquered, that he had governors of his own over them, who were each of them to take care of the king's revenue in his jurisdiction; and part only so far that they still had kings of their own, but such as were tributaries to him.

*Sp. Patrick.*—The merchantmen.] Who paid custom for the goods they brought from several countries; or, as Abarbinel thinks, the men of Hattarim (as the words are in the Hebrew) signify a certain nation, viz., the Tartars (as they are now called), who brought commodities from the north country to the people of Israel, as others did from the south.

*Spice merchants.*] There is no reason

thus to translate these words, as the same author thinks: but they signify in general all sorts of traders, who brought in merchandize, by sea or land.

*Ged.*—Exclusive of what he drew from the miners, &c.

*Miners; lit. searchers, or spies.* I take it to have been men employed to search in streamlets and mountains for particles of gold. Perhaps they may have been searchers in another sense: like our custom-house searchers.

*Booth.*—Besides what he received from the port-collectors, &c.

*The port-collectors.*] Literally, searchers. Geddes renders, miners, I think without any probability.

*Gesen.*—הָיָה. 1. To go or travel about, Arab. تار id. Comp. the kindr. roots under

הָיָה.—E. g. a) For the sake of traffic, as a merchant, 1 Kings x. 15; comp. קָבַל קָבַל.

b) For the sake of inquiry, e. g., as a scout, spy, to spy out, to reconnoitre. Also to search out, to find out any thing, Deut. i. 33, &c. 6. Metaph., to investigate, to examine.

קָבַל מ. (r. קָבַל 2 to trade). Trade, traffic, 1 Kings x. 15.

קָבַל i. q. קָבַל pp. to go about.

1. For traffic, as a trader, i. q. קָבַל, hence to trade, to traffic. Part. קָבַל trader, merchant. Fem. קָבַל female trader, Ez. xxvii. 3, &c.

*Prof. Lee.*—Part pl. קָבַל. (a) Travelling merchants, 1 Kings x. 15; 2 Chron. ix. 14.

(b) Spies, Num. xiv. 6.

קָבַל, v. only in part. קָבַל, f. קָבַל. Cogn.

קָבַל. Arab. كَرَكَل, percussit pede. كَرَكَل,

via. Went to and fro, travelled, pec. as a merchant. Part. A merchant, 1 Kings x. 15, &c.

*Houb.*—15 מַנְשֵׁי הַהָרִים לְבַד מַנְשֵׁי הַהָרִים legendum מַנְשֵׁי הַהָרִים, præter allata (à mercatoribus). Ita vulgatus legebat, cum verteret, excepto eo, quod afferebant. Ita Græci Intt. qui χωρὶς τῶν φόρων, absque tributis; nam tributa, et quæ afferuntur, idem sonant. Ita denique Chaldæus, qui מַנְשֵׁי הַהָרִים, præter mercedem. Syrus legit, ut nos hodie scriptum habemus: itaque ejus interpres Latinus expedire sententiam non potuit, nisi diceret, exceptis iis, quæ obveniebant ei, quod ipsum significatur in scriptioe מַנְשֵׁי הַהָרִים, quam revocamus.

Ver. 22.

כִּי אָנֹכִי תְּרַשִׁישׁ לְפָלֶיךָ בְּיָמַי  
 אָנֹכִי הִיָּה אֶחָד לְשָׁלֹשׁ שָׁנִים תְּבֹאוּ  
 אָנֹכִי תְּרַשִׁישׁ נִשְׂאָה זָהָב וְנָחֶשׂ שְׁנֵינֵהֶם  
 וְרִקְפִים וְרִבְבִים :

ὅτι ναὺς Θαρσῆς τῷ βασιλεῖ Σαλωμῶν ἐν τῇ θαλάσῃ μετὰ τῶν νηῶν Χιράμ· μία διὰ τριῶν ἔτων ἤρχετο τῷ βασιλεῖ ναὺς ἐκ Θαρσῆς χρυσοῦ καὶ ἀργυρίου καὶ λίθων τορευτῶν καὶ πελεκητῶν κ.τ.λ.

*Au. Ver.*—22 For the king had at sea a navy of Tharshish with the navy of Hiram : once in three years came the navy of Tharshish, bringing gold, and silver, ivory [or, elephants' teeth], and apes, and peacocks.

*Bp. Patrick.*—Once in three years came the navy of Tharshish, bringing gold, and silver.] It was not so far off, that they could not return in less than three years: but, as Abarbinel supposes, they went thither in the end of one year, and stayed there the next to vend and buy their commodities; and then returned in the beginning of the third year. Bochartus hath made it very probable that this place was Tartessus in Spain, where gold and silver in ancient times, if we may believe Strabo and others, whom he quotes, were plentiful. But I do not find any proof that ivory, apes, and peacocks, were the commodities of that country (see his Phaleg., lib. iii., cap. 7).

*Ivory.*] The Hebrew word *senhabim* is of doubtful signification: but the word *sen*, or *shen*, certainly signifying a *tooth*, interpreters have supposed that *habim* signifies an *elephant*; and both together import elephant's teeth, i. e., *ivory*. But it is hard to give an account of this word *habim*: therefore Bochartus rather thinks that the whole word *senhabim* signifies an *elephant*: which best agrees with what follows, apes and peacocks, all three signifying living creatures; and, indeed, *ivory* itself, in this chapter, is simply called by the name of *sen*: where he speaks of Solomon's throne, ver. 18 (see his Hierozoicon, par. ii., lib. i., cap. 20).

*And apes.*] The Hebrew word *kophim* is both by the ancients and moderns translated *apes*; which creature Pliny calls *cephos*; and saith they were seen but once at Rome in his days, and that they came out of Ethiopia. So that if Tarshish was in Spain, they that

sailed thither trafficked in Afric also before they came home (see Bochartus, in his Hierozoicon, par. ii., lib. iii., cap. 31).

*And peacocks.*] The LXX do not venture to translate the Hebrew word *thuccijim*: but the Chaldee, Syriac, Arabic, and Latin, translate it as we do, *peacocks*; and so do the most learned among the Jews, as Bochartus shows in a long dissertation; where he probably guesses this creature had its name by a small transposition of letters from *Cuthajim*; as much as to say a bird of Cuth, or a Persian bird. Which transpositions are so usual, that we have an instance of it in this chapter: the trees here called *almugim*, being called in the Chronicles *algumim*. See Hierozoicon, par. i., lib. ii., cap. 23, where he shows how beautiful a creature this is: which might well be brought from foreign countries to Judea, where there were none of them.

*Pilkington.*—The words קִשִּׁים and הַכִּיִּים are only used 1 Kings x. 22 and 2 Chron. ix. 21, which, from the Latin, Syriac, and Arabic versions, we render *apes* and *peacocks*; but, from the context, I am fully persuaded that the Greek translators of the Book of Kings more properly understood them to mean some kinds of precious stones: but of what particular sorts, it would be in vain to inquire.

*Gesen.*—תְּרַשִׁישׁ (perhaps a breaking, subjection, i. e., subdued country, r. רָשַׁע) pr. n. *Tarshish*.

1. *Tartessus*, Gr. Ταρτησσός, more rarely Ταρτηόν Polyb. and Steph. Byz., a city of Spain with the adjacent country, situated between the two mouths of the river Bætis or Guadalquivir, a flourishing colony and mart of the Phœnicians, Gen. x. 4; Ps. lxxii. 10; Is. xxiii. 1, 6, 10; lxvi. 19; Jon. i. 3; iv. 2; Ez. xxxviii. 13. From hence *silver*, (comp. Diod. Sic. v. 35—38; Strab. iii., p. 148 Casaub.) iron, tin, and lead, were brought to Tyre, Jer. x. 9; Ez. xxvii. 12, 25. See Bochart Geogr. Sacra, lib. iii., cap. vii., p. 165 sq. J. D. Michaëlis Spicileg. Geogr. Hebr. exteræ, p. i., p. 82—103. Comp. Comm. on Is. xxiii. 1.—Hence אֲנִיּוֹת תְּרַשִׁישׁ, *ships of Tarshish*, *Tarshish-ships*, spoken pp. of ships employed by the Tyrians in voyages to and from Tarshish, Is. xxiii. 1, 4; lx. 9; but also genr. for all large merchant vessels, although sailing to other and different countries, Is. ii. 16; Ps. xlvi. 8. Comp. in Engl. *East-India-men*.

So 1 Kings x. 22; xxii. 49, of ships going to Ophir, although the writer of the Chronicles seems either not to have known or not to have approved this usage, see 2 Chron. ix. 21; xx. 36, 37.—See more in Thesaur., p. 1315.

קִיָּבִים m. plur. *ivory*, 1 Kings x. 22; 2 Chron. ix. 21. Sept., ὀδόντες ἐλεφάντων, Targ., קִיָּבִין elephant's tooth. It is compounded from קִיָּב tooth, and (as was first shown by A. Benary in the Berliner litt. Jahrbücher 1831, No. 96) קִיָּבִים contr. קִיָּבִים, from Sanscr. *ibha-s* elephant, (whence with the Arabic article Gr. ἔλ-εφας,) because the Hebrews were unable distinctly to pronounce קִיָּבָה or קִיָּבָא (plur. קִיָּבִים) with the article. Egypt. also **εβω, εβου,** elephant.

קִיָּא m. *an ape*, 1 Kings x. 22; 2 Chron. ix. 21. Sanscr. and Malabar *kapi*, ape, (pp. swift, agile,) a word of Indian origin; whence also Gr. κῆπος, κῆβος, κείβος, which are used of various species of apes and monkeys.

קִיָּבִים m. plur. 1 Kings x. 22, and הַקִּיָּבִים 2 Chron. ix. 21, *peacocks*, according to the Targ., Syr., Arab., Jerome, and the Heb. intpp. Corresponding are Malabar *togēi*, Sanscr. *sikhi*. This would seem to have been the domestic name of this bird in India; and hence comes also Gr. ταῶς, ταῶς, pp. Ταΰως, Athen. ix., p. 397, whence Arab. طائوس, Chald. קִיָּבִים,) and also Lat. *pavo*, the letters *t* and *p* being interchanged; comp. *laās*, *lapis*, *λίθος*. See Bochart Hieroz., t. ii., p. 135 sq. A. Benary in Berliner litt. Jahrbücher, 1831, No. 96.

Prof. Lee.—קִיָּבִים, pl. m. twice, 1 Kings x. 22; 2 Chron. ix. 21. *Ivory*, according to the majority of interpreters: Bochart prefers *Elephants*. The etymology is doubtful. Gesenius adopts that proposed by Benary, (Annal. Litt., Berol. 1831, No. 96,) who derives the latter part of the word from the Sanscrit *ibha* इभा: *An elephant*.

קִיָּבִים, and הַקִּיָּבִים, m. pl. 1 Kings x. 22; 2 Chron. ix. 21, only. According to the majority of interpreters, *peacocks*; some, however, suppose them to have been *parrots*.

For the former we have Pers. طائوس Gr. ταῶς, *A peacock*: for the latter, Pers. طوطي, *A parrot*; dim. طوطك.

*Houb.*—כי אני הרשיש למך בים, *nam navis Tharsis regi in mari*. Hæc mutila nunc habemus, quæ supplenda veniunt loco ex parallelo, 2 Par. ix. 21 hoc modo: כי אני הרשיש למך, *porro navis ibat Tharsis pro rege*: vide quæ diximus ad eundem locum. Vulgatus, *ibat*, sive ex scriptura אלכה, vel הלכה, sive ex loco parallelo.

Ver. 24.

*Au. Ver.*—All the earth. *Ged., Booth.*—All the kings of [LXX, Syr., partly Arab., and p. p. 2 Chron. ix. 23] the earth.

Ver. 28, 29.

28 וּמוֹצֵא הַסּוּרִים אֲשֶׁר לְשִׁלְמֹה מוֹמְצֵהִים וּמְקוֹנֵה סִחְרֵי הַפְּלִיָּה וְקָחוּ מִקָּוָה בְּמִחְרִי: 29 מִרְכָּבָה מִפְּסָרִים בְּשֵׁשׁ מֵאוֹת פֶּסֶף וְסוֹס בְּחֻמְשִׁים וּמֵאָה וְכוֹן לְכָל-מַלְכֵי הַחֲתִים וּלְמַלְכֵי אֲרָם בְּיָדָם יֵצְאוּ:

28 και ἡ ἔξοδος Σαλωμών τῶν ἵππεων καὶ ἐξ Αἰγύπτου καὶ ἐκ Θεκουῆ ἔμποροι τοῦ βασιλέως καὶ ἐλάβανον ἐκ Θεκουῆ ἐν ἀλλάγματι. 29 καὶ ἀνέβανεν ἡ ἔξοδος ἐξ Αἰγύπτου ἄρμα ἀντὶ ἑκατὸν ἀργυρίου, καὶ ἵππος ἀντὶ πενήκοντα ἀργυρίου καὶ οὕτως πᾶσι τοῖς βασιλεῦσι Χερτῶν, καὶ βασιλεῦσι Συρίας κατὰ θάλασσαν ἐξέπορεύοντο.

*Au. Ver.*—28 And Solomon had horses brought [Heb., and the going forth of the horses which was Solomon's] out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means [Heb., by their hand].

*Pool.*—28 *Horses and linen yarn*; the two chief commodities of Egypt. See Prov. vii. 16; Cant. i. 9; Isa. iii. 23; Ezek. xxvii. 7. *The king's merchants received the linen yarn at a price*; Solomon received them from Pharaoh at a certain price agreed between them, and gave this privilege to his merchants, for a tribute to be paid to him out of it.

29 *A chariot*: this is not to be understood of the chariots and horses themselves, (for then all horses had been set at an equal price, which is most absurd,) but by a

metonymy, for the lading of chariots and horses, which consisting of fine linen and silk, &c., were of great value; and the king's custom, together with the charges of the journey, amounted to these sums.

*Bp. Patrick.*—*And linen yarn.*] Most think *byssus*, fine linen, is hereby meant; which was a great commodity in Egypt.

*The king's merchants received the linen yarn at a price.*] These words Bochartus seems to me to have cleared with the greatest perspicuity, by taking the Hebrew word *mikveh*, not for *linen yarn*, or fine linen; but for the *toll* or *custom* that was taken for the horses that were brought out of Egypt. And thus he translates the whole; "Horses were brought up to Solomon out of Egypt; and as for the toll or custom, the merchants of king Solomon hired it at a price (that is redeemed it of the king of Egypt for so much constantly); and a chariot coming out of Egypt went out for six hundred shekels of silver, and a horse for a hundred and fifty; and so for all the kings of the Hittites, and for the kings of Syria, did they bring by their hands." The sense of which words is plainly this, that noble horses being found in those times, in few countries but Egypt, Pharaoh would not suffer them to be carried from thence without a great tribute which he exacted from them; which was six hundred shekels for a chariot, and a hundred and fifty for a horse. This must not be understood to be the price at which they were bought, but the custom paid for them; otherwise every horse would have been of the same value, which is absurd. Solomon, therefore, bringing many thousand horses out of Egypt, prevailed with his father-in-law to free him from this grievous tribute, and to accept of a certain sum of money to be paid him every year instead of it. Thus being freed from the custom which was demanded of all others, all the kings of the Hittites and Syrians bought their chariots and horses of Solomon's merchants, who could afford to sell them cheaper than they could have them in Egypt (see Hierozoicon, par. ii., lib. ii., cap. 9).

By the "kings of the Hittites" are meant the rulers of some of that nation, who were driven out by the Israelites; and lived in the north-east of the land of Canaan, or in some part of Arabia (see Judg. i. 26).

*Bp. Horsley.*—In this obscure passage, the word *מיקה*; or *מיקא*, as it is written in

2 Chron. i. 16, is taken by the LXX in this place, and by the Vulgate, both here and in Chronicles, as the proper name of a place, with the prefix *כ*. For *מיקה ומצא* at the beginning of verse 29, we read in the parallel place, 2 Chron. i. 17, *ויצא מיקה*.

28 "And the exportation of horses for Solomon was from Egypt, even from Coa. The king's merchants took [them] from Coa at a fixed duty.

29 "For they went and brought a chariot from Egypt for six hundred [shekels] of silver, and a horse for one hundred and fifty. And upon the same terms for all the kings of Syria, they exported through their hands."

"They went" namely, to Coa. A public mart, as I suppose, in the part of Egypt nearest to Palestine, where the Egyptian horses were exposed to sale, and the king of Egypt had a customhouse for the receipt of his duties. This place might sink into obscurity, when Judea ceased to be the channel of the commerce between Egypt and Syria; which may be the reason that we hear no more of it in history, sacred or profane.

"A chariot" i. e., a chariot with its set of four horses.

*Dr. A. Clarke.*—28 *And linen yarn.*] The original word, *מיקה*, is hard to be understood, if it be not indeed a *corruption*.

The versions are all puzzled with it: the Vulgate and Septuagint make it a *proper name*: "And Solomon had horses brought out of Egypt, and from *Coa*, or *Tekoa*." Some think it signifies a *tribute*: thus Bochart: "They brought horses to Solomon out of Egypt; and as to the tribute, the farmers of this prince received it at a price." They farmed the tribute, gave so much annually for it, taking the different kinds to themselves, and giving a round sum for the whole.

Some suppose that *מיקה* signifies the *string* or *cord* by which one horse's head is tied to the tail of another; and that the meaning is, Solomon brought *droves* of horses, thus tied, out of Egypt.

Rabbi Solomon Jarchi, in his comment on the parallel place, 2 Chron. i. 14, says that *מיקה* signifies a collection or drove of horses, or what the Germans call *stutte*, a *stud*. He observes on that place, "That he has heard that there was a company of merchants in Egypt, who bought horses from the Egypt-

tians at a certain price, on condition that no person should be permitted to bring a horse out of Egypt but through them."

Houbigant supposes the place to be *corrupt*, and that for פקדה we should read כרכבה, *chariots*: "And Solomon had horses brought out of Egypt, and chariots; and the king's merchants received the chariots at a price: and a chariot came up and went out of Egypt for six hundred shekels of silver," &c. This makes a very good and consistent sense; but none of the versions acknowledge it, nor is there any various reading here in any of the MSS. yet collated.

If we understand it of *thread*, it may refer to the *byssus* or *fine flax* for which Egypt was famous; but I do not see on what authority we translate it *linen thread*. Bochart's opinion appears to me the most probable, as the text now stands; but the *change* contended for by Houbigant makes the text far more simple and intelligible.

29 *A chariot came up—for six hundred shekels.*] This was the ordinary price of a chariot, as an hundred and fifty shekels were for a horse.

*Ged.*—28, 29 Now horses, for Solomon, were chiefly brought from Egypt; and, particularly, from Kôa. The king's agents took them from Kôa, at a certain price: a set of chariot-horses were purchased from Egypt, for six hundred shekels of silver; and a single horse for an hundred and fifty: at the same price at which they were purchased for all the kings of the Hethites, and for all the kings of Syria.

21 *And....from Kôa.* I have followed the most probable interpretation of this difficult passage. The rendering in our vulgar version, *and linen yarn*, is unsupported by any tolerable authority.

*Booth.*—28 And Solomon had horses brought out of Egypt and from Coa: the king's merchants received them from Coa at a stated price. 29 And a chariot was brought up out of Egypt for six hundred shekels of silver, and a horse for a hundred and fifty: and so were they brought for all the kings of the Hethites, and for the kings of Syria.

*Gesen.*—פקדה m. (r. פקדה) once פקדה 1 Kings x. 28; constr. פקדה 2 Chr. i. 16.

1. *Expectation, &c.*

2. *A gathering together, collection*, see r. פקדה Niph. a) Of waters, Gen. i. 10, &c. b) *A band, company*, of men and animals, e.g., of horses, a caravan; so probably in

1 Kings x. 28 ופקדה סוחרו הפקדו יקחו פקדה נמיהר *and a company of the king's merchants brought from Egypt a company of horses at a price*; also 2 Chron. i. 16. There is a play of words in the double use of the word פקדה for a band of merchants and a troop of horses. So Piscator and Vatablus; but interpreters have here very widely differed; see Bochart. Hieroz., T. i., p. 171, 172. Michaëlis in Supplem. 1271, and in Mosaisches Recht. iii., p. 332.

*Prof. Lee.*—פקדה, m. once פקדה, f, r. פקדה, which see: constr. פקדה. (a) *Expectation, confidence, hope.*

(b) *Collection, assemblage* of men, animals, &c., 1 Kings x. 28; 2 Chron. i. 16. פקדה, — of waters, Gen. i. 10, &c.

*Houbigant.*—28 Porro equi Salomoni ex Ægypto adducebantur; cætus mercatorum currus pro Salomone pretio accipiebant. 29 Currus ex Ægypto veniebat pretio siclorum argenti sexcentorum, equus autem centum et quinquaginta. Sic ad omnes Regulos Hethæorum et ad Syria reges, per eos adducebantur.

יקחו פקדה. Novi Interpretes, accipiebant telam. Quam potestatem vocabulo פקדה suo marte faciunt, nullum exemplum afferunt. Præterea tela non quadrat neque in supra, neque in infra dicta. Nam a versu 26 ad finem aguntur equi et currus Salomonis; nusquam tela. Itaque alii aliter legunt Veteres: nam Græci Intt. ἐκ θεκαυῆ, ex Theca, quasi legant פקדה; Syrus, وبنو, rem emptam, quasi ex פקדה. Scriptum fuit per errorem פקדה, quia mox dictum est פקדה, et cætus mercatorum. Vera scriptura est כרכבה, currus, eam in sententiam, quam interpretando extulimus, et accommodate ad ea, quæ sequuntur, in quibus subjungitur quanti emerentur singuli currus.

*Dathe.*—28 Adducebantur Salomoni equi ex Ægypto. Mercatores ejus privilegium habebant, quod pro pecunia soluta eis concedebatur. a) 29 Pretium vero ejusque currus constabat sexcentis siclis argenteis, equi vero centum et quinquaginta. Sic omnibus Hethitarum et Syria regibus ab eis adducebantur.

a) De h. l. difficili cf. Bochartus in Hieroz., p. i., lib. ii., cap. ix., p. 171. Beck ad paraphrasin Chald. libror. Chron., p. ii. p. 7. Clericus in Comment. ad h. l. et Michaëlis in appendice ad p. iii. juris Mos. de equorum cultura in Palestina, p. 79. Quorum conjecturas non opus est ut h. l. proferam, cum libri ipsi facile possint inspicere. Liceat mihi

tantum, meam conjecturam afferre. Vocabulum מִקָּח, in quo omnis est difficultas, putem explicari posse de privilegio, ut vulgo dicitur, *exclusio* coemendi equos, quod negotiatores regis pro certa pecunie summa erant consecuti. Sic enim describitur illud מִקָּח in textu וְקָח מִקָּח בְּמִדְיָי. Potest vero מִקָּח hanc habuisse significationem ex conjugat. viii. verbi קָוִי, licitatus fuit rem, auctoque ad summum pretio acquisivit; cf. Golius, p. 1987. Hujusmodi autem privilegium regem Ægypti Salomoni, genero suo, concessisse, nemo improbable dixerit. Hic igitur per suos homines, qui propterea vocantur סָרְחֵי הַמֶּלֶךְ, equos coemunt, quos deinde pretio pro arbitrio suo constituto vendebat.

Maurer.—28 Locus interpretationis difficilioris, quem plerique ita explicant: *educabantur equi, qui Salomoni erant, ex Ægypto; et caterva mercatorum regis adducebant catervam (equorum) pretio soluto.* Sed vere monuit Winerus, “verborum lusum in hac tenui oratione aliquantulum jejunum videri.” Præterea notio *catervæ hominum et animalium* minus certa videtur. Itaque non omnino contemnenda est eorum opinio, qui in מִקָּח nomen proprium regionis, fortasse *Koa* Nisam inter et Ariam sitæ, subesse putantes, locum ita expediendum censent: *educantur equi Salomonis ex Ægypto et ex Koa (מִקָּח); mercatores regis adducebant eos ex Koa pretio soluto.*

СНАР. XI. 1.

Houb.—אדמית צדניה; hæc deficienter ac mendose pro צדנייה, אדמויות, *Idumæas, Sidonias*, ut lego in parte Codicum: similiter התיח, quod legendum התיח, *Hethæas*.

Ver. 5.

בִּילְךָ נִשְׁלַמָּה אֲחֵרֵי עֲשֵׂתֶרֶת אֱלֹהֵי צִדְנִים וְאֲחֵרֵי מִלְכָם שֶׁקָּץ עֲצוּמִים :

[Alex.] καὶ ἐπορεύθη Σαλωμών ὀπίσω τῆς Ἀστάρτης βδηλύγατι Σιδωνίων, καὶ ὀπίσω τῶν βασιλείων αὐτῶν, εἰδῶλον υἴων Ἀμμῶν.

Au. Ver.—5 For Solomon went after Ash-toreth the goddess of the Zidonians, and after Milcom [called Molech, ver. 7] the abomination of the Ammonites.

Ashtoreth. See notes on Judg. ii. 13, p. 167.

Ged., Booth.—5 For Solomon went after Ashtaroth, the goddess of the Sidonians,

and after Chemosh, the god of Moab [*Syr., Arab.*], and after Molech [*Ged., Moloch*].

*Moloch.* The present text and most of the ancient versions have *Milcom*. But this idol is called everywhere in the Pentateuch *Moloch* or *Molech*; and so here, also, in the next verse but one. I have therefore uniformly written *Moloch*.—*Ged.*

Gesen.—מִלְכָם 1 Kings xi. 7, elsewhere c. art. מִלְכָם, מִלְכָם, Lev. xviii. 21, &c. *Molech*, pr. n. of an idol of the Ammonites, Aqu. Symm. Theod. Μολόχ, Vulg., *Moloch*, Sept. appellat. ὁ ἄρχων, βασιλεύς; called also מִלְכָם *Milcom*, 1 Kings xi. 5 (comp. v. 7), 33; 2 Kings xxiii. 13; and מִלְכָם, *Malcam*, Sept. Μελχόμ, Jer. xlix. 1, 3; Syr. מלכום

comp. Zeph. i. 5. To this idol the Hebrews from the time of Solomon sacrificed infants upon *בֵּיתוֹ* erected in the valley of Hinnom. According to the Rabbins, its statue was of brass, with the members of the human body, but the head of an ox; it was hollow within, was heated from below, and the children to be immolated were placed in its arms, while drums were beaten to drown their cries; see Jarchi ad Jer. vii. 3; Lund Jüd. Heiligthümer, p. 638; Carpzov. Antiq. 87, 404. Such a tradition is strongly confirmed by a passage in Diodorus Siculus, respecting human sacrifices offered by the Carthaginians to Κρόνος, i. e., *Saturn*, Diod. Sic. xx. 14. Hence it is been commonly held, that the *Moloch* of the Old Testament was also *Saturn*, and indeed the planet Saturn, which the ancients regarded as a *κακοδαίμων* to be appeased with human sacrifices; see Comm. on Is. ii., p. 343, and comp. in פִּינ' p. 469. But from the language of Jeremiah, e. g. xxxii. 35, and they built the high places of Baal which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire to Molech, comp. xix. 5, they have built also the high places of Baal, to burn their sons in the fire for burnt-offerings unto Baal, it would seem to follow that the idol *Molech* (מִלְכָם) was no other than *Baal* (בַּעַל), to whom also in the region of Carthage and Numidia children were immolated; see three Punic inscriptions, Monumm. Phœnic., pp. 448, 449, 453. It may be supposed that מִלְכָם, מִלְכָם, was an epithet of Baal in current use chiefly among the Ammonites, as מִלְכָם was an epithet of the same god among the Tyrians; see in גֵּז' No. 4. Among the Phœnicians

also a customary epithet of Baal was מלך עולם *king eternal*, and also simply מלך, *king*; see Monumm. Phœn. l. c. The forms מלכּם, מלכּם, may be compared with מלכּם p. 219; i. e., the endings ם and ם may be regarded as diminutive forms of endearment affixed to the names of gods; although in these syllables there may also lurk a suffix, the force of which was by degrees lost, as in the names of the gods Ἄδωνις, Baalṭis מלכּם, Monumm. Phœnic., p. 400; see also art. מלכּם p. 13 above.

*Prof. Lee.*—מלכּם, masc. always with art. מלכּם, *Molech, Moloch*: Gr. Μολόχ: i. q. מלכּם, מלכּם. The name of an idol of the Ammonites often worshipped by the Hebrews. The same, apparently, with מלכּם, see p. 294 above, or the planet Saturn, as generally supposed. See Selden de Diis Syris, Syntag. i. cap. vi.; Michaëlis Supp., p. 1514. According to the author of the *Dabistan* (on the ancient Persians), the image of Saturn was made of black stone. It had the head of a monkey, the body of a man, and the tail of a pig. On his head was a crown, in his right hand a hair-sieve, in his left a serpent. On his shrine, see p. 62 above. It was probably the same with the *Mahadeva*, or destroying deity of the Hindoos: and, hence, was to be placated by the sacrifice of children, &c. See, too, Diodorus Siculus, lib. xx. 14, on the worship paid to Saturn by the Carthaginians, as quoted by the *Genius*.

Ver. 13.

*Au. Ver.*—13 Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.

*Pool.*—How but *one tribe*, when he had both Judah and Benjamin, 2 Chron. xi. 12? *Ans.*, Either Benjamin is swallowed up in Judah, because it was comparatively very small, and their habitation much intermixed with that of Judah; or *one*, to wit, of that kingdom which he here threatens to rend away from him, i. e., of the kingdom of Israel, and that was Benjamin; *one* beside Judah, which was his own tribe: or but *one*, because Benjamin was not entirely his, but part of it adhered to Jeroboam, as Beth-el, 1 Kings xii. 29, and Ephraim, 2 Chron. xiii. 19, both which were towns of Benjamin, Josh. xviii. 22.

*Which I have chosen.*  
*Ged.*—The city [LXX, Syr., Arab.] which I have chosen.

Ver. 15.

וַיְהִי בַּהֲקִיּוֹת דָּוִד אֶת־יְהוּדָה בְּעֵלְוֹת  
 יוֹאָב שֶׁר הַצְּבָא לְהַקְרִי אֶת־הַחֲלָלִים  
 וַיִּהְיֶה כְּלִי־זָכָר בְּיָדוֹם :

καὶ ἐγένετο ἐν τῷ ἐξολοθρεῦσαι Δαυὶδ τὸν Ἐδῶμ ἐν τῷ πορευθῆναι Ἰωάβ ἀρχοντα τῆς στρατίας θάπτει τοὺς τραυματίας, καὶ ἔκοψαν πᾶν ἀρσενικὸν ἐν τῇ Ἰδουμαίᾳ.

*Au. Ver.*—15 For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom.

*Pool.*—When David was in Edom, to wit, by his army, to war against it. See 1 Chron. xviii. 12, 13. After he had smitten every male in Edom; or, and he smote, &c., as it is in the Hebrew; which is here noted as the cause of Hadad's flight, *he smote*, &c. He understood what Joab had done in part, and intended further to do, even to kill all the males, and therefore fled for his life.

*Houb., Booth., Maurer.*—15 For when David smote [LXX, Syr., Arab.] Edom, and Joab, &c.

*Ged.*—15 When David invaded Edom. The present Hebrew text has, *was in Edom*. The Greek and Syriac versions, *laid waste Edom*; which is probably the true reading. I have used a word that is applicable to either. Comp. 2 Sam. viii. 14.

*Houb.*—15 Multò anteferenda scriptio, *בהכּוה, cùm perculeret, quam sequuntur* Græci Intt. qui ἐξολοθρεῦσαι; et Syrus, qui *וַיִּהְיֶה, vastabat, quem Arabs imitatur.*

Ver. 20.

*Houb.*—20 ההפּסם *Taphnes*. Inconstanter sine ' ; nam suprâ הַפּסִים, bis, et ita hoc versu 20. Codex unus Orat.

Ver. 23—25.

וַיָּקָם וַיֵּלֶךְ לֹא שָׁמֹן אֶת־רִגְלוֹ  
 בְּוַיֵּלֶךְ אֲשֶׁר בָּרַח מֵאֶת הַדּוֹדָיו  
 מִלֶּה־צֹבָה אֲדָנָיו : 24 וַיִּקְבֹּץ עָלָיו  
 אֲנָשִׁים וַיְהִי שֶׁר־פָּדוּד בְּהַרְגֵּ דָוִד אֹתָם  
 וַיִּלְכְּוּ וַיִּשְׁבּוּ וַיִּשְׁבּוּ בָּהּ וַיִּמְלְכוּ  
 בְּדַמְשֶׁק : 25 וַיְהִי שָׁמֹן לְיִשְׂרָאֵל כֹּל־  
 יָמָיו שְׁלָמָה וְאֶת־הַרְעָה אֲשֶׁר הִרְדָּ  
 וַיִּקְלָץ בְּיִשְׂרָאֵל וַיִּמְלֶךְ עַל־אֲהָרָם :

[Alex.] 23 καὶ ἤγειρεν Κύριος Σατὰν τῷ Σαλωμών τὸν Ῥαζών, υἱὸν Ἑλιαδάε τὸν Βαράμειθ Ἀδαδέζερ βασιλέα Σουβά, κύριον αὐτοῦ. 24 καὶ συνηθροίσθησαν ἐπ' αὐτὸν ἄνδρες, καὶ ἦν ἄρχων συστρέμματός ἐν τῷ ἀποκτείνειν Δαυὶδ αὐτούς· καὶ ἐπορεύθησαν Δαμασκὸν, καὶ ἐκάθισαν ἐν αὐτῇ, καὶ ἐβασίλευσαν ἐν Δαμασκῷ. 25 καὶ ἐγένετο ἀντικείμενος τῷ Ἰσραὴλ πάσας τὰς ἡμέρας Σαλωμών· αὕτη ἡ κακία Ἄδερ.

*Au. Ver.*—23 And God stirred him up another adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah:

24 And he gathered men unto him, and became captain over a band, when David slew them of *Zobah*: and they went to Damascus, and dwelt therein, and reigned in Damascus.

25 And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad *did*: and he abhorred Israel, and reigned over Syria.

23 *Hadadezer.*

*Houb.*—Nos, *Adarezer*, ex scripturâ ודרררר, ut in libro Samuel, et in paralipomenis. Sic etiam hoc loco duo Codices, nec non Vulgatus et Syrus.

*Rezon.*

*Dathe., Booth.*—Hezion. [xv. 8.]

*Ged.*—*Rezon.* He is supposed to be the same with *Hezron*, mentioned in xv. 18. This verse and the two following verses are in most Greek copies after ver. 14.

24 *And he gathered men unto him.*

*Dathe.*—And men were gathered [LXX, Syr., Arab.] unto him.

*And reigned in Damascus.*

*The Clerc, Houb., Dathe, Ged., Booth.*—And made him [*Ged., Rezon; Booth., Hezion*] king of [Vulg., Syr., Arab., five MSS.] Damascus.

*Houb.*—24 וימלכו: Non licet convertere *et regnârunt*; nam solus Adad Damasci regnum tenebat. Itaque וימלכו sic habendum ut וימלכו, *et regem eum fecerunt*; ut Clericus observat.

25 *Besides the mischief that Hadad did, &c.*

*Pool.*—So the sense is, this infelicity was added to the former concerning Hadad, mentioned above, ver. 14, &c. Whilst Hadad molested him in the south, Rezon threatened him in the north. But some understand this of Hadadezer, who is here called Hadad, by way of abbreviation, (which is not unusual in proper Hebrew

names, as is well known,) *and that for, or because of,* (for the Hebrew particle *eth* is sometimes put for *el*, which oft signifies, *for, or because of,* as Hebricians know,) *the evil which befel Hadad, or Hadadezer, i. e., he bore a grudge against the Israelites from and ever since the slaughter that Joab made in Hadadezer's army, whereof he was a member, although he also took that occasion of making a defection from his master.*

*Ged.*—25 He was an adversary to Israel all the *remaining* days of Solomon; and an abettor of the mischief done by Hadar; who being made king of Edom [LXX, Syr., Arab., and three MSS.], infested the Israelites.

*Booth.*—25 And he was an adversary to Israel all the days of Solomon, besides the mischief that Hadad did, who reigned over Edom, and infested Israel.

*Houb.*—25 *Ille igitur, dum vixit Salomon, Israeli perpetuò adversatus est, cum intereà vexabat eum Adad devastabatque Israel; nam in Edom regnabat.*

25 ויאה דרררר אשר דוד: Hæc interpretationem bonam habere non posse, testis est Arias, sic convertens, *et cum malo, quod Hadad, ut nullâ serie, ita etiam nullâ sententiâ.* Græci Intt. legebant ויאה, pro ויאה, quos imitatur Vulgatus hoc modo, *et hoc est malum Adad*, omittens relativum אשר. Sed continuationem hæc non habent, ut postquam de Razon vexatore Israel, dictum est, continenter subdat, *hoc est malum Adad*, vel ut Græci Intt. *hoc est malum quod fecit Adad.* Nobis sic videtur, pro ויאה, legendum ויאה, quod verbum exhibent in Codice Rom. Græci Intt. et omittendum ויאה, quod omittit Codex Alex. deinde ויאה, substituentum ויאה, *et cum eo, vel simul cum eo, (mala inferebat Adad, vexabatque Israel;)* ut significetur Adad eodem tempore, quo Razon, vexasse Israelitas. Denique pro ויאה, *Syria*, legendum ויאה, vel ויאה, *Edom.* Nam Adad erat Idumæus, et ex Ægypto proficiscenti erat opportuna Idumæa. Omnes Veteres legunt ויאה, præter unum Chaldæum, quem Vulgatus sequitur.

*Dathe.*—23 *Alius deinde Salomonis adversarius ex Dei voluntate fuit Hoesjon, a) Eljadæ filius, qui ab Hadadesero, rege Zobensi, domino suo, aufugerat.* 24 *Ad quem confluerunt milites, quorum dux fuit, cum David Zobenses concideret. Venerunt Damascus, ibi conserderunt eumque regem constituerunt.* 25 *Hunc Israëlitaë hostem*

*expertus sunt, quamdiu Salomo vivit, præter Hadadam non minus eis molestum, qui Edomitarum rex factus Israëlitas multum infestavit.*

a) Cf. de hac pericopa verss. 23, 24, 25, Celeb. Koehlerus in repertorio pro litterat. orient. p. II. p. 262. In eo quidem non possem assentiri Viro Doctissimo, quod totum hunc locum habet pro interpolatione, quæ ex nota marginali textui sit inserta. Nam cum scriptor hoc agat, ut quos Salomo adversarios expertus sit, enarret, non potuit hunc Resonem s. Chesjonem omittere. Sed quod textus emendationes attinet, in his, una excepta, assentior. Primo pro וְיוֹן legendum puto וְיוֹן propter locum xv. 18, ubi Benhadad, filius Tabrimonis, nepos vocatur Hesjonis, non Resonis; et sic quoque vocatur ab interpretibus antiquis. Deinde vers. 24 pro וְקָבְוֹן זָבְוֹן *oi ó* Syrus et Arabs legerunt וְקָבְוֹן זָבְוֹן *oi ó* et sc. Hesjonem.—Porro pro וְקָבְוֹן Vulgatus, Syrus et Arabs וְקָבְוֹן *oi ó* constituerunt eum regem Damasci. Adde, conjugationem Hiphil etiam exhibere quinque codd. Kennicotti, in quibus scriptum exstat וְקָבְוֹן.—Tandem in vers. 25 pro וְיָמָה הָרְדִיָּה *oi ó* et Vulg. habent וְיָמָה הָרְדִיָּה, quam lectionem etiam probat Cel. Koehlerus. Sed hæc minime apta videtur contextui. Nam in his verbis sermo est de inimicitia Hadadi, regis illius Edomitarum, de quo vers. 14, seqq. quæ comparatur cum illa, qua Hesjon, alter ille adversarius Salomonis, Israëlitas infestavit. Sensus autem existit perquam durus si legatur: *hoc est malum, quod Hadad fecit, de quo in his versibus sermo non fuit, sed de Hesjone, rege Damasci.* Igitur וְיָמָה explico per *cum*, cujus sensum in versione modo magis Latine indicavi. In fine versus pro וְיָמָה cum τῶς ó, Syro et Arabe legendum puto על יָמָה. Sic quoque duo codd. Kennicotti 93 et 150, a prima manu.

Ver. 27.

*Millo.* See notes on 2 Sam. v. 9, p. 521, 522.

Ver. 28.

וְהָאִישׁ יִרְבֵּעַם בְּבֹר חֵיל וַיֵּרָא שְׁלֹמֹה  
אֶת־הַנְּעַר כִּי־עָשָׂה מְלָאכָה הוּא וַיִּפְקֹד  
אֹתוֹ לְכַל־סִבְלָה בֵּית יוֹסֵף :

καὶ ὁ ἄνθρωπος Ἱεροσολῶν ἰσχυρὸς δυνάμει  
καὶ εἶδε Σαλωμῶν τὸ παιδάριον ὅτι ἀνὴρ ἔργων  
ἔσται, καὶ κατέστησεν αὐτὸν ἐπὶ τὰς ἄρσεις  
αἴκου Ἰωσήφ.

*Au. Ver.*—28 And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, [Heb., did work] he made him ruler over all the charge [Heb., burden] of the house of Joseph.

*Pool.*—A mighty man of valour, or, a man of great strength of body, or courage of mind, or both.

*Bp. Horsley.*—28 “Of valour;” rather, “of activity.”

*Ged.*—28 For the man, Jeroboam, being a man of valour; and Solomon seeing him to be a youth fit for business, he set him over the imposts of the whole house of Joseph.

28 There is here, though strangely misplaced, a curious addition in Sep. Rom. and Ald. which I subjoin: *And he builded for Solomon, Sarira (Zerida); where he had thirty horse-chariots. He also builded the citadel, and enclosed the city of David out of the imposts of the house of Ephraim; but, aspiring at royalty, and Solomon seeking to kill him, he was afraid, and fled to Susak king of Egypt: with whom he remained unto the death of Solomon. And Susak gave to Jeroboam, for a wife, Ano the elder sister of his own wife Thekemina: she was high among the royal women; and she bore to Jeroboam his son Abiah.*

*Set him over the imposts, &c.* He was made governor and collector of the taxes that were raised chiefly in the tribes of Ephraim and Manasseh, to carry on the new buildings of Solomon: which taxes were doubtless odious to the people, especially to the house of Joseph; who were naturally jealous of the tribe of Judah, and had always a great influence over the other northern tribes. Jeroboam would take occasion, from his situation among them, to alienate them from Solomon: and thus pave the way to royalty. If the addition in the Greek version be genuine, which I am inclined to believe, it throws considerable light on the subject.

Ver. 29.

*Au. Ver.*—29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field.

*Ged.*—He had clad, &c. Who? Jeroboam or the prophet? for according to the

text it may be either. The Greek version, indeed, has *Abiah was clad*; and so the Syriac. The Vulgate also refers it to him. I am inclined to think that it was Jeroboam's garment that was torn in pieces: perhaps the robe of his new office.

*Garment.*

*Ken.*—Instead of בשמלה, *Camb. MS. 1* has בשמלה *in veste*. Should we find in any Lat. Author the word *Vestimentum* frequently repeated, and should we sometimes find the same word (or letters expressive of the same thing) writ *Vestimentum*, we should correct the latter without the least scruple. In the Heb. Bible we have שמלה (*Shilmah*) sixteen times, and שמלה (*Shimlah*) twenty-seven times; both signifying *vestis*. I humbly presume it should be שמלה (*Shimlah*) universally, as it is here in this MS.; the Arab. verb

شمل, (*Shamal*) is *vestivit, totum se operuit*, &c. Let us only consider Exod. xxii. 26, 27. Can we think, that Moses, in ver. 26, writ שמלה: and, in the very next verse, שמלה as the words are now printed? Since making the preceding correction, upon referring to the Samar. Pentateuch, I find the word *there* properly שמלה (*Shimlah*) in every place.

Ver. 32.

*Au Ver.*—32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel.)

See notes on ver. 13.

*Bp. Patrick.*—*One tribe.*] Besides his own. Or Benjamin and Judah may be looked upon but as one tribe; both of them having a share in the city of Jerusalem, and lying near one to the other.

*Ged.*—*One tribe, LXX two*, and this may be the true reading. It is certain that the tribe of Benjamin remained in the possession of Solomon's posterity, as well as the tribe of Judah; but, being a small tribe, it might be here included in the greater.

Ver. 33.

יָעַן אֲשֶׁר עָצְבֹנִי וַיִּשְׁתַּחֲוֶה לְעִשְׂתָּהָרַת אֱלֹהֵי אֲדָמִי לְכַמּוֹשׁ אֱלֹהֵי מוֹאָב וּלְמִלְכָם אֱלֹהֵי בְנֵי-עַמּוֹן וְלֹא-הָלַכְנִי בְּדַרְכֵי הָעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי יְהוָה יִמְשָׁדָּשִׁי כְּנֹד דָּבָר :

ἀνθ' ὧν ἐγκατέλιπέ με, καὶ ἐποίησε τῇ Δο-  
τάρτη βδελύγματι Σιδωνίων, καὶ τῷ Χαμῶς,

καὶ τοῖς εἰδώλοις Μωάβ, καὶ τῷ βασιλεὶ αὐτῶν προσοχθίσματι υἱῶν Ἀμμῶν, καὶ οὐκ ἐπορεύθη ἐν ταῖς ὁδοῖς μου τοῦ ποιῆσαι τὸ εὐθὲς ἐνόπιον ἐμοῦ, ὡς Δαυὶδ ὁ πατὴρ αὐτοῦ.

*Au. Ver.*—33 Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the children of Ammon, and have not walked in my ways, to do *that which is right* in mine eyes, and to *keep* my statutes and my judgements, as *did* David his father.

*Pool.*—*They have forsaken me*, i. e., the king, and his concubines, and people.

*Commentaries and Essays.*—*Because they have forsaken me*, &c. עֲבָנִי, Hebrew. The Greek version hath the verbs in the singular number, and rightly [so *Horsley, Ged., Booth.*]. 1st. Because Solomon is the person spoken of as the subject of the message, in the preceding and following verses; and 2dly, The Hebrew betrays its own error in the close, by the words, כְּדָר אָבִי, “as David his father,” which appropriates what is here said to Solomon. As it stands in the present Hebrew text it is not sense. Five Hebrew MSS. have the first verb singular, עֲבָנִי; and six, וַיִּשְׁחָדוּ.

*Ashtoreth.* See notes on Jud. ii. 13, p. 167. *Chemosh.*

*Gesen.*—כְּמוֹשׁ m. (perh. subduer, vanquisher, r. כָּמַשׁ) *Chemosh*, pr. n. of the national god of the Moabites and Ammonites, Judg. xi. 24; the worship of which was introduced at Jerusalem under Solomon, 1 Kings xi. 7; 2 Kings xxiii. 13; Jer. xlvi. 7. Hence עַם כְּמוֹשׁ, *people of Chemosh*, i. e., the Moabites, Num. xxi. 29. Sept. Χαμῶς, Vulg., *Chamos*.

*Milcom.* See notes on xi. 5.

Ver. 34.

וְלֹא-אֶקַח אֶת-כֹּל-הַמַּלְכָּה מִיָּדוֹ וְגו'

καὶ οὐ μὴ λάβω πῆν βασιλείαν ὄλην ἐκ χειρὸς αὐτοῦ, κ.τ.λ.

*Au. Ver.*—34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes.

*Pool.*—*The whole kingdom*, to wit, of Israel, that which I have designed for thee. Or rather, *I will not take anything*, or part

of the kingdom [so *Houb., Ged., Booth.*]. For the Hebrew phrase *lo col*, which properly signifies *not all, or not the whole*, doth usually signify *not any thing*, as Deut. viii. 9, *thou shalt not want every thing*, i. e., not any thing. So also Gen. iv. 15; xxiii. 6; xxxix. 23; Psal. xlix. 17; cxliii. 2, &c. *The whole kingdom out of his hand*; he shall possess it whilst he lives, as it follows; and therefore thou shalt not yet attempt to invade it.

Ver. 36.

*Au. Ver.*—36 And unto his son will I give one tribe, &c.

*Ged.*—*One*; LXX, *two*. See notes on verses 13 and 32.

Ver. 37.

וּמְלִכְתָּךְ בְּכֹל אֲשֶׁר־תָּאֵחָז וּבְשָׂדֶךְ רֹגֵי

— καὶ βασιλεύσεις ἐν οἷς ἐπιθυμεῖ ἡ ψυχὴ σου, κ.τ.λ.

*Au. Ver.*—37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

*According to all.*

*Booth.*—Over all.

CHAΡ. XII. 2, 3.

וַיְהִי כִשְׁמֹעַ יִרְבֵּעַם בְּדִבְרֵי וְהוּא עֹזְרָנוּ בְּמַצְרַיִם אֲנִי בְּרַח מִפְּנֵי שְׁלֹמֹה הַמֶּלֶךְ וַיָּשָׁב יִרְבֵּעַם בְּמַצְרַיִם : וַיִּשְׁלַח וַיִּקְרָאֵלָיו וַיָּבֵאוּ יִרְבֵּעַם וְרוֹגֵי וַיִּבֵּא ו. 3.

[Alex.] 2 καὶ ἐγένετο ὡς ἠκούσεν Ἰεροβοὰμ υἱὸς Ναβὺτ, καὶ αὐτοῦ ἔτι ὄντος ἐν Λίγυπτο ὡς ἔφυγεν ἐκ προσώπου τοῦ βασιλέως Σαλωμών, καὶ ἐπέστρεψεν Ἰεροβοὰμ ἐξ Λίγυπτου. 3 καὶ ἀπέστειλαν καὶ ἐκάλεσαν αὐτὸν καὶ ἦλθεν Ἰεροβοὰμ, κ.τ.λ.

*Au. Ver.*—2 And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;)

3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

*Bp. Patrick.*—2 *Heard of it.*] The words of it are not in the original, but only that he heard: either of this meeting, or of the death of Solomon, or both: for he could not

hear of this meeting without hearing of his death.

*And Jeroboam dwelt in Egypt.* So *Patrick, Maurer.*

*Commentaries and Essays.*—*When Jeroboam, who was yet in Egypt, heard of it.* What then? We are not told. But the omission may be supplied from the parallel place, 2 Chron. x. 2, which adds, “that Jeroboam returned out of Egypt.” Perhaps, however, here is no omission, but rather an error in the text. i. e., of במצרים, for כמצרים, as it is in Chronicles. The difference between Kings and Chronicles in the word וישב, is only in the points, which are of no authority. Then the passage will run the same as in Chronicles, and the version the same, “It came to pass when Jeroboam heard of it, that he returned [so *Pilkington*] out of Egypt.” The LXX have not this verse, and differ greatly from the Hebrew in this and in the foregoing chapter.

*Houb., Dathe, Ged., Booth.*—And [*Ged., now*] when Jeroboam, the son of Nebat, who was yet in Egypt, whither he had fled from the presence of king Solomon, had heard of Solomon's death, then Jeroboam returned [*Ged., had returned*] from Egypt, &c.

*Dathe.*—Pro וישב במצרים legendum esse וישב במצרים, partim contextus docet, partim locus parallelus 2 Chron. x. 2, partim οἱ ὁ et Vulgatus.

*Houb.*—2 וישב ירבעם במצרים: Arias, et habitaverat Jeroboam in Ægypto, quem clericus imitator, convertens, et commoratus fuerat in Ægypto, non attendens mox dictum fuisse, et ille erat adhuc in Ægypto, et nomen ירבעם nunc iterari, atque adeo aliam Jeroboami rem gestam, narrari, quæ antea non fuerit narrata; et quæ eum Ægypto, ubi habitârat, nunc redire. Nam id docet et locus parallelus 2 Par. x. 2, ubi legitur וישב... במצרים, nec non hoc loco Græci Intt. qui, καὶ ἐπέστρεψεν... ἐξ Λίγυπτοῦ, et reversus... ex Ægypto. Et ita etiam Vulgatus. Denique id quasi digito monstrat illud כשמע ירבעם, ut audivit Jeroboam... Nam causa hęc memoratur, propter quam Jeroboam Ægyptum relinqueret, scilicet eum audivisse omnem Israel, mortuo Salomone, esse in Sichem congregatum. Quod nisi sic esset, omninò inutile fuisset memorare hæc audivisse Jeroboam, ut postea subderetur, eum in Ægypto commoratum fuisse.

3 ויבאו, et venerunt. Masora ויבא, et venit,

non malè. Sed non fuit vituperandum ויבאי, cum non modò Jeroboam veniat, sed etiam omnis Israel.

Maurer. — 2 [וישב יהובבם במצרים]. Locus parallelus 2 Chr. x. 2, et nonnulli veterum: וישב יהובבם במצרים, quam lectionem Dathius præferendam censet. Nihil mutò. In protasi scriptor longius evagatur; apodosis incipit a ויבאי comm. 3.

Ver. 4.

Au. Ver.—4 Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

Houb.—4 ואתה עשה הקל *tu verò leve fac (jugum)*. Ordo fuit turbatus; nam fuit scribendum, ועתה אהר הקל, cum sit Hebr. sermonis perpetua consuetudo, ut יהיה sit in ipso initio sermonis. Atque haud scio an supervacaneum sit אהר, et ex עשה malè genitativum; nam pronomen personæ non solet antecedere imperativum modum.

Ver. 6.

Houb.—6 בהיוו, cum esset, pro בהיוו, in mendi loco habendum, cum sit הויה, non היה Infinitivus modus, apud grammaticos ipsos recentiores.

Ver. 8.

Houb.—8 אשר יעשו, quod consilium ei dederant. Codex unus Orat. יעשו, plenè cum notâ numeri pluralis; sic etiam fuit scribendum ver. 13, ubi similiter יעשו, deficienter.

Ver. 10.

אָמַרְתִּי אֶת־עֲלֵנוּ וְאֵתָהּ —  
הִקְלִי מִן־עֲלֵנוּ לָהּ הַדָּבָר אֲלֵיהֶם הַמָּצֵי  
עָבָה מִפְּהִנִי אָבִי :

— ὁ πατήρ σου ἐβάρυνε τὸν κλοιὸν ἡμῶν, καὶ σὺ νῦν κούφισον αὐτὸν ἡμῶν τάδε λαλήσεις πρὸς αὐτούς, ἡ μικρότης μου παχυτέρα τῆς ὀσφύος τοῦ πατρός μου.

Au. Ver.—10 Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins.

Pool.—Shall be thicker, or rather, is thicker, and therefore stronger, and more able to crush you, if you proceed in these mutinous demands, than his loins, in which is the principal seat of strength.

Houb.—קצני, digitus meus minor. Hoc

proverbium est de sermone sumptum familiarum, ut non mirum sit reticere אבנע, digitum, a sacro ipso scriptore: quo exemplo abuti non debent, qui nomina passim suppleri volunt, quæ scribæ, non sacri autores, omiserint. ... ואהר: vide supra ad versum 4.

Ver. 11.

אָבִי יִסֵּר אֶתְּכֶם בְּשׁוֹטִים וְאֵנִי —  
אִסֵּר אֶתְּכֶם בְּעֹקֵר בָּיִם :

— ὁ πατήρ μου ἐπαίδευσεν ὑμᾶς ἐν μάστιγι, ἐγὼ δὲ παιδεύσω ὑμᾶς ἐν σκορπίοις.

Au. Ver.—11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

Bp. Patrick.—Scorpions, i. e., whips with rowels in them (as we speak), which Abarbanel calls iron thorns (see Bochartus, in his Hierozoicon, par. ii., lib. iv., cap. 32). Ralbag simply calls them thorns tied to a whip, which grievously pricked and tore the flesh (see Carpzovius upon Schickard's Jus Regium, cap. 2 Theor. 7, p. 143).

Dr. A. Clarke.—St. Isidore, and after him Calmet and others, assert that the scorpion was a sort of severe whip, the lashes of which were armed with iron points, that sunk into and tore the flesh. We know that the scorpion was a military engine among the Romans for shooting arrows, which being poisoned were likened to the scorpion's sting, and the wound it inflicted.

Ged.—The scorpion was a cruel engine of punishment. It was, we learn from Ephraim, a long bag of leather filled with sand, and stuck full of spikes.

Gesen.—עֲקָבִים plur. עֲקָבִים m. 1. A scorpion, Ez. ii. 6.

2. A scourge, armed with knots, points, &c., 1 Kings xii. 11, 14; 2 Chron. x. 11, 14. So Lat. scorpio according to Isidorus, Origg. v. 27, i. e., “virga nodosa et aculeata.”

Prof. Lee.—עֲקָבִים, m. pl. עֲקָבִים. (a) A scorpion, Deut. viii. 15; Ezek. ii. 7. (b) In the pl. some instrument of punishment so called. Gesen. “Flagelli genus aculeis munitum. . . . Ita Lat. scorpio teste Isidoro (Origg. 5, 27) est: virga nodosa et aculeata.” See Facciolati, sub voce, where we have, “scorpiones rectissimè vocantur, quia arcuato vulnere in corpus infiguntur.”—The name also of a certain sort of ballista; and also, meton. of the missiles pro-

jected by it:—1 Kings xii. 11, 14; 2 Chron. x. 11, 14, al. non occ.

Ver. 12.

*Houb.*—יִיבו: Ne hanc quidem fecditatem e contextu sacro eripere ausi sunt supersticiosi Judæi, quam forte crederent omnium esse Codicum. Sed lego יִיבו, in Codice eo Orat. antiquissimo 53 a quo absunt bene multæ ejusmodi fecditates.

Ver. 15.

וְלֹא־שָׁמַע הַמֶּלֶךְ אֶל־הָעָם כִּי־הִיחָה סִבָּה מֵעַם יְהוָה לְמַעַן הָקִים אֶת־דָּבָרוֹ וְגו'

καὶ οὐκ ἤκουσεν ὁ βασιλεὺς τοῦ λαοῦ, ὅτι ἦν μεταστροφή παρὰ κυρίου, ὅπως στήσῃ τὸ ῥῆμα αὐτοῦ, κ.τ.λ.

*Au. Ver.*—15 Wherefore the king hearkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

*The cause was from the Lord.*

*Bp. Horsley.*—15 Rather, *the turn, or, the bringing about*; i. e., the event was from Jehovah.

*Dr. A. Clarke.*—*The cause was from the Lord.*] God left him to himself, and did not incline his heart to follow the counsel of the wise men. This is making the best of our present version; but if we come to inquire into the meaning of the CAUSE of all this confusion and anarchy, we shall find it was Rehoboam's *folly, cruelty, and despotic tyranny*: and was *this* from the Lord? But does the text speak this bad doctrine? No: it says סִבָּה, *the revolution, was from the Lord.* This is consistent with all the declarations which went before. God stirred up the people to revolt from a man who had neither skill nor humanity to govern them. We had such a סִבָּה, *revolution*, in these nations, in 1688; and, thank God, we have never since needed another. None of our ancient translations understood the word as our present version does: they have it either the *TURNING AWAY was from the Lord*, or it was *the Lord's ORDINANCE*; viz., that they should turn away from this foolish king.

*Ged.*—The Lord so ordaining it, that he might accomplish, &c.

*Booth.*—For Jehovah so overruled this affair that he might perform, &c.

*Gesen.*—הַסִּבָּה f. (ר. סִבָּב) *turn, course* of things, as from God, 1 Kings xii. 15; i. q. הַסִּבָּה 2 Chron. x. 15.

*Prof. Lee.*—הַסִּבָּה, f. i. q. הַסִּבָּה, *A change, a turn* in the course of events, 1 Kings xii. 15.

Ver. 16.

וַיִּרְא אֶל־יִשְׂרָאֵל כִּי לֹא־שָׁמַע הַמֶּלֶךְ אֶל־הָעָם וַיִּשְׁבַּח הָעָם אֶת־הַמֶּלֶךְ דָּבָרוֹ לֵאמֹר מִה־לִּבְנֵי הַלֵּלָהּ בְּדָוִד וְלֹא־נִחַלָה בְּבָנָיו־שִׁשִׁי לֹא־הָלִיף וְיִשְׂרָאֵל עָתָה רָאָה בְיָהוָה דָּבָר וְגו'

καὶ εἶδον πᾶς Ἰσραὴλ, ὅτι οὐκ ἤκουσεν ὁ βασιλεὺς αὐτῶν καὶ ἀπεκριθῆ ὁ λαὸς τῷ βασιλεὶ, λέγων, τίς ἡμῖν μερίς ἐν Δαυὶδ; καὶ οὐκ ἔστι ἡμῖν κληρονομία ἐν οὐλῷ Ἰεσσαί· ἀπότρεχε Ἰσραὴλ εἰς τὰ σκηνώματα σου· νῦν βόσκε τὸν οἶκόν σου Δαυὶδ.

*Au. Ver.*—16 So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David, &c.

*Houb.*—אלהם, *ad eos*, pro אליהם barbarismus est, quem non habent Sam. Pentateuchi Codices; quique abest hoc ipso loco a Codicibus quatuor Orat. ... לאהליך, *ad tentoria tua*. Mutilus contextus, qui suppletur addito אש, post שי, *quisque ad tentoria tua*, ut legitur loco parallelo, 2 Par. x. 16. Imo legere videtur אש, hoc ipso loco, Chaldaeus, qui גבר לך, *quisque in tabernaculum tuum*. Omissum fuit אש post שי, ex similitudine tum scribendi, tum pronuntiandi; nam sepe א, ut י, enuntiabatur. ... ראה ביתך, *vide domum tuam*. Sententia est, *prospice domui tuae*; ita ut legendum videatur לביך, *domui tuae*, si quidem retinebitur ראה, *prospice*. Sed multo melius Graeci Intt. βόσκε, *pasce (domum tuam)* ex scriptione רעה: vide quae diximus ad locum parallelum, 2 Par. x. 16.

Ver. 18.

*Au. Ver.*—18 Then king Rehoboam sent Adoram, who was over the tribute, &c.

*Adoram.*

*Ged., Booth.*—"Adoniram." So Sept., Syr., Arab., and so he is called ch. iv. 6; v. 14. The present text, with Chald. and Vulg. has *Adoram* or *Aduram*.—*Ged.*

Ver. 20.

*Au. Ver.*—20 And it came to pass, when

all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

*And it came to pass.*

*Ged., Booth.*—For it came to pass.

*Commentaries and Essays.*—When all Israel heard, that Jeroboam was come again, they sent, and called him, &c. This seems inconsistent with what is said verse 3 and 12 above, that Jeroboam appeared in person at the head of the people in their address to Rehoboam. If so, they must not only have heard, but seen, that he was returned. The parallel place, 2 Chron. x., hath not this verse, and the narrative is there consistent. The LXX have this verse, but as it mentions nothing of Jeroboam's appearing at the head of the congregation after his return, but seems to suppose him concealed, its narration also is consistent. And I confess it doth not seem so likely, that such an obnoxious person as Jeroboam should head the people on a petition for redress of grievances; this would have been too affronting, and a seeming insult on the king; but rather more probable that he should lie a while concealed, perhaps plotting, and intriguing, and in readiness to take advantage of circumstances.

Ver. 27.

*Houb.*—וירגני, *et me interficient.* Circulo castigatur id verbum in Codicibus, quo mone-mur legendum וירגני, non omisso ך pluralis; etsi tali emendatione Masoretæ supersedent hic, et alibi passim.

Ver. 28.

וַיַּעַשׂ הַמֶּלֶךְ וַיַּעַשׂ שְׁנֵי עֲגֻלֵי זָהָב וַיִּמְאֵר אֲלֵהֶם רַב־לֶכֶם מַעֲזֹת יְרוּשָׁלַם רג

καὶ ἐβουλεύσατο ὁ βασιλεὺς, καὶ ἐπορεύθη, καὶ ἐποίησε δύο δαμάλεις χρυσᾶς, καὶ εἶπε πρὸς τὸν λαόν, Ἰκανούσθω ὑμῖν ἀναβαίνειν εἰς Ἱερουσαλὴμ, κ.τ.λ.

*Au. Ver.*—28 Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

*And said to them.*

*Ged.*—And said to the people [LXX].

*It is too much for you to go up to Jerusalem.*  
*Bp. Patrick.*—Or, as some expound the Hebrew words, “You have gone long enough to Jerusalem.”

*Maurer.*—[בְּ מַעֲזוֹת] *satis est τοῦ ἀναβαίνειν.* בְּ in hac phrasi sensu partitivo, non comparativo (quæ placuit Schulzio, Dathio, Sornio) aut ullo alio (*absiste a*) accipiendum esse, plane apparet. Cf. Ex. ix. 28: *satis esto tonitruum*, Ezech. xliv. 6: *satis est scelerum*. Add. Deut. i. 6; ii. 3 ubi בְּ cum simplici infinitivo conjungitur.

Ver. 30.

וַיְהִי הַדָּבָר הַזֶּה לְחַמָּאת וַיִּלְכוּ הָעָם לִבְנֵי הָאֱחָד עֲדִידָן :

καὶ ἐγένετο ὁ λόγος οὗτος εἰς ἀμαρτίαν· καὶ ἐπορεύετο ὁ λαὸς πρὸ προσώπου τῆς μιᾶς ἕως Δάν, καὶ εἴασαν τὸν οἶκον Κυρίου.

*Au. Ver.*—30 And this thing became a sin: for the people went to worship before the one, even unto Dan.

*Ged., Booth.*—30 And this thing became the occasion of sin: for the people went to worship either before the one at Bethel, or the other at Dan.

Ver. 31.

וַיַּעַשׂ אֶת־בֵּית בְּמֹת וַיַּעַשׂ כְּהֹנִים מִתְּצֹת הָעָם אֲנָשׁ לְאֵהֵי מִבְּנֵי לְוִי :

καὶ ἐποίησεν οἴκους ἐφ' ὑψηλῶν, καὶ ἐποίησεν ἱερεῖς μέρος τι ἐκ τοῦ λαοῦ, οἱ οὐκ ἦσαν ἐκ τῶν υἱῶν Λευί.

*Au. Ver.*—31 And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

*Pool.*—An house of high places, or, an house (i. e., houses, or chapels) in the high places. Besides the famous houses, or temples, which he built at Dan and Beth-el, he built also, for his people's better accommodation, lesser temples upon divers high places, which were esteemed sacred and venerable, because their pious ancestors had served God in them; and thereby Jeroboam might not seem to bring in a new religion, but only to revive the old. *Made priests of the lowest of the people.* The words in the Hebrew properly signify from the ends of the people; which is and may be translated thus, out of all the people; promiscuously out of every tribe; which exposition seems to be confirmed by the following words, which are added to explain these, which were

not of the sons of Levi; though they were not of the tribe of Levi. And that indeed was Jeroboam's sin; not that he chose mean persons, for some of the Levites were such; and his sin had not been less, if he had chosen the noblest and greatest persons, as we see in the example of Uzziah, 2 Chron. xxvi. 18, 19; but that he chose men of other tribes, contrary to God's appointment, which restrained that office to that tribe. *Not of the sons of Levi*; to whom that office was confined by God's express command; but he gave the priesthood promiscuously to any person of any other tribe.

*Bp. Patrick.*—*He made an house of high places.*] That is, saith Abarbinel, he made an house or temple at Dan; wherein there was not one altar only, as there was at Jerusalem, but a great many high places.

*And made priests of the lowest of the people, which were not of the sons of Levi.*] The Hebrew words *miketzoth haam* should not be interpreted "the lowest of the people;" but, as Abarbinel expounds it, "out of all the people;" he made anybody a priest though he was not of the sons of Levi. And Bochartus hath justified this exposition, by a great many examples of the use of these words in other places. To this Jeroboam was forced, because the Levites would not serve his impiety (2 Chr. xi. 14), and therefore he expelled them all, and seized on their cities and lands. Whereby, as he eased the people of paying their tithes, there being none to demand them; so he gratified them by making priests out of every tribe and family; even "in the extremest part of the country," as the Hebrew words signify. Thus, as he transferred the kingdom from the house of David, so he transferred the priesthood from the family of Aaron, and let it loose, that any body might be admitted to that honourable employment. Which was a very popular thing, and ingratiated him no doubt, with the Israelites. And Cornel. Bertram thinks, that as he had priests, so he had Levites also of the same stamp; that is, some to officiate under the priests as they did. The former he called *cohenim*, as they were called in Judah; the other he called *cezarim*, who ministered as the Levites did; but in black, not in white garments, and thence had their name (De Republ. Judaica, cap. 16).

*Bp. Horsley.*—*Of the lowest of the people*; rather, *of the people at large*, without dis-

crimination of any particular tribe [so *Dathe, Maurer, Ged., Booth.*].

*Professor Lee.*—מקצוה העם, of the extremities of the people, i. e., from the least to the greatest, without any regard to the proper tribe, Levi.

*Maurer.*—מקצוה העם ex universo populo, ex omnibus sine discrimine. Sic מקצה etiam dicitur xiii. 33, cf. ad Gen. xix. 4, et xlvii. 2. Male Schulzius, alii: ex infima plebe.

Ver. 32, 33.

וַיַּעַשׂ ירָבֶעָם וְהוּג בְּחֹדֶשׁ הַשְּׁמִינִי  
בְּחַמֶּשֶׁת־עָשָׂר יוֹם וְלִחְדָּשׁ כְּתָנָו  
אֲשֶׁר בֵּיהַדְּהָ וְנָעַל עַל־הַמִּזְבְּחַת בֶּן  
עֶשֶׂה בְּבֵית־אֵל לְנִיחָה לְעִנְלִים אֲשֶׁר־  
עֶשָׂה וְהָעִמֹד בְּבֵית אֵל אֶת־כֹּהֲנָיו  
הַבָּמֹת אֲשֶׁר עֶשָׂה : וְנָעַל עַל־  
הַמִּזְבֵּחַ וְאֲשֶׁר־עֶשָׂה בְּבֵית־אֵל  
בְּחַמֶּשֶׁת עָשָׂר יוֹם בְּחֹדֶשׁ הַשְּׁמִינִי  
בְּחֹדֶשׁ אֲשֶׁר־בְּרָא מִלְבָּד וְגו'

v. 33. מלכו קר v. 32. הב' דנושא

32 και ἐποίησεν Ἱεροβοὰμ ἑορτὴν ἐν τῷ μηνὶ τῷ ὄγδοῷ ἐν τῇ πεντεκαδεκάτῃ ἡμέρᾳ τοῦ μηνὸς κατὰ τὴν ἑορτὴν τὴν ἐν γῆ Ἰουδα, καὶ ἀνέβη ἐπὶ τὸ θυσιαστήριον, ὃ ἐποίησεν ἐν Βαιθὴλ τοῦ θύειν ταῖς δαμάλεσιν, αἷς ἐποίησε, καὶ παρέστησεν ἐν Βαιθὴλ τοὺς ἱερεῖς τῶν ὑψηλῶν, ὧν ἐποίησε. 33 καὶ ἀνέβη ἐπὶ τὸ θυσιαστήριον, ὃ ἐποίησε, τῇ πεντεκαδεκάτῃ ἡμέρᾳ ἐν τῷ μηνὶ τῷ ὄγδοῷ ἐν τῇ ἑορτῇ ἣ ἐπλάσατο ἀπὸ καρδίας αὐτοῦ, κ.τ.λ.

*Au. Ver.*—32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar [or, went up to the altar, &c.]. So did he in Beth-el, sacrificing [or, to sacrifice] unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made.

33 So he offered upon the altar [or, went up to the altar, &c.] which he had made in Beth-el the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense [Heb., to burn incense].

*Commentaries and Essays.*—32 and 33. We have here an account of Jeroboam's instituting a feast, in honour of his new



ing, because then the text must be allowed to be corrupted: but the Keri כלבו, *ex corde suo* only explains what is meant by כלבו, *prater*. Strange indeed! If it be true, that *prater* is explained by *ex corde suo*, it is in truth a marvellous explanation; and perhaps it is only to be paralleled by *ei* explained by *non*!

CHAP. XIII. 2.

*Au. Ver.*—in the word of the LORD.

*Ged., Booth.*—By the command of Jehohavah.

Ver. 3.

וְזֶה הַמּוֹפֵת אֲשֶׁר דָּבַר יְהוָה וְגו' —

— τοῦτο τὸ ῥῆμα ὃ ἐλάλησε Κύριος, κ.τ.λ.

*Au. Ver.*—3 And he gave a sign the same day, saying, This is the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.

This is the sign which the Lord hath spoken.

*Mauver.*—*Hoc est signum s. documentum, Jovam loqui*, i. e., hoc est signum, ex quo cognoscatur, rem vs. 2 predictam Dei jussu me prædixisse, eamque eventum suum habituram esse. Sed potest etiam verti: *hoc est signum, quod Jova pronuntiat*, ut vaticinii vs. 2 fides cognosci possit.

Ver. 4, 8.

*Houb.*—4 הפשוהו : Lege הפשוהו, *comprehendite eum*. Deficere ו monet circulus supernus in Codicibus, quomodo et punctum *Kibbutz*. Sed sæpe hodierni ipsi Codices non omittunt illud ו numeri pluralis, subsequente affixo ור; ut Grammatici novi jus non habeant sancire illud ו, ante affixum ור deficere ex Hebr. linguæ indole.

8 אבאו : Similiter deficit ו; nam forma legitima est אבאו, *intrabo*; neque ו expungitur num. sing. nisi in futuro, præfixo nexu ו, ut in ויבאו, pro ויבאו ו.

Ver. 11.

וַיָּבֹאוּ בָנָיו וַיְסַפְּרוּ לּוֹ אֶת-כָּל-הַמַּעֲשִׂיָה אֲשֶׁר-עָשָׂה אִישׁ-הָאֱלֹהִים וְהַיּוֹם בְּבֵית-אֱלֹהִים אֲתֵּי הַדָּבָר אֲשֶׁר דָּבַר אֱלֹהִים וַיִּכְרְתוּם לְאֲבֵיהֶם :

καὶ προφήτης εἰς πρεσβύτης κατόκη ἐν Βαυθὴλ, καὶ ἔρχονται οἱ υἱοὶ αὐτοῦ καὶ δηγήσαντο αὐτῷ πάντα τὰ ἔργα ἃ ἐποίησεν ὁ

ἄνθρωπος τοῦ Θεοῦ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐν Βαυθὴλ, καὶ τοὺς λόγους, οὓς ἐλάλησε τῷ βασιλεῖ, καὶ ἐπέστρεψαν τὸ πρόσωπον τοῦ πατρὸς αὐτῶν.

*Au. Ver.*—11 Now there dwelt an old prophet in Beth-el; and his sons [Heb., son] came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

*Bp. Patrick.*—*His sons came and told him.* In the Hebrew it is, "his son came and told him," &c., that is, one of his sons came first, and told all the foregoing passages; and afterward came all the rest of them, and confirmed what he had related.

*Houb.*—11 ... ויבאו בני ויסרו, *et venit filius ejus, et narravit...* Græci Intt. Vulgatus et Syrus legunt, ויבאו בני ויסרו, *et venerunt filii ejus et narraverunt*, ut et legendum: nam subsequitur hoc eodem versu, ויסרום לאביהם, *et narraverunt hæc patri suo*; qui numerus pluralis viget etiam sequenti versu. Nihil frigidius, quam quod ait in hunc locum David Kimki, venisse primum unum ex filiis prophetæ, deinde alios, eo narrante, etiam venisse, et eadem patri suo iterasse. Nam ויסרום in contextu (*narraverunt hæc*) non habet nominativum alium, quam בני, nec filii alii venisse memorantur, qui eadem *narrarent*. Sed tamen hic habemus Davidem Kimki confitentem, male consociari *narraverunt cum filius*, atque adeo *enallagen* numeri, ad quam sæpe grammatici recurrunt, vituperantem.

Ver. 12.

*Houb.*—12 אלהם, *ad eos*; mendose, pro אלהם, ut alibi sæpe, ubi etiam codices plerique אלהם; sic hoc loco quatuor Codices Orat.

Ver. 14.

*Au. Ver.*—Oak.

*Rosen., Gesen., Lee.*—Terebinth trec. See notes on Gen. xxxvi. 4, vol. i., p. 65.

Ver. 18, 19.

18 — פִּתַּח לִּי : וַיֵּשֶׁב אִתּוֹ וַיֹּאכַל לֶחֶם וְגו' —

18 — καὶ ἐψεύσατο αὐτῷ. 19 καὶ ἐπέστρεψεν αὐτόν, καὶ ἔφαγεν ἄρτον, κ.τ.λ.

*Au. Ver.*—18 He said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the LORD,

saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he lied unto him.

19 So he went back with him, and did eat bread in his house, and drank water.

*But he lied unto him. So he went back with him, and did eat, &c.*

*Ged.*—Thus he deceived him, and brought him back: and he ate, &c.

*Brought him back.* So Sept., Vulg., which I think the true reading. The rest, *he went back with him.*

*Houb.*—לֹ, *decipiens eum*: Melius Græci Intt. et Syrus et Arabs, וכחש, *decipibat autem...* Nam nexus in hoc transitu sententiæ ad sententiam videtur esse necessarius.

Ver. 20.

וַיְהִי הֵם וַיִּשָּׁבִים אֶל־הַשְּׁלֶחָן וַיֹּאמֶר הַיְהוָה אֶל־הַנְּבִיא אֲשֶׁר הָשִׁיבוֹ :  
פסוקא באמצע הפסוק

καὶ ἐγένετο αὐτῶν καθήμεσαν ἐπὶ τῆς τραπέζης, καὶ ἐγένετο λόγος Κυρίου πρὸς τὸν προφήτην τὸν ἐπιστρέψαντα αὐτὸν.

*Au. Ver.*—20 And it came to pass, as they sat at the table, that the word of the LORD come unto the prophet that brought him back.

*Ken.*—We have here a Masoretic *piska* or *hiatus*, the little circle of omission being placed between the two words וַיֹּאמֶר וַיִּשָּׁבִים. The sense is, *And it came to pass, as they sat at table that the word of the Lord came, &c.* The Arab. version only has the word here omitted, which reads, *As they sat at table and did eat, that the word of the Lord came, &c.*

*Pool.*—Unto the prophet that brought him back; so he makes this prophet publicly to call himself liar, and to pronounce a terrible sentence against him, to whom he professed so much kindness. Indeed the Hebrew words are ambiguous, and by others rendered thus, *to the prophet whom he had brought back*; which agrees very well with the Hebrew phrase, and may seem to be the best translation, by comparing ver. 23, where the very same phrase is so rendered; and ver. 26, where this message is said to be spoken to him. But these arguments are not cogent; not that from ver. 23, because it is a common thing for the same phrase in divers verses, and sometimes in one and the same verse, to be diversely used; nor that

from ver. 27, for that may be rendered *concerning him*. And therefore our translation is better, as is manifest from ver. 21.

*Ken.*—A great clamour has been raised against this part of the history, on account of God's denouncing sentence on the true prophet by the mouth of the false prophet: but if we examine with attention the original words here, they will be found to signify either *he who brought him back*; or, *whom he had brought back*; for the very same words, אשר השיבו occur again in ver. 23, where they are now translated, *whom he had brought back*; and where they cannot be translated otherwise. This being the case, we are at liberty to consider the word of the Lord as delivered to the true prophet thus brought back; and then the sentence is pronounced by God himself, calling to him out of heaven, as in Gen. xxii. 11. And that this doom was thus pronounced by God, not by the false prophet, we are assured in ver. 26: "The Lord hath delivered him unto the lion, according to the word of the Lord which he spake unto him." Josephus expressly asserts that the sentence was declared by God to the true prophet. The Arabic asserts the same.

Ver. 23, 24.

וַיְהִי אַחֲרֵי אֲכָלוֹ לֶחֶם וְאַחֲרֵי שָׂתוּתוֹ וַיַּחֲבֹשׁ־שָׁלוֹן הַחֲמֹר לַנְּבִיא אֲשֶׁר הָשִׁיבוֹ :  
וַיִּלְכְּדֵהוּ וַיִּמְצְאֵהוּ אַרְיֵה בַּדְּרֶךְ וַיִּמְיֹתֵהוּ וּגְוֹ

23 καὶ ἐγένετο μετὰ τὸ φαγεῖν αὐτὸν ἄρτον καὶ πιεῖν ὕδωρ, καὶ ἐπέσاختεν αὐτῶ τὸν ὄνον, καὶ ἐπέστρεψε, καὶ ἀπῆλλθε. 24 καὶ εὗρεν αὐτὸν λέων ἐν τῇ ὁδῶ, καὶ ἐθανάτωσεν αὐτὸν, κ.τ.λ.

*Au. Ver.*—23 And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back.

24 And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.

*Bp. Horsley.*—23 For the prophet whom he had brought back. In the 20th verse these same words are understood to express "the prophet who brought him back;" and in the 26th verse, the words הנביא אשר השיבו necessarily bear that meaning. The LXX finish the sentence with the word לנביא; and

what follows they read וישבו ויִכֶּן, and they began the 24th verse with the word ויכניאו.

That he saddled the ass for him, for the prophet: so he returned and went away.

24 And a lion met him, &c.

By this reading the impropriety is avoided of taking the same phrase in opposite senses.

Houb.—23 Postquam panem edit et bibit, propheta, qui eum reduxerat, stravit ei asinum. ויחבש לו החמור לנביא אשר השיבו male expediunt, qui non adhibent criticam manum. Arias sic, et stravit ei asinum, ipsi prophetae quem reduxerat eum, promiscue habens prophetam cum viro Dei, etsi hæc in pagina sacra distinguuntur. Nam toto in hoc capite propheta est propheta senex, qui in Bethel habitabat, vir Dei is propheta, qui de Juda in Bethel venerat. Clericus: stravit Bethelensis asinum propheta, quem reduxerat, vitio interpretandi eodem, quo Arias; quod idem vitium est apud Vulgatum. Græci Intt. omitunt אשר השיבו, in Codice Rom. in Codice autem Alex. tantum ultima duo verba, et similiter Syrus. Nihil tam obvium, quam ut pro לנביא, legatur הנביא, propheta, ut intelligatur prophetam senem de Bethel stravisse asinum viri Dei, quem a se dimittebat, ne propheta et vir Dei temere permiscantur.

Ver. 26.

וּמְתָהוּ פְּדָבָר יְהוָה אֲשֶׁר

דְּבַר־לוֹ

[Alex.] καὶ ἐθανάτωσεν αὐτὸν κατὰ τὸ ῥῆμα κυρίου, ὃ ἐλάλησεν αὐτῷ.

Au. Ver.—26— therefore the Lord hath delivered him unto the lion, which hath torn [Heb., broken] him, and slain him, according to the word of the Lord, which he spake unto him.

Houb.—29 וימתהו: Lege וימתהו, plene, et eum interfecit, ut supra ver. 24 et ut hoc versu 26 duo Codices Orat.

Unto him.

Pool.—Or rather, concerning him; for so the particle lamed is oft used, as Gen. xx. 13; Psal. iii. 2; xci. 11, compared with Matt. iv. 6. See the notes on ver. 20.

Ver. 32.

בְּיָהוּהוּ יְהוָה הַדְּבָר אֲשֶׁר קָרָא  
בְּדָבָר יְהוָה עַל־הַמְּזֻבָּח אֲשֶׁר בְּבֵית־  
אֵל וְעַל כָּל־בְּהֵמַי הַבְּמֹזֹת אֲשֶׁר בְּעָרֵי  
שְׂמֶרֶון:

ὅτι γινόμενον ἔσται τὸ ῥῆμα ὃ ἐλάλησεν ἐν λόγῳ κυρίου ἐπὶ τὸ θυσιαστήριον ἐν Βαιθίλ καὶ ἐπὶ τοὺς οἴκους τοὺς ὑψηλοὺς τοὺς ἐν Σαμαρείᾳ.

Au. Ver.—32 For the saying which he cried by the word of the Lord against the altar in Beth-cl, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass.

Dr. A. Clarke.—In the cities of Samaria.]

It is most certain that Samaria, or as it is called in Hebrew Shomeron, was not built at this time. We are expressly told that Omri, king of Israel, founded this city on the hill which he bought for two talents of silver, from a person of the name of Shemer, after whom he called the city Samaria or Shomeron (see chap. xvi. 24); and this was fifty years after the death of Jeroboam. How then could the old prophet speak of Samaria, not then in existence, unless he did it by the spirit of prophecy, calling things that are not as though they were; as the man of God called Josiah by name three hundred years before he was born? Some suppose that the historian adds these words because Samaria existed in his time, and he well knew that it did not exist in the time of the old prophet; for himself, in the sixteenth chapter, gives us the account of its foundation by Omri. After all, it is possible that God might have given this revelation to the old prophet; and thus by anticipation, which is the language of prophecy, spoke of Samaria as then existing. This is the solution of Houbigant, and is thought sound by many good critics.

Houb.—32 בערי שמרון, in uribus Samariæ. Si relinquatur ערי numero plur. accipiendum erit Samaria, ut regnum Samariæ, quod nos sequimur. Sed haud scio an melius fuerit, in urbe. Non semel בערי scriptum fuit per errorem, pro בערי. Omitunt Græci Intt. בערי, et sic habent בערין, ut urbem Samariam; nam convertunt ἐν Σαμαρείᾳ, in Samariâ, Cæterum nos, habebunt, futuro tempore, quia nondum ædificata erat Samaria. Nec mirum videri debet, prophetam nominare Samariam, antequàm ædificetur; postquàm vir Dei nominavit Josiam, qui longo tempore regnavit, post ædificatam Samariam.

Ver. 33.

וַיָּשָׁב וַיַּעַשׂ מַקְהֹלֹת הָעָם כְּהֵנָּה  
בְּמֹזֹת הַחֶפְצִים וַיִּמְלֵא אֶת־יְדוֹ וַיְהִי כְּהֵנָּה  
בְּמֹזֹת:

— καὶ ἐπέστρεψεν καὶ ἐποίησεν ἐκ μέρους τοῦ τοῦ λαοῦ ἱερεῖς ὑψηλῶν ὃ βουλόμενος ἐπλήρου

τὴν χεῖρα αὐτοῦ, καὶ ἐγένετο ἱερεὺς εἰς τὰ ὑψηλά.

*Au. Ver.*—33 After this thing Jeroboam returned not from his evil way, but made again [Heb., returned and made] of the lowest of the people priests of the high places: whosoever would, he consecrated him [Heb., filled his hand], and he became one of the priests of the high places.

*Of the lowest of the people.* See notes on xii. 13.

*Bp. Horsley.*—Rather, of the people at large.

*And he became one of the priests.*

*Houb.*—ויהי כהני במות, *et erat Sacerdotes excelsorum.* Solecismus iste non excusandus. Chaldaeus, ויהוין, *et erant (sacerdotes).* Græci Intt. καὶ ἐγένετο ἱερεὺς, *et erat sacerdos,* ex scriptione כהן יהוי. Legendum vel יהוי כהן, *et erat sacerdos;* vel יהוי כהני, *et erant sacerdotes,* &c. vel יהוי כהני, *et erat inter sacerdotes.*

Ver. 34.

וַיְהִי בְדַבֵּר הַזֶּה לְחַטָּאת בַּיָּת וַיִּרְבְּעוּ וַלְהַכְהִיזוּ וַלְהַשְׁמִיד מֵעַל פְּנֵי הָאֲדָמָה :

καὶ ἐγένετο τὸ ῥῆμα τοῦτο εἰς ἀμαρτίαν τῷ οἴκῳ Ἰεροβοάμ, καὶ εἰς ὄλεθρον, καὶ εἰς ἀφασμὸν ἀπὸ προσώπου τῆς γῆς.

*Au. Ver.*—34 And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.

*Pool.*—*This thing became sin;* either an occasion of sin, and means of hardening all his posterity in their idolatry; or, a punishment, for so the word *sin* is oft used. This his obstinate continuance in his idolatry after such warnings was the utter ruin of all his family.

*Maurer.*—בַּדְּבָר הַזֶּה לְחַטָּאת בַּיָּת וַיִּרְבְּעוּ. Vulgo vertunt: *et hæc causa fuit noxæ,* propr. *et hæc res fuit in noxam domus Jerobeami.* Alii, ut Gesenius in Thesaurο: *eamque ob causam in culpam incidit domus Jerobeami.* Quarum interpretationum neutra placet. Priori obstat, quod בְּדַבֵּר הַזֶּה, non בְּדַבְרֵי הַזֶּה scriptum, posteriori, quod חַטָּאת in stat. constr. positum est. Locum ita expediendum puto: *et fuit Jerobeamus hanc ob causam in culpam domus Jerobeami* (cf. vs. 9, וַיִּהְיֶה בְּדַבְרֵי יְהוָה בְּנֵי צִוְיָה אֵתִי בְּדַבְרֵי יְהוָה i. e., hac re ille effecit, ut in culpam incideret familia Jerobeami.

CHAP. XIV. 1.

*Au. Ver.*—1 At that time Abijah the son of Jeroboam fell sick.

*Pool.*—*At that time;* either, first, Presently after the things described in the former chapter; which though related in the beginning of his reign, yet might be done a good while after it, and so Abijah the prophet might be very old, as he is described to be, ver. 4. Or, secondly, Many years after it, i. e., whilst Jeroboam persisted in his former course; for this phrase is oft used indefinitely, and without respect to the time last mentioned before it, as Dan. xii. 1; Matt. iv. 1. *Abijah fell sick,* by the stroke of God, to punish Jeroboam's rebellion against God.

Ver. 2.

וְלֹא יָדְעוּ כִּי־אֶתִי אִשָּׁת וַיִּרְבְּעוּ רַגְוֹ אַחַר קִרִי

*Au. Ver.*—2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam, &c.

*Houb.*—... אַחַר־יָמֶיךָ, *tu.* Masora אַחַר, *cum* potiùs legendum sit אַחַר־יָמֶיךָ: nam אַחַר, *tu,* Chaldaismus est, qui nunquam legitur in Sam. Pentateuchi Codicibus, nec verò etiam sæpe in Hodiernis ipsis Codicibus, qui habent אַחַר־יָמֶיךָ, ubi alii אַחַר־יָמֶיךָ.

Ver. 3.

וַלְקַחְתִּי בְיָדִי עֶשְׂרֵה לֶחֶם וְנִקְחָהִים וּבִקְבֶכֶת דְּבַשׁ וּבָבֵאת אֵלָיו הוּא וַיָּבִיד לָהּ מִהֲיָיְתָה לְפַעֵר :

[Alex.] καὶ λάβε εἰς τὴν χεῖρά σου τῷ ἀνθρώπῳ τοῦ Θεοῦ ἄρτους, καὶ κολλυρίδα τοῖς τέκνοις αὐτοῦ, καὶ σταφίδας, καὶ στάμνον μέλιτος, καὶ ἐλεύθη πρὸς αὐτὸν· αὐτὸς ἀναγγέλει σοι τί ἔσται τῷ παιδί.

*Au. Ver.*—3 And take with thee [IHeb., in thine hand] ten loaves, and cracknels [or, cakes], and a cruse [or, bottle] of honey, and go to him: he shall tell thee what shall become of the child.

*Dr. A. Clarke.*—*Cracknels.* נִקְחָהִים, *spotted* or *perforated* bread; thin cakes, pierced through with many holes, the same as is called *Jews' bread* to the present day, and used by them at the passover. It was customary to give presents to all great personages; and no person consulted a prophet without bringing something in his hand.

Gesen.—קִרְיִים m. plur. (r. קָרָה) 1. crumbs of bread, Josh. ix. 5, 12.

2. A kind of cake, which prob. crumbled easily, 1 Kings xiv. 3. Sept., κολλυρίς; Vulg., crustula; Engl., cracknel, crumb-cake.

Bp. Horsley.—2, 12, 17 *The child*, rather, *the youth*; for it appears by what is said of Abijah, verse 13, that he was past the age of childhood before he died.

Ver. 4.

וַתֵּרֶם וַתֵּלֶךְ וַתֵּלֶךְ וַתֵּלֶךְ —  
לֹא-יִכָּל לְרֵאוֹת פִּי קָמוּ עֵינָיו מִשִּׁיבוֹ :

[Alex.] καὶ εἰσηλθεν ἐν οἴκῳ Ἀχιά. καὶ ὁ ἄνθρωπος πρεσβύτερος τοῦ ἰδεῖν, καὶ ἤμβλυ-  
ώπου οἱ ὀφθαλμοὶ αὐτοῦ ἀπὸ γήρους αὐτοῦ.

Au. Ver.—4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age [Heb., stood for his hoariness].

Pool.—Were set, or, stood still, or, were grown stiff.

Itoub.—4 אהיהו, Alias: Antea אהיה, sine ו, in fine, sed postea אהיהו; et ita utrobique Codices: melius utrobique vel אהיהו, vel אהיה.

Ver. 6.

וַאֲנֹכִי שָׁלִיחַ אֶלֶיךָ קָשָׁה —

καὶ ἐγὼ εἶμι ἀπόστολος πρὸς σέ σκληρός.

Au. Ver.—6 And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why faintest thou thyself to be another? for I am sent to thee with heavy tidings [Heb., hard].

Maurer.—6 אֲנִי שָׁלִיחַ אֶלֶיךָ קָשָׁה. Missus ego ad te sum durus nuntius, propr. missus, jussus—dura. E. Gr. crit., p. 590, min. §. 533.

Ver. 9.

וַתַּעַשׂהוּ לְךָ וַתַּעַשׂהוּ לְךָ —  
אֲחֵרִים וַיַּכְּבוֹתָ לְחֶבְעוֹנוֹ וְגו'

[Alex.] καὶ ἐπορεύθης, καὶ ἐποίησας σεαυτῷ θεοὺς ἑτέροους, χωρευτά, τοῦ παροργίσαι με, κ.τ.λ.

Au. Ver.—9 But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back.

Pool, Patrick.—Other gods, and molten

images, or other gods, to wit, (for so and oft signifies among the Hebrews, as hath been formerly noted,) molten images, namely, the golden calves.

Ver. 10.

לֵכֵן הִנְנִי מְבִיא רָעָה אֶל-פֶּתַי וְרַבְעָם וְהַכְרַתִּי לְרַבְעָם מִשְׁתַּיִן בְּקוֹר עַצְוֹר וְעִזּוֹב בְּיֹשְׁרָאֵל וּבְעַרְתִּי אֲחֵרִי בֵית-רַבְעָם כְּאֲשֶׁר יִבְעַר הַגָּלָל עַד-תִּמּוֹ :

[Alex.] διὰ τοῦτο ἐγὼ ἄγω κακίαν πρὸς σέ εἰς οἶκον Ἰεροβοάμ, ἐξολοθρευσω τοῦ Ἰεροβοάμ οὐροῦντα πρὸς τοίχον, ἐχόμενον, καὶ ἐγκατα-  
λελειμμένον ἐν Ἰσραήλ, καὶ ἐπιλέξω οἶκον Ἰεροβοάμ, καθὼς ἐπιλέγεται ἡ κόπρος, ὡς τελειωθῆται αὐτόν.

Au. Ver.—10 Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

Against the wall. See notes on 1 Sam. xxv. 22. pp. 467, 468.

Him that is shut up and left. See notes on Deut. xxxii. 36, vol. i., pp. 780, 781.

Pool.—Him that is shut up and left; those who had escaped the fury of their enemies invading them, either because they were shut up in caves, or castles, or strong towns; or because they were left, overlooked or neglected by them, or spared as poor, impotent, helpless creatures. But now, saith he, they shall be all searched out, and brought to destruction. See more on Deut. xxxii. 36.

Bp. Patrick.—And him that is shut up and left in Israel.] That is, married or unmarried, as De Dieu expounds these words upon Deut. xxxii. 36, all sorts of men, of whatsoever state or condition they be. Others refer this to treasures shut up in secret places, and to flocks left in the field; or to men taken captive, or that have escaped. As much as to say, there shall be an universal destruction. And thus Bochartus glosses (comprehending all these), “I will cut off every male, whether he be a captive or a free man; whether he live in the city or in the country, be married or single.” (See his Hierozoicon, par. i., lib. ii., cap. 66.)

Gesen.—עָנָה fut. יַעֲנֶה. I. pp. to cut loose, to loosen the bands or cords by which any thing is bound or fastened; and thus to let loose, to release, to let go free, e. g.—Spec.

a) Of a slave set free, whence the proverbial expression עָנָה וְעָנָה the shut up and the let go free, i. e. the bond and the free. i. q., all, every one, Deut. xxxii. 36; 1 Kings xiv. 10; xxi. 21; 2 Kings ix. 8; xiv. 26. Comp. עָנָה שָׁר Mal. ii. 12, see in r. עָר, No. I., 1; also the similar Arabic phrases, Thesaur. p. 1008. L. de Dieu interprets this phrase by "the married and the un-married," comp. عَزَبٌ caelebs, and اعْرَسَ

pater-familias; Kimchi as neut. 'the locked up and the abandoned,' i. e., the precious and the worthless. The sense is in either case the same, but the first interpretation is preferable; and against the latter it may also be urged, that the Heb. expression is everywhere applied only to persons and not to things.

Houb.—10 עָנָה וְעָנָה: Nos, id. quod reconditum videtur ac tutum. Habet עָנָה id, quod undique clausum est, nec ulli violabile videtur; עָנָה ferè similiter adjutum, vel munium, ex significato verbi עָנָה eodem, ac verbi מָנָה, munire, corroborare, in Sacris Codicibus non semel usurpato. Prænuntiat Deus neminem fore in Israel tam tutum ac præsiidiis munitum, quin vindictæ divinæ pateat. Aberant à sententiâ illi, qui convertunt עָנָה, derelictum, aut neglectum. Nam talis significatus minuit sententiam, nedum augeat; neque enim mirum est homines eos, qui præsidio careant, patere hostium assultibus. ... בְּשֵׁרֵי אֲדָרֵי: Nos, et auferam post me. Nam ducta est similitudo ex homine, qui sterquilinum purgaturus, trahit post se stercora: quæ stercora sunt domus ipsa Israel. Clericus, auferam posteros (Jeroboami); tamen posterius אֲדָרֵי, non אֲדָרֵי.

Ver. 12.

— בְּבֹאֲהָ רַגְלֶיךָ הָעִירָה וְיָמָה הַיָּלֵד :

[Alex.] ἐν τῷ εἰσερχεσθαι πόδα σου τὴν πόλιν, ἀποθανεῖται τὸ παιδάριον.

Au. Ver.—12 Arise thou therefore, get thee to thine own house: and when thy feet enter into the city, the child shall die.

Houb.—בְּבֹאֲהָ רַגְלֶיךָ, cum intrabunt pedes tui. Videtur τὸ הָ in בֹּאֲהָ, esse paragogicum. Nam si esset femininum, non con-

cordaret numero cum רַגְלֶיךָ plurali, forsan legendum רַגְלֶךָ, pes tuus.

Ver. 14.

וְהָקִים יְהוָה לּוֹ לְיָלֶדְךָ עַל-יִשְׂרָאֵל וְאֶשְׂרַף יְכָרִית אֶת-בְּיֹת יִרְבֵּעַם זֶה הַיּוֹם הַזֶּה בְּמַעַתָּה :

[Alex.] καὶ ἀναστήσει Κύριος ἐαυτῷ βασιλέα ἐπὶ Ἰσραὴλ, ὃς πληξέι τὸν οἶκον Ἱεροβοὰμ ταύτη τῇ ἡμέρᾳ· καὶ τί, καὶ νῦν;

Au. Ver.—14 Moreover the Lord shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now.

Pool.—A king, i. e., Baasha, chap. xv. 28. Who shall cut off the house of Jeroboam that day; when he is so raised; in the very beginning of his reign. chap. xv. 29. But what? but what do I say, he shall raise, as it were a thing to be done at a great distance of time? he hath already raised him in some sort; the man is now in being, if not in power, who shall do this; this judgment shall be shortly executed.

Bp. Patrick.—But what? even now.] What did I say (that day)? even just now. It is as sure as if it were now done. The Chaldee takes it otherwise; he shall destroy the house of Jeroboam, both that which liveth now at this day, and that which shall be born in time to come. But Kimchi puts no stop at this word *vemah* (and what), but continues it with what follows, in this manner, "What is this which shall now happen, to that which shall come hereafter?" that is, the present calamities shall be nothing to the future. Which agrees well enough with what follows, concerning the continual troubles that should be in Israel; and at last their captivity.

Pilkington.—i. e., But when? even now.

Ged., Booth.—14 The Lord will raise up, to himself, a king of Israel, who will, one day, and that soon, extirpate the house of Jeroboam.

Houb.—14 Dominus providebit sibi regem in Israel, qui domum Jeroboam hodie, hocque ipso tempore, funditus evertet.

וְיָמָה זֶה עַתָּה. Licet convertere, et verò etiam nunc. Nam non semper interrogat, ut alibi monuimus.

Dathe.—14 Excitabit sibi regem Jova, qui excindet domum Jerobeami suo tempore, fortasse non longe remoto a).

a) Verba textus sunt valde difficilia. Ego

rebero ad יום. Versiones antiquæ nullum dissensum a lectione recepta produnt, sed, quod nos facimus, divinasse sensum tantum videntur.

Maurer.—[נה היום] hic est dies sc. quo prædictio mea eventum habebit. Cf. Jud. iv. 14. Vulgo minus recte: hoc s. illo die=היום הנה [יפה גשעקה] Gesenius in Thesaurο: "et quid nunc? Interrogatio negationem sententiæ infert: et tunc nihil ultra supererit; was ist dann noch? pro dann ist's aus damit; dann ist es am Ende." Sed ita נא vocula otiosa est. Neque magis placet Fäsius, explicans: "et cur jam nunc? Familia Jerobeami pœnam non effugiet." Hæc enim interpretatio aliquantulum jejuna videtur. Reliquorum interpretum alii difficilem hunc locum obiter tractarunt, alii silentio prætermiserunt. Equidem ita explico: et quid jam nunc sc. fit! i. e., imo jam hoc ipso temporis momento Jerobeami spes optima generis in eo est ut extingatur. Respicit vates, nisi omnia me fallunt, mortem Abiæ, filii prohi vs. 12, 13. Cf. xvii. 18.

Ver. 15.

והפה יהנה את-ישראל באשר  
יגיד תקנה במינת וגו

[Alex.] κύριος πλήξει τὸν Ἰσραὴλ καθὰ κινεῖται ὁ ἄνεμος ἐν τῷ ὕδατι κ.τ.λ.

Au. Ver.—15 For the Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger.

Houb.—15 והכה, et percutiet (Dominus Israelem). Sequitur יגיד תקנה, sicut agitur arundo. Ergo vult series, et agitabit, quomodo interpretatur Arabs, legens יגיד quod ipsum verbum ponit, vel והידי, ex quo verbo scribæ in והכה facile deviarint.

Groves. See notes on Exod. xxxiv. 13, vol. i., p. 376.

Ver. 16.

Au. Ver.—16 And he shall give Israel up, &c.

Gen.—16 The Lord [LXX, Arab., Vulg., and four MSS.] therefore will give up, &c.

Ver. 19.

Au. Ver.—19 And the rest of the acts of Jeroboam, how he warred, and how he

reigned, behold, they are written in the book of the chronicles of the kings of Israel.

Pool.—In the book of the chronicles. Heb., in the book of the words or things of the days, &c. By which you are not to understand that canonical book of the Chronicles, for that was written long after this book; but a book of civil records, the annals, wherein all remarkable passages were recorded by the king's command from day to day; out of which the sacred penman, by the direction of God's Spirit, took those passages which were most considerable and useful for God's honour, and men's edification.

Ver. 21.

ורחבעם בן-שלמה מלך יהודה  
בן-ארבעים וחתר שנה רחבעם  
במלכו ושבע עשרה שנה  
בירושלם הייר אשר-בחר  
להיה לשום את-שמו שם  
מפל שבמי ישראל  
: ושם אמו העמקית

καὶ Ῥοβοὰμ υἱὸς Σαλωμῶν ἐβασίλευσεν ἐπὶ Ἰουδαν' υἱὸς τεσσαράκοντα καὶ ἐνὸς ἐνιαυτῶν Ῥοβοὰμ ἐν τῷ βασιλείῳ αὐτόν· καὶ ἑπτακαίδεκα ἔτη ἐβασίλευσεν ἐν Ἱερουσαλήμ τῇ πόλει, ἣν ἐξελέξατο κύριος θέσθαι τὸ ὄνομα αὐτοῦ ἐκεῖ ἐκ πασῶν φυλῶν τοῦ Ἰσραὴλ· καὶ τὸ ὄνομα τῆς μητρὸς αὐτοῦ Νααμὰ ἡ Ἀμμωνίτις.

Au. Ver.—21 And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord did choose out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess.

Gen.—Forty-one years. This number is highly improbable; although in all the copies and ancient versions, except in the above fragment mentioned among the various readings. Some modern critics think the true number is twenty-one. Houbigant is for fourteen. I suspect the original reading was twenty-two.

The city which the Lord did choose out of all the tribes of Israel to put his name there. This is wanting in Sept. and has much the air of an interpolation.

Houb.—21 בן ארבעים ואחד שנה, natus erat annos quadraginta et unum (Roboam, cum cepit regnare). Mendosum esse istum numerum annorum sic probat in Criticâ Sacrà Lud. Cappellus: "Roboam dicitur annos

natus 41 cūm cœpit regnare. Atqui pater ejus Salomon regnavit tantūm annos 40 et juvenis erat admodūm, cūm suscepto regnum, uti liquet ex 1 Reg. iii. 7, et ex 1 Chron. xxii. 5. An putandum est Salomonem adeo juvenem, anno uno atque altero ante susceptum regnum, cūm adhuc esset sub Nathanis prophetæ veluti pædagogia atque ductu, uxorem duxisse Nahamam Ammonitidem, Roboami matrem, quomodo ea vocatur 1 Reg. xiv. 31 cūm Deus Deut. xxxiii. 3 tam severè interdicat ne gentes illæ in æternum ingrediantur in cœtum Domini. Salomonem uxorem duxisse ante susceptum regnum Scriptura omninò non memorat, imò filia Pharaonis regis Ægypti (quam post initum regnum duxit in uxorem) memoratur prima ejus uxor. Omninò ergò legendum videtur annos 22 (aut verò etiam 12) non verò 42 maximè cūm Roboam dicitur *juvenis*, imò *infans*, 2 Chron. x. 8 et xiii. 17 quum suscepit regnum. Nec sit verisimile Salomonem duxisse in uxorem Nahamam Ammonitidem Roboami matrem, nisi quum cœpit Salomon flecti in amorem peregrinarum mulierum, quod non videtur contigisse, nisi circa annum regni sui ut minimum 18 vel vigesimum." Atque hæc Lud. Cappellus docens multos habuit assensores. Nos verò eidem eatenus assentimur, ut numerus 41 mendum sit manifestum, non autem ut numerus germanus sit 22 vel 12 aut, ut lib. i., cap. 10 ejusdem *Criticæ Sacræ*, 21 quia nulla autoritas est talis emendationis; sed ut Græcos Intt. sequamur, in quorum appendice legitur,  $\xi\xi$  καὶ δέκα, (*annorum*) *sextdecim*. Quòd si aliqua alia scriptio, præter hanc Græcorum, esset eligenda, ea certè eligi deberet, quæ hodierno mendo esset nonnihil similis, puta ארבעה עשר, *quatuordecim annorum*, pro eo quod nunc habetur שנה וארבעה עשר. Abeunt adhuc Græci Intt. à numero annorum *septemdecim*, quos Roboam regnasse dicitur; habent enim in Appendice δώδεκα, *duodecim*, quem numerum amplecti non licet, ut potè cum annis regum Israel pugnantem.

*Dathe.*—Hic numerus Cappello (in critica s. lib. i., cap. x., § 11) suspectus videtur, et pro eo legendum putat 21. Nam Rehabeam mater fuit Naama Ammonitis, 1 Reg. xiv. 21. Salomo autem regnavit annos tantum 40. Si ergo Rehabeamus natus fuit annos 41, cum cœpit regnare, susceptus fuerat et natus Salomoni anno uno, antequam cœpisset regnare. Atqui tum erat

adhuc puer ferme (1 Chron. xxii. 5 et 1 Reg. iii. 7) et vivebat pater ejus David; an ergo tum ea ætate duxisset uxorem Ammoniticam, vivente et vidente patre Davide, etc. Hæc Cappellus. Approbant hæc Grotius, Clericus, Hubigantius. Hic tamen non numerum 21 annorum substituere vult, sed quatuordecim, qui numero textus Hebræi propius accedat. Sed quis audeat, in re prorsus incerta aliquid definire? Versiones antiquæ omnes in lectione textus recepta consentiunt.

Ver. 23.

*Au. Ver.*—23 For they also built them high places, and images [*or, standing images; or, statues*], and groves, on every high hill, and under every green tree.

*High places.* See notes on iii. 2, p. 720.

*Images.*

*Gesen.*—מִצְבָּה f. constr. מִצְבָּוֹת (r. צָבַב) "anything set upright." Spec.

1. *a pillar, cippus*, Gen. xxviii. 18, 22; Ex. xxiv. 4; Is. xix. 19; Jer. xliii. 13 מַצְבֵּוֹת בְּיָה שְׁמֵשׁ, *the columns of Beth-she-mesh*, i. e., the obelisks of Heliopolis.

2. *a statue, idol-image*, e. g. מִצְבַּת הַבַּעַל, *image of Baal*, 2 Kings iii. 2; x. 26; xviii. 4; xxiii. 14; genr. Mic. v. 12; Hos. x. 1 al.

*Groves.* See notes on Exod. xxxiv. 13, vol. i., p. 376.

Ver. 24.

וְגַם יְהוֹדֵשׁ הָיָה בְּאֶרֶץ עָשׂוּ כָּל הַקְּדוּשָׁתַת הַגּוֹיִם וְגוֹ

καὶ σύνδεσμος ἐγενήθη ἐν τῇ γῆ, καὶ ἐποίησαν ἀπὸ πάντων τῶν βδελυγμάτων τῶν ἐθνῶν, κ.τ.λ.

*Au. Ver.*—24 And there were also sodomites in the land: and they did according to all the abominations of the nations which the Lord cast out before the children of Israel.

*Pilkington.*—I apprehend the appropriated meaning of the word קִדְשׁ to have been mistaken, when it is rendered *sodomite*; 1 Kings xiv. 24; xv. 12; 2 Kings xxiii. 7. If קִדְשׁ means a *whore*, Deut. xxiii. 17 which seems to be sufficiently confirmed from Gen. xxviii. 22 קִדְשׁ must, most probably in the same verse, mean a *whoremaster* or fornicator, unless the terms may be more precisely applied to those persons, of both sexes, who prostituted themselves for hire.

And these terms may have been applied to them, as persons who had *consecrated themselves* to the lewd service of some impure Deity; which was a common practice among the idolatrous nations. The ancient versions give no countenance to our calling this a *sodomite*. Nor do I see any grounds for charging the Israelites with being so frequently, and so notoriously guilty of sodomitical practices.

*Dr. A. Clarke.*—קדשים, *consecrated persons*; persons who had devoted themselves, in practices of the greatest impurity, to the service of the most impure idols.

*Gesen.*—קדש, m. adj. pp. *sacred, consecrated*. Hence

1. Spec. masc. קדש, *a male prostitute, a catamite, sodomite, κίναδος* so called as consecrated to the service of Astarte or Venus; Deut. xxiii. 18; 1 Kings xiv. 24; xv. 12; xxii. 47; 2 Kings xxiii. 7; Job xxxvi. 14. These wretched beings were priests or rather temple servants (ιερόδουλοι) of Astarte at Hierapolis in Syria; and having been emasculated and wearing a female dress, they wandered about through the cities and villages begging and bearing with them an image of the goddess. They were courted by females, and gave themselves up to unnatural lusts. See especially Lucian Luc. § 35 sq. Id. de Dea Syra, § 27, 51. Jerome ad Hos. iv. 14. Spencer de Legg. rit. ii. 35. Movers Phœnizier i., p. 678.

*Prof. Lee.*—קדש, m. pl. קדשים, fem. קדשיות, pl. קדשיות. (a) *A Catamite*; or, probably, *a priest of Baal-Peor*. (b) *Fem. A prostitute*.

*And they did.*

*Houb.*—24 עשו, *fecerunt*. Nos, *nam fecerunt*; quippe legendum ועשו, non omissâ conjunctione, quam legunt, præter Chaldæum, omnes veteres.

Ver. 25—29.

*Houb.*—25 שושק, *Sesac*. Rectè Masora שישק. Sic lego in Codice Orat. uno, eoque antiquissimo, et sic legitur 2 Par. xi. 2.

29 הלא המה נהובים, *non-ne hæc scripta sunt*. Meliùs הלאו duo Codices Orat. Habet הלאו, non interrogationem nudam, sed, in formâ interrogationis, rei evidentiam, aut cognitam veritatem, ut alibi sæpe.

Ver. 30.

*Au. Ver.*—30 And there was war between Rehoboam and Jeroboam all *their* days.

*Bishop Patrick.*—30 This doth not seem to agree with what we read xii. 22, where

God commanded Rehoboam and his people not to go to fight with Israel: and they obeyed his voice. But this is easily satisfied, by observing that the Jews were commanded not to make war upon the Israelites; but they are not commanded not to defend themselves, if the Israelites made war upon them. And this was their case; the Israelites vexed them with continual incursions and depredations; though the house of David did not assault them, but only repelled their violence; or, perhaps, upon the borders, they were continually endeavouring to get ground one of another; though they never came to a set battle.

Ver. 31.

— וַיִּמְלֹךְ אַבְיָהִם בְּנֵי תַחֲמָוִי :

— και ἐβασίλευσεν Ἀβισὺ ὁ υἱὸς αὐτοῦ ἀντ' αὐτοῦ.

*Au. Ver.*—31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name was Naamah an Ammonitess. And Abijam [2 Chron. xii. 16, Abijah] his son reigned in his stead.

*Ged.*—*And his mother's name was Naama, an Ammonitess*. So the present text with Chald., Vulg., Arab. But it appears to be an interpolation, and is wanting in Sep. and Syr.

*Abijam.*

*Ken.*—Among the various corruptions, to which ancient MSS. have been liable, none have happened more easily than the corruptions of *numbers and proper names*: and yet, as no words are of greater consequence to the sense, proportionable care should be taken for the correction of such mistakes. The name of this king of Judah is now expressed three ways. Here, and in four other places, it is *Abijam* or *Abim*; in two other places it is *Abihu*; but in eleven other places it is *Abiah*—as it is expressed by St. Matthew, at i. 7—Ροβοαμ ἐγεννησεν τον ΑΒΙΑ. It is remarkable that in this first instance, *Abijan* is *Abiah* in our oldest Heb. MS., supported by ten other copies. Note also, that it is here *Abiah* in the Greek and Syriac versions; and though the *printed Vulgate* has *Abiam*, yet it is *Abia* in the only Latin MS. consulted on this occasion.

*Dr. A. Clarke.*—*Dr. Kennicott* observes that the name of this king of Judah is now expressed *three* ways: here and in four other

places it is *Abijam* or *Abim*; in two others it is *Abihu*; but in eleven other places it is *Abiah*, as it is expressed by St. Mat. i. 7, *Ῥοβοαμ ἐγεννησε τον ABIA*; and this is the reading of *thirteen* of *Kennicott's* and *De Rossi's* MSS., and of *thirteen* respectable editions of the Hebrew Bible. The *Syriac* is the same. The *Septuagint* in the London Polyglot has *Αβιου*, *Abihu*; but in the *Complutensian* and *Antwerp* Polyglots it is *Αβια*, *Abiah*. Though the common printed *Vulgate* has *Abiam*, yet the *Editio Princeps* of the *Vulgate*, some MSS., and the text in the *Complutensian* and *Antwerp* Polyglots have *Abia*: which without doubt is the reading that should in all cases be followed.

CHAP. XV. 1, 2.

*Au. Ver.*—1 Now in the eighteenth year of King Jeroboam the son of Nebat reigned Abijam over Judah.

2 Three years reigned he in Jerusalem. And his mother's name was Maachah, [2 Chron. xiii. 2, Michaiā the daughter of Uriel,] the daughter of Abishalom [2 Chron. xi. 21, Absalom].

*In the eighteenth year.*

*Bp. Patrick.*—1. This seems to disagree with what is said below (ver. 9) concerning Asa, that he began to reign the twentieth year of Jeroboam, and Abijam reigned three years. But it is usual both in Scripture and in other authors to reckon part of a year for a whole year. So Abijam began to reign in some part of Jeroboam's eighteenth year, and continued his reign the whole nineteenth and died in the twentieth: and so was reckoned to have reigned three years [so *Pool*], as it here follows.

*His mother's name was Maachah, the daughter of Abishalom.*] Abarbinel fancies she was the daughter of Absalom (as he is called [2 Chron. xi. 21], who rebelled against his father David. She is called by another name, 2 Chron. xiii. 2, viz., *Michaiāh the daughter of Uriel*. But he thinks that is the name of the family, and this her proper name. Others think this is a mere fancy, and with great reason; for Abishalom is a different name from Absalom, as David's son is always called. And they think he had two names as his daughter also had. But Pellicanus seems to me to have given the plainest account of this, that Maachah was his grandmother, and Michaiāh his mother.

*Pool.*—Of *Abishalom*, or, of *Absalom*, as

he is called, 2 Chron. xi. 21. And because he is here mentioned as a known person, without any addition of his kindred or quality, some conceive that this was Absalom's daughter, called properly *Tamar*, 2 Sam. xiv. 27, and from her royal grandmother, 2 Sam. iii. 3, *Maachah*; and that she is called *Michaiāh* (which differs not much from *Maachah*) the daughter of *Uriel*, 2 Chron. xiii. 2, because she was first married to *Uriel*, as Josephus affirms, Antiq. viii. 3, and afterwards to Rehoboam. Others think this was another person, and that both she and her father had each of them several names, which was not unusual among the Hebrews.

Ver. 5.

*Au. Ver.*—5 Because David did that which was right in the eyes of the LORD, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.

*Pool.*—*Quest.* How is this true, seeing David sinned in the matter of Nabal, 1 Sam. xxv., and Achish, chap. xxvii., and Mephibosheth, and his indulgence to his children, Adonijah, Amnon, and Absalom, and in the numbering of the people? *Answ.* This and the like phrases are not to be understood as exclusive of every sinful action, but only of a sinful course or state, or of an habitual and continued apostacy from God, or from his ways, as the very phrase of *turning aside* from God, or from his commands, doth constantly imply, as appears from Exod. xxxii. 8; Deut. ix. 12, 16; 1 Sam. viii. 3; Psal. lxxviii. 57; Isa. xlv. 20; 1 Tim. i. 6; v. 15, &c. And thus it is most true. For David's other sins were either sudden and transient acts, proceeding from human infirmity, and extraordinary temptations, and soon repented of and blotted out; whereas that which concerned Uriah's wife was a designed and studied sin, long continued in, defended with a succession of other sins, presumptuous, and scandalous to his government and to the true religion, which he so eminently professed.

*Commentaries and Essays.*—"Save only in the matter of Uriah." I much suspect this clause to be an interpolation. 1st. Because the Greek version hath not this saving clause. 2dly, Because it is contrary to fact. The first part of the verse, that "David did what was right in the eyes of Jehovah, and turned not aside from any-

thing that he commanded him," is most probably genuine, and is true with respect to the public character of David, as a king, and his administration of the laws and statutes of Jehovah relating to the church and state of the Jews, to which alone, I apprehend, what is here said of him refers; and herein he was a man of God's own heart, who fulfilled all his will in this respect in opposition to Saul, who made no scruple to deviate from it. But this has nothing to do with his private character. Some injudicious person, however, not perceiving this, and taking it to include his private character too, in order to save the credit of the sacred historian, might, I suppose, put this clause into the margin, "save only in the matter of Uriah," which relates to his character as a moral man; but in this respect the observation is unhappily not true, for David was guilty of several, and some very great breaches of God's moral law, besides the matter of Uriah. From the margin it might be taken into the text, as many other passages have been.

Ver. 6, 7.

6 וּמִלְחָמָה הָיְתָה בֵּין רֵחָבִיעַם וּבֵין יִרְבֵּעַם פְּלִימֵי חִיּוּ: 7 וְיִתֵּר דְּבָרֵי אֲבִיָּם וְכָל־אֲשֶׁר עָשָׂה הַלְוִיָּהֶם פְּתוּבָיִם עַל־כֶּסֶף דְּבָרֵי חֲנָמִים לְמַלְכֵי יִהְיֶה וּמִלְחָמָה הָיְתָה בֵּין אֲבִיָּם וּבֵין יִרְבֵּעַם :

7 καὶ τὰ λοιπὰ τῶν λόγων Ἀβιὸν καὶ πάντα ἃ ἐποίησεν, οὐκ, ἰδοὺ, ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ἰούδα; καὶ πόλεμος ἦν ἀναμέσον Ἀβιὸν καὶ ἀναμέσον Ἱεροβοάμ.

Au. Ver.—6 And there was war between Rehoboam and Jeroboam all the days of his life.

7 Now the rest of the acts of Abijam, and all that he did, are they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

Pool.—6 *There was war, &c.*; which was said chap. xiv. 30, and may be here repeated, to signify the cause and original of the war between Abijam and Jeroboam, which is implied here, and particularly described 2 Chron. xiii. Abijam continued the war which Rehoboam had begun, and pushed it on to a decisive battle. But the place may

be thus rendered, *Yet there was war, &c.*, i. e., although God was pleased to show so much respect to David, as for his sake to continue the succession to the kingdom in his posterity, yet he thought fit to manifest his displeasure against David's successors for their sins, and to mix their honour and happiness with wars and troubles.

7 *The chronicles of the kings of Judah.* See above on chap. xiv. 19.

Bp. Patrick.—6 This was said before (xiv. 30), and therefore may seem to come in here impertinently: because he is not speaking of Rehoboam, but of his son Abijam: who was a valiant young man in the days of his father, and always fought his battles with Jeroboam. Which being related before in the history of Rehoboam, is here repeated, as Abarbinel thinks, to show that Abijam was the cause of these wars. And these words, "all his days," he thinks, relate to Abijam, who continued the war between his father and Jeroboam with great success: as we read 2 Chr. xiii. 17. Bochartus thinks a plainer account may be given of this, by supposing that Rehoboam signifies this son of his; children and fathers being one and the same in a moral account. Thus Abraham is said to have purchased the sepulchre of the sons of Emor; which was indeed purchased by Jacob: and the Israelites say to Rehoboam (xii. 16), "What portion have we in David?" That is, in Rehoboam the grandchild of David? In like manner, he thinks, it may be said, "there was war between Rehoboam and Jeroboam;" that is, between Abijam the son of Rehoboam and Jeroboam: whom Abijam grievously afflicted (Hieroicoon, par. i., lib. ii., cap. 43). But this doth not seem to be the true account; because the war between Abijam and Jeroboam is distinctly mentioned in the next verse. Therefore the meaning of these words is, that though God was pleased, for David's sake, who walked uprightly before him, to continue a *lamp*, that is, a successor to him in Jerusalem; yet these successors were vexed with continual wars (as appeared both in the reign of Rehoboam and Abijam), and did not enjoy their kingdom peaceably.

Ken.—6 *And there was war between Abijam and Jeroboam, &c., &c.*

As the history of Rehoboam was ended in the former chapter, where the last verse but one had mentioned the continual war be-

tween him and Jeroboam: 'tis highly improbable, that the account of his successor *Abiah* should be interrupted by a repetition of the same notice concerning *Rehoboam*. And as there was a very memorable war between *Abiah* and Jeroboam; 'tis probable, that such a war did not pass entirely unnoticed here. It is therefore much to the honour of eight Heb. MSS., to have preserved here the true word *Abiah*, instead of the corrupted word *Rehoboam*. As to the words now in the next verse, *and there was war between Abijam and Jeroboam*; they are entirely wanting in one Hebrew MSS. So *Bp. Horsley*.

*Commentaries and Essays*.—6 This verse looks like an interpolation; nor is it acknowledged by the LXX. The history of Rehoboam was closed in the former chapter, and there it is said, "there was war between him and Jeroboam all their days;" then follows the history of his son Abijam, and in the midst of it this passage comes in again, where it can have no business.

*Dr. A. Clarke*.—6 *There was war between Rehoboam and Jeroboam*.] This was mentioned in the preceding chapter, ver. 30, and it can mean no more than this; there was a continual spirit of hostility kept up between the two kingdoms, and no doubt frequent skirmishing between bordering parties; but it never broke out into open war, for this was particularly forbidden. See chap. xii. 24. Hostility did exist, and no doubt frequent skirmishes; but open war and pitched battles there were none.

But why is this circumstance repeated, and the history of Abijam interrupted by the repetition? There is some reason to believe that *Rehoboam* is not the true reading, and that it should be *Abijam*: "Now there was war between *Abijam* and Jeroboam all the days of his life." And this is the reading of fourteen of Kennicott's and De Rossi's MSS. The Syriac has *Abia the son of Rehoboam*; the Arabic has *Abijam*. In the Septuagint the whole verse is omitted in the London Polyglot, but it is extant in those of Complutum and Antwerp. Some copies of the Targum have *Abijam* also, and the Editio Princeps of the Vulgate has *Abia*. This is doubtless the true reading, as we know there was a very memorable war between *Abia* and Jeroboam; see it particularly described 2 Chron. xiii. 3, &c.

*Dathe, Ged., Booth*.—6 And there was

war between *Abiah* the son of Rehoboam and Jeroboam, all the days of his life. 7 Now the rest of the acts of *Abiah*, and all that he did, are written in the chronicles of the kings of Judah.

*Abiah the son of*] I have followed the reading of Syr. and Arab. which I deem the true one; and which is partly confirmed by fourteen Heb. and one Chald. MSS. The rest, except Sept. in which the whole comma is wanting, have *Rehoboam* for *Abiah*; a manifest blunder at the end of ver. 7. In the present text, and in all the versions except Syr., we have this addition: *And there was war between Abiah and Jeroboam*. But this is plainly an interpolation; or, perhaps, the words of ver. 6, stood here originally.—*Ged.*

*Houb.*—7 *Cætera autem quæ Abiam spectant, et cuncta quæ egit, hæc scripta reperiuntur in libro commentariorum regum Judæ.* 6 *Cæterum fuit Abiam, quamdiu vixit, cum Jeroboam bellum perpetuum.*

6 בֵּן רוֹבְעָם וּבֶן יִרְבֵּם, (*fuit bellum*) inter *Roboam et Jeroboam*. Nos hæc omittimus, et lacunam facimus intercapedine punctorum sic... ut significetur hunc versum 6 fuisse ex fine versus 7 male iteratum, ubi legitur fuisse inter *Abiam et Jeroboam bella perpetua*. Assumimus tantum ex versu 6 hæc verba, כל ימי חייו, omnibus diebus vitæ ejus. Liqueat, præposterè hic memorari bella Roboam et Jeroboam perpetua, ubi agitur non jam Roboam, sed Abia filius ejus; ut non mirum sit hæc bella Roboam cum Jeroboam, omisisse Græcos Intt. in Codice Rom. ut et Arabem interpretem. Syrus, pro בֵּן רוֹבְעָם וּבֶן יִרְבֵּם, inter *Roboam*, legere videtur, בֵּן אַבְיָה בֶּן רוֹבְעָם, inter *Abiam, filium Roboam*, optimâ scripturâ; quam si antepones, omittenda erunt in fine versûs 7 eadem bella *Abiam et Jeroboam*, quomodò etiam hæc omittit Syrus. Nos maluimus bella ea commemorare in fine versûs 6 quem post versum 7 collocamus, seu postquàm de Abiâ dictum est, *cætera autem quæ fecit... hæc scripta reperiuntur*, quia hic est ordo consuetus. Vide suprâ cap. xiv. vers. 29 et 30, et infra vers. 31 et 32.

*Maurer*.—6 *Et bellum fuerat inter Rehobeamum cet.* Bene Schulzius: "comma hoc, quod jam cap. xiv. 30, adfuit, repetitum est ob connexionem cum versu sequenti, ubi bellum cum Jerobeamo et Rehabeami filio continuatum fuisse discimus."

Ver. 8.

*Au. Ver.*—*Abijam*.

*Ken., Ged., Booth.*—Abiah. See notes on xiv. 31.

Ver. 10.

וַיֵּאָרְצֵם וַיַּחֲתֵם וְשֵׁם הַבֵּת  
 בִּירְשָׁלָּם וְשֵׁם אִמּוֹ מַעֲכָה בַת־  
 אֲבִישָׁלוֹם :

καὶ τεσσαράκοντα καὶ ἓν ἔτος ἐβασίλευσεν ἐν Ἱερουσαλήμ· καὶ ὄνομα τῆς μητρὸς αὐτοῦ Ἄνᾶ, θυγάτηρ Ἀβессαλώμ.

*Au. Ver.*—10 And forty and one years reigned he in Jerusalem. And his mother's [*that is, grandmother's, ver. 2*] name was Maachah, the daughter of Abishalom.

*Bp. Patrick.*—*Maachah.*] This was the name of his grandmother, who is called his mother [so *Pool*], as Reuel is called the father of Jethro's daughters, Exod. ii. 18, when he was their grandfather. Which example Kimchi here alleges to explain this. And thus Abarbinel. The sense is not, that Maachah brought forth Asa (for she was his father's mother), but she brought him up and gave him his education: which made his piety the more remarkable that he was not tainted with her principles of religion as his father was. But why his mother should not be mentioned, but his grandmother, which was not at all needful (because it was evident, by what was said before, that Maachah was the mother of Abijam his father), is unaccountable. And therefore others think that this was the name of his mother; which was the same: as her father's also was, with that of Abijam's mother's father.

*Bp. Horsley.*—*His mother's name was Maachah, the daughter of Absalom.* Rehoboam married Maachah the daughter of Absalom, and by her had Abijam; 2 Chron. xi. 20—22. Therefore Abijam's mother's name and family is rightly described, ver. 2. And this passage, where the same person is mentioned as Asa's mother, must be corrupt. Again, the second verse of 2 Chron. xiii. must be corrupt, where Michaiah the daughter of Uriel is mentioned as Abijah's mother. Nothing seems so probable as that some confusion has been made between these two women, and that Michaiah the daughter of Uriel was Asa's mother.

*Ged.*—*Maacha.* If this reading be right, the word *mother* is here placed for *grandmother*; which is very possible. Houbigant prefers the reading of the Vatican copy of

the Greek version, *Ana*. The same note applicable to ver. 13.

*Houbigant, Booth.*—And his mother's name was Anah, the daughter of Absalom.

10 מַעֲכָה נַח אֲבִישָׁלוֹם, (*nomen matris ejus*) *fuit Maacha filia Abessalom.* De Asa hæc nunc dicuntur, quæ eadem supra ver. 2, de Abia dicta sunt. Parùm credibile est, matrem Asæ, matrisque ejus patrem fuisse ejusdem nominis, ac matrem Abiæ, matrisque ejusdem patrem; ita ut mater Asæ fuerit *Maacha filia Abessalom*, et mater Abiæ fuerit similiter *Maacha filia Abessalom*. Hæc Arabs, cum sentiret, evitavit et saltum fecit. Nos Græcorum Intt. scripturam sequimur, apud quos legitur Ἄνᾶ, *Ana*, tum hæc, tum ver. 13. Librarius quidam posuerit מעכה, pro ענה, ex memoriâ, quam haberet, ante-dictorum, huicque aberrationi materiam dabat אבשילום, quod nomen legitur ver. 2, post מעכה.—*Houb.*

Ver. 13.

וְגַם וַיִּסְרֶהָ  
 מִבְּגָדֶיהָ אֶשְׁרֵי-עֲשָׂתָהּ מִפְּלִיטַת לְאִשְׁרָהּ  
 וַיִּכְרֶת אֶסָא אֶת-מִפְּלִיטָתָהּ וַיִּשְׂרֶף בְּנַחַל  
 קִדְרוֹן :

καὶ τὴν Ἄνᾶ τὴν μητέρα ἑαυτοῦ μετέστησε τοῦ μὴ εἶναι ἡγομένην, καθὼς ἐποίησε σίνουδον ἐν τῷ ἄρσει αὐτῆς· καὶ ἐξέκοψεν Ἄσα τὰς καταδύσεις αὐτῆς, καὶ ἐνέπηρσε πυρὶ ἐν τῷ χεμάρβῳ τῶν Κέδρων.

*Au. Ver.*—13 And also Maachah his mother, even her he removed from being queen, because she had made an idol in a grove; and Asa destroyed [*Heb., cut off*] her idol, and burnt it by the brook Kidron.

*Bp. Patrick.*—13 *Also Maachah his mother, even her he removed from being queen.*] He took away her guards, all the ensigns of royal dignity, and reduced her to the condition of a private person. But the word *being* is not in the Hebrew; which others translate, “he removed her from the queen:” that is, from his wife.

*Because she had made an idol in a grove.*] The word we translate *idol* is *miphlezeth*, which imports something of terror and horror; either because it was of a frightful aspect, or brought dreadful judgments upon its worshippers. St. Jerome understands by it Priapus [so *Clarke*], or Baal-peor, to whom the women were much devoted. Theodoret takes it for Astarte, or Venus: and, indeed, in the northern countries, Priapus

and Venus were painted together; as Johan. Gensius observes in his book *De Victimis Humanis*, par. i., cap. 9.

*Grove.* See notes on Exod. xxxiv. 13, vol. i., p. 376.

*Bp. Horsley.*—*An idol in a grove*; rather, *a phallus for Ashera* אִשֶׁרָה, Venus.

— *Her idol*; — *her phallus*.

*Ged.*—*An horrible idol*. Supposed to be a *Priapus* or *Phallus*.

*Gesen.*—מִפְּלִיטָה f. (ר. פִּלְעָץ) pp. *terror*; then *idol*, as inspiring terror, 1 Kings xv. 13; 2 Chron. xv. 16.

*Prof. Lee.*—מִפְּלִיטָה, r. פִּלְעָץ, lit. *feared*, i. e., object of fear. *An idol, image*.

*Houb.*—13 יוֹסֵף: Tolle ו, quod nemo Veterum legebatur, quodque interciperet orationem, sine ipso, liberè fluentem. Porro meliùs יוֹסֵף, *amovit eam*, ut lego in parte Codicum... בנחל נוסר, *apud torrentem Cedron*. Licet tamen interpretari *in torrente*...nempe sicco; id simulachrum *Asa in torrente*, vel *apud torrentem Cedron*, flammis delevisse videtur ut ejus cineres in torrentem projicerentur, vel ut eos secum traherent aquæ in torrentem redeuntes.

Ver. 14.

*Au. Ver.*—14 But the high places were not removed: nevertheless *Asa's* heart was perfect with the LORD all his days.

*High places.* See notes on iii. 2, p. 720.

*Bp. Patrick.*—14 He did take away all the high places wherein they sacrificed to strange gods (2 Chron. xiv. 3), but not those wherein God alone was worshipped: for his authority was not great enough to do this; the people having so universally and so long taken this license, that none durst attempt to abolish this inveterate custom till the days of Hezekiah: who, seeing the calamities that were coming upon his country, endeavoured to prevent them by a thorough reformation. But though *Asa* did not venture to do this, yet his heart was sincerely affected to the right worship of God; and he suffered sacrifices to be offered to none else.

Ver. 15.

וַיָּבֵא אֶת־קִדְשֵׁי אָבִיו וְקִדְשֵׁי בַיִת יְהוָה וְגו'

וקדשי קרי

καὶ εἰσήνεγκε τοὺς κίονας τοῦ πατρὸς αὐτοῦ, καὶ τοὺς κίονας αὐτοῦ εἰσήνεγκεν εἰς τὸν οἶκον κυρίου, κ.τ.λ.

*Au. Ver.*—15 And he brought in the

things which his father had dedicated, and the things [Heb., holy] which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

*Houb.*—15 קִדְשֵׁי, *consecrata ejus, seu ea, quæ voverat*. Masora קִדְשֵׁי, *tanquam id verbum pertineret ad בית יהוה*, *consecrata domus Domini*. Verùm si בית יהוה הי' esset in gignendi casu, nullum casum loci haberet verbum וַיָּבֵא, *et attulit*. Legendum igitur קִדְשֵׁי, ut legitur 2 Par. xv. 18, et sic legunt omnes Veteres.

*Maurer.*—וַיָּבֵא—בֵּית יְהוָה [et quæ cum pater ejus tum ipse consecraverat (lege קִדְשֵׁי ita postulante contextu), intulit in aedem Jovæ. cf. omnino locus parallelus 2 Chron. xv. 18.

Ver. 18, 19.

19 בְּרִית בֵּינִי וּבֵינֶיךָ גֵּוֹן אָבִי וּבֵינֶיךָ אָבִיךָ הַיְהוָה שְׁלַחְתִּי לְךָ שְׁלֹחַן בְּתָסָף וְזָהָב וְגו'

διὰθού διαθήκην ἀναμέσον ἐμοῦ καὶ ἀναμέσον σοῦ καὶ ἀναμέσον τοῦ πατρὸς μου καὶ τοῦ πατρὸς σου ἰδοὺ ἐξαπέσταλκά σοι δῶρα ἀργύριον καὶ χρυσίον, κ.τ.λ.

*Au. Ver.*—19 There is a league between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with *Baasha* king of Israel, that he may depart [Heb., go up] from me.

*There is a league, &c.*

*Houb., Dathe, Ged., Booth.*—Let there be a league between me and thee, as there was between my father and thy father, &c.

*Houb.*—19 בית מֶלֶךְ, *domus regis*. Meliùs Masora סוּמ' ἰδοὺ ἐξαπέσταλκά σοι εἰτιām lego in tribus Codicibus Orat.

19 בֵּינֶיךָ, *inter te*; mendosè, pro בֵּינֶיךָ, ut legitur loco parallelo: etiam בֵּינֶיךָ, hoc loco, quinque Codices Orat.

*Present.*

*Pilkington.*—The *English* version, by no means preserves the distinctions observable in the Hebrew: neither indeed does any other version, and therefore the propriety of the Scripture language can only be discovered and judged of by those who read the original.

The *Greek* Δομα and Δωρον: the *Latin* donum and munus; and the *English*, gift and present are scarcely distinguishable: and they are indiscriminately, and often very improperly given as the translation of כַּהֲנָה, מִנְחָה, and שָׁחַד, which are words that have

different, peculiar, and appropriated significations.

מַחֲבֵה signifies, a gift, in general, Gen. xxv. 6; Lev. xxv. 38, &c.

מִנְחָה signifies a gift, present, or, offering, made by an inferior, in order to obtain favour, Gen. iv. 3, &c.

חֶבֶר signifies a bribe. And it does not sufficiently convey the idea intended, to render it a gift, a present, or a reward. Exod xxiii. 8, Thou shalt take no gift; for a gift blindeth the wise, and perverteth the words of the righteous; Deut. x. 17, The Lord your God regardeth not persons, nor taketh reward; xxvii. 25, cursed be he that taketh reward to slay an innocent person; 1 Kings xv. 19, Behold I have sent thee a present of silver and gold; come, break thy league with Baasha.

Now, does not this word as evidently mean a bribe in all these places as it does where it is so translated? 1 Sam. viii. 3; Psalm xxvi. 11; Isaiah xxxiii. 5: and I know of no passage where it can be properly understood in any other sense.

Ver. 21, 22.

*Au. Ver.*—Building, built.

*Gen., Booth.*—Fortifying, fortified.

Ver. 23, 31.

*Au. Ver.*—23 Are they not written in the book of the chronicles of the kings of Judah? See notes on xiv. 19.

Ver. 28, 29.

*Houb.*—28 וימחהו, et interfecit eum. Pars Codicum וימחהו, non sine י, signo vocis *Hiphil*, quæ littera in Codicibus non punctatis non fuit omittenda.

29 עד השמרו, donec delevisset. Etiam verbum שמר privari non debuit notâ vocis *Hiphil*. Itaque lego השמירו, in quatuor Codicibus Orat.

CHAP. XVI. 1—2.

וַיְהִי דְבַר יְהוָה אֶל־יְהוּא בֶן־חֲנָנִי עַל־בְּעֻשָׁא לְאִמֶּר :

καὶ ἐγένετο λόγος κυρίου ἐν χειρὶ Ἰού υἱοῦ Ἀνανὶ πρὸς Βαασά.

*Au. Ver.*—Then the word of the Lord came to Jehu the son of Hanani against Baasha, saying,

2 Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people

Israel to sin, to provoke me to anger with their sins:

1. Then.

*Houb., Ged., Booth.*—Therefore. *Saying.*

*Houb.*—לאמר: Nos, ut sic loqueretur: nam, si solito more converteremus, dicendo, ut Deus sit, qui dicat hæc, quæ sequuntur, videbitur Deus loqui verbis sequentibus ad Jehu prophetam, cum tamen hæc, quia extuli te de pulvere, &c., sint, vel prophetæ, ad ipsum Baasa sermonem habentis, vel Dei docentis prophetam, quid sit regi Baasa dicturus. Nos ultimum amplectimur, ne propheta ipsum regem vss. 2, 3, et 4, alloquatur, quia versu 7 narratur, prophetam Dei verba regi Baasa retulisse. Sed hæc Veteres legunt alii aliter. Nam Græci Intt. pro אל יהוה, ad Jehu, legunt ביר יהוה, per manum Jehu; quippe convertunt, ἐν χειρὶ, in manu. Syrus, post לאמר, hæc addit, הכנא אמר כרמא, sic dicit Dominus, tanquam legeret, כה אמר יהוה, post לאמר; quod quidem additamentum non satis supplet seriem, nisi adhuc additur, hæc loquere regi Baasa, ut deinde appositè veniat, hæc dicit Dominus. Talibus incommodis occurritur, si לאמר, convertitur, ut loqueretur.

2 והחמא: Usitatum est ההחמא, in voce *Hiphil*, itaque legendum והחמתי, et peccare fecisti. Defectum litteræ י circulo superno castigant omnes Codices.

Ver. 7.

וְגַם בַּיַד יְהוּא הַבֶּן־חֲנָנִי הִנְבִּיֵא דְבַר־יְהוָה הָיָה אֶל־בְּעֻשָׁא וְאֶל־בָּיתוֹ וְעַל כָּל־הָרְעָה אֲשֶׁר־עָשָׂה אֲבִיעֲנִי יְהוָה לְהַכְעִיסוֹ בְּמַעֲשָׂה יָדָיו לְהַיֹּת כְּבַיִת יִרְבָּעָם וְעַל אֲשֶׁר־הִפָּה אֹתוֹ :

καὶ ἐν χειρὶ Ἰού υἱοῦ Ἀνανὶ ἐλάλησε Κύριος ἐπὶ Βαασά καὶ ἐπὶ τὸν οἶκον αὐτοῦ, πᾶσαν τὴν κακίαν, ἣν ἐποίησεν ἐνώπιον Κυρίου τοῦ παροργίσαι αὐτὸν ἐν τοῖς ἔργοις τῶν χειρῶν αὐτοῦ, τοῦ εἶναι κατὰ τὸν οἶκον Ἱεροβοάμ, καὶ ὑπὲρ τοῦ πατάξαι αὐτόν.

*Au. Ver.*—4 Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.

5 Now the rest of the acts of Baasha and what he did, and his might, are they not written in the book of the chronicles of the kings of Israel?

6 So Baasha slept with his fathers, and

was buried in Tirzah: and Ela his son reigned in his stead.

7 And also by the hand of the prophet Jehu the son of Hanani, came the word of the LORD against Baasha and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him.

7 *Houb., Horsley, Clarke, and Booth.* place this verse between verses 4 and 5.

*Pool.*—By the hand of the prophet Jehu came the word of the Lord: the meaning is, the message which came from the Lord to Jehu, ver. 1, &c., was here delivered by the hand, i. e., the ministry, of Jehu, unto Baasha. Jehu did what God commanded him in this matter, though it was not without apparent hazard to himself.

*Bp. Patrick.*—Because he killed him.] That is, killed Nadab [so Pool], who was Jeroboam's son: or rather (as Abarbinel judiciously observes) this relates to the whole house of Jeroboam before mentioned; which Baasha destroyed, not because they were idolaters, and that he might fulfil the word of the Lord (as perhaps he pretended), but to satisfy his own ambition, being guilty of the very same crime that Jeroboam was; and therefore was no better than a murderer in the slaughter he made of his family; and accordingly is threatened to be punished for that very act, which was committed not in obedience to God, but to serve himself.

*Bp. Horsley.*—And also, rather, thus also. The word of Jehovah, as it had come by a prophet against Jeroboam and his family came against Baasha too and his family by the prophet Jehu.

*Ged.*—7 Now the word of the LORD had, through the mediation of the prophet Jehu Ben-Hanani, been denounced against Baasha and against his house, on account of all the evil which he did in the eyes of the LORD, in provoking him to indignation by his deeds; and because he put to death the house of Jeroboam, although himself was like them.

*And because, &c.* I have made a slight transposition to make the passage more intelligible. After all I am not sure if I have hit upon the true meaning.

*Booth.*—Thus the word of Jehovah came, by the prophet Jehu, the son of Hanani,

against Baasha, and against his house, for all the evil that he did in the eyes of Jehovah, in provoking him to anger with the works of his hands, in being like the house of Jeroboam; and on this account God slew him.

*Houb.*—7 וַיָּבֵא בְיָדוֹ יְהוָה : Hunc versum 7, collocamus ante versus 5 et 6. Nam ordinis perturbatio hæc manifesta est, ut postquam narratum est mortuum fuisse Baasam, et pro eo regnasse Ela ejus filium, subjungatur fuisse verbum Domini ad Baasa per Jehu perlatum. Adde, præposterè id venire, posteaquàm dictum est ver 5 cætera autem quæ fecit Baasa, hæc scripta sunt, &c. Nam Scriptor Libri Regum sic absolvere solet regum res gestas וַיֵּלֶךְ כָּל הַדְּרָוּהָ וְיָבֵא בְיָדוֹ יְהוָה, et propter omne malum. Lege על, sublato ו, quod non legunt nec Syrus, nec in Codice Rom. Græci Intt. quodque seriè disturbat. Neque enim וַיֵּלֶךְ כָּל הַדְּרָוּהָ... וַיֵּלֶךְ כָּל הַדְּרָוּהָ, nec ejusdem significatûs sunt hoc loco על et אל. Additum fuit ו ante על, ex litterâ ו antecedente malè geminatâ וַיֵּלֶךְ אֲשֶׁר... וַיֵּלֶךְ אֲשֶׁר, et propterea quod ipsum interfecisset, nempe Jeroboanum. Vulgatus, ob hanc causam occidit eum, hoc est, Jehu filium Anani prophetam, quæ omnia partim absunt Hebr. ex Fonte, partim à sententiâ recedunt.

#### Ver. 8.

*Au. Ver.*—8 In the twenty and sixth year of Asa king of Judah began Ela, the son of Baasha to reign over Israel in Tirzah, two years.

*Bp. Patrick.*—In the twenty and sixth year of Asa king of Judah began Ela—to reign.] This seems to contradict what Ezra saith in 2 Chron. xvi. 1, that Baasha built Ramah in the thirty-sixth year of Asa. Of which I shall give an account in my notes on that place. For the present it may suffice to say, that Ezra doth not speak of the thirty-sixth year of Asa's reign, but of the thirty-sixth year after the division of the kingdom. For it could be, at the most, but the twenty-sixth year of Asa's reign when Baasha died.

*Two years.*] Not complete; but one entire year, and part of another; as appears from ver. 10, 15.

*Houb.*—8 שְׁנַיִם, duos annos. Supplemus, regnavit autem, quæ verba oratio Latina postulabat, tanquam legeretur, וַיֵּלֶךְ, quod quidem verbum in simili narratione omitti solet, compendii causâ.

Ver. 11.

*Au. Ver.—Against a wall.* See notes on 1 Sam. xxv. 22, p. 467, 468.

Ver. 16.

*Houb.*—16 וימליכו, *et regem fecerunt, ut fert unus Codex Orat.* Non omittendæ litteræ, per quas verba flectuntur, quæque tollunt ambiguitatem.

Ver. 18.

וַיְהִי כִּרְאוֹת זִמְרִי כִּי־נִלְכְּדָה הָעִיר  
וַיָּבֵא אֶל־אֲרָמֹן בֵּית־הַמֶּלֶךְ וַיִּשְׂרֹף עָלָיו  
אֶת־בֵּית־הַמֶּלֶךְ בָּאֵשׁ וַיָּמָת :

18 καὶ ἐγενήθη ὡς εἶδε Ζαμβρι ὅτι προκατέληπται αὐτοῦ ἡ πόλις, καὶ πορεύεται εἰς ἄντρον τοῦ οἴκου τοῦ βασιλέως, καὶ ἐνεπύρισεν ἐπ' αὐτὸν τὸν οἶκον τοῦ βασιλέως, καὶ ἀπέθανεν 19 ὑπὲρ τῶν ἁμαρτιῶν αὐτοῦ,

*Au. Ver.*—18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died.

*Was taken.*

*Dathe., Ged., Booth.*—*Would be taken.*

*Into the palace.*

*Bp. Horsley.*—*Rather, into a turret.*

*Ged.*—*Into the haram of the king's house.*

*Gesen.*—אֲרָמֹן m. plur. constr. אֲרָמְנוֹה (r. אֲרָם to be high) a fortress, castle, palace, so called from its height, Isaiah xxxii. 14; Prov. xviii. 19, al. sæp. Also בֵּית הַמֶּלֶךְ אֲרָמֹן, the fortress of the king's house, the innermost part, as the highest and strongest, q. d., the citadel, 1 Kings xvi. 18; 2 Kings xv. 25. J. D. Michaëlis (Suppl. 128) and after him most modern interpreters here translate it the women's apartment, comparing Arab.

أرم i. q. حرم conclavia, Gol. p. 78, and

حرم *Haram*; but there is no trace of this in the ancient interpreters, nor is there any reason for departing from the simple explanation above given.—Spoken of the citadel of a hostile metropolis, Isaiah xxv. 2.

*Prof. Lee.*—אֲרָמֹן, m. r. رَمِي Arab.

*superiorum reddidit.* Cogn. Heb. רום. In Amos iv. 3, בְּרִמֹן. Sometimes in the form אֲרָמֹן, mut. ל, ר, Isaiah xliii. 22: pl. אֲרָמְנוֹה. A palace, Isaiah xxv. 2; Jer. xxx. 18, &c. Gesenius takes it to mean a part of the

royal citadel, and probably the harem. The former might be true; but for the latter there is not a shadow of ground in the Heb. Bible.

*Pool.*—*Burnt the king's house over him;* or, *and he burnt,* &c. Either, 1, Omri burnt it over Zimri; for pronouns sometimes respect more remote nouns. Or, rather, 2. Zimri, (to whom both the foregoing and following words apparently belong,) who burnt it upon himself, that neither himself nor the royal palace and treasures might come into the hands of his insulting adversary.

*Houb.*—חא ביה מלך, *cum domo regis.* Legendum, ביה המלך, ut suprâ hoc eodem versu; ita scriptum reperio in uno Codice, et ita emendabat Masora suprâ, xv. 18.

Ver. 23.

בשנתו שלשים ואחת שנה לאסא  
מלך יהודה מלך עמרי על־ישׂרָאֵל  
שָׁנָה עֶשְׂרִים שָׁנָה בְּתִרְזָה מְלָךְ שָׁש־  
שָׁנִים :

ἐν τῷ ἔτει τῷ τριακοστῷ καὶ πρώτῳ τοῦ βασιλέως Ἀσά βασιλεύει Ἀμβρι ἐπὶ Ἰσραὴλ δώδεκα ἔτη· ἐν ἑορσῷ βασιλεύει εἰς ἔτη.

*Au. Ver.*—23 In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.

*Bp. Patrick.*—23 *Twelve years.*] These twelve years of his reign are to be computed not from the thirty-first of Asa's reign; for it is evident he began to reign in the twenty-seventh year of Asa (ver. 15), and his son began to reign in the thirty-eighth year of Asa (ver. 29). Therefore the twelve years are to be computed from the beginning of Omri's reign; which was, as I said, the twenty-seventh of Asa's. From which time (as Abarbinel observes) the contest continued between Omri and Tibni, unto the thirty-first year of king Asa. In the end of which Tibni died; and then Omri reigned over all Israel, whereas he reigned but over half the people before. And Tibni being extinct, all the foregoing years are accounted to Omri; viz., from the beginning of Asa's seven-and-twentieth year, when Zimri died, to the end of this eight-and-thirtieth year, which make twelve years.

*Six years reigned he in Tirzah.*] Half of his time he made this his royal seat; which

was, as some think, all the time his contention with Tibni lasted, and some time after.

*Dr. A. Clarke.*—23 *In the thirty and first year of Asa.*] There must be a mistake here in the number *thirty-one*; for in ver. 10 and 15, it is said that Zimri slew his master, and began to reign in the *twenty-seventh year of Asa*; and as Zimri reigned only *seven days*, and Omri *immediately* succeeded him, this could not be in the *thirty-first*, but in the *twenty-seventh year of Asa*, as related above. *Rab. Sol. Jarchi* reconciles the two places thus: “The division of the kingdom between Tibni and Omri began in the *twenty-seventh year of Asa*; this division lasted *five years*, during which Omri had but a *share* of the kingdom. Tibni dying, Omri came into the possession of the *whole* kingdom, which he held *seven years*; this was in the *thirty-first year of Asa*. *Seven years* he reigned *alone*; *five years* he reigned over *part* of Israel; *twelve years* in the whole. The two dates, the *twenty-seventh* and *thirty-first* of Asa, answering, the first to the beginning of the division, the second to the sole reign of Omri.” *Jarchi* quotes *Sedar Olam* for this solution. So *Horsley*.

*Houb.*—*Anno trigesimo primo.* Nunc Amri dicitur regnasse anno 31 regni Asæ Suprà vss. 10 et 15, dicitur Zambri regnasse in Israel anno regni Asæ 27. Atqui idem Zambri non plus regnavit, quam septem dies; ut necesse sit regnasse Amri eodem anno, quo Zambri regnarat, seu anno Asæ 27 non autem quatuor post annis, seu anno Asæ 31. Hæc pugna temporum non tolletur, si dices regnasse Amri in partem Israel annos quatuor, donec adversarium alterum Thebni debellaret, tumque demum in omnem Israel regnasse, cum Asa annum ageret regni sui trigesimum primum, nisi etiam statues legendum על כל ישראל, in omnem Israel. Nam nisi id fiet, erunt verba Sacræ Paginæ hujus versûs 23, pugnancia cum illis, quæ vidimus suprà vss. 10 et 15, nec credibile est notaciones temporum diversas fuisse à Sacro Scriptore verbis non diversis enuntiatas; si præsertim attendas, annos duodecim regni Amri computari debere ab anno regni Asæ vigesimo septimo, quoniam illi anni 12, finem habent in anno regni Asæ trigesimo octavo (aut nono inchoato) quo anno Achab, filius Amri, initium fecit regnandi: vide infrâ ver. 29. Vide etiam Præfationem de initio Amri. Porrò ante שנים עשרה,

supplenda oratio Latina, quasi legeretur וימלך, regnavit autem: vide dicta ad verum 8.

Ver. 31, 32.

*Au. Ver.*—*Baal.* See notes on Judges xi. 11, p. 166.

*A grove.* See notes on Exod. xxxiv. 13, vol. i. p. 376.

Ver. 34.

בְּנֵי־וֹמְרִי בָּנָה הַיְאֵל בַּיַּת הָאֱלֹהִים אֶת־  
רִיחָהּ בְּאַבְרָם בְּלִדּוֹ וְסָדָהּ וּבְשֹׁנָב  
שְׁעֵירֵי הַחַיִּב דָּלְתֶיהָ בְּדָבָר יְהוָה אֲשֶׁר  
דָּבָר בְּיַד יְהוֹשָׁע בֶּן־נוּן  
ובשנוב ק

καὶ ἐν ταῖς ἡμέραις αὐτοῦ ὠκοδόμησεν Ἀχιὺλ ὁ Βαυθλίτης τὴν Ἱεριχὼ ἐν τῷ Ἀβιρῶν πρωτοτόκῳ αὐτοῦ ἐθεμελίωσεν αὐτήν, καὶ τῷ Σεγούβ τῷ νεωτέρῳ αὐτοῦ ἐπέστησε θύρας αὐτῆς, κατὰ τὸ ῥῆμα κυρίου, ὃ ἐλάλησεν ἐν χειρὶ Ἰησοῦ υἱοῦ Ναυῆ.

*Au. Ver.*—34 In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the LORD, which he spake by Joshua the son of Nun.

*Dr. A. Clarke.*—There are *three* opinions on the words, *lay the foundation in his first-born, and set up the gates in his younger son.*

1. It is thought that when he laid the foundation of the city, his eldest son, the hope of his family, died by the hand and judgment of God, and that all his children died in succession; so that when the doors were ready to be hung, his youngest and last child died, and thus, instead of securing himself a name, his whole family became extinct [so *Pool*, *Patrick*, *Rosen*].

2. These expressions signify only *great delay* in the building; that he who should undertake it should *spend nearly his whole life* in it; all the time in which he was capable of procreating children; in a word, that if a man laid the foundation when his first-born came into the world, his youngest and last son should be born before the walls should be in readiness to admit the gates to be set up in them; and that the expression is of the proverbial kind intimating *greatly protracted labour*, occasioned by *multitudinous hindrances and delays*.

3. That he who rebuilt this city should,

in laying the foundation *slay* or *sacrifice* his first-born, in order to consecrate it, and secure the assistance of the objects of his idolatrous worship; and should slay his youngest at the completion of the work, as a gratitude-offering for the assistance received. This latter opinion seems to be countenanced by the Chaldee, which represents Hiel as *slaying* his first-born Abiram, and his youngest son, Segub.

But who was Hiel the Beth-elite? The Chaldee calls him Hiel of Beth-mome, or the Beth-momite; the Vulgate, Hiel of Beth-el; the Septuagint, Hiel the Baithelite; the Syriac represents Ahab as the builder: "Also in his days did Ahab build Jericho, the place of execration;" the Arabic, "Also in his days did Hiel build the house of idols—to wit, Jericho." The MSS. give us no help. None of these versions, the Chaldee excepted, intimates that the children were either *slain* or *died*; which circumstance seems to strengthen the opinion, that the passage is to be understood of *delays* and *hinderances*. Add to this, why should the innocent children of Hiel suffer for their father's presumption? And is it likely that, if Hiel lost his first-born when he laid the foundation, he would have proceeded under this evidence of the Divine displeasure, and at the risk of losing his whole family? Which of these opinions is the right one, or whether any of them be correct, is more than I can pretend to state.

*Houb.*—34 יבשגב: Rectè Masora, and Segub; nam sic legunt omnes Veteres. Nos interpretamur, et sanguine Segub, ut antea sanguine Abiram, addito sanguine, ex medullâ sententiæ; vide Jos. vi. 26.

CHAP. XVII. 1.

וַיִּאמְרוּ אֶל־יְהוָה הַתְּשִׁבֵנוּ מִתְּשִׁבֵנוּ  
 גְּלַעַד אֶל־אֲחֵיהֶם חַיִּי־יְהוָה אֱלֹהֵינוּ  
 יִשְׂרָאֵל אֲשֶׁר־עַמְדוֹתַי לְפָנָיו אֲסִי־יְהוָה  
 הַשְּׂגָנִים הָאֵלֶּה טַל וּמִטָּר כִּי אֲסִי־לִּי  
 דְּבָרֵי :

καὶ εἶπεν Ἡλιὸς ὁ προφήτης Θεσβίτης ὁ ἐκ Θεσβῶν τῆς Γαλααὺ πρὸς Ἀχαάβ, ὁ κύριος ὁ θεὸς τῶν δυνάμεων ὁ θεὸς Ἰσραὴλ, ὃ παρέστη ἐν ὄψεσιν αὐτοῦ, εἰ ἔσται τὰ ἔτη ταῦτα δρόσος καὶ ὑετός, ὅτι εἰ μὴ διὰ στόματος λόγου μου.

*Au. Ver.*—And Elijah [Heb., Elijahu, Luke i. 17, and iv. 25, he is called Elias]

the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, *As* the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

*Bishop Patrick.*—*Elijah the Tishbite.*] Whose original being not known (for here is no mention of his father or mother), some of the Jews have fancied him to have been an angel sent from heaven to reduce them to the true religion. So Abarbinel relates, upon the Book of Judges, as Joh. Frischmuthus observes, in a dissertation about Elijah. Whose name, which in the Hebrew is *Elijahu*, carries something divine in it: being compounded, as Ægid. Camartus imagines, of three of the names of God, viz., Eli, and Jah, and Hu. There is no doubt the first two are the names of God, but there is reason to question the last, though a great man of our own, Edm. Castellus, in his Polyglot Lexicon, doth put Hu among the Divine names, and so do the Cabalists. He was indeed a very eminent messenger of God, sent to call the Israelites to repentance; from whence our learned Dr. Lightfoot thinks he had the name of Tishbite; from the Hebrew word *shub*, which signifies to *return*; for he was sent to be the converter of the nation (see him upon St. Luke, i. 17). Other conjectures there are about this name. But Kimchi seems to have given the plainest account of this name of Tishbite from Thesbe, a town or region where he was born; just as Ahijah is called Shilonite, from Shiloh, where he was born, or dwelt.

*Who was of the inhabitants of Gilead.*] It is not certain that he was a native of this country; but only that he came and settled among the Gileadites, being born, as some think, in the tribe of Benjamin, though most are rather of opinion in the tribe of Gad.

*As the Lord—liveth, before whom I stand.*] Whose minister I am; for that is meant by *standing before him*.

*Ged., Booth.*—And the prophet [LXX] Elijah, the Tishbite, from Tishbi of Gilead, said to Ahab, &c.

*From Tishbi.*] So Sept., which I am convinced is the true reading. The *REST* of the inhabitants.—*Ged.*, so *Houb.*, *Horsley*.

*Gesen.*—יְהוָה (wh. whose God is *He*, i. e., Jehovah) *Eliku*, pr. n. m.

תְּשִׁבֵנוּ m. *Tishbite*, 1 Kings xvii. 1; xxi. 17, gentile n. of Elijah, from a city of Naphtali

called תְּשִׁבָּה or תְּשִׁבֵּה, Gr. Θισβή Tob. i. 2. See Reland Palæstina p. 1035.

*Houb.*—תְּשִׁבֵּה גִלְעָד: Nos, de *Thesbi Galaad*, ut Græci Intt. qui Θεσβῶν τῆς Γαλααδ, de *Thesbon Galaad*; ita etiam Josephus. Plerique interpretes convertunt, vel de *habitoribus Galaad*, vel de *inquilinis*... Malè utrique. Nam malè de *habitoribus*, cùm תְּשִׁבָּה sit *inquilinus*, non *habitor*; malè etiam de *inquilinis*. Nam Elias modò dictus est תְּשִׁבֵּה, seu civis Thesbe civitatis, et convenit utrumque תְּשִׁבֵּה eundem habere significatum, ita ut posterius explicatio sit prioris, significetque eam urbem Thesbe, quæ erat in regione Galaad.

Ver. 4, 6.

וְהָיָה מִהַנְּחָל תְּשִׁבָּה וְאֶת־הָעֲרָבִים  
: צִוִּיתִי לְכַלְכְּלָהּ שָׁמַיִם

καὶ ἔσται ἐκ τοῦ χειμάρρου πίσει ὕδωρ,  
καὶ τοῖς κόραξι ἐντελοῦμαι διατρέφειν σε  
ἐκεῖ.

*Au. Ver.*—4 And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening: and he drank of the brook.

*Pool.*—*I have commanded*; or, *I shall command the ravens to feed thee.* *Object.* The ravens were unclean, Lev. xi. 15. *Ans.* They were unclean for meat, but not for the touch. But howsoever, that ceremonial law was overruled by necessity, and by the lawgiver's dispensation.

*Ravens.* So *Bochart*, *Houbigant*, *Pool*, *Patrick*, *Gesen.*, *Lee*, *Maurer*, et al.

*Bp. Patrick.*—*Ravens.*] This seems so strange, that some will have the word *orebim* not to signify *ravens*, but *merchants*: because they find the word *orebe* in Ezekiel xxvii. 17, signifying merchants that traded in the market of Tyre. But, as *Bochartus* hath observed, they are never called simply *orebim*. Nor is their opinion better, who think Arabians to be here meant: for there were none thereabout; and *Elias's* lurking-place would soon have been discovered to *Ahab*, if merchants, or any other people that travelled that way, had been acquainted with it. We must therefore acknowledge a miraculous care which God took of *Elijah*, as all the ancients do, none excepted (see *Bochartus*, in his *Hierozoicon*, par. ii., lib. ii., cap. 13).

*Prof. Lee.*—In 1 Kings xvii. 4, 6, some suppose Arabs to be meant. But this is both unnecessary and groundless. For a miracle must have been wrought in any case, and the text, as it now stands, will admit of nothing less. Besides, to have made known generally to the Arabs the place of the prophet's retirement, would have been to have entirely ruined its object. *Aquila*, *Symm.*, *Theod.*, LXX., here, καὶ οἱ κόρακες, κ.τ.λ. And so the ancient versions, except the Arabic, which possesses no authority.

*Ken.*—In my Second Dissertation on the Hebrew Text (p. 581), I observed, that the words of *Jerom* are, *ORBIM, accollæ villæ in finibus Arabum, Elia dederunt alimenta.* And as the authority of this learned father is certainly great, with regard to places in or near Palestine; the best interpretation of this passage seems to be, that this food was brought to *Elijah* by the *Orbim*, the inhabitants of *Oreb* or *Orbo*, a small village near Arabia.

*Dr. A. Clarke.*—*I have commanded the ravens to feed thee.* It is contended that if we consider עֲרָבִים, *orebim*, to signify *ravens*, we shall find any interpretation on this ground to be clogged with difficulties. I need mention but a few. The *raven* is an unclean bird, *And these ye shall have in abomination among the fowls—every raven after his kind*; Lev. xi. 13—15; that is, every species of this genus shall be considered by you unclean and abominable. Is it therefore likely that God would employ this most unclean bird to feed his prophet?

Besides, where could the ravens get any flesh that was not unclean? *Carrion* is their food, and would God send anything of this kind to his prophet? Again: If the flesh was clean which God sent, where could ravens get it? Here must be at least three miracles: *one*, to bring from some table the flesh to the ravens; *another*, to induce the ravenous bird to give it up; and the *third*, to conquer its timidity towards man, so that it could come to the prophet without fear. Now, although God might employ a fowl that would naturally strive to prey on the flesh, and oblige it, contrary to its nature, to give it up; yet it is by no means likely that he would employ a bird that his own law had pronounced abominable. Again, he could not have employed this means without working a variety of miracles at the same time, in order to accomplish one simple end; and

this is never God's method: his plan is ever to accomplish the greatest purposes by the simplest means.

The original word *orebim* has been considered by some as meaning *merchants*, persons occasionally trading through that country, whom God directed, by inspiration, to supply the prophet with food. To get a constant supply from such hands in an extraordinary way was *miracle enough*; it showed the superintendence of God, and that the hearts of all men are in his hands.

But in answer to this it is said, that the "original word never signifies merchants; and that the learned Bochart has proved this." I have carefully read over cap. 13, part ii., lib. 2, of the Hierozoicon of this author, where he discusses this subject; and think that he has never succeeded less than in his attempt to prove that *ravens* are meant in this passage. He allows that the Tyrian merchants are described by this periphrasis, שרבי מטרך, *the occupiers of thy merchandise*, Ezek. xxvii. 27; and asserts that ערבים, *per se, mercatores nusquam significat*, "by itself, never signifies merchants." Now, with perfect deference to so great an authority, I assert that שרבי, the contracted form of ערבים, does signify *merchants*, both in Ezekiel xxvii. 9, and xxvii. 27, and that מטרך signifies *a place for merchandise, the market-place or bazaar*, in Ezek. xxvii. 9, 13, 17, 19; as also the *goods* sold in such places, Ezek. xxvii. 33; and therefore that ערבים may, for aught proved to the contrary, signify *merchants* in the text.

As to Bochart's objection, that, the prophet being ordered to go to the brook Cherith, that he might lie hid, and the place of his retreat not be known, if any traders or merchants supplied his wants, they would most likely discover where he was, &c., I think there is no weight in it; for the men might be as well bound by the secret inspiration of God not to discover the place of his retreat, as they were to supply his wants; besides, they might have been of the number of those seven thousand men who had not bowed their knees to the image of Baal, and consequently would not inform Ahab and Jezebel of their prophet's hiding-place.

Some have supposed that the original means *Arabians*; but Bochart contends that there were no Arabians in that district: this is certainly more than he or any other man can prove. Colonies of Arabs, and hordes

and families of the same people, have been widely scattered over different places for the purpose of temporal sojournment and trade; for they were a wandering people, and often to be found in different districts remote enough from the place of their birth. But, letting this pass merely for what it is worth, and feeling as I do the weight of the objections that may be brought against the supposition of *ravens* being the agents employed to feed the prophet, I would observe that there was a town or city of the name of Orbo, that was not far from the place where Elijah was commanded to hide himself. In Bereshith Rabba, a rabbinical comment on Genesis, we have these words, ערבים ביהושע ושמה שרבי; "There is a town in the vicinity of Beth-shan (Scythopolis), and its name is Orbo." We may add to this from St. Jerome, *Orbim, accola villæ in finibus Arabum, Elia dederunt alimenta*; "The Orbim, inhabitants of a town in the confines of the Arabs, gave nourishment to Elijah." Now, I consider Jerome's testimony to be of great worth, because he spent several years in the Holy land, that he might acquire the most correct notion possible of the language and geography of the country, as well as of the customs and habits of the people, in order to his translating the sacred writings, and explaining them. Had there not been such a place in his time, he could not have written as above: and although in this place the common printed editions of the Vulgate have *corvi*, "crows or ravens;" yet in 2 Chron. xxi. 16, St. Jerome translates the same word ערבים, "the Arabians;" and the same in Neh. iv. 7; it is, therefore, most likely that the inhabitants of Oreb or Orbo, as mentioned above, furnished the aliment by which the prophet was sustained; and that they did this being specially moved thereto by the Spirit of the Lord. Add to all these testimonies that of the Arabic version, which considers the word as meaning a people, عورليم, *Orabim*, and not

ravens or fowls of any kind. In such a case this version is high authority.

*Dathe.*—a) Num ערבים jussi a Deo Elia cibum asserere corvi sint, an homines? dissentiant interpretes. Utraque sententia suos nacta est defensores. Qui posteriorem sententiam tuentur, iterum in partes abeunt. Alii volunt esse ערבים mercatores, coll. Ezech. xxvii. 27; alii Arabes, aliis punctis subjectis

legentes עֲרִיבִים 2 Chr. xxi. 16; Neh. iv. 7; alii nomen proprium loci esse dicunt *Horbo*, non procul a Scythopoli. Equidem fateor, mihi posteriore sententiam maxime probabilem videri, cum doctissimi interpretes et theologi consentiant, præter necessitatem, non esse miracula augenda, neque Deum præternaturalia media adhibere, ubi naturalia suppetant. Quoniam igitur illud sine multis miraculis cogitari non potest, malim utique hanc vocem de nomine proprio incolarum loci cujusdum intelligere. Non obstat, quod hoc nomen alibi non legatur, nam neque Teseb, patria Eliæ, neque Torrens Cerith alias occurrit. Objectionibus *Bocharti*, qui priorem sententiam defendit, (Hieroz. tom. ii., cap. 13, p. 214.) satisfacit *Clericus* ad h. l.; cf. *Reland* in Palæstina, p. ii., p. 913. *Deyling* in observatt. s. tom. i., obs. XXV. Mitto alios.

*Maurer*.—[אֲרֵבִיבִים] *corvos*. Schulzius, Dathius, alii *Orebitas* h. e. incolas oppidi Oreb intelligunt. Sed perleves sunt, quas afferunt rationes. Universa historia cap. 17—19 fabularum plena est.

6 *And he drank of the brook.*

*Ged., Booth*.—And he drank water [LXX, Syr., Arab.] from the brook.

Ver. 7.

וַיְהִי בַקֶּץ יָמַיִם וַיִּבְשׂ הַתְּהַחַל וְגו'

καὶ ἐγένετο μεθ' ἡμέρας, καὶ ἐξηράνθη ὁ χειμάρρῳς, κ.τ.λ.

*Au. Ver.*—7 And it came to pass after a while [Heb., at the end of days] that the brook dried up, because there had been no rain in the land.

*Bp. Patrick*.—[After a while.] In the Hebrew it is, at the end of days, that is, of a year [so *Pool*]; as that phrase, I have shown, is often used.

*Houb.*—Post aliquod tempus. See notes on ver. 15.

Ver. 12.

וַתֹּאמֶר חֵי־יְהוָה אֲלֵהֶיךָ אִם־יִשְׁלִי מִעֹב וְגו'

καὶ εἶπεν ἡ γυνή, ὅτι κύριος ὁ θεός σου, εἴ ἔστι μοι ἐγκρυφίας, κ.τ.λ.

*Au. Ver.*—12 And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it and die.

*I have not a cake.*

*Houb.*—כַּעֲרֵב, *subcinericius panis*. Mirum est mulierem respondere, non sibi esse panem subcinericium, eum eum panem Eliam non nominârît. Præterea Eliam infrâ ver. 13, cibum ab eâ muliere postulans, utitur verbo עֲרֵב, non verbo מִיֵּנֵי, quod quidem ambiguit utrum sit Hebraicum; neque enim alibi recurrit, quàm Ps. xxxv. 16, ex mendo, ut ibi animadvertimus, et id, hoc loco, circulo superno Codices castigant. Germanam scripturam habuere Chaldæus et Syrus, qui convertunt, ille מדעם, hic מרם, *nihil*: nempe legebant מאממה, *nihil*. Arabs ميعان, *cibus*, ex sententiâ potiùs, quàm ex ipso verbo, eum videret incommodum esse ut de pane subcinericio mulier respondeat, de quo verbum non fecerat Eliam. ויאכלו, *et id comedemus*, deficienter ac mendosè, pro ויאכלו; itaque id circulo notatur in Codicibus.

*Two sticks.*

*Bp. Patrick*.—By *two sticks* is meant a few: as *two* frequently signifies (Isaiah xvii. 6; Jer. iii. 14).

Ver. 13.

*Houb.*—13 עֲרֵב עֲרֵב, *placentam*, ut lego in uno Codice Orat. nam littera ו Radicis est, neque eam sustulère Masoretæ, nisi quia puncto suo *Cibbutis* eandem supplebant.

Ver. 15.

וַתֹּאכַל הָאִשָּׁה וְיָהִיא וְגִיתָהּ יָמַיִם

דיא ק' ודוא ק'

—καὶ ἔσθιεν αὐτὴ καὶ αὐτὸς καὶ τὰ τέκνα αὐτῆς.

*Au. Ver.*—15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days [Or, a full year].

*Many days.* [So *Houb.*]

*Pool*.—*Many days*, i. e., a long time, even above two years: see chap. xviii. 1. Heb. *days*, i. e., a full year; as ver. 7; namely, before the following event about her son happened, and the rest of the time of the famine after it.

*Bp. Patrick*.—*Her house did eat many days.* Some by *many days* understand a full year; as it is in the margin. But it rather signifies *two years*: for one year was past before he came from the brook Cherith (see ver. 7). And therefore they lived upon this meal and oil two years more, till the end of the famine.

*Houb.*—יָמַיִם. *Clericus*, *annum*, ut solet,

non dubitans hoc vocabulo nudèposito significari *annum*, quia sæpe id sibi videre visus est; neque idem vidit hoc loco, in quæ dumeta compellatur. Nam postquam suprâ ver. 7, convertit *מָקוֹץ יָמִים*, *exacto anno*, necessitas ei fuit statuere, Eliam fuisse à corvis anno toto nutritum prope torrentem Carith, cujus aquam bibebat Elias, donec torrens exaruisset. Ergò etiam illi statuendum fuit, non exaruisse torrentem, nisi post annum totum, eumque sine pluviis transactum; quod non faciliè creditur de torrente in regione sito non parùm calente. Neque id satis. Nam hoc versu 15. Clericus accepit *יָמִים*, de anno ultimo famis, quæ quidem annorum fuit trium sexque mensium. Venit Elias ad mulierem de Sarepta proximè ante annum eum, in quo desiit famis. Fuerat antea in torrente Carith annum unum; ergò, ex Clerico, duo tantùm anni ultimi famis transacti sunt, dùm hæc evenerunt, quæ hîc narrantur; ex quo sequitur, annum jam unum famis sexque menses præteruisse, antequàm Elias in torrente Carith habitaret. Sed torrens non exaruit, ex Clerico, nisi postquam Elias annum totum ibi habitasset; ergo aquæ torrentis, ex eodem Clerico non exaruerint, nisi post annos duos sexque menses siccitatis: nam fames fuit annorum trium cum dimidio. Ne ipse quidem Clericus hæc persuadere vellet, si animo reputâsset. Sed Lector ex hoc loco intelligere potest, quàm inconsideratè novi Interpretes vocabulum *יָמִים*, *annum*, credant esse. Nam eos à tali interpretatione detertere hic locus debuerat, cum ex eâ sequatur falsa temporum notatio. Porrò nos, *multos dies*, addito *multos*, ex sententiâ, et perspicuitati servientes. Nam Latinè *dies*, sine adjuncto, nihil significaret.

## Ver. 18.

*Au. Ver.*—18 And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

*Pool.*—*To remembrance*; either, 1. To my remembrance; that I should by this dreadful judgment be brought to the knowledge and remembrance of my sins, which have procured it. Or rather, 2. To God's remembrance; for God is oft said in Scripture to *remember sins*, when he punisheth them; and to *forget them*, when he spares the sinner. See 2 Sam. xvi. 10. Have I, instead of the blessing which I expected from thy presence, met with a curse?

## Ver. 19.

וַיַּעֲלֵהוּ יְהוָה בְּלֶחְמֵי הַלֶּחֶם וַיִּשְׁכְּבוּהוּ עַל-מִטְּתוֹ׃  
 — καὶ ἀνέθηκεν αὐτὸν εἰς τὸ ὑπερῶον, ἐν ᾧ αὐτὸς ἐκάθητο ἐκεῖ, κ.τ.λ.

*Au. Ver.*—19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

*A loft.* See notes on Judg. iii. 20, p. 181.

*Bp. Patrick.*—*A loft.*] The LXX, translate it *ὑπερῶον*, “an upper room:” which he had to himself for his study, meditation, and prayer.

*Houb.*—19 וישכבוהו: Unus Codex Orat. וישכבוהו, *et fecit eum recumbere*, plenè cum *ו*, ut sit vox Activa, cujus defectum circulo castigant plerique Codices.

## Ver. 20.

*Au. Ver.*—Hast thou also brought evil upon the widow, &c.

*Houb.*—הרעיה: *Meliùs* *malò affecisti*, ex formâ קנית, *possedisti*. Est enim præteritum, non autem infinitum, *malò afficere*; nam si esset infinitum, adderetur nominativi loco affixum ך hoc modo; הרעיהך, *affligere te*.

## Ver. 24.

וַיִּבְרַחְיָהוּ בְּפִיךָ יְהוָה׃

— καὶ ῥῆμα κυρίου ἐν τῷ στόματί σου ἀληθινόν.

*Au. Ver.*—24 And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.

*Is truth.*

*Pool.*—*That the word of the Lord in thy mouth is truth*; that the God whom thou professest is the true God, and the doctrine and religion which thou teachest is the only true religion.

*Ged., Booth.*—And that the word of Jehovah is truly in thy mouth.

*Houb.*—*Et Dominum per os tuum loqui veritatem.*

## CHAP. XVIII. 1.

*Au. Ver.*—And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.



*Baal.* See notes on Judges xi. 11, p. 166.

*Groves.* See notes on Exod. xxxiv. 13, vol. i., p. 376.

*Bp. Patrick.*—*The prophets of the groves.*] By the *prophets of the groves* (as we translate it), Mr. Selden understands the prophets of Astarte, the great goddess of the Zidonians; which he proves by comparing many places of scripture together (L. de Diis Syris, Syntag. ii., cap. 3), Maimonides hath a peculiar notion, that the prophets of Baal, and of the *groves*, were such as had drunk in the opinion of the ancient Zabii; who made images to receive the influences of the stars; golden ones for the sun, and silver ones for the moon, &c., which gave to men the gift of prophecy, and showed what was good for them. The same they said of trees; which were some under the influence of one star, some under the influence of another; and were planted in their names, and worshipped after several manners, and infused special virtues into the trees, and made men prophets. This he avers he found expressly in their books (More Nevochim, par. iii., cap. 29).

Ver. 21.

וַיִּשָׁא אֱלִיָּהוּ אֶל־כַּף־הַיָּדָיו וַיֹּאמֶר  
עַד־מָתַי אֲתָם כְּפָסְחִים עַל־שְׂתֵי הַסַּעֲפֹתִים  
'וְנִי

הַד' רוֹשֵׁה

καὶ προσήγαγεν Ἡλίου πρὸς παντας· καὶ εἶπεν αὐτοῖς Ἡλίου, ἕως οὔτε ὑμεῖς χωλανεῖτε ἐπ' ἀμφοτέρας ταῖς ἰγνύαις; κ.τ.λ.

*Au. Ver.*—21 And Elijah came unto all the people, and said, How long halt ye between two opinions [*or*, thoughts]? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word.

*Bishop Patrick.*—*Halt ye between two opinions.*

*Parkhurst.*—[סַעֲפֹתִים.] In general, *to split, divide, rive.* The LXX have given nearly the idea, Isa. ii. 21, by rendering the N. סַעֲפֹתִים, σχισμας, *clefts*, from σχίζω *to rend, cleave.*

I. In Hiph. *To split, rive*, as a branch from a tree, occ. Isa. x. 33; where Vulg. *confringet, shall break.*

II. As a N. masc. plur. in Reg. *the branches* of a tree, which *divide off* from its body. Occ. Isa. xvii. 6; xxvii. 10. And so with Mr. Bate we may understand סַעֲפֹתִים,

1 Kings xviii. 21, *how long halt or hop ye upon two boughs* [so *Horsley, Clarke*?] i. e., like birds hopping backwards and forwards from one *bough* to the other, without settling. It does not appear that the N. ever signifies *thoughts* or *opinions*, as we render it. As a N. fem. plur. in Reg. סַעֲפֹתִים the same. occ. Ezek. xxxi. 6, 8.

*Gesen.*—סַעֲפֹתִים. 1. pp. *to leap, to dance.*

3. *To halt, to limp, to be lame*, from the irregular and *leaping* gait; see Niph. and סַעֲפֹתִים. Trop. 1 Kings xviii. 21, *how long do ye halt between two opinions?* i. e., hesitate between Jehovah and Baal.

So Arab. حنّف pp. *to limp*; Chrysost.

περὶ τὴν πίστιν χωλεύειν.

סַעֲפֹתִים f. (r. סַעֲפֹתִים [to divide]) plur. סַעֲפֹתִים *divided opinions, parties*; 1 Kings xviii. 21.

*Professor Lee.*—סַעֲפֹתִים, masc. pl. סַעֲפֹתִים. (a) *A cleft in a rock, a cavern*, Judg. xv. 8, 11; Isaiah ii. 21; lvii. 5. (b) *A separation; party, sect; opinion*, 1 Kings xviii. 21. (c) *A branch*, Isaiah xvii. 6; xxvii. 10.

*Houb.*—*Quousque claudicabitis in utrumque pedem?*

סַעֲפֹתִים Recentiores convertunt, *cogitationes*, vel *opiniones*; qui significatus, nullo Codicum Sacrorum exemplo firmari potest. Nam סַעֲפֹתִים non alibi recurrit, quàm hic et Ps. cxix. 113, ubi *opiniones* nihil medullæ habet, et ubi veteres legerunt סַעֲפֹתִים, *iniquos*, vel *iniquitates*. Hic verò, *claudicare in duas cogitationes*, metaphorum habet inchoatam et parum sibi constantem. Postulat enim similitudo ex claudicatione ducta, ut Elias dixerit, *claudicatis in duas claudicationes*, seu *in utrumque pedem*, utque adeo, pro סַעֲפֹתִים, legatur סַעֲפֹתִים, *claudicationes*. Atque ita forsan legerint Græci Intt. apud quos habetur, ἐπ' ἀμφοτέρας ταῖς ἰγνύαις, *in ambobus poplitibus*. Cæteri Intt. *in duas partes*, quia scripturam סַעֲפֹתִים expedire cum non possent, satis habuerunt, si sententiam persequerentur. Erat in proclivi, ut ץ, pro ן, scriberetur, ob soni affinitatem, utque deinde ex סַעֲפֹתִים, fieret סַעֲפֹתִים, quia סַעֲפֹתִים nihil significabat, litterâ ם vocabuli סַעֲפֹתִים, suo loco jam dimotâ.

Ver. 24.

*Au. Ver.*—24 And call ye on the name of your gods, and I will call on the name of the LORD: &c.

*The LORD.*

*Ged.*—*The LORD, my God* [LXX, Syr.].

Ver. 26.

: וַיִּבְכְּרוּ עַל-הַמִּזְבֵּחַ אֲשֶׁר עָשָׂה —

— καὶ διέτρεχον ἐπὶ τοῦ θυσιαστηρίου, οὗ ἐποίησαν.

*Au. Ver.*—26 And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us [*or, answer*]. But *there was* no voice, nor any that answered [*or, heard*]. And they leaped upon the altar [*or, leaped up and down at the altar*] which was made.

*Pool.*—Upon the altar; *or, over the altar*; which might easily be done, the altar being low, and suddenly made for the present use. Or rather, *beside* (as the Hebrew (al) oft signifies) *the altar*; *or, before it*.

Which was made, Heb., *which he made*; either, first, Elijah; which some think was already made, though the making of it be not mentioned till afterwards, ver. 31, and that it was their design, by leaping upon his altar, to overthrow it. Or rather, secondly, Ahab on their behalf; or any other person; that being only a Hebraism, the third person active being put for the passive verb, as our translators well render it.

*Gesen.*—פָּסַח. Piel to leap, to dance; so the priests of Baal, 1 Kings xviii. 26 they danced at (around) the altar which was made; Sept. διέτρεχον, Targ. משהמן insaniebant, which Kimchi explains, “they danced after their manner.” Dancing was customary at some sacrifices; see 2 Sam. vi. 16.

*Professor Lee.*—פָּסַח. Pih. pres. יפסחו. Probably, leaped about [so Patrick, Clarke, Dathe, Ged., Booth.], in a frantic manner, on or by the altar; this being, apparently, their manner of expressing their earnestness in calling upon Baal, 1 Kings xviii. 26.

*Houb.*—Interea ad altare, quod fecerant, inambulabant.

26 אשר עשה: Lege, אשר עשו, quod fecerant; sic lego in Codice uno Orat. sicque omnes veteres, præter unum Chaldæum, cui Judæi Scribæ sæpe obtemperant, ut menda transcribant. Cæterum verbum יפסחו convertimus, inambulabant, non autem saltabant, ut recentiores; is enim significatus nullam habet Sacris ex Codicibus auctoritatem. Præterea vix credibile est tot prophetas Baal potuisse altare, quod fecerant, saltu transilire, ut plerique putant. Talia enim altaria conspici longo intervallo poterant,

atque adeo altitudinem habebant talem, qualis hominis saltum superabat.

*Maurer.*—[יפסחו.] Contemptum utitur scriptor hoc verbo de saltu sacrificulorum Baalis.

Ver. 27.

וַיְהִי בַּצְּהָרִים וַיְהִתְּל בָּתָּם אֶלְהֵהוּ וַיֵּאמֶר קְרָאוּ בְּהוֹל־קְדוֹל כִּי-אֱלֹהִים הֲוָא כִּי-שָׁמַע לֹו וְכִי-דַבֶּרָה לֹו אֲבָלֵי יִשְׁנֵן הֲוָא וַיִּקְרָא:

הק' רפי

καὶ ἐγένετο μεσημβρία, καὶ ἐμυκτήρισεν αὐτοὺς Ἕλιου ὁ Θεοσβίτης, καὶ εἶπεν, ἐπι-καλέσθε ἐν φωνῇ μεγάλῃ, ὅτι θεός ἐστιν, ὅτι ἀδολεσχία αὐτῶ ἐστὶ, καὶ ἅμα μὴ ποτε χρημα-τίξει αὐτὸς, ἢ μὴ ποτε καθεύδει αὐτὸς, καὶ ἐξαναστήσεται.

*Au. Ver.*—27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud [*Heb., with a great voice*]: for he is a god; either he is talking [*or, he meditateth*], or he is pursuing [*Heb., hath a pursuit*], or he is in a journey, *or* peradventure he sleepeth, and must be awaked.

For he is a god.

*Dr. A. Clarke.*—He is the supreme God, you worship him as such, he must needs be such, and no doubt jealous of his own honour and the credit of his votaries! A strong irony.

Either he is talking, or he is pursuing.

*Bp. Horsley.*—Rather, either he is in deep thought, or he is absent. — absent, שיג, absent in thought.

*Gesen.* — I. שִׁיחַ m. (r. שִׁיחַ I to talk) 1. Speech, discourse, 1 Kings ix. 11. So perh. in irony of Baal, 1 Kings xviii. 27, שִׁיחַ he is talking with some one; or perh. he is meditating, is in a brown study, so that he does not hear; see the root lett. c. [to talk with oneself; i. e., to meditate]. The first is more certain.

שיג m. (r. שיג) a withdrawing; 1 Kings xviii. 27 שיג he has withdrawn himself, sc. into his private apartments.

*Prof. Lee.*—שִׁיחַ. Shooting forth, uttering. (a) A plant, bush. (b) Speech, message, business. (c) A complaint. (d) Sorrow. (b) 1 Kings xviii. 27; 2 Kings ix. 11.

שיג. Probably Retirement, 1 K. xviii. 27. Vulg. in diversorio est.

*Houb.*—... וְכִי שִׁיג לוֹ. Arias, aut qui insectio ei, quem cæteri novi Interpretes sequuntur, quasi ex radice נשג, attingere;

neque incommodum Clerico videtur. Nobis contra nihil minus quam commoda videtur ista *insecutio*, ubi non additur, cujus, aut quorum sit *insecutio*, seu quinam illi sint, quos Baal persequatur. Nec alibi recurrit שי, nomen substantivum. Vulgatus, in *diversorio*, quasi ex radice ישב, *sedere*. Nos deducimus שי, ex שנה, *aberrare*, dicente Eliâ, fortè esse ipsorum Deo Baal mentis aberrationem, ut non audiat Sacerdotum suorum clamores et preces.

Maurer.—פִּי שֵׁיִת— sc לִי: *nam sermo, confabulatio ipsi est*. Alii: *res, negotium ipsi est* (cf. דְּבַר *verbum, res*), alii: *meditatio ipsi est* (cf. שֵׁיִת *meditari*), alii: *ambulatio ipsi est* (coll. סָחַח med. Je *obambulare*). Sed שֵׁיִת

nomen neque *negotium*, neque *meditationem* nec denique *ambulationem* alias significat; de *sermone* vero dicitur 2 Reg. ix 11, cf. שֵׁיִת *loqui*.

Ver. 29.

וְיָהוֹנָדָבֹאִי וְגו' —

— καὶ προεφήτηνον, κ.τ.λ.

Au. Ver.—29 And it came to pass, when mid-day was past, and they prophesied until the *time* of the offering [Heb., *ascending*] of the *evening* sacrifice, that *there was* neither voice, nor any to answer, nor any that regarded [Heb., *attention*].

Prophesied. See notes on 1 Sam. xviii. 10, p. 432.

Dr. A. Clarke.—*They prophesied*] They made incessant *prayer* and *supplication*; a farther proof that *to pray* or *supplicate* is the proper ideal meaning of the word נבא, which we constantly translate *to prophesy*, when even all the circumstances of the time and place are against such a meaning.

Houb.—*Bacchabantur*.

Dathe.—*Violentis motibus se jactabant*.

Maurer.—*Et insaniebant*.

Ver. 30—32.

Au. Ver.—30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD that was broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name:

32 And with the stones he built an altar in the name of the LORD: and he made a

trench about the altar, as great as would contain two measures of seed.

Ged.—30 *He then repaired, &c.* This, in the Greek version, is placed after *in the name of the Lord*, ver. 32, but not entirely. If the words be there inserted the translation will run thus: *And Elias took twelve stones, according to the number of the twelve tribes of the sons of Israel, &c., and with the stones he builded an altar in the name of the Lord; repairing the altar that had been demolished.* This to some will probably seem a better order than the present.

31 Sons of Jacob.

Ged.—Sons of Israel [LXX and nine MSS].

32 Measures.

Gesen.—קָמָה, f. plur. קָמָים. 1. *a certain measure for grain, Seah*, according to the Rabbins *the third part of an ephah*, אֶפְסָה, and according to Jerome on Matt. xiii. 33, *a modius and a half*. Gen. xviii. 6; 1 Sam. xxv. 18. Dual קָמָתִים for קָמָתִים, 2 Kings vii. 1, 16, contracted in the Syriac manner, like קָמָתִים, קָמָתִים. Chald. id. From the Aram

form קָמָתִים has sprung the Greek σάτον, in Sept. the N. T. and Josephus.

2 Genr. *measure*; so Chald קָמָתִים often.

Prof. Lee.—קָמָה, a dry measure, being one-third of an Ephah, and containing a little more than a peck.

Ver. 34.

Au. Ver.—34 And he said, Do it the second time, &c.

And he said.

Ged.—And when they had so done [LXX], he said.

Ver. 36, 37.

36 וַיְהִי בַּעֲשׂוֹת הַמִּנְחָה וַיִּשָּׂא אֱלִיָּהוּ הַקָּבֵא וַיֹּאמֶר יְהוָה אֱלֹהֵי אֲבֹרָהִם יִשְׁחַק וַיִּשְׂרָאֵל הַיּוֹם יִגְדַע כִּי־אַתָּה אֱלֹהִים כִּי־שָׂרָאֵל וַאֲנִי עַבְדְּךָ וַיְבַדְּכֵרְךָ עֲשִׂיתִי אֵת כָּל־הַדְּבָרִים הָאֵלֶּה: 37 עֲגַנִּי יְהוָה עֲגַנִּי וַיְגַדַּע הָעָם הַזֶּה כִּי־אַתָּה יְהוָה הָאֱלֹהִים וְאַתָּה הַסִּבַּת אֶת־לִבָּם אֲחֻרָיִת:

v. 36. יתיר

36 καὶ ἀνεβόησεν Ἡλιὸς εἰς τὸν οὐρανὸν, καὶ εἶπε, κύριε ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰσραὴλ, ἐπάκουσόν μου κύριε, ἐπάκουσόν μου

σήμερον ἐν πυρὶ, καὶ γνώτωσαν πᾶς ὁ λαὸς οὗτος, ὅτι σὺ εἶ κύριος ὁ θεὸς Ἰσααὴλ, καὶ ἐγὼ δουλὸς σου, καὶ διὰ σέ πεποίηκα τὰ ἔργα ταῦτα. 37 ἐπάκουσόν μου κύριε, ἐπάκουσόν μου, καὶ γνώτω ὁ λαὸς οὗτος, ὅτι σὺ εἶ κύριος ὁ θεός, καὶ σὺ ἔστρεψας τὴν καρδίαν τοῦ λαοῦ τοῦτου ὀπίσω.

*Au. Ver.*—36 And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

37 Hear me, O LORD, hear me; that this people may know that thou art the LORD God, and that thou hast turned their heart back again.

*Ged.*—36 *And said.* LXX read “and called toward the heavens.”

*Let it be known.* LXX read, *Hear me, O LORD, hear me, to-day, by fire: let all this people know, that thou art the LORD, the God of Israel; and that I, thy minister, have, through thee, done all these things: Hear me, O LORD! hear me: and let this people know that thou art the LORD-GOD, who hath converted the hearts of this people.* Such is the reading and arrangement of the LXX, at least, of equal probability with the present.

*Pool.*—*That thou hast turned their heart:* that they may feel so powerful and sudden a change in their hearts, that they may know it is thy work, and the effect of thy grace to them, and in them. Or, *when thou hast turned, &c., or, because thou, &c.* So the particle *vau* is oft used; and the sense is, That they may know thee to be the true God, by the effects of thy Divine power, in converting their hearts, and that in so miraculous a way, and in answer to my prayers.

*Houb.*—40 *ויורם, et descendere eos fecit.* Unus Codex Orat. plenè; sic alibi sæpè hod. Codices in verbo יר vocis *Hiphil*, quanquam hod. Impressa sæpè deficienter.

Ver. 43, 44.

*Au. Ver.*—43 And he said, Go again seven times.

44 And it came to pass at the seventh time, &c.

*Ged.*—And Elias [LXX] said, Go again seven times. 44 So the servant went again seven times [LXX]. And it came to pass at the seventh time, &c.

*Houb.*—44 ובשבעת, *septies.* Quinque Co-dices ובשבעה, plenè.

Ver. 45.

וַיְהִי וַעֲדֵיכָה וְעַד־כָּה וְהַשָּׁמַיִם  
הָתְמַלְּקוּ עָבִים וְרוּחַ וַיְהִי גֶשֶׁם גָּדוֹל  
וְרוּחַ

καὶ ἐγένετο ἕως ὧδε καὶ ὧδε, καὶ ὁ οὐρανὸς συνεσκότασε νεφέλαις, καὶ πνεύματι, καὶ ἐγένετο ὑπέτος μέγας, κ.τ.λ.

*Au. Ver.*—45 And it came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

*And it came to pass in the meanwhile.* So *Gesen.*

*Bp. Horsley.*—Rather, *And it came to pass that in every quarter the skies grew black [with] clouds and wind.* Houbigant proposes a transposition of the words, which seems unnecessary.

*Gesen.*—פַּר 3 Partic. of time, *now; עד-כָּה until now, hitherto,* Ex. vii. 16; Joshua xvii. 14. *עד-כָּה וְעַד־כָּה till now and till then,* in the meantime, *meanwhile,* 1 Kings xviii. 45.

*Houb.*—45 *Deinde extiterunt undique nubes ac venti, cælumque obscuratum est, et plurimi imbres extiterunt. Achab, conscenso curru, ad Jezrahel iter fecit.*

45 ויהי ער כה וער כה, *et fuit usque huc et usque illuc.* Hæc Arias, nihil dicens; nec cæteri Intt. animadvertère ordinem fuisse turbatum. Nam duo verba עבים ורוח, *nubes et ventus,* nihil habent, ubi sunt, quod regant, aut à quo regantur. Nimirum, postquam dictum est, *cæli obscurati sunt,* non jam pertinere possunt *nubes et ventus* ad verbum ויהי, quod in versu primum est. Verus ordo est, ויהי עבים ורוח, *et fuerunt nubes et ventus,* ut sequatur השמים וההקרו השמים, *et cæli obscurati sunt.* Veteres alii aliud dicunt, quia in suâ scripturâ non potuère acquiescere. Non vituperabat Clericus eos, qui convertunt ער כה וער כה, *interim* quanquam id sine exemplo est.

*Mauver.*—[עַד־כָּה וְעַד־כָּה] liberius redde: *dum manum huc et illuc vertas* h. e. citius quam manum vertas. “Scriptor divinus id agit ut indicet, brevissimo interjecto temporis spatio imbrem decidisse; quæquidem illarum particularum interpretatio e gestu *manum cito huc et illuc vertentis* petenda videtur; *nigravit cælum nubibus et vento, dum manum vertas* s. citius quam manum vertas.” Schäfer



gard as yielding the best charcoal; see Robinson's Palest. I. p. 299; Burckh. Trav. in Syr. p. 483. This illustrates Job. xxx. 4, and Psalm cxx. 4.—Prob., so called from the notion of *binding*, as *juncus* a *jungendo*, Germ. *Binsen* from the verb *binden*. See Celsius Hierobot. T. i. p. 246. Oedmann Verm. Sammlungen Fasc. 2, c. 8. The Heb. intpp. and Jerome understand *the juniper*, but on no good grounds; see Celsius l. c.

*For himself.*

*Pool.*—*For himself*, Heb., *for his life*, or *for his soul*, that it might be taken away from his body. Or, *with his soul*, as it is Isaiah xxvi. 9, i. e., he desired it heartily or fervently. *It is enough*; I have lived long enough for thy service, and am not like to do thee any more service; neither my words nor works are like to do any good upon these incorrigible people.

*Maurer.*—[וַיִּשְׂאֵל אֶת־נַפְשׁוֹ לְמָוֹת] *et expetiit animam suam ad moriendum* i. e., expetiit mortem animæ suæ, mortem sibi optavit. Eadem phrasis legitur Jon. iv. 8. *salvo sensu abesse posset*, uti intelligitur ex loco Job. xxxi. 30: לִשְׂאֵל נַפְשׁוֹ *ut peterem animam* i. e., mortem ejus.

Ver. 5, 6.

6 וַיִּבְרֹא וְהָיָה מִרְאשֵׁיתָיו עֶגְתָּ רִצְפִים וַיַּעֲפֹתָם מִיָּם וַיֹּאכַל וַיִּשְׂתֶּה וַיִּשְׂבֵּב וַיִּשְׂפֹּב :

6 και ἐπέβλεψεν Ἠλίου· και, ἰδού, πρὸς κεφαλῆς αὐτοῦ ἐγκρυφίας ὀλυρτίτης και καθάκης ὕδατος· και ἀνέστη, και ἔφαγε, και ἔπιε, και ἐπιστρέψας ἐκούμηθη.

*Au. Ver.*—6 And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head [Heb., *bolster*]. And he did eat and drink, and laid him down again.

*On the coals.*

*Bp. Patrick.*—It should be translated "upon hot stones," as Bochartus shows in his Hierozoicon, par. i. lib. ii. cap. 33.

*Gesen.*—רִצְפָּה *to range stones* artificially, e. g., in a pavement or inlaid work, *to checker*; hence רִצְפָּה m. 1 a stone which is heated in order to roast meat or bake bread upon it. 1 Kings xix. 6, עֶגְתָּ רִצְפִים a cake baked on hot stones. Arab. رَضْف id. The Rabbins understand a coal; comp. רִצְפָּה.

*Prof. Lee.*—רִצְפָּה. Arab. رَضْف lapis ignitus, quo ignito lac calefit: lapis, cui

*impositæ assantur carnes.* According to some, *hot stones* used in baking bread or flesh; others, *burning coals*, 1 Kings xix. 6, only.

*At his head.* See notes on 1 Sam. xix. 13, p. 440.

*Houb.*—5 *אכול, comedere.* Duo Codices Orat. *malè, legitimâ formâ, ut versu 7. Cæteri Codices litteram ׀ circulo castigant, in verbum אל malè immissam.*

6 *וישח, et ibibit.* *Infra* ver. 8. *Ejusmodi scribendi inconstantia Scribarum sunt recentiorum, non Sacræ ipsius Membranæ; ut et aliæ multæ, quæ passim occurrunt.*

Ver. 9—13.

9 וַיִּבְרֹא אֱלֹהֵי־הַמַּעַרְהָ וַיִּלֹּךְ שָׁמָּה וְהָיָה דְבַר־יְהוָה אֵלָיו וַיֹּאמֶר לוֹ מַה לְךָ כִּי אֵלֶיךָ : 10 וַיֹּאמֶר קָמָא קָמָא לִי יְהוָה | אֵלֶיךָ עֲבָאוֹת פִּי־עֲזָבוּ בְרִיתְךָ בָּנִי וּשְׂרָאֵל אֲתִי־מִבְּרִיתְךָ הָרְסוּ וְאֲתִי־נְבִיאֶיךָ הָרַגְנוּ בְּחָרֵב וְאֲתִי־רַבִּי וַיִּבְרֹא אֲתִי־נַפְשִׁי לְמַחְתָּה : 11 וַיֹּאמֶר אֲנִי וְעַמְדַּתְךָ בְּחָרֵב לִפְנֵי יְהוָה וְהָיָה יְהוָה עֹבֵר וְרִיחַ גְּדוּלָּה וְחֵזֶק מִפְּהֶן הָרִים וּמִשְׁבַּר סִלְעִים לִפְנֵי יְהוָה לֹא בְרִיחַ יְהוָה וְאֲחֵר הָרִיחַ רֵעַשׁ לֹא בְרֵעַשׁ יְהוָה : 12 וְאֲחֵר הָרֵעַשׁ אֵשׁ לֹא בָאֵשׁ יְהוָה וְאֲחֵר הָאֵשׁ קוֹל דְּמָמָה דְּקָה : 13 וַיְהִי | כִּשְׁמַע אֱלֹהֵיו וַיִּלֵּט פָּנָיו בְּמַחְתָּתוֹ וַיִּשָּׂא וַיַּעֲמֵד פְּתַח הַמַּעַרְהָ וְהָיָה אֵלָיו קוֹל וַיֹּאמֶר מַה־לְּךָ כִּי אֵלֶיךָ :

9 και εἰσηλθεν ἐκεῖ εἰς τὸ σπήλαιον, και κατέλυσεν ἐκεῖ και, ἰδού, ῥῆμα κυρίου πρὸς αὐτόν, και εἶπε, τί σὺ ἐνταῦθα Ἠλίου; 10 και εἶπεν Ἠλίου, ζηλῶν ἐξήλωκα τῷ κυρίῳ παντοκράτορι, ὅτι ἐγκατέλιπόν σε οἱ υἱοὶ Ἰσραὴλ· τὰ θυσιαστήριά σου κατέσκαψαν, και τοὺς προφήτας σου ἀπέκτεμαν ἐν ῥομφαίᾳ, και ὑπολείμματα ἐγὼ μόνω, και ζητοῦσι τὴν ψυχὴν μου λαβεῖν αὐτήν. 14 και εἶπεν, ἐξέλευσή αὐρίον, και στήση ἐνώπιον κυρίου ἐν τῷ ὄρει· ἰδού, παρελεύσεται κύριος· και, ἰδού, πνεῦμα μέγα κραταῖον διαλύσῃ ἔρη και συντρίβον πέτρας ἐνώπιον κυρίου, οὐκ ἐν τῷ πνεύματι κύριος· και μετὰ τὸ πνεῦμα συσσεισμός, οὐκ ἐν τῷ συσσεισμῷ κύριος· 12 και μετὰ τὸν συσσεισμὸν πῦρ, οὐκ ἐν τῷ πυρὶ κύριος· και

μετὰ τὸ πῦρ φωνῆ αὔρας λεπτήs. 13 καὶ ἐγένετο ὡs ἤκουσεν Ἡλιοῦ, καὶ ἐπεκάλυψε τὸ πρόσωπον αὐτοῦ ἐν τῇ μῆλατῇ αὐτοῦ, καὶ ἐξῆλθε καὶ ἔστη ὑπὸ σπήλαιον· καὶ, ἰδοῦ, πρὸs αὐτὸν φωνῆ, καὶ εἶπε, τί σὺ ἐνταῦθα Ἡλιοῦ.

*Au. Ver.*—9 And he came thither unto a cave; and lodged there; and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah?

10 And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away.

11 And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake;

12 And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice.

13 And it was so, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

9, 11 *What doest thou here, Elijah?* &c.  
11 *And he said.*

*Bp. Horsley.*—9—11—*What doest—said.* All this seems to be the conversation between God and the prophet, related in its proper place in the 13th and 14th verses, and by some error of the transcribers anticipated here. The word of Jehovah comes to the prophet in the cave, bids him go forth out of the cave, and gives him certain signs by which he is to be advertised of the presence of Jehovah.

11, 12 *The Lord passed by—rent—brake in pieces, &c.* [so *Pool, Patrick, Dathé*].

*Bp. Horsley.*—Rather, “passeth by—rendeth—breaketh in pieces.” These presents denote instant futurity. Jam mox transiturus est Jehovah [so *Houb., Ged.*].

*Ged.*—11 It was then said to him: “Go forth, and stand upon the mountain to meet the LORD: and, lo; while the LORD is about to pass, a great and mighty wind shall precede him; rending the mountains, and shivering the rocks: but the LORD will not

be in the wind. The wind will be followed by an earthquake: but the LORD will not be in the earthquake. 12 The earthquake will be followed by lightning: but the LORD will not be in the lightning. But, after the lightning, there will be heard a calm, gentle voice; and there will the LORD be” [some copies of the LXX. Booth., And there was Jehovah].

I have, with the Greek and Arabic translators, made the description a part of the angel’s speech; not a part of the historian’s narrative.

*Houb.*—11 *Tum ei dictum est; egredere, et sta in monte coram Domino; nam Dominus mox transiturus est. Erit autem ante Dominum ventus vehemens, qui vi magnā quatiet montes, et franget scopulos, sed non erit in vento Dominus. Erit, post ventum, terrā motus, neque erit in terrā motu Dominus. 12 Erit, post terrā motum, ignis, neque erit in igne Dominus; sed erit, post ignem, sibilus auræ tenuis, ibique erit Dominus.*

11 et 12 עבר יהוה ויהי רעם: Nos, nam Dominus mox transiturus est. Ita Græci Intt. ἰδοῦ παρελεύσεται κύριος, ecce transitibit Dominus. Non recte plerosque convertere, ecce transitivit... in Præterito tempore, ex eo probatur, quod Dei vocem Elias non ante audierit advenientem, quam spelunca egrederetur, ejusque in limine staret; quod quidem Eliam fecisse nondum dictum est, sed tantum postea narratur. Itaque hi duo versus 11 et 12 angeli sunt cum Eliâ loquentis, non autem sacri scriptoris Dei transitum, ut jam factum, narrantis. Maxime observandum, fuisse tunc Eliam in monte Horeb, quo, Deo jubente, venerat. Olim extiterant in monte Horeb venti et ignes et terræ motus, quibus Deus præsentiam suam in veteri lege manifestarat. Nunc significat Eliæ angelus, non sic olim fore; neque illum Deum, quem Elias cæteri que veri Israelitæ expectabant, mediis ignibus, ventis et terræ motibus adfuturum, sed ejus adventum lenis auræ susurro similem futurum, talemque, qualem posthac Isaias propheta exhibebat, cum diceret (xlii. 3) *arundinem quassatam non confringet, et linum fumigans non extinguet.* Porro in fine versus 12 hæc addimus, *ibi erit Dominus*, ex Codice Alex. in quo legitur *ῥακεὶ κύριος, et ibi Dominus.* Nisi hæc diceret angelus, non doceretur Elias, quo signo Deum adesse cognosceret. Cur hæc verba יהוה שם יהוה, *et erit ibi Do-*

*minus*, omitterentur, occasio fuit in illo altero וידי, quod sequebatur, initio versus 13.

Ver. 16.

*Au. Ver.*—16 And Jehu the son of Nimshi shalt thou anoint to be king over Israel, &c.

*Houb.*—הוא בן נמשי, *Jehu, filium Namsi.* Legitur lib. ii., cap. ix., ver. 2, הוא בן יושפט, *Jehu, filium Josaphat, filii Namsi*; quam scripturam nos hic nostram facimus. Ejusmodi enim generationes sacra pagina proximas solet adhibere, non remotas; neque adeo Jehu filium Namsi esse dixerit, qui esset ejusdem nepos.

Ver. 18.

וְהִשְׁתַּחֲוִיתִי בְיִשְׂרָאֵל שִׁבְעַת אֲלָפִים  
 בְּלִי-הַבָּרָפִים אֲשֶׁר לֹא-קָרְעוּ לַפֶּעַל  
 וְכָל-הַפֶּה אֲשֶׁר לֹא-נָשָׂק לוֹ :

כלור

*καὶ καταλείψεις ἐν Ἰσραὴλ ἑπτὰ χιλιάδας ἀνδρῶν, πάντα γόνατα, ἃ οὐκ ᾠκλασαν γόνυ τῷ Βαάλ, καὶ πᾶν στόμα, ὃ οὐ προσεκύνησεν αὐτῷ.*

*Au. Ver.*—18 Yet I have left [*or, I will leave*] *me* seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

*Pool.*—*I have left, or, I have reserved* to myself; I have by my grace kept from the common contagion. *Or, I will reserve,* from the slaughters last mentioned, and from Jezebel's rage. *Seven thousand*; either definitely so many; or rather, indefinitely, for many thousands; the number of *seven* being oft used for a great number, as Leviticus xxvi. 18; Psalm xii. 6; Micah v. 5; Zech. iii. 9; Luke xvii. 4. For it is altogether improbable that all the Israelites except seven thousand did worship Baal; except Baal be here synecdochically put for all their idols, and the calves among others.

*Gen.*—Seven thousand men, &c.

*Kissed him.*

*Pilkington's Remarks.*—The word נשק, signified, either *to kiss*, or, *to be subject to*. It is generally rendered by φιλεω and καταφιλεω in the LXX: but they saw the necessity of rendering it, Gen. xli. 40. "And to thy word shall all my people *be subject*." And they have rendered, 1 Kings xix. 18, "Every mouth that hath not *worshipped* Baal;" instead of *kissed* him, as it is in our

and other versions. Psalm ii. 12, "*Kiss* the son, lest he be angry, and ye perish," must imply a direction to submission and *obedience*; and consequently, the word should be here rendered, *obey*, or be subject to; as *kiss* cannot so properly be used, to express this metaphorically in our language. Most of the ancient versions have it *receive instruction*; and, the commentators have supposed, that there was a various reading in the former Hebrew MSS., but I see no sufficient reason to support such a conjecture.

Ver. 20.

וַיֵּאמֶר לוֹ לְךָ שָׂגַב כִּי מָדַד-  
 עֲשִׂיתִי לְךָ :

— καὶ εἶπεν Ἠλίου, ἀνάστρεφε, ὅτι πεποίηκά σοι.

*Au. Ver.*—20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again [*Heb., Go return*]: for what have I done to thee?

*Pool.*—*And said*; or, *but he said*; or, *yet he said.* Let me kiss my father and my mother, i. e., bid them farewell, by the usual ceremony. *Go back again*, and take thy leave of them, as thou desirest, and then return to me again. *What have I done to thee?* either, first, To hinder thee from performing that office. That employment to which I have called thee doth not require an alienation of thy heart from thy parents, nor the total neglect of them. Or, secondly, To make such a change in thee, that thou shouldst be willing to forsake thy parents, and lands, and all, and desire only this liberty to go and bid them farewell, that thou mayest follow me. Whence comes this marvellous change? It is not from me, who did only throw my mantle over thee; but from a higher power, even from God's Spirit, which hath changed thy heart, and consecrated thee to thy prophetic office; which therefore it concerns thee vigorously to execute, and wholly to devote thyself to it.

*Houb.*—*Cui Elias*; vade, inquit, et revertere, memor quid fecerim tibi.

כִּי מָדַד עֲשִׂיתִי לְךָ : Fere omnes interpretes, nam quid feci tibi? Et interrogationem hanc, quam inducunt, contorte explicant, cum deubissent per affirmationem interpretari. Nam מָדַד sæpe affirmat, ut non

semel monuimus, et pronominis מאוכה, *quiddam*, vicem gerit: sic ait Elias: revertere, *nam quiddam feci tibi*, ut intelligat Elisæus se, pallio Eliæ in ipsum injecto, fuisse ab Eliâ destinatum, ut se sequeretur, et ut spiritum Eliæ posthac haberet. Nos sententiam extulimus, ne verba ipsa, Latino in sermone, obscura essent.

*Dathe*—*Abi*, inquit ille, *sed redi, memor, quid tibi fecerim*, i. e., cogita, ad quantum munus te vocarim.

*Maurer*.—*Nam quid tibi feci!* h. e., memor esto, quid tibi fecerim, “cogita, ad quantum munus te vocarim (vs. 19).” *Grot.*

Ver. 21.

וַיָּשָׁב מֵאַחֲרָיו וַיִּקַּח אֶת־עֶמֶד הַבָּקָר  
וַיִּזְבְּחֵהוּ וּבִקְלֵי הַבָּקָר בְּשֵׁלֶם הַבָּשָׂר  
וַיִּתֵּן לָעָם וַיֹּאכְלוּ וְגו'

καὶ ἀνέστρεψεν ἐξ ὀπισθεν αὐτοῦ· καὶ ἔλαβε τὰ ζεύγη τῶν βοῶν, καὶ ἔθυσσε καὶ ἤψησεν αὐτὰ ἐν τοῖς σκεύεσι τῶν βοῶν, καὶ ἔδωκε τῷ λαῷ, καὶ ἔφαγον, κ.τ.λ.

*Au. Ver.*—21 And he returned back from him and took a yoke of oxen, and slew them and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose and went after Elijah and ministered unto him.

*Houb.*—21 *Ille ab eo divertens, tulit par boum, quos mactavit, et aratri instrumentis coxit boves, carnemque eorum dedit familiæ; quam ut comederunt, abiit, &c.*

21 בשלם הבשר ויתן, *coxit eos carnem, et dedit.* Sic Arias, non tam interpretans, quàm Lectorem sapientem admonens, ordinem fuisse perturbatum. Nam verus ordo est, הבשר ויתן; בשלם, *coxit eos, et dedit carnem eorum.* Veteres, ne ordinem, quem habebant, sequerentur, maluerunt alii τὸ הבשר, alii affixum ם præmittere, alii denique, neglectis verbis, sententiam ipsam reddere. Sed Chaldaeus, eum verba ipsa persequi vellet, vitium Codicis alio vitio exhibuit, convertens, בשלם להי, *coxit eis.* Nam neque ם in בשלם, est dandi casus, neque illis (*hominibus*) locum habere potest, ubi homines non antecedunt, ad quos pertinere istud illis possit. Etenim affixa Hebraica *antecedens* suum sequuntur, non antecedunt.

CHAP. XX. 1.

*Au. Ver.*—And Ben-hadad the king of Syria gathered all his host together: and there were thirty and two kings with him,

and horses, and chariots: and he went up and besieged Samaria, and warred against it.

*Ged. and Booth.* place this chapter after chap. xx. “I follow the order of Sept., which, I am convinced, is the true one. This, I think, every attentive reader will himself perceive on comparing the two arrangements.”—*Ged.*

*Benhadad.*

*Dr. A. Clarke.*—*Ben-hadad*] Several MSS., and some early printed editions, have *Ben-hadar*, or, *the son of Hadar*, as the Septuagint. He is supposed to be the same whom Asa stirred up against the king of Israel, chap. xv. 18; or, as others, his *son* or *grandson*.

*He went up and besieged Samaria.*

*Bp. Patrick.*—He did not actually besiege it; for his army was routed before he could do it. Therefore the sense is, “he went up to besiege Samaria,” and assault it. Which is like that speech, Gen. xxviii. 10, “Jacob went out from Beer-sheba and went to Haran.” Which Rasi interprets, “He went out to go to Haran.” For it presently follows, that God appeared to him in the way.

Ver. 5, 6.

וַיָּשָׁבוּ הַמַּלְאָכִים וַיֹּאמְרוּ כְּהֵאמָר  
בְּיַהֲדָד לְאֹמֶר כִּי־שָׁלַחְתִּי אֵלָיְךָ לְאֹמֶר  
כִּסְפֶּךָ וְזָהָבֶךָ וְנָשִׂיךָ וּבָנֶיךָ לִי תִתֵּן :  
6 כִּי אִם־בָּעֵת מָחָר אֲשַׁלַּח אֶת־עַבְדִּי  
אֵלָיְךָ וְחַפְשׁוֹ אֶת־בְּיֹתֶךָ וְאֶת בְּתוּלֵי  
עַבְדֶּיךָ וְהָיָה כֹּל־מִחֶמְדְּךָ עֵינֶיךָ וְשִׁימוּ  
בְיָדָם וְלָקְחוּ :

5 καὶ ἀνέστρεψαν οἱ ἄγγελοι, καὶ εἶπαν, τάδε λέγει ὁ υἱὸς Ἰσραὴλ, ἐγὼ ἀπέστειλα πρὸς σέ, λέγων, τὸ ἀργύριόν σου, καὶ τὸ χρυσίον σου, καὶ τὰς γυναῖκάς, καὶ τὰ τέκνα σου δώσεις μοι, ὅτι ταύτην τὴν ὥραν αὔριον ἀποστελῶ τοὺς παιδᾶς μου πρὸς σέ, καὶ ἔρουνήσουσι τὸν οἶκόν σου καὶ τοὺς οἴκους τῶν παιδῶν σου, καὶ ἔσται πάντα τὰ ἐπιθυμήματα τῶν ὀφθαλμῶν αὐτῶν, ἐφ' ᾧ ἂν ἐπιβάλωσι τὰς χεῖρας αὐτῶν, καὶ λήψονται.

*Au. Ver.*—5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

6 Yet I will send my servants unto thee to-morrow about this time, and they shall

search thine house, and the houses of thy servants; and it shall be, *that* whatsoever is pleasant [Heb., desirable] in thine eyes, they shall put *it* in their hand, and take *it* away.

*Pool.*—Although I did before demand not only the dominion of thy treasures, and wives, and children, as thou mayst seem to understand me, but also the propriety and actual possession of them, wherewith I would then have been contented.

6 Yet now I will not accept of those terms, but, together with thy royal treasures, I expect all the treasures of thy servants or subjects; nor will I wait till thou deliver them to me, but I will send my servants into the city, and they shall have free liberty and power to search out and take away all which they desire, and this to prevent fraud and delay.

*Bp. Horsley.*—Chap. xx. 5, 6. *Although I—thou shalt deliver—Yet I will send, &c. Thou shalt deliver.* He had sent no such message. His former message was simply the claim of the lord paramount. Encouraged by Ahab's ready submission, he now attempts a tyrannical exaction, artfully giving the sense of a demand to his former message, and reproaching Ahab with non-compliance. I am inclined to suspect that the word *וְאֵל* has been lost between *וְ* and *הַחַן*, at the end of the 5th verse, "inasmuch as I sent unto thee, saying, Thy silver and thy gold, and thy wives and thy children are mine, and thou hast not given up. 9 Assuredly, therefore, I will send," &c.

*Ged.*—5 The message which I sent to you was, to deliver up to me your silver and your gold, and your wives, and your children: I, therefore, will, to-morrow about this time, send my servants [so *Booth*]; that they may search thine house and the houses of thy servants: when, whatsoever is the most desirable in thine eyes, they shall lay hands on, and take away.

*Thine eyes.* Sept., Syr., Vulg. read *their*, and this seems the more natural reading. So *Booth*.

*Maurer.*—5, 6. *וְאֵל וְגו'—כִּי בְּיָמֵי עֲלֹתָהּ—כִּי אֶם וְגו'.* *utroque hoc loco est ὄρι, præmissum orationi directæ, ut Jos. ii. 24, al. Misi ad te cet. Quod si cras misero cet. Repetitur כִּי ante alteram sententiam ver. 6, non sine vi. Declaratur enim his verbis, quomodo verba מִיָּמֵי עֲלֹתָהּ ver. 5, sint intelligenda. Winerus, quem secutus est de Wettius, nescio an non audacius: quod ad te misi, qui postulerent,*

*ut argentum tuum, aurum, etc. mili traderes, ver. 6, scito, servos meos, si cras misero, inquisituros esse, etc. Ewaldo Gr. min. § 604. אֶם כִּי ver. 6, tanquam una vox est: certo, profecto. Ceterum bene Schulzius: "cum Benhadad Achabum tam promte consensisse audiisset, poenitentia ductus est, quod plura non petiisset. Itaque stare noluit conditionibus prioribus, sed addidit de novo, ut etiam principum Achabi bona sibi darentur."*

Ver. 7.

וַיִּקְרָא מֶלֶךְ־יִשְׂרָאֵל לְכָל־זְקֵנֵי הָאָרֶץ  
וַיֹּאמֶר הֲעִרְבָנָא וְרֵאָו כִּי רָעָה זֶה מִבְּקֶשׁ  
כִּי־שָׁלַח אֵלָי לְבָנָי וּלְבָנֹתַי וּלְכֶסֶף  
וְלַזָּהָב וְלֹא מָנַעְתָּ מִמֶּנּוּ :

*καὶ ἐκάλεσεν ὁ βασιλεὺς Ἰσραὴλ πάντας τοὺς πρεσβυτέρους τῆς γῆς, καὶ εἶπε, γινώτε δὴ καὶ ἴδετε ὅτι κακίαν οὗτος ζητεῖ, ὅτι ἀπέσταλκε πρὸς μέπερὶ τῶν γυναικῶν μου, καὶ περὶ τῶν υἱῶν μου, καὶ περὶ τῶν θυγατέρων μου· τὸ ἀργύριόν μου καὶ τὸ χρυσίον μου οὐκ ἀπέκάλυσα ἀπ' αὐτοῦ.*

*Au. Ver.*—7 Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this man seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not [Heb., I kept not back from him].

*Ged.*—7 On this the king of Israel convoked all the elders of the land, and said to them [Syr.], Mark, I pray you, and see how that man seeketh mischief: although, when he sent to me for my wives and for my children, and for my silver and for my gold, I gave him no refusal.

Ver. 8, 9.

*Houb.*—8 *וְלֹא תִהְיֶה, et ne acquiescas.* Duo Codices Orat. *וְלֹא*, quæ solita consuetudo est negandi, ut solita est *וְלֹא*, interrogandi.

9 *וַיִּשְׁבְּרוּ דָבָר, et retulerunt ei verbum.* Melius scriptum fuisse *וַיִּשְׁבְּרוּ*: addunt *י* in medio quidam Codices. Non omittendum fuisse *י*, post *ב*, significat punctum *Kibbutz*.

Ver. 10.

*Au. Ver.*—10 And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me [Heb., are at my feet].

*Bp. Patrick.*—He wishes he may perish,

if he did not bring such an army against the king of Israel, that if every soldier in it should take a handful of his country, nothing of it would be left remaining. Others explain it thus: I will not leave a bit of Samaria standing. But the other is most natural; and this is included in it.

Ver. 11.

וַיַּעַן מְלִי־יִשְׂרָאֵל וַיֹּאמֶר דְּבַרְיוֹ אֶל־  
יְהוָה לֵאמֹר חֲזַר כִּכְפֹּתֶיךָ :

καὶ ἀπεκρίθη ὁ βασιλεὺς Ἰσραὴλ, καὶ εἶπε, ἰκανοῦσθω· μὴ καυχάσθω ὁ κυρτός, ὡς ὁ ὀρθός.

Au. Ver.—11 And the king of Israel answered and said, Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off. So Gesen. and most commentators.

Houb.—11 Ne glorietur, qui balteum cingit, tanquam jam solvisset, partâ victoriâ. Licet etiam convertere...claudus tanquam rectus, ex potestate Chaldaicâ et Syriacâ, claudus, et ex Hebraicâ פתח, solvere, liberum esse, non impeditum esse, ut impediuntur pedibus, qui claudicando ambulant: vide Græcos. Intt.

Ver. 12.

וַיֹּאמֶר אֶל־עַבְדְּךָ שְׂיָמוּ וַיִּשְׂיָמוּ  
עַל־הַקָּיִר :

— καὶ εἶπε τοῖς παῖσιν αὐτοῦ. οἰκοδομήσατε χάρακα· καὶ ἔθεντο χάρακα ἐπὶ τὴν πόλιν.

Au. Ver.—12 And it came to pass when Ben-hadad heard this message [Heb., word], as he was drinking, he and the kings in the pavilions [or, tents], that he said unto his servants, Set yourselves in array. And they set themselves in array [or, Place the engines: and they placed engines] against the city.

Set yourselves in array, &c. So Gesen. See notes on 1 Sam. xv. 2, p. 407.

Dr. A. Clarke.—Set yourselves in array.] The original word, שׂימו, sinu, which we translate by this long periphrasis, is probably a military term for Begin the attack, Invest the city, Every man to his post, or some such like expression.

Houb.—12 שׂימו: Nos, appropinquate, ex significatu Arabico. Nam Arabicè שׂם vel שׂם habet, appropinquare homini et hosti in conspectum. Esse verbum neutrum שׂימו declarat id, quod sequitur, וישׂימו על העיר, ubi שׂימו non habet casum. Itaque malè interpretantur, qui dicunt, punite; quibus postea divinandum est, quid sit supplendum, quique

supplent pro libidine, quidquid ipsis videtur: vide Polyglotta, in quibus reperies tot interpretationes, quos Interpretes.

Ver. 14.

וַיֹּאמֶר אַחָאָב בְּמִי וַיֹּאמְרוּ כֹה־אָמַר  
יְהוָה בְּנַעֲרֵי שְׂרָיִי הַמְדִינֹת וְגו'

καὶ εἶπε Ἀχάαβ, ἐν τίνι; καὶ εἶπε, τὰδε λέγει κύριος, ἐν τοῖς παιδαρίοις τῶν ἀρχόντων τῶν χωρῶν κ.τ.λ.

Au. Ver.—14 And Ahab said, By whom? And he said, Thus saith the LORD, Even by the young men [or, servants] of the princes of the provinces. Then he said, Who shall order [Heb., bind, or, tie] the battle? And he answered, Thou.

Pool.—By the young men of the princes of the provinces; not by old and experienced soldiers, but by those young men; either the sons of the princes and great men of the land, who were generally fled thither for safety; or their pages or servants that used to attend upon them, who are bred up delicately, and seem unfit for the business.

Bp. Patrick.—The "princes of the provinces" were the governors of the several provinces, into which the kingdom was divided. And their young men seem to signify their servants, or their pages (as we speak), that waited on them. As much as to say, Not by old experienced soldiers, but by youths; who, perhaps, had never seen a fight, but had always lived at court.

Ged.—The chiefs of provinces; who were then probably at Samaria. The Syriac and Arabic translators, with Symmachus, have given a different version: and render the chiefs, or, principal persons in the city. The young men here mentioned composed their retinues; and were no doubt the flower of the youth of their respective provinces.

Gesen.—In some passages נַעַר seems rather a name of condition, and denotes servant, like the Greek παῖς. Germ. Bursche, Junge, Engl. boy; Gen. xxxvii. 2 הוא נַעַר he was servant with the sons of Bilhah, i. e., he was herdsman's boy, shepherd's boy. 2 Kings iv. 12; v. 20; viii. 4; Ex. xxxiii. 11, al. Also of common soldiers, Germ. die Burschen, Engl. boys, men; 1 Kings xx. 14, 15; xvii. 19; 2 Kings xix. 6. Seq.

Ver. 19.

וְאֵלֶּה יִשְׂאָי מִן־הַקָּיִר בְּנַעֲרֵי שְׂרָיִי  
הַמְדִינֹת וְגו'

καὶ μὴ ἐξελεθάτωσαν ἐκ τῆς πόλεως ἄρχοντα τὰ παιδιάρια τῶν χωρῶν, κ.τ.λ.

*Au. Ver.*—19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

*Houb.*—19 ואלה, *illi autem*. Hoc vocabulum omittunt Vulgatus et Arabs. Græci Intt. legere videntur, non ואלה, sed ולא. Certè Hebraicum id non est, ut pronomen ולא separaretur à suo nomine נערי, per hæc verba, ויצא מן העיר; suspicio est, olim scriptum fuisse והנה, *ecce autem*.

*Young men of the princes of the provinces.* See notes on ver. 14.

Ver. 27.

וּבְנֵי יִשְׂרָאֵל הַתְּחִידִים וּבְכִלְדָּי וּבְגִלְגָּי לְקִרְיָתָם וַיַּחֲנוּ בְּגִרְיֵי־יִשְׂרָאֵל גְּדִים בְּשָׂנֵי חֲשֻׁפֵי עֵזִים וַיֹּאמֶר מֶלֶךְ־הָאֲרָץ :  
καὶ οἱ υἱοὶ Ἰσραὴλ ἐπεσκεπήσαν, καὶ παρεγένοντο εἰς ἀπαντήν αὐτῶν καὶ παρενέβαλεν Ἰσραὴλ ἐξεναντίας αὐτῶν ὡσεὶ δύο ποίμνια αἰγῶν· καὶ Συρία ἐπλησε τὴν γῆν.

*Au. Ver.*—27 And the children of Israel were numbered, and were all present [*or*, were victualled], and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

*Were all present.*

*Gesen.*—מל to measure, e. g., grain, as in Syr. Chald. and Arab. כמיל . In Kal only once, Isaiah xl. 12.

Pilp. לִכְלֹא 1 to hold, to contain, pp. of a vessel, measure, 1 Kings viii. 27, &c.

2 To hold up, to sustain, &c.

3 To sustain, to nourish, to furnish with the means of living, &c.

Polp. pass. לִכְלֹא to be furnished with provisions, &c., 1 Kings xx. 27.

*Prof. Lee.*—Pub. pl. m. לִכְלֹא, were sustained, provided for, 1 Kings xx. 27.

*Houb.*—Sumpto cibo.

*Dathe.*—Commeatu instructi.

*Like two little flocks of kids.*

*Bp. Patrick.*—The Hebrew word *chasisph* is nowhere found but in this place; which Kimchi and others translate a little flock. But there is no need to add the word little; for the flocks of goats are always small; never so great as those of sheep. For they love to ramble, and are scattered up and down as Bochartus observes, who translates these words, two flocks of young kids; denoting their contemptible number, and that

they were weak, feeble, and timorous, like those fugacious creatures, as he speaks, Hierozoicon, par. i. lib. ii. cap. 51.

*Gesen.*—חֲשֻׁפֵי m. a flock, i. e., a little flock. 1 Kings xx. 27 חֲשֻׁפֵי עֵזִים two little flocks of kids. Sept. δύο ποίμνια αἰγῶν, Vulg. duo parvi greges caprarum. Abulwalid compares تطيعة a little flock, so called from cutting off, being separated out. But perhaps it may be from the idea of driving a flock; comp. حَسَفَ to drive a flock.

*Prof. Lee.*—חֲשֻׁפֵי, m. pl. constr. r. חֲשֻׁפֵי . Arab حَسَفَ, gregum actio. Flocks of—, 1 Kings xx. 27, only.

Ver. 30.

וַיִּסְגּוּ הַגְּזֹתָרִים וַיִּפְקְדוּ אֶל־הָעִיר וַתִּפֹּל הַחוֹמָה עַל־עֲשָׂרִים וַשְּׁבַעָה אֶלְפָּה אִישׁ הַגְּזֹתָרִים וּבְרִי־הַדָּד זָם וַיִּבְקֹא אֶל־הָעִיר הַדָּד בְּחִדָּר :  
καὶ ἔφθυγον οἱ καταλοιποὶ εἰς Ἀφεκά εἰς τὴν πόλιν, καὶ ἔπεσε τὸ τεῖχος ἐπὶ εἴκοσι καὶ ἑπτὰ χιλιάδας ἀνδρῶν τῶν καταλοιπῶν· καὶ υἱὸς Ἀδερ ἔφθυγε καὶ εἰσῆλθεν εἰς τὸν οἶκον τοῦ κοιτῶνος, εἰς τὸ ταμειῶν.

*Au. Ver.*—30 But the rest fled to Aphek, into the city; and there a wall fell upon twenty and seven thousand of the men that were left. And Ben-hadad fled, and came into the city, into an inner chamber [*or*, from chamber to chamber. Heb., into a chamber within a chamber, ch. xxii. 25].

*Pool.*—The wall, or, the walls, (the singular number for the plural, than which nothing more frequent,) of the city; or of some great castle or fort in or near the city, in which they were now fortifying themselves; or of some part of the city where they lay. Which might possibly happen through natural causes; but most probably was effected by the mighty power of God, then sending some sudden earthquake, or violent storm of wind, which threw down the wall, or walls, upon them; or doing this by the ministry of angels. For if ever miracle was to be wrought, now seems to have been the proper time and season for it; when the blasphemous Syrians denied the sovereign and infinite power of God, and thereby in some sort obliged him, for his own honour, to give a proof of it; and to show that he was the God of the plains as well as of the

mountains, and that he could as effectually destroy them in their strongest holds as in the open fields, and make the very walls, to whose strength they trusted for their defence, to be the instruments of their ruin. But it may be further observed, that it is not said that all these were killed by the fall of this wall; but only that *the wall fell upon them*, killing some, and wounding others, as is usual in those cases. Nor is it necessary that the wall should fall upon every individual person; but it is sufficient to justify this phrase, if it fell upon the main body of them; for the words in the Hebrew run thus, *the wall fell upon twenty-seven thousand* (not of the men that are left as we render it, but) *which were left of that great army. Into the city*; either, 1 Out of the fields as the rest of his army did; which is distinctly and particularly noted of him, because he was the most eminent person in it, and the head of it. Compare the title of Psal. xviii. Or, 2 At and from the noise and report of that terrible fall of the wall, or walls; which possibly might be in the outside or suburbs of the city; from whence he fled further into the city. *Into an inner chamber*: or, *a chamber within a chamber.*

*Ken.*—A WALL fell upon twenty-seven thousand men. If this passage will fairly admit any other construction, such construction will be readily accepted. The alteration, which I shall here offer, is founded on this— that *הומה murus* becomes a word very different in sense; when it is read without the *vau*, on the authority of 18 Heb. MSS., and the three first editions. Now the Heb. noun *המה*, from *הים*, Castel explains by *calor* and *sol*: in Chaldee, by *fervor, æstus, calor solaris*: and in Arabic, by *æstus meridiei, vehementia caloris, nomen VENTI*. And the same noun, from *הים*, he explains by *excaescentia, furor, venenum*. These renderings all concurring to establish the sense of a *burning Wind*, eminently blasting and destructive; I shall now cite some other sacred passages, in which such a wind is mentioned; and then subjoin a few remarks. We read in Job xxvii. 21, *the east wind carrieth him away*: where the word *קרים* is *καρσωω* in the Greek version, and in the Vulgat *ventus urens*. In Ezech. xix. 12, *she was plucked up*, *בהמה*, *she was cast down to the ground, and the east wind dried up her fruit, her strong rods were withered, the fire consumed them*. Hosea (xiii. 15) mentions the desola-

tion brought on by *an east wind, the wind of the Lord*. What in Amos (iv. 9) is *I have smitten you with blasting*, is in the Vulg. *in vento vehemente*; in the Syr. Lat. *vento calido*. Let us now apply ourselves to the history, in 1 Kings chap. xx. When Ben-hadad, king of Syria, was besieging Samaria the second time; the children of Israel slew of the Syrians *one hundred thousand* footmen in one day; and it follows, that when the rest of the army fled to Aphek, *twenty-seven thousand* of the men that were left were suddenly destroyed by *ההומה*, or, *ההמה*, a *burning wind*. That such is the true interpretation, will appear more clearly if we compare the destruction of Ben-hadad's army with that of Sennacherib, whose sentence is that God would send upon him a *BLAST*, *רוח ruach*, a *wind*; doubtless, such a wind as would be suddenly destructive. The event is said to be that in the night *one hundred and eighty-five thousand* Assyrians were smitten by the angel of the Lord, 2 Kings xix. 7, 35. The connexion of this sentence with this execution of it is given by the Psalmist; who says (civ. 4) *God maketh his angels WINDS*, or *maketh רוחות THE WINDS his angels*, i. e., messengers, for the performance of his will. In a note on Psalm xi. 6, Prof. Michaelis has these words, *Ventus Zilgaphoth pestilens Eurasiæ est. Orientalibus notissimus qui obvia quævis necat*. And Le Clerc says—*Vox (kadim) orientalem ventum sonat, et quasi ventus adurens describitur.*—*Thevenotius memorat, anno 1658 una nocte fuisse occisa καρωων viginta millia hominum.*—Again: *Ventus calidus et urens vocatur in Oriente Samiel: anno 1665 (ait Thevenot.) interierunt 4000 homines, hoc vento adflati*. See on Gen. xli. 6; and Job. xxvii. 21. Upon the whole, I conclude, that, as Thevenot has mentioned two great multitudes destroyed by this burning wind, so has holy Scripture recorded the destruction of two much greater multitudes by a similar cause: and therefore, that we may translate the words in question thus—*But the rest fled to Aphek, into the city; and A* (OR THE, so Bp. Horsley) *BURNING WIND fell upon twenty and seven thousand of the men that were left.*

Ver. 31.

וַיִּאֶמְרוּ אֱלֹהֵי עַבְדֵי הָיְהִינָה שְׂמֵעָנִי  
כִּי־מַלְכֵי בֵּית יִשְׂרָאֵל כִּי־מַלְכֵי הַחֹד  
הַזֶּה נָשְׂפוּהָ פֶּה שֹׁמֵימִים בְּמַתְחֵנִי וְהַחֲבִלִים

בְּרֹאשֵׁינוּ וְנִנְיָא אֶל־מַלְאָךְ יִשְׂרָאֵל אֱהִי  
: רַחֲמֵי אֲתֵּי־נִפְשָׁךְ :

καὶ εἶπε τοῖς παισὶν αὐτοῦ, οἶδα ὅτι βασιλεῖς Ἰσραὴλ βασιλεῖς ἐλέους εἰσὶν· ἐπιθώμεθα δὴ σακκοὺς ἐπὶ τὰς ὀσφύας ἡμῶν, καὶ σχοινία ἐπὶ τὰς κεφαλὰς ἡμῶν, καὶ ἐξέλθωμεν πρὸς βασιλέα Ἰσραὴλ, εἰ πως ζωογονήσει τὰς ψυχὰς ἡμῶν.

*Au. Ver.*—31 And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.

*Houb.*—31 כי מלכי ישראל, quod sunt reges misericordes. Superfluit istud כי, quod quidem iteratum videtur ex eo, כי מלכי, quod antecessit. Itaque id recte omisit Codex Orat. 42 atque id ad marginem rejecit.

*Ged.*—And ropes about our necks. The Hebrew word is heads: but I am convinced that the meaning is, necks; and so the Arabic translator understood it. *Thy life*; LXX, Syr., Vulg., read *our lives*.

Ver. 33.

וְהִנְאֻשִׁים וְיִנְאֻשֵׁי וְיִנְאֻשֵׁי וְיִנְאֻשֵׁי  
בְּמִמְנוּ וְיִנְאֻשֵׁי בְּיָדוֹ וְיִנְאֻשֵׁי  
בְּאֵי קָהָלוֹ וְגו'

καὶ οἱ ἄνδρες οἰωνίσαντο, καὶ ἐσπείσαντο· καὶ ἀνελέξαντο τὸν λόγον ἐκ τοῦ στόματος αὐτοῦ, καὶ εἶπον, ἀδελφός σου υἱός Ἄδερ. καὶ εἶπεν, εἰσελθατε καὶ λάβετε αὐτόν· κ.τ.λ.

*Au. Ver.*—33 Now the men did diligently observe whether any thing would come from him, and did hastily catch it: and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

*Pool.*—Did hastily catch it: or, they took that word for a good token, and made haste and snatched it (i. e., that word) from him, i. e., from his mouth; they repeated the word again, to try whether the king would own it, or it only dropped casually from him: or made haste to know whether it was from him, i. e., whether he spoke this from his heart, or only in dissimulation or design; for it seemed too good news to be true. *Thy brother Ben-hadad*; understand, liveth; for that he inquired after, ver. 32.

*Gesen.*—יִנְאֻשֵׁי. Piel to take auguries, to

practise divination, to divine, Lev. xix. 26; Deut. xviii. 10; 2 Kings xvii. 17; xxi. 6. Some here understand *ὀφιδμαντεία* or divination by serpents, as if denom. from נִנְיָא, see Bochart Hieroz. T. I., p. 21. Hence

2. In a wider sense, to divine, to prognosticate, to feel presages; Gen. xxx. 27; 1 Kings xx. 33, וְהִנְאֻשִׁים וְיִנְאֻשֵׁי, and the men took as a good omen sc. the words of Ahab in v. 32. See more in Thesaur. p. 875.

*Gesen. Thesaur.* — 1 Reg. xx. 33: וְהִנְאֻשִׁים וְיִנְאֻשֵׁי viri augurium (faustum) capiebant ex his verbis Ahabi, bene inde sperabant, cf. οἰωνίζομαι faustum augurium capio. Bene Vulg. et acceperunt viri pro omine. Arabs, qui hæc quidem ex Hebræo trans-

tulit: القوم استغالوا الرأي divinando assequerentur mentem eius (sic erriethen seine Meinung). — Arab. نَحَسَ Conj. VI. est:

diligenter sciscitatus est nuncios ab aliquo sq. عن, sec. Kamusium (p. 805) i. q.,

تَلَبَّحَّ، quod a sciscitando per auguria ad aliam quamcumque sciscitationem diligentem translatum est, possitque etiam hoc verbis 1 Reg. l. c. adhiberi, hac sententia: et diligenter sciscitati sunt viri (quæ esset sententia eius), sed malo in certo lingua Hebrææ usu acquiescere, cui et universa loci ratio favet.

حَلَطَ ἄπαξ λεγόμεν in Hiph. i. q. Arab.

حَلَطَ, to be quick and hasty in any thing,

to press, to urge; for the primary idea see in kindr. הָלַץ. 1 K. xx. 33 וְהִנְאֻשִׁים וְיִנְאֻשֵׁי and they hastened and urged whether it was from him. The form וְהִנְאֻשִׁים is for Hiph. וְהִנְאֻשִׁים, as וְהִנְאֻשִׁים for וְהִנְאֻשִׁים, 1 Sam. xiv. 22; xxxi. 2. Lehrg., p. 322.

*Prof. Lee.*—נִנְיָא, v. Kal non occ. Arab.

نَحَسَ, sciscitatus fuit nuncium, inquisivit de eo. See Hieroz. Bochart., i. 20.

Pih. נִנְיָא, pres. נִנְיָא. (a) Used divination. (b) Watched, observed. (b) Gen. xxx. 27; 1 Kings xx. 33.

נִנְיָא, v. pres. pl. m. נִנְיָא, once, 1 Kings

xx. 33. Arab. حَلَطَ, festinus in re fuit; studio usus fuit. The passage will then read (Gram. art. 222. 4), so the men observed and hastened greatly, i. e., by an hypallage

(Gram. art. 214. 7), were very quick, keen, to observe what (fell) from him. הַבְּכִינִי, should perhaps be pointed הַבְּכִינִי, making ה the def. art. in the sense of אֲשֶׁר. Gesen. after the usage of the Mishna, “*declarare jussurunt* ;” but, how this can be made to suit either the etymology or the context, it is beyond my power to discover. LXX, ἀνελέξαντο, κ.τ.λ. ; which is a comment.

*Houb.*—33 יהלבו המינו : Lege כמינו, et arripuerunt id ex eo, ut sit ה affixum femininum pro neutro, ex more Hebr. sermonis. Ita Chaldaeus, והבשה מינה, et arripuerunt hanc (rem) ex eo. Si relinqueretur המיני, non posset ה aliud esse, quàm nota interrogationis. Atqui nemo non videt, non habere posse locum interrogationem. ... קהרו. Lege קהרו, adducite eum, ne absit in Codice non punctato nota numeri pluralis.

*Maurer.*—הַבְּכִינִי הַבְּכִינִי Bene Vulg. et acceperunt viri (Achabi verba vs. 32) pro omine sc. fausto. Alii: et hi viri augurabantur, sentiebant, quæ esset illius, Achabi, mens, coll. Gen. xxx. 27. וַיִּבְרְאוּ וַיִּבְרְאוּ et festinarunt et declarare eum fecerunt, jussurunt (חלש in Talm. declarare, וַיִּבְרְאוּ Hiph. = וַיְבַרְאוּ 1 Sam. xiv. 22, ad quem loc. vid.), an ex ipso pronunciatum esset, num ex animi sententia hoc dixisset. [וַיִּבְרְאוּ אֶתְךָ וַיִּבְרְאוּ] Hic locus, quem variis conjecturis vexarunt interpretes, tam facilis est intellectu, quam qui facillimus. Scilicet viri isti verba וַיִּבְרְאוּ אֶתְךָ interrogando proferunt: num frater tuus est Benhadadus? fratrem nominasti Benhadadum? Elicere volunt ex Achabo simplicem et accuratam responsonem, ex qua cognoscant, an ex animo ista loquutus sit.

Ver. 34.

וַיֹּאמֶר אֵלָיו הָעָרִים אֲשֶׁר לָקַחְתָּ אֵבִי  
מֵאֵת אָבִיךָ אֲשִׁיב לְחַצוֹת תְּשִׂים לָךְ  
בְּדַמְשֶׁק׃ בְּאֲשֶׁר־שָׂם אָבִי בְּשַׁמְרוֹן וַיֹּאמֶר  
בְּבִרְיֹת אֲשֶׁלְּהָךְ וְגו׳

καὶ εἶπε πρὸς αὐτόν, τὰς πόλεις, ἃς ἔλαβεν ὁ πατήρ μου παρὰ τοῦ πατρός σου, ἀποδώσω σοι· καὶ ἐξ ὁδοῦς θήσεις σεαυτὸν ἐν Δαμασκῶ, καθὼς ἔθετο ὁ πατήρ μου ἐν Σαμαρείᾳ, καὶ ἐγὼ ἐν διαθήκῃ ἐξάποστελῶ σε, κ.τ.λ.

*Au. Ver.*—34 And Ben-hadad said unto him, The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then said Ahab, I will send thee away with this covenant.

So he made a covenant with him, and sent him away.

*Bp. Patrick.*—The cities, which my father took from thy father, I will restore.] The word Ben-hadad not being in the Hebrew, Osiander and some others think that Ahab, who was so kind as to take him up into his chariot, made this speech to him when he came there, that he would not only give him his life, but his kingdom also, which he had now power to take from him; and be so far from diminishing his power, that he would restore all that had been taken from him by his father. Which senseless kindness was the thing that provoked God to pronounce that heavy doom upon him, ver. 42. But the next words do not well agree with this; therefore I take these to be Ben-hadad's words to Ahab [so most commentators].

*Pool.*—The cities which my father took from thy father; either, 1. From Baasha, chap. xv. 20, whom he calls Ahab's father, because he was his legal father, i. e., his predecessor. Or, 2. From Omri; in whose time, it seems, he made a successful invasion into the land of Israel, and took some more of the cities, and Aphek amongst the rest, though it be not elsewhere recorded in Scripture. Thou shalt make streets, or markets, &c., places where thou mayest either receive the tribute which I promise to pay thee, or exercise judicature upon my subjects in case of their refusal; or outlets (as the LXX render it) in or into Damascus, i. e., some strong fort near Damascus, which might curb the kings of Damascus, and keep them from attempting any other invasion into the land of Israel.

*Bp. Patrick.*—Some think by streets he means market-places, where commodities were sold, the toll of which should belong to Ahab. Others think he means “courts of judgment,” where he should maintain a jurisdiction over Ben-hadad's subjects: others, that we now call a piazza, of which Ahab should receive the rents. But commonly interpreters think he means fortifications, whereby he might bridle the chief city of the kingdom of Syria; that they might not make new irruptions into the land of Israel: citadels, as we now speak, to keep them in awe, and to be a check to them, if they attempted anything destructive to the Israelites. Yet, after all, Gof. Vallandus hath said a great deal to prove that the Hebrew word signifies palaces, which he

being allowed to build, was a great token of subjection. We do not read of any such things that were built by the Syrian kings in Samaria: nor of any cities they took from the Israelites: unless those taken from Baasha (xv. 20), who was not Ahab's father.

*Ged.*—*Outlets.* So I render the word which is translated *streets* in our common version. Those *outlets* were, most probably, for pasturage: and the English word is a literal translation of the Hebrew.

*Prof. Lee.*—*חוצות הקשים* *לך*, *open places* (not unlike our squares perhaps) *thou shalt appoint (make) for thyself*, 1 Kings xx. 34.

*Gesen.*—34 חוצות קשים בני דמשק, *plateas fac tibi Damasci, sicut fecit pater meus Samariae, exstrue tibi domos integrasque plateas in urbe mea regia tanquam in proprio solo.* (Al. *fac tibi fora rerum venalium, unde vectigalia accipias: sed דיןך distinguunt a דיוכך* Prov. vii. 12. Grotius intelligit *munitiones et praesidia militaria in agro Damasceno condenda, invito linguae usu: alii pascua, sed vix dicas: ודעות פים* *facere sibi pascua, pro: uti pascuis, praesertim quum חוצות non tam pascua significet, quam deserta.*)

*Houb.*—34 חוצות Legendum חוצות, *et plateas, in quibus esset praesidium hominum armatorum; vel, si mavis, vicos, ita ut vicos suos Damasci habiturus esset rex Israel.* Graeci Intt. *ἔξοδος, exitus, ex scriptura חוצות, minus bona. ... ואני, ego autem.* Nos addimus, *cui Achab; nam haec, quae sequuntur loquitur Achab. Non dubium, quin omissum fuerit, et dixit, ante ואני, quo verbo significet transire a Benadad ad Achab sermonem.*

*Maurer.*—חוצות, ni fallor, *pascua sunt, חוצות* vero de *regno intelligendum videtur aequo ac וצני* שבמורן *inquit Achabus. וצני* [שבמורן] *justo foedere facto.* Alii, in his Dathius: *his pacis conditionibus, cui interpretationi minus favent quae sequuntur.*

Ver. 38.

וַיִּלְךָ הַנָּבִיא וַיַּעֲמֵד לְפָנָיו אֶל-הַמֶּלֶךְ וַיִּתְחַשֵּׂב בְּאַפָּיִם עַל-עֵינָיו :

καὶ ἐπορεύθη ὁ προφήτης καὶ ἔστη τῷ βασιλεῖ Ἰσραὴλ ἐπὶ τῆς ὁδοῦ, καὶ κατεδήσατο ἐν τελαμῶνι τοὺς ὀφθαλμοὺς αὐτοῦ.

*Au. Ver.*—38 So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.

*Pool.*—*With ashes; whereby he changed the colour of it.* Or, *with a veil, or cloth, or band,* (as the Hebrew doctors understand the word,) whereby he might seem to have bound up his wound, which probably was in his face; for it was to be made in a very conspicuous place, that it might be visible to Ahab and others.

*Commentaries and Essays.*—38 *Disguised himself with ashes on his face.* 41 *Took the ashes away.* Here seems to be an error in the Hebrew text. I should rather suppose a veil, or some other kind of covering to be meant. The Targum and Jewish critics understood the word here used to signify *velamen.* Buxt. in verbo אפר. Probably then they did not read אפר, nor the LXX, whose version is *τελαμών, fascia, vitta.* I suspect, therefore, that אפר is a mistake for אפר, *amicus, from אפר, amicitiv* [so *Houb., Dathe, Clarke, Ged.*], *cinxit.* A Hebrew MS., No. 99, read *primo*, אפר, in the 41st verse, which is probably the true reading. ו and ו are frequently interchanged. The proper version then may be, *He disguised himself with a veil, or, garment on his face; he took the veil away.*

*Gesen.*—אפר m. a covering for the head, *headband, turban,* (r. אפר, *to cover*), 1 Kings xx. 38, 41. Sept. *τελαμών.* Chald. and Abulwalid by the help of their respective languages, employ for it almost the same

word, the former מַעֲפָה, the latter <sup>516</sup> *معقفة*, i. e., cap, helmet. The same word exists in Syriac, *ܡܥܦܗܐ*, i. e., the turban or tiara of the priests and bishops. Others make it by transpos. i. q., אפר ornament of the head.

*Prof. Lee.*—*A fillet or tiara for the head.*

*Ged.*—*A bandage, &c.* The present Heb. text has *ashes*; but this is evidently a corruption. The bandage might be placed, also, to hide the wound, which he had received. See above, ver. 35.

*Houb.*—38 ויהחשב באפר על עיניו, *et mutavit se cinere super oculos.* Non sine causa plerique deserunt interpretationem talem, et, pro *cinere*, ponunt *velo.* Nam parum intelligitur, quonam pacto ille propheta, cinere super oculos orbis asperso, ita se immutare potuerit, ut eum Achab sæpe antea visum, non agnosceret. Sed quanquam *velo* melius quadrat, tamen nullo exemplo persuadetur, esse אפר, *velum.* Itaque melius Graeci Intt., *et ligavit fasciâ oculos suos.*

Scilicet legebant, ut observat Lud. Cappellus. ויהבש באשר, *et ligavit se ipsum fasciâ*. Negat eos Buxtorfius sic legisse. "Putida est (inquit) hæc conjectura, qua assertit LXX pro אשר legisse אשר. Ubi אשר, *velamen faciei*, vel simile quid? Respexerunt ad eam significationem, quam Hebræi hîc voci isti attribuerunt communiter, quamque nostris quoque sequuntur. Quod vero אשר reddiderunt κατεδήσατο, non aliter legerunt, sed ad sensum respexerunt, ut et paraphrastes, qui reddidit, וכרך, *et involvit, obvolvit*: vel acceperunt pro והחבש, sive quod decepti fuerint similitudine affinium litterarum, uti alibi; sive quod alias existimarent idem cum eo esse, per transmutationem litterarum homogenearum." Buxtorfio respondetur, conjecturam aliquam esse, non *putidam*, sed probatam et liquidam, quæ scriptioni incommodæ scripturam commodam, eamque prope similem, ostendit, ut sunt hoc loco אשר et יהבש, et יהבש et אשר, nec negari posse, deceptos fuisse Scribas similitudine affinium litterarum, ubi statuas, eodem modo fuisse deceptos paraphrastas et interpretes. Quod vero Buxtorfius sic interrogat, "ubi אשר, *velamen faciei*, vel simile quid?" id non ferit Lud. Cappellum. Nam velabat oculos propheta stricta fascia, non *velamine faciei*; ita ut clausos haberet oculos, nec lumen videret. Propterea enim sistit se media in via regi transcunti, nec eum convenit. Est autem אשר, *fascia*, unde אשר, nomen, Ephod deductum; quod ipsum ducitur ab אשר, verbo, *vincire, redimire*.

*Dathe.*—Verba textus אשר עיניו ויהבש אשר ex vulgari lectione et interpretatione *mutavit cinere oculos suos* non commodum sensum præbent. Quomodo enim cinerem oculis adperserit ille propheta, ut agnosci non posset ab Ahabo, et quomodo faciem sic conspurcatam statim purgare potuerit, non satis apparet. Sed οίό et Chaldæus haud dubie veram lectionem nobis servarunt. Illi quidem vertunt: και κατεδήσατο ἐν τελαμῶνι τοῦ ὀφθαλμοῦ αὐτοῦ, *et ligavit fascia oculos suos*. Nempe legebant אשר עיניו, uti jam Cappellus conjectavit (in crit. s. lib. iv., cap. iv., §. 12). Quod quidem Buxtorfius negavit, sed argumentis parum firmis. Nam vocabulum אשר, quod in nostro loco legitur et ab interpretibus nonnullis per *cinerem* vertitur, qui tamen Hebraice אשר dicitur, confert cum אשר, quæ investigandæ significationis ratio ex litterarum transpositione a philologis recte improbat. Chaldæus in-

terpres eandem lectionem exhibet, dum vertit ויכרך במצפנתו, *involvit fasciæ*. Tandem consilium quoque prophete id ipsum videtur fuisse, cum se feriri pateretur, ut sic in facie vulneratus obligare s. tegere posset vulnus. Alias nulla apparet ratio, cur illud fieri iusserit. Pulvere enim aut cinere conspergere faciem potuisset etiam sine vulnere.

*Maurer.*—[ויהבש אשר עיניו] Winerus, alii: *et stelit apud regem, coram rege, pr. conversus ad regem*. Sed אשר purus putus Dativus esse videtur: *et constitit, se sistit regi in viam*. [ויהבש אשר עיניו] *et se dissimulavit velatis cidari oculis*, pr. mit dem Turban über seinen Augen. אשר pr. *quæsiuit*, אשר quæri se passus est, hinc se ipsum occultavit, *dissimulavit*, maxime mutato vestitu, cf. intra xxii. 30; 1 Sam. xxviii. 8; 2 Chron. xxxv. 22. אשר = אשר (cf. אָמַם et עָמַם et אִדּ, אִדּ al. (= Aram. אשר cidaris r. אשר Syr. Ettaph. *indutus est*. Ita jam Chaldæus.

Ver. 40, 41, 42.

וַיְהִי עַכְבְּדָּךְ עַל־נְהוּהָ הַקֶּהָה הַקֶּהָה וְהוּא  
אֲנִינְכֶם וְגו'

καὶ ἐγενήθη, περιεβλέψατο ὁ δούλος σου ὤδε καὶ ὤδε, καὶ οὗτος οὐκ ἦν κ.τ.λ.

*Au. Ver.*—40 And as thy servant was busy here and there, he was gone [he was not]. And the king of Israel said unto him, So shall thy judgment be; thyself hast decided it.

*Ged.*—Was busied here, and there. The Greek translator and Chaldee paraphrast seem to have read a different word in their copies; and render, *while I was looking about this way and that way*.

*Houb.*—עשה, *faciebat*. Lege *prospiciebat*, ut legebant Græci Intt. qui περιεβλέψατο. Nam *facere hîc et illuc*, nihil resonat, et sine exemplo est. Ita etiam legere videntur Chaldæus et Syrus, qui מהבש et מהבש: nam פנה non modo habet *vertere*, sed etiam *respicere*. Negligentia regis Achab melius adumbratur per hominem otiose huc et illuc respicientem, quam per hominem vertentem se in omnes partes, et in rebus necessariis occupatum.

41 מעל עיניו, *ab oculis suis*. Sine causa Masoretæ; .. מעלי, sublato י; cum מעל, sine י, non sit respudum.

42 מיר, *ex manu*. Melius Vulgatus et Græci Intt. מידך, *de manu tuâ*. Omissum fuit ך ex similitudine ejus cum ך.

CHAP. XXI. 2.

*Au. Ver.*—And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house; and I will give thee for it a better vineyard than it; or, if it seem good to thee [Heb., be good in thine eyes], I will give thee the worth of it in money.

*Houb.*—2 אם טוב בניך, *si bonum est in oculis tuis.* Series postulat, ut legatur, vel או אם טוב, ut infra ver 6, legitur, ואם טוב, vel certe ואם טוב, *et, vel, aut si tibi bonum videtur.* Habet ו Interpretes Arabs, Syrus וא; alterutrum Græci Intt. qui ei δὲ, *sin autem.* Proclive erat, ut omitteretur istud ו, quod necit sententiam, quia proximum erat ו in vocabulo כמני proxime antecedente.

Ver. 7, 8.

7 וְתֹאמַר אֵלָיו אֶזְבֹּל אֲשֶׁר־אֶתָּה עֲתָה תַעֲשֶׂה מִלֹּכְהָ עַל־יִשְׂרָאֵל הֲיִשָּׁב לָהֶם וַיִּשָּׁב לִפְנֵי אֲנִי אֲתָנּוּ לָךְ אֶת־כְּרֶם נְבוֹת הַיְזְרְעֵלִי : 8 וּתְכַתֵּב סְפָרִים בְּשֵׁם אֲחִיָּב וְתִהְיֶהם כְּהִתְמָו וְתִשְׁלַח הַסְּפָרִים אֶל־הַזְּקֵנִים וְאֶל־הַחֲרִים אֲשֶׁר בְּעִירֵי הַיִּשְׂבִּים אֶת־נְבוֹת :  
הספרים קרי

7 καὶ εἶπε πρὸς αὐτὸν Ἰεζάβελ ἡ γυνὴ αὐτοῦ, σὺ νῦν οὕτω ποιεῖς βασιλεία ἐπὶ Ἰσραὴλ; ἀνάστηθι καὶ φάγε ἄρτον καὶ σαρτοῦ γενεῶ, ἐγὼ δὲ δώσω σοι τὸν ἀμπελόωνα Ναβουθαὶ τοῦ Ἰεζραηλῖτου. 8 καὶ ἔγραψε βιβλίον ἐπὶ τῷ ὀνόματι Ἀχαάβ, καὶ ἐσφραγίσαστο τῇ σφραγίδι αὐτοῦ; καὶ ἀπέστειλε τὸ βιβλίον πρὸς τοὺς πρεσβυτέρους καὶ τοὺς ἐλευθέρους τοὺς κατοικοῦντας μετὰ Ναβουθαὶ.

*Au. Ver.*—7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth.

*Dost thou now govern the kingdom of Israel?*  
*Dathe.*—7 *Jam tu, inquit Isabela, pro auctoritate tua regia in Israëlitas agere potes.* a) &c.

a) Alii ironice hæc dicta volunt: tu scilicet egregie administras regnum Israëliticum. Alii interrogative explicant: Nonne tu rex es Israëlitarum?

*Maurer.*—7 “*Tu nunc regnum in Israellem exerceto, h. e., regem te ostende et per vim age, prout tanquam rex potes.*” Schulz. Alii ironice hæc dicta volunt.

*Houb.*—7 אחא עשה מלכה בך, *tu nunc exercebis jus regnandi,* vel sic, *faciam ut brevi regnes in Israel;* vel, ut Vulgatus, per ironiam, *grandis auctoritatis es, quam ironiam nos antetullimus.*

8 והשלח הספרים, *et misit litteras.* Masora ספרים, extrito ה; malè. Nam de *illis litteris jam facta est mentio;* itaque rectè hic non omittitur ה demonstrativum, ut antea rectè fuit omissum... בעירי, *in urbe ejus.* Melius בעיר, sine affixo, ut legunt Chaldæus et Syrus; nam excludit affixum nomen, *Naboth,* quod mox sequitur.

Ver. 10.

וְהוֹשִׁיבוּ שְׁנַיִם אַנְשִׁים בְּנֵי־בְלִיעֵל נְגִדָו וַיַּעֲדוּהוּ לְאֹמֶר בְּרַכְתָּ אֱלֹהִים וַיִּמְלֶךָ וְהוֹשִׁיאוּהוּ וְסָלְחוּ וַיָּמָו :

καὶ ἐγκαθίστατε δύο ἄνδρας υἱοὺς παρανόμων ἐξεναντίας αὐτοῦ, καὶ καταμαρτυρησάτωσαν αὐτοῦ, λέγοντες, Εὐλόγησε Θεὸν καὶ βασιλεία; καὶ ἐξαγαγέτωσαν αὐτὸν, καὶ λιθοβολησάτωσαν αὐτὸν, καὶ ἀποθάνετω.

*Au. Ver.*—10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.

*Sons of Belial.*

*Gesen.*—בליעל compounded from בלי not, non, without, and יעל use, profit, comp. הועיל to be of use, profit, and Arab. وعل and

وَعَلٌ i. q., شريف noble, prince; not from

בלי and על yoke, q. d., impatient of the yoke, obstinate, rebellious, as proposed by Fischer, Prolus. de Verbs. Gr. p. 93;) pp. *unprofitableness, worthlessness, something useless, yielding no profit or good fruit; comp. Arab.*

غیر طایل *useless, without fruit, bad.* See note below.—Hence

1 *Worthlessness, badness, wickedness,* as בליעל אש a *worthless man,* i. e., wicked, abandoned, 1 Sam. xxv. 25: xxx. 22. אדם בליעל Prov. vi. 12, and בן בליעל 1 Sam. xxv. 17, id. Plur. often בְּנֵי בְלִיעֵל 1 Sam. ii. 12, and בְּנֵי בְלִיעֵל בני אנשים בני בליעל Deut. xiii. 14; Judg. xix. 22; xx. 13; בַּת בְּלִיעֵל a wicked woman, 1 Sam. i. 16;

פֶּן יִהְיֶה דָּבָר יָמִים לְבָרָךְ בְּנִפְלֵל אֵישׁ רָבִי בְּנִפְלֵל an evil thing, wicked, Ps. xli. 9; ci. 3; comp. Deut. xv. 9 לֹא־יִבְרָךְ בְּנִפְלֵל לֵב־יָדָיִךְ אֵישׁ רָבִי בְּנִפְלֵל *lest there be a wicked thought in thy heart.*

2 Destruction, Nah. i. 11; Ps. xviii. 5.

3. Ellipt. for אֵישׁ בְּנִפְלֵל a wicked man, see No. 1. 2 Sam. xxiii. 6; Job xxxiv. 18. Also a destroyer, comp. No. 2. Nah. ii. 1.

Note. Hence was derived in later usage and in N. T. the pr. n. Βελίαλ or Βελίαρ, *Belial*, i. q. ὁ πονηρός, *Satan*. The English Version also often gives בְּנִפְלֵל in the O. T. as a pr. n. *Belial*: but incorrectly.

*Prof. Lee.*—בְּנִפְלֵל, compd. of בָּלַ, and יַעַל

*Useful.* Arab. وَعَلَّ, *prominuit. Useless;*

meton. *wickedness, sin, injury.* Whence the phrases, אֵישׁ בְּנִפְלֵל, 1 Samuel xxv. 25, &c. וַיִּזְעַן בְּנִפְלֵל, *councillor of sin*, Nahum i. 11; בְּנִפְלֵל, *torrents of iniquity*; overspreading oppressions of the wicked, Psalm xviii. 5.

*Thou didst blaspheme God and the king.*

*Pool.*—*Blaspheme*, Heb., *bless. Blessing* is put for *cursing and blaspheming*, as Job i. 5; ii. 9, so also here, as is apparent, because his *blessing God and the king* had been no crime. It is a figure called *euphemismus*. God would have blasphemy so much abhorred, that it should not easily and unnecessarily be named by its proper name. Compare Psal. xvi. 4.

*Bp. Patrick.*—*Blaspheme.*] The Hebrews so much abhorred this crime of blasphemy, that they would not express it by its proper name, but said *bless*, instead of *curse*; as here and in the book of Job. Now it was death by the law of Moses to blaspheme God (Lev. xxiv. 16) and by custom it was death to blaspheme the king, which is forbidden in those words, Exod. xx. 28.

*God.*—Bring before him, two lawless men; who may witness against him, saying: "Naboth blasphemed God and the king."

*Naboth blasphemed.* So Syriac and so equivalently LXX, and Vulg. The rest have, *thou blasphemest*: but the other is the most probable reading. Compare ver. 13.

*Booth.*—Naboth hath blessed the gods, especially Molech.

*Parkhurst.*—בָּךְ. VI. The Lexicons have absurdly, and contrary to the authority of the ancient versions, given to this verb the sense of *cursing* in the six following passages. 1 Kings xxi. 10, 13; Job i. 5, 11; ii. 5, 9. As to the two first the LXX render בָּךְ in both by εὐλογεω, and so the Vulg. by bene-

dico, *to bless*. And though Jezebel was herself an abominable idolatress, yet as the law of Moses still continued in force, she seems to have been wicked enough to have destroyed Naboth upon the false accusation of *blessing the heathen Aleim and Molech* [so *Horsley*], which subjected him to death by Deuteronomy xiii. 6; xvii. 2—7. Job's fear, chap. i. 5, was, *lest his sons should have blessed the false Aleim*; so *Aquila* εὐλογοσαν, and Vulg. benedixerint. Ver. 11, should be translated, *And indeed stretch forth thy hand now, and touch all that he hath, לא אשׁ surely* (comp. 1 Kings xx. 23) *he hath blessed* (בָּךְ being used, in a past sense, as הָבֵא ver. 7, and יִשָּׂה ver. 5) *thee to thy face*, i. e., hypocritically. LXX and *Theodotion*, η μνη εις προσσωπον σε εὐλογοσει *truly he will bless thee to thy face*, Vulg. nisi in faciem benedixerit tibi, *unless he, hath blessed thee to thy face*. Satan brings the same charge of *hypocrisy* against Job, chap. ii. 5, which the LXX, *Theodotion*, and Vulg. render in the same manner. And at ver. 9, his wife says to him, *Dost thou yet retain thy integrity*, thy regard for the true God, בָּךְ אֱלֹהִים וְמָה בָּךְ *blessing the Aleim and dying, or even to death.*

*Gesen.*—בָּךְ fut. יִבְרָךְ. 1. *To bend the knee, to fall upon the knee, to kneel*; Arab.

بَرَكَ, Ethiop. ἠῆν: Syr. حَجَّر id.

The primary notion is that of *breaking down*, comp. בָּרַב; and for the connexion of these two ideas, see under בָּרַב, בָּרַב.—2 Chron. vi. 13 וַיִּבְרָךְ עַל-יָרְכָיו *and he kneeled down upon his knees*; comp. Daniel vi. 11; Ps. xcv. 6, *Oh come, let us kneel before Jehovah our maker.* See Hiph. and בָּרַךְ knee.

2. *To invoke God, to bless*; often in Piel, but in Kal only in Part. pass. בָּרַךְ *adored, blessed*, Sept. εὐλογημένος, εὐλογητός. The fuller detail in respect to בָּרַךְ is given in Piel.

Niph. reflex. i. q., *Hiithpa. to bless oneself*, Gen. xii. 3; xviii. 18; xxviii. 14. See fully in Hiithpa.

Piel בָּרַךְ.

1. Spoken in respect to God, *to invoke, to bless God*, i. e., *to celebrate, to praise, to adore*, which is done with bended knees; see 2 Chron. vi. 13; Psalm xcv. 6; Daniel vi. 11, &c.; rarely seq. לְ 1 Chr. xxix. 20. Part. passive of Kal, בָּרַךְ אֱלֹהִים, *praying, praising,*

bleſſed be *Jehovah*, i. e., *praiſed, adored*, Ex. xviii. 10, &c. Job ii. 9 בָּרַךְ יְהוָה וְיִשְׂרָאֵל בְּלֵשׁ בְּרַךְ *bleſs God and die*, i. e., *bleſs and praiſe God as thou wilt, yet thou muſt now die*; thy piety towards God is in vain. The language is that of an impious woman. For this uſe of two imperatives, one of which is conſeſſive, while the other affirms, promiſes, threatens, ſee Heb. Gram. §. 127, 2 b.—More fully יְהוָה שֵׁם יְהוָה *to bleſs the name of Jehovah*, Ps. xcvi. 2, and בְּרַךְ בְּשֵׁם יְהוָה (as בְּרַךְ בְּשֵׁם יְהוָה) Deut. x. 8; xxi. 5. Once of the invocation of idols Iſaiah lxvi. 3; alſo of ſelf-praiſe, Pſalm xlix. 19.

2. Of men towards men, *to bleſs*, pp. to invoke bleſſings upon any one in the name of God, יְהוָה שֵׁם יְהוָה Pſalm cxxix. 8. Conſtr. uſually c. acc. rarely ſeq. הֵן Neh. xi. 2.—Once of the conſecration of a ſacrifice, 1 Sam. ix. 13.

3. God too is ſaid *to bleſs* men and other created things, Gen. i. 22; ix. 1. Often implying alſo the *effect* of the divine favour and bleſſing, i. q., *to proſper, to make proſperous*. Gen. xii. 2; &c.

4. Of men, *to bleſs*, i. q., *to ſalute, to greet*, implying the wiſh or invocation of every good, 1 Sam. xv. 13; comp. εὐφραίνω *ὑμῖν*, Arab. *السَّلَامُ عَلَيْكَ*; &c.

5. In the ſenſe of invoking evil, i. q., *to curſe*, to invoke a curſe from God, to wiſh deſtruction to any one; comp. Job xxxi. 30. This is one of the claſs of intermediate verbs, *verba media*, like Arab. *أَبْرَكَ*, Ethiop.

**בָּרַךְ**: to bleſs and to curſe; *بَهَل*

VIII., to ſupplicate, alſo to wiſh one ill; ſee more in Theſaur., p. 241.—Spoken ſtrictly only of men, but transferred alſo to curſes and impious words uttered againſt God, 1 Kings xxi. 10; Pſalm x. 3; Job i. 5, 11; ii. 5. Some interpreters, as Schulſens, are not fully ſatisfied that the ſenſe of curſing belongs to this verb; they therefore derive from the idea of bidding farewell (ſee No. 4) a ſignif. *to deny, to renounce*, which they apply in the paſſages above cited; comp. Gr. χαίρω εἶναι, χαίρω φράζω τινά. But the ſignif. of *curſing* is ſupported both by the words in 1 Kings xxi. 10, and by the analogy of the kindred languages as above exhibited.

Prof. Lee.—בָּרַךְ. Arab. *بَرَّ*, *genua*

*flexit, et sic in pectore procubuit* camelus, id Syr. et Æth. I. *Knekt*, worſhipping, 2 Chron. vi. 13; Ps. xcv. 6; Dan. vi. 11. II. Meton. Part. בָּרַךְ, f. בָּרַכָה, pl. m. בָּרַכְתִּים, conſtr. בָּרַכְתִּי. *Worſhipped, bleſſed*, often applied to God as the object of worſhip, Gen. ix. 26, &c., occaſionally to men, by a further Meton. as hence receiving favours from him, 2 Sam. ii. 5, &c.

Niph. בָּרַכְתִּי, *They ſhall be, or become, bleſſed*, Gen. xii. 3, &c. “*Reflex...benedixit ſibi*,” ſays Geſenius, which is groundleſs in grammar, and untrue in theology. The bleſſing was to come from God.

Pih. בָּרַךְ, pres. בָּרַךְ, *Pronounced, or made bleſſed, holy, or proſperous*, uſed either of God or man. Conſtr. *immed.* Gen. xxiv. 1, 35; xxviii. 3, 5; xlix. 28, &c. In Job i. 5; ii. 9; and 1 Kings xxi. 10, this word has been thought to ſignify *curſing*; but for this there is no good ground. For, Job i. 5, בָּרַכְתִּים, may be taken to ſignify *idols*: and, if ſo, the verb בָּרַכְתִּי, will retain its proper ſenſe. The ſame may be ſaid of Ib. ii. 9, and of 1 Kings xxii. 10, 13. Beſides, if we allow בָּרַכְתִּים, in this laſt place to ſignify the true God, yet the aſcription of bleſſedneſs to the king by Naboth, could be nothing ſhort of blaſphemy. But, if we take בָּרַכְתִּים, to ſignify heatheniſh deities, the act aſcribed to Naboth will be truly heatheniſh. See my note on Job i. 5. To theſe paſſages Geſenius adds Job xxxi. 30: but the verb occurs not there. He alſo adds Ps. x. 3; but here no ſuch ſenſe as *curſing* is neceſſary, as a moment’s inſpection of the paſſage will ſhew. He cites likewiſe the Arab. *أَبْرَكَ*, and Æth.

**בָּרַךְ**: but in no ſuch ſenſe are theſe verbs to be found. The analogy of theſe languages, therefore, to which he appeals in the end of his article, will ſtand him in no ſtead. The ſenſes, *ſalutavit, valedixit*, and the like, are often ſubſtituted for *bleſs, &c.*, eſpecially by the German lexicographers, which I think a great fault; becauſe, I cannot think the terms *the Lord bleſs thee, &c.* by any means equivalent to our *how do ye do?* the Arab. *السَّلَامُ عَلَيْكَ*, &c. Surely it is better, as certainly it is more honeſt, to retain with the uſe of ancient terms the ancient notions which accompanied them, and not to ſoften every thing, ſo as to make it ſquare with modern or heatheniſh uſages.

Ver. 13.

See notes on ver. 10.

Ver. 17.

*Au. Ver.*—Elijah the Tishbite. See notes on xvii. 1.

Ver. 18.

הַיְהוֹה בְּכַרְם נְבוֹת וְגו' —

— εἶτι οὗτος ἐν ἀμπελώνι Ναβουθαί, κ.τ.λ.

*Au. Ver.*—18 Arise, go down to meet Ahab king of Israel, which is in Samaria: behold *he is* in the vineyard of Naboth, whither he is gone down to possess it.

Behold, *he is* in the vineyard.

*Houb.*—הנה, *ecce*. Lege, הנהו, *ecce ille*. Sic Chaldaeus, הוא הויה, *ecce ille*; sic Graeci οὗτος, *ille*. Nisi hoc pronomen additur, nihil erit, quod suppleat verbum הויה, quod hic reticetur ex more Hebr. sermonis; *ecce ille* in vineâ idem sonat, atque, *ecce est* in vineâ; non item, *ecce in vineâ*, sine *ille*.

Ver. 19.

כֹּה אָמַר יְהוָה בְּמָקוֹם אֲנֹכִי לִקְחוּ הַפְּלָכִים אֶת־דָּמֵם נְבוֹת וְלִקְחוּ הַפְּלָכִים אֶת־דַּמְיָךְ נְס־אֲמָתָה :

— διὰ τοῦτο τάδε λέγει κύριος, ἐν παντὶ τόπῳ, ᾧ ἔλειξαν αἱ δες καὶ οἱ κύνες τὸ αἷμα Ναβουθαί, ἐκεῖ λείψουσιν οἱ κύνες τὸ αἷμά σου, καὶ αἱ πόρται λούσονται ἐν τῷ αἵματι σου.

*Au. Ver.*—19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

*Pool.*—*Quest.* How was this prophecy fulfilled, when Ahab's blood was not licked in Jezreel, which was in the tribe of Issachar, but in the pool of Samaria, chap. xxii. 38, which was in the tribe of Ephraim? *Ans.* First, This was done, though not in the same individual place, yet in the same general place, i. e., in the territory of Samaria, within which Jezreel was; and in a place of the same nature, a public and common place; for such was both the place of Naboth's execution, and the pool of Samaria. Secondly, this was particularly accomplished in his son Joram, as is affirmed, 2 Kings ix. 25, 26; whose blood is not improperly called Ahab's blood, because

children are said to be born of their parents' blood. See John i. 13; Acts xvii. 26. *Object.* These words, *thy blood, even thine*, show that it is meant of Ahab's person. *Ans.* True, the threatening was so directed and designed at first; but afterwards, upon his humiliation, the punishment was transferred from him to his son, as is expressed, ver. 29. *Object.* This is said to be fulfilled in Ahab's person, chap. xxii. 38. *Ans.* Either that may be referred to some other prediction or commination not elsewhere mentioned; or rather, it intimates that it was in part and in some sort fulfilled in him, though not so severely and opprobriously, nor with such characters of the curse, as it was in his son; whence he there mentions only the thing, without any regard unto the place here designed. But it may further be observed, that although upon Ahab's humiliation the curse here threatened might seem to be wholly translated from his person to his posterity; yet upon Ahab's return to sin, in the next chapter, he brings back the curse upon himself, and so it is no wonder if it be in some sort fulfilled in him also. Thirdly, The Hebrew word, rendered *in the place where*, may be, and is by some learned men, otherwise rendered; either thus, *instead of this that*; that being frequently said to be done in another's place which was only done in his stead; or, *like as*; or, *because that*. So it doth not design the place, but the cause and reason of this judgment. And in this sense the same word is used Zech. ii. 1.

*Bp. Patrick.*—*In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.*] He declares the cause of this judgment upon him, but doth not assign the place; for the dogs licked Ahab's blood in Samaria (xxii. 38.) Therefore these words should be translated, *as the dogs licked or in like manner* as they licked Naboth's blood, so shall they lick thine: mark what I say, *even thine*.

*Dr. A. Clarke.*—*In the place where dogs licked, &c.*] It is in vain to look for a literal fulfilment of this prediction. Thus it would have been fulfilled, but the humiliation of Ahab induced the merciful God to say, *I will not bring the evil in his days, but in the days of his son*, ver. 29. Now dogs did lick the blood of Ahab; but it was at the pool of Samaria where his chariot and his armour were washed, after he had received his death-wound at Ramoth-gilead;

but some think this was the place where Naboth was stoned: see chap. xxii. 38. And how literally the prediction concerning his son was fulfilled, see 2 Kings ix. 25, where we find that the body of Jehoram his son, just then slain by an arrow that had passed through his heart, was thrown into the portion of the field of Naboth the Jezreelite: and there, doubtless, the dogs licked his blood, if they did not even devour his body.

*Houb.*—19 ... במקום, in loco, (ubi linxerunt canes sanguinem Naboth.) Linxere canes sanguinem Naboth sub mœnibus Jezrahel; sanguinem vero Achab, in piscina Samariæ, ut capite sequenti narratur. Grotius, ut nodum solvat, sic interpretatur, loco ejus quòd linxerunt, “id est, propterea quòd. Causa enim (inquit) judicii indicatur, non locus.” Sed enim Grotius, nec ab exemplis probat esse במקום אשר, propterea quòd, quomodo אשר, nec causam indicat rei narratæ satis convenientem. Nodus solvitur ex Græcis Intt. apud quem legitur, ἐν παντί τόπω ὅ, in omni loco ubi, ex scriptione מִקוֹם, in omni loco, vel ubicunque, hoc est, sive in agro, sive apud fontem, specic loci assignata, non ipso loco tali, aut tali.

*Maurer.*—[במקום אשר] Plerique: eodem in loco quo. Probabilior Gussetii interpretatio: pro eo quod (Hos. ii. 1), cf. xxii. 38. Consentit Fasi.

Ver. 20.

וַיֹּאמֶר אֶחָב אֶל-אֵלִיָּהוּ הַמְּצִיאתִיךָ  
אֵיבֹבִי וַיֹּאמֶר מְצִאתִי יַעַן הִתְמַצְּרָךְ  
לַעֲשׂוֹת תְּרָע בְּעֵינֵי יְהוָה :

καὶ εἶπεν Ἀχαάβ πρὸς Ἠλίου, εἰ εὐρηκὰς με ὁ ἐχθρὸς μου; καὶ εἶπεν, εὐρηκα! διότι μάτην πέπρασαι, ποιῆσαι τὸ πονηρὸν ἐνώπιον κυρίου, παροργίσει αὐτόν.

*Au. Ver.*—20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the Lord.

*Hast thou found me, &c.*

*Houb.*—Quorsum tu, inquit, inimice, me convenisti?

20 המצאתי איבוי: Verbum pro verbo, tu-ne ad me venisti, inimice? ex significato Æthiopico, venire, supervenire, advenire, quo utuntur aliquando Græci Intt. Clericus, an deprehendisti me, inimice, quam interpre-

tationem sic tueri sibi videtur: “Non est interrogatio negantis se ab Elia in peccato deprehensum fuisse, sed expostulatio contra Eliam; quasi insidiatus esset Achabo, ut si forte peccasset, subito e latebris prosiliens rem ei exprobraret.” Hæc coacta et longe petita evitantur in significato verbi מצא, venire.

*Thou hast sold thyself.* See notes on ver. 25.

Ver. 21.

*Au. Ver.*—Against the wall. See notes on 1 Sam. xxv. 22, p. 467.

*And him that is shut up and left in Israel.* See notes on xiv. 10.

Ver. 22.

*Houb.*—והחמא, pro החמאי, ex mendo, peccare fecisti. Nam vox Hiphil verbi חמא passim usurpatur.

Ver. 23.

וְהַדָּגִים יֹאכְלוּ אֶת-אֵיזֶבֶל בְּחֵל :  
וְזֶרְעֵאֵל :

— οἱ κύνες καταφάγονται αὐτήν ἐν τῇ προτειχίσματι τοῦ Ἰεζραὴλ.

*Au. Ver.*—23 And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall [or, ditch] of Jezreel.

*Wall.* See notes on 2 Sam. xx. 15, pp. 634, 635.

*Pool.*—Or, by the ditch, or fort; or, in the portion, as it is explained 2 Kings ix. 36; the Hebrew *chel* here being put for *chelek*, used there by an apocope of the last Hebrew letter, which is not unusual in the Hebrew tongue.

*Houb.*—בהל: Lege בחל, in muro, ut habetur in Codice Orat. 53. Ita Græci Intt. ἐν τῷ προτειχίσματι, in antemurali. Chaldaeus et Syrus in possessione, quasi ex radice et. Alii fossam inducunt, sed falso significato.

Ver. 25—27.

וְרָק לֹא-תֵינָה כְּאֶחָב אֲשֶׁר הִתְמַצְּרָךְ  
לַעֲשׂוֹת תְּרָע בְּעֵינֵי יְהוָה אֲשֶׁר-הִסְתַּחֲתָה  
אֹתוֹ אֵיזֶבֶל אִשְׁתּוֹ : וַיִּתְעַב מְאֹד  
לְלִבָּת אַחֲרֵי הַגְּלוּלִים כָּל אֲשֶׁר עָשׂוֹ  
הָאֲמֹרִי אֲשֶׁר הוֹרִישׁ יְהוָה מִפְּנֵי בְנֵי  
יִשְׂרָאֵל : וַיְהִי כְשֹׁמֵעַ אֶחָב אֶת-  
הַדְּבָרִים הָאֵלֶּה וַיִּקְרַע בְּגָדָיו וַיִּשְׁמֹעַ  
עַל-בְּשָׂרוֹ וַיִּגָּזֵם וַיִּשְׁכַּב בְּשֶׁחַ וַיְהִי  
לְעָפָר :

ספח בס"ס קמ"ז ב"ק ע"ז

25 πλὴν ματαίως Ἀχαάβ, ὃς ἐπράθη ποιῆσαι τὸ ποιηρὸν ἐνώπιον κυρίου, ὡς μετέθηκεν αὐτὸν Ἰεζάβελ ἢ γυνὴ αὐτοῦ. 26 καὶ ἐβδελύχθη σφόδρα πορεύεσθαι ὀπίσω τῶν βδελυγμάτων κατὰ πάντα, ἃ ἐποίησεν ὁ Ἀμορραῖος, ὃν ἐξωλόθρευσε κύριος ἀπὸ προσώπου οὐρανῶν Ἰσραὴλ. 27 καὶ ὑπὲρ τοῦ λόγου ὡς κατενύγη Ἀχαάβ ἀπὸ προσώπου τοῦ κυρίου, καὶ ἐπορεύετο κλαίων, καὶ διέρρηξε τὸν χιτῶνα αὐτοῦ, καὶ ἐξώσατο σάκκον ἐπὶ τὸ σῶμα αὐτοῦ, καὶ ἐνήστευσε· καὶ περιεβάλετο σάκκον ἐν τῇ ἡμέρᾳ, ἣ ἐπάταξε Ναβουθαὶ τὸν Ἰεζραηλίτην, καὶ ἐπορεύθη.

*Au. Ver.*—25 But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up [*or, incited*].

26 And he did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel.

27 And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

*Sell himself.*

*Pilkington.*—The general signification of the Hebrew verb מכר, is, *to sell*, but it sometimes signifies *to give, or deliver up, without a price; or to give one's-self up to*; as Judg. ii. 14. "The Lord sold his people into the hands of their enemies." And Judg. iii. 8, and iv. 2, 9, &c. And 1 Kings xxi. 25, we are told, that "There was none like unto Ahab, who did *sell* himself to work wickedness in the sight of the Lord." 2 Kings xvii. 17? "They *sold* themselves to do evil." Now as πωπρασχω was the word, by which מכר is commonly rendered in the Septuagint, the Apostle uses it in the same sense as the Hebrew writers did the other, Rom. vii. 14: "I am carnal, *sold* under sin." But as the English verb *to sell*, hath not properly such a latitude, *given up to sin*, would be the more intelligible to all persons; and the idiom of our language seems to require that the Hebrew verb should be so rendered in the passages above referred to.

25 *But there was none, &c.*

27 *And it came to pass.*

*Gen.*—25 Now, although there had been none like Ahab; who, seduced by his wife Jezabel, had sold himself to do evil, in the eyes of the Lord, 26 and committed the greatest abominations, by going after vile idols, according to all the doings of the

Amorites, whom the Lord had expelled from before the children of Israel; 27 yet, when Ahab heard those words, he rent his garments, and put sackcloth on his body, and fasted, and lay in sackcloth, and walked with a downcast look.

*Booth.*—27 *But when Ahab heard, &c.*

*Went softly.*

*Pool.*—i. e., Slowly and silently, after the manner of mourners, or those who are under a great consternation, and in deep consideration.

*Bp. Patrick.*—27 All these were expressions of very great sorrow and heaviness; which were usual in mourning. And the last words the Chaldee paraphrast translates, *he went barefoot*. But it is rejected by the greater part of interpreters, who take it as we do, for such a slow pace as signified he was reduced to great weakness and feebleness of body, by fasting and grief; or that he had no heart to go about any business.

*Dr. Adam Clarke.*—*And went softly.*]

*Walked barefooted*; so the Chaldee, Syriac, and Arabic. The Vulgate has *demisso capite*, "with his head hanging down." Houbigant translates *went groaning*. Jarchi says that the word נח, used here, signifies *to be unshod*. This is its most likely sense.

*Gesen.*—נח (r. נח) [1. *to utter a gentle sound*; 2. *to go gently*] subst. m. 1. *A gentle sound*.

2. *A going softly*, gentle motion; whence often adverbially, נח, נח, נח, *softly, gently, stouly*, e. g. of the still slow gait of a mourner, 1 Kings xxi. 27; of water gently flowing, Isaiah viii. 6. נח נח pp. in my slow gait, at my convenience, gradually, Gen. xxxiii. 14.—Also of the manner of acting and speaking; 2 Sam. xviii. 5. Job xv. 11 נח נח, *and words gently* (spoken) *towards thee*.

*Prof. Lee.*—נח, pl. נח, r. נח, Arab.

نح, or نوح, *murmur edidit, teneriore affectu ductus fuit, &c.* Persons uttering a low murmuring voice. I. *Necromancers, enchanters*, Isaiah xix. 3. II. *Adv. gently, softly*, 1 Kings xxi. 27, &c.

*Houb.*—27 נח, *et tardè ingrediebatur*, tanquam ex נח, extrito ל, quod aliquando servile est. Verum id vocabulum non alibi recurrit. Est נח Arabicum, *gemere*, de camelo dictum, vel lasso, vel oneri succumbente, ut suspicari possis olim נח fuisse Hebraicum, et de homine usurpatum; nam

*gemens, aut suspirans, huic loco apprime convenit. Codex Alex. κεκλιμένος, demissus, ex radice נכח. Cæteri in Polyglottis, nudis pedibus; incertum quali ex scriptura.*

Ver. 28.

Elijah the Tishbite. See notes on xvii. 1.

CHAP. XXII. 1.

וַיִּשְׁבְּרוּ שְׁלֹשׁ שָׁנִים אֵין מִלְחָמָה  
בֵּין אֲרָם וּבֵין יִשְׂרָאֵל :

καὶ ἐκάθισε τὰ τρία ἔτη, καὶ οὐκ ἦν πόλεμος ἀναγείσων Συρίας καὶ ἀναγείσων Ἰσραὴλ.

*Au. Ver.*—1 And they continued three years without war between Syria and Israel.

*Houb., Horsley, Ged., Booth.*—1 Three years passed without war between Syria and Israel.

*Houb.*—1 ושבו שלש שנים : Verbum pro verbo, et redierunt tres anni, ex radice שב reverti. Vulgatus, transierunt, ex conjectura, si clericum audimus; diceret potius, ex sententia; et male clericus, quieverunt tribus annis, ex radice ישב, quia non antecesserunt in oratione personæ, in quas conveniat istud quieverunt.

Ver. 6, 7, 8.

*Au. Ver.*—6 — And they said, Go up; for the Lord shall deliver it into the hand of the king.

*Houb.*—6 ויהי אדני : Habent duo Codices Orat. ויהי יהוה, et dabit Dominus, vocabulo אדני, ad marginem relegato. In tertio Codice scriptum fuerat יהוה in contextu, deinde ejus loco positum אדני. Non dubium, quin olim extaret יהוה in omnibus Codicibus: nam sic legunt omnes veteres; atque ipse Chaldæus habet ׀, quod idem est, ac Hebraice יהוה. Quin etiam Sedecias, unus ex 400 prophetis, nomen יהוה bis usurpat, versibus scilicet 11 et 24. Itaque hanc τοῦ יהוה in אדני mutationem invexerit Judaica superstitio, cum Judæi quidam recentiores crederent, prophetas eos fuisse prophetas Baal, et ab eo abhorrenter, ut eosdem nomen יהוה venerandum pronuntiantes inducerent. Porro legendum ויהנה, et tradet eam (Ramoth-Galaad). Syrus, להין, tanquam legeret, והינם, tradet eos.

7 ונדרשה מאורו, et requiramus eum. Barbarum מאורו, pro מאורו, et Rabbinica ex Lingua profectum. Itaque plerique Codices Orat. מאורו. Idem dixeris de לורוש, pro לורש, ver. 8.

Ver. 9.

*Au. Ver.*—9 Then the king of Israel called an officer [*or, eunuch*], and said, Hasten hither Micaiah the son of Imlah.

*Officer.*

*Gesen.*—מַרְסִים m. (ר. מַרְסִים) to root out, to extirpate, spec. the testicles, and hence, to castrate.

*A eunuch, one castrated, Isaiah lvi. 3, 4. Such persons oriental monarchs were accustomed to set over their harems, Esther ii. 3, 14, 15; iv. 5; and also to employ them in various offices of the court, Esther i. 10, 15; ii. 21; vi. 2; vii. 9. So מַרְסִים בן דָּן. i. 3, שַׂר הַמַּרְסִים, v. 7 sq. chief or prince of the eunuchs, who had charge of the king's sons, as at the present day in Turkey the Kisklar Aga or chief of the eunuchs has charge of the Sultan's children, called Itshoglan. Hence according to some, genr. a minister of court, court officer, though not castrated, Gen. xxxvii. 6; xxxix. 1. But these passages determine nothing; because many eunuchs are not wholly impotent, and sometimes live in matrimony, Ter. Eun. 4, 3, 24; Chardin Voy. III. p. 397. Of the other passages of the O. T. there are not a few where the proper sense is obviously to be retained, as Jer. xxxviii. 7; xli. 16; 1 Sam. viii. 15; 2 Kings xxiv. 12, 15; Isaiah xxxix. 7. On the other hand, there is no passage where the proper sense is not appropriate, as 1 Kings xxii. 9; 2 Kings viii. 6; ix. 32; xx. 18; xxiii. 11; xxv. 19; 1 Chron. xxviii. 1; Jer. xxxiv. 19; lii. 25. Sept. constantly εὐνοῦχος, twice σπάδων, Vulg., eunuchus. See more in Thesaur., p. 973.*

*Prof. Lee.*—מַרְסִים. (a) *A eunuch, Is. lvi. 3, 4; Dan. i. 3, 7.* (b) Hence, since such were commonly appointed to offices of trust in Asiatic courts, *Any chief officer, 1 Kings xxii. 9; 2 Kings viii. 6; xxv. 19, &c. Syr. ܡܪܫܝܢ, Id.*

Ver. 10.

בְּנֵרוֹן פְּתַח שַׁעַר שְׁמֶרֶן וְגו'

— ἐν ταῖς πύλαις Σαμαρείας κ.τ.λ.

*Au. Ver.*—10 And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place [Heb., floor] in the entrance of the gate of Samaria; and all the prophets prophesied before them.

*In a void space.*

*Ged.*—The original word signifies a *threshing-floor*; which in Judea was usually in the open air. Here it might serve for two purposes: for a general threshing-floor; and for a court of justice, which was commonly administered at the city gate.

*Gesen.*—גֶּזֶן. *A place made level, an area.* Spoken a) Of the area or open place around the gates of cities, called also רָדֹב, 1 Kings xxii. 10; 2 Chron. xviii. 9. b) Mostly spoken of *the area* on which grain is trodden out or threshed in the open field, *a threshing-floor*, Ruth iii. 2, &c.

Ver. 12.

*Au. Ver.*—12 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver it into the king's hand.

*Houb.*—12 רָדֹב רָדֹב, *et tradet eam (urbem) ut supra* ver. 6. Habent Græci Intt. *regem Syriae*, non quia legerent רָדֹב רָדֹב, sed quia, cum scriptum haberent, בִּידִי, *in manum tuam*, non בִּידִי, *in manum*, videbant vocabulum רָדֹב non posse alium, quam *Syriae regem*, demonstrare.

Ver. 15.

*Au. Ver.*—15 So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver it into the hand of the king.

*Pool.*—*He answered him*; not seriously, but ironically, using the very words of the false prophets, in way of derision; as appears first, From his omission of that solemn preface, *Thus saith the Lord*, or, *This is the word of the Lord*, which the prophets generally used, and which himself useth when he comes to his serious answer, verse 19. Secondly, From Ahab's reply, ver. 16, which shows that he suspected Micaiah's sincerity in that answer, and gathered by his gesture or manner of speaking that he spake only mimically, as representing and traducing the false prophets for their answer. See the like ironical passages Gen. iii. 22; Judg. x. 14; 1 Kings xviii. 27; Eccles. xi. 9; Ezek. xx. 39; Amos iv. 1, 5; all which expressions are not used to lead men into mistakes, but to bring them to the sight of their sin and duty, which may be done sometimes most efficaciously in this way. So Micaiah's meaning is plainly this, Because thou dost not seek to know the truth, but only to

please thyself, go to the battle, as all thy prophets advise thee, and expect the success which they promise thee, and try the truth of their prediction by thy own costly experience.

*Dr. A. Clarke.*—*Go and prosper; for the Lord will deliver it into the hand of the king.* These were the precise words of the false prophets (see ver. 6 and 12), and were spoken by Micaiah in such a tone and manner as at once showed to Ahab that he did not believe them; hence the king *adjures* him, ver. 16, that he *would speak to him nothing but truth*; and on this the prophet immediately relates to him the prophetic vision which pointed out the disasters which ensued.

It is worthy of remark that this prophecy of the king's prophets is couched in the same *ambiguous terms* by which the false prophets in the heathen world endeavoured to maintain their credit, while they deluded their votaries. The reader will observe that the word *it* is not in the original: *The Lord will deliver it into the hand of the king*; and the words are so artfully constructed that they may be interpreted *for* or *against*; so that, be the event whatever it might, the *juggling prophet* could save his credit by saying he meant what had happened. Thus then the prophecy might have been understood: *The Lord will deliver (Ramoth-gilead) into the king's (Ahab's) hand*; or, *The Lord will deliver (Israel) into the king's hand*; i. e., into the hand of the *king of Syria*. And Micaiah repeats these words of uncertainty in order to *ridicule* them and expose their fallacy.

Ver. 17—19.

*Au. Ver.*—17 & 19 And he said, &c.

*Ged., Booth.*—17 Then Micaiah [Syr., and some copies of LXX] said.

19 Again Micaiah [LXX, Syr.] said.

Ver. 21.

וַיִּצְטָא הָרוּחַ וַיִּבְרַח

καὶ ἐξῆλθε πνεῦμα, κ.τ.λ.

*Au. Ver.*—21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him.

*A spirit.*

*Ged.*—*The lying spirit.* *Lying* is not in the original; but there is a letter prefixed to *spirit* equivalent, for the most part, to our definite article.

Ver. 25, 26, 27.

*Au. Ver.*—25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber [or, from chamber to chamber; Heb., a chamber in a chamber] to hide thyself.

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;

27 And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.

*Houb.*—25 להחבא, *ut abscondaris.* Quatuor Codices Orat. להחבא, quod usitatum.

26 et 27 קח, *cape*: Lege, קח: *capite*, ut loco parallelo, 1 Par. xviii. 25. Sic etiam hoc loco Veteres, præter unum Chaldæum. Si rex Israel diceret, *cape*, notaretur in narratione aliquis, cui rex id mandaret. Similiter cætera verba, quibus utitur Achab, numero plur. sunt restituenda; et ver. 27 ואמרם pariter, *et dicetis*, non ואמרה, *et dices*.

Ver. 30.

וַיֵּאמֶר יְהוֹשָׁפָט  
הִתְחַפֵּשׂ וְבָא  
בְּמִלְחָמָה וְאַתָּה לְבָשׁ  
בְּגָדֵי וָגֵר

καὶ εἶπε βασιλεὺς Ἰσραὴλ πρὸς Ἰωσαφάτ βασιλέα Ἰούδα, συγκαλύψομαι καὶ εἰσελεύσομαι εἰς τὸν πόλεμον, καὶ σὺ ἔνδυσαι τὸν ἱματισμόν μου, κ.τ.λ.

*Au. Ver.*—30 And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle [or, when he was to disguise himself and enter into the battle]; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.

*I will disguise myself.*

*Ged.*—*I will disguise myself*, &c. In all the yet known Hebrew copies, there is here a capital corruption. They make Ahab say: *Disguise thou thyself*, &c. But all the ancient versions, except the Vulgate, read right. So *Houb.*, *Dathe*.

*But put thou on thy robes.*

*Dr. A. Clarke.*—What is meant by this? He could not mean, “Appear as the king of Judah, for they will not molest thee, as the matter of contention lies between them and me;” this is Jarchi’s turn. For if Jehoshaphat aided Ahab, is it to be supposed that the Syrians would spare him in battle?

The Septuagint gives the clause a different and more intelligible turn: “I will cover (conceal) myself, and enter into the battle; και συ ενδυσαι τον ἱματισμον μου, but put thou on MY robes.” And does it not appear that he did put on Ahab’s robes? And was it not this that caused the Syrians to mistake him for the king of Israel? ver. 32.

*Dathe.*—Pro imperativis נבא והתחפש מuta tu vestes et veni legendum esse in prima persona והתחפש וגבא *ego mutabo vestes et veniam*, contextus plane probat atque versionum antiquarum testimoniis confirmatur. Miror, Kennicottum in nullo codice veram lectionem, quæ a vulgari tantum una littera differt, invenisse.\*

\* Potest tamen lectio recepta defendi ex regula apud *Glassium* in philol. s. p. 290, ut sint infinitivi, ad quos verbum finitum supplendum est.

*Mawrer.*—*Alium me simulabo et ingrediar.* Facile ex contextu orationis intelligitur prima persona verbi finiti, cujus loco infinitivus, per regiam, ut ita dicam, negligentiam positus est., cf. G. Gr. ampl., p. 783. E. Gr. crit., p. 560. “Ceterum satis apparet e commate nostro, quam subdole Achabus egerit cum Josaphato. Quia Michas Achabum potissimum petitum iri vaticinatus erat, hic mutato habitu regio cavere volebat, ut ne pro rege agnosceretur petereturque ab hostibus, contra vero Josaphatus regiis vestibus indutus omnem hostium impetum experiretur, cujus forte regnum ipso deleto sibi subjicere statuerat.” Schulz.

Ver. 34.

וַיֵּאֵשׁ מִשֵּׁף בְּקִשְׁתוֹ לְחַמּוֹ וַיִּקֶּחַ  
אֶת־מִלְחָה וְשָׂרָאֵל בֶּן־הַדְּבָקִים וַיִּבֶן  
הַשָּׂרָאֵל וַיֵּאמֶר לְרַפְּכוּ וְגו'

καὶ ἐπέτεινεν εἰς τὸ τόξον εἰστόχος, καὶ ἐπάταξεν τὸν βασιλέα Ἰσραὴλ ἀναμέσον τοῦ πνεύμονος καὶ ἀναμέσον τοῦ θώρακος· καὶ εἶπε τῷ ἡμιόχῳ αὐτοῦ, κ.τ.λ.

*Au. Ver.*—34 And a certain man drew a bow at a venture [Heb., in his simplicity], and smote the king of Israel between the joints of the harness [Heb., joints and the breastplate]: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded [Heb., made sick].

*At a venture.*

*Pool.*—*At a venture*, Heb., *in his simplicity*, i. e., ignorantly, without care, or choice, or

any design [so *Houb., Dathe, Gesen., Lee, Maurer*] or thought of reaching Ahab. Or, according to his perfection [so *Clarke*], i. e., with his perfect or utmost strength; which is mentioned as the reason why it pierced through the joints of his armour.

*Gesen.*—3 חֹמַ m. In a moral sense, integrity of mind, uprightness, innocence. Put for that simplicity of mind which is remote from mischief or ill design; 1 Kings xxii. 34 one drew a bow חֹמַ in his simplicity, i. e., without any evil intent. 2 Sam. xv. 11, חֹמַי הָיִיתִי who went (with him) in their simplicity, not conscious of any evil design.

*Prof. Lee.*—חֹמַ, m. Completeness. (a) Completeness, fulness, in number or degree. (b) Completeness in character, integrity. (c) חֹמַי, variously rendered. [1] With his full strength. [2] With all his skill, with an accurate aim. [3] In his integrity, without any design to kill the king, (d) &c.

Between the joints of the harness.

*Dr. A. Clarke.*—"Between the cuirass and the lower part of the helmet;" and then the arrow must pass through the neck, just above the breast: or "between the cuirass and the cuissarts;" and then the arrow must pass through the abdomen, or just where the armour of the thighs joins to that which covers the breast and belly. The *Vulgate* has *Inter pulmonem et stomachum*; "Between the lungs and the stomach;" consequently, in the region of the heart.

*Ged.*—Between the joinings, &c. Although I have so translated the words, with most modern interpreters: I confess I am not quite satisfied with the translation. The Greek translator renders, between the lungs and the breast-plate: and *Jerom*, between the lungs and the stomach. What they read in their text I cannot readily conjecture.

*Gesen.*—חֹמַ m. 1 a soldering, welding of metals, *Isaiah* xli. 7.

2 Plur. חֹמַי 1 Kings xxii. 34; 2 Chron. xviii. 33 prob. joints of a coat of mail; so *Chald.*—Others understand *arm pits*, comp. *Chald.* חֹמַי Jer. xxxviii. 12 *Targ.*

חֹמַ m. (r. חֹמַ II) coat of mail, 1 Kings xxii. 34; *Isaiah* lix. 17.

Ver. 35.

וַתַּעֲלֶה הַמֶּלֶחֶמָה בְּיוֹם הַהוּא  
וַהֲמַלְךָ הָיָה מְעֻמָּר בְּמַרְבְּבָה לְכַח  
אֲרָם וַיָּמָת בְּעָרֵב וַיִּשָּׂק דַּיִם הַמַּרְבְּבָה  
אֶל-יְחִיק הָרֶקֶב :

καὶ ἐτροπώθη ὁ πόλεμος ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ ὁ βασιλεὺς ἠνέστηκώς ἐπὶ τοῦ ἄρματος ἐξεναγτίας, Συρίας ἀπὸ πρωῒ ἕως ἑσπέρας, καὶ ἀπέχυνε τὸ αἷμα ἀπὸ τῆς πληγῆς εἰς τὸν κόλπον τοῦ ἄρματος, καὶ ἀπέθανεν ἑσπέρας, καὶ ἐξεπορεύετο τὸ αἷμα τῆς τροπῆς εἰς τὸν κόλπον τοῦ ἄρματος.

*Au. Ver.*—35 And the battle increased [Heb., ascended] that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot [Heb., bosom.]

*Ged.*—But the battle growing hotter on that occasion, the king was stayed up, in his chariot, against the Syrians, from morn to eve; the blood of the wound running down all the while into the bottom of the chariot; and in the evening he died.

*Ib.* From morn to eve, &c. I have not only followed the reading but also the arrangement of the Greek, which is evidently better than that of the present text [so *Booth.*].

Ver. 36, 37.

*Au. Ver.*—36 And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

37 So the king died, and was brought [Heb., came] to Samaria; and they buried the king in Samaria.

37 So the king died.

*Ged.*—The Greek translator and *Josephus* make this a part of the proclamation, for that the king was dead.

Ver. 38.

וַיִּשְׁמְחוּ אֶת-הָרֶקֶב עַל וַיִּשְׂמוּ הַכְּלָבִים אֶת-דָּמָיו וַהֲלִיזוּ רַחֲשֵׁי כַדְבֵּר וַהֲזָה אֲנָשׁ דַּבֵּר :

καὶ ἀπένηψαν τὸ αἷμα ἐπὶ τὴν κρήνην Σαμαρείας, καὶ ἐξέλιξαν αἱ ὄφεις καὶ οἱ κύνες τὸ αἷμα, καὶ αἱ πόρνοι ἐλούσαντο ἐν τῷ αἵματι, κατὰ τὸ ῥῆμα κυρίου ὃ ἐλάλησε.

*Au. Ver.*—38 And one washed the chariot in the pool of Samaria; and the dogs licked up his blood, and they washed his armour: according unto the word of the Lord which he spake.

See notes on xxi. 19.

*Dr. A. Clarke.*—38 The dogs licked up his blood.] Some of the rabbins think that this was in the very place where Naboth was stoned, see on chap. xxi. 19. The Sep-

*tuagint* translate this verse strangely: "And the swine and the dogs licked his blood, and the whores bathed themselves in his blood, according to the word of the Lord." It is certain that the Hebrew words הונית והוצו, "washed his armour," might be translated as the *Septuagint* have done; "and the whores (or public women) washed," &c. And so the rabbins seem to have understood the words; but then they suppose that Jezebel had made him *two images of prostitutes*, which he had with him in the chariot. See *Kimchi* and *Jarchi*.

*Parkhurst*.—וניה With a radical, (see Deut. xxxi. 16,) but mutable or omissable, ה final. The primary idea seems to be, *to encompass, encircle, enfold, enclose*, or the like. It occurs not however as a verb simply in this sense, but hence the Greeks plainly had their ζωνη *a zone, girdle*, and the V. ζωννω, ζωννυμι *to gird, gird round*.

1 As a n. with a formative ט, אטן, *a belt, or girdle*, occ. Deut. xxiii. 14.

2 As a n. fem. plur. וניה *defensive armour encompassing or surrounding the body*. *Montanus* translates it *zonas, girdles*; but it seems of more extensive signification, and is accordingly rendered in the Chaldee Targum by כני יניא *armour*, in which sense ויני or ויניא is often used in the Targums, occ. 1 Kings xxii. 38. It is evident from ver. 31 that Ahab went *defensively armed* into the battle, and therefore there is a peculiar emphasis in observing that the very *armour* in which no doubt he trusted, became one means of fulfilling *Elijah's prophecy*, ch. xxi. 19.

*Gesen*.—וניה *scortum, meretrix*, plur. וניה *scorta*, 1 Reg. iii. 16; xxii. 38, &c. See notes on Josh. ii. 1, p. 5, 6, 7.

*Ged*.—38 And when they washed his chariot, and rinsed his armour, in the pool of Samaria, the dogs licked up his blood, according to the words, which the Lord had spoken.

*And rinsed his armour*. In the present text the words seem to have been transposed. I have followed the order of the Syriac version. The Greek translator gives the words another turn, and renders, *the harlots washed themselves in the blood*, &c. *Josephus* says that *it was afterwards the custom for harlots to wash in that pool*.

*Dathe*.—38 Cum currum et arma abluerunt (a) ad piscinam Samariae, linxerunt canes ejus sanguinem quod Jova futurum esse praedixerat.

a) Verba textus והונית והוצו tantum of ó ex vulgari lectione et significatione vocis vertuntur καὶ αὶ πόρνοι ἐλούσαντο. Sed omnino eorum versio h. l. valde corrupta videtur. Vulgatus vertit: *et habenas laverunt*. Chaldaeus *vasa armorum laverunt*. Syrus ordinem verborum transponit: *cum lavissent currum in locis editis Samariae, et arma ejus lavissent, linxerunt canes ejus sanguinem secundum verbum Domini*. Recte. Nam utique illa verba cum prioribus sunt connectenda. Arabs ea prorsus omisit, Explicandum esse vocabulum וניה non de *scortis*, sed de *armis* ex significatione Chald. et Syr. ויני, jam a pluribus est observatum.

*Mawer*—[והוצו והונית] impersonaliter accipiendum. et *laverunt*, abluerunt *eum meretrices*, sc. in gravissimam contumeliam. Contra *Schulzius*: "*lavabant se meretrices*. Spectatum veniunt, veniunt, spectentur ut ipsae. Qui ויני de curus lotione a meretricibus facta interpretantur, ii non cogitant, tum ויני dicendum fuisse, ויני enim semper de corporis lotione usurpatur."

Sed cum Arab. رحن etiam de vestium lavatione adhibeatur, ויני quoque latius patuit, opinor. Videtur autem de ablutione curus hic eo facilius dici potuisse, quod de curru sanguine hominis cruentato sermo est.

Ver. 39.

*Au. Ver.*—39 *Book of the chronicles of the kings of Israel*. See notes on 1 Kings xiv. 19.

Ver. 43—51.

43 וַיִּלְחָדוּ בְּכַל־הָרֶחַק אֶסְמָא אָבִיו לֹא־סָר מִפְּנֵי לַעֲשׂוֹת הַיִּשָּׂר בְּעֵינָיו יְהוָה׃  
 44 אֵת הַבָּמֹת לֹא־סָרוּ עוֹד הָעַם מִזְבָּחִים וּמִמְקָדָיִם בְּבָמֹת׃ 45 וַיִּשְׁלַם יְהוֹשָׁפָט עִם־מֶלֶךְ יִשְׂרָאֵל׃ 46 וְהָרַח דְּבָרָיו יְהוֹשָׁפָט וּבְבִרְתּוֹ אֲשֶׁר־עָשָׂה וַאֲשֶׁר נָלְחָם הַלְּאִיתִים פְּתוּבִים עַל־כַּפְּר וּדְבָרָיו תִּשְׁמִים לְמַלְכֵי יְהוּדָה׃ 47 וְהָרַח תְּמֹדֶשׁ אֲשֶׁר נִשְׂאָר בְּיַמֵּי אֶסְמָא אָבִיו בְּעַר מִן־הָאָרֶץ 48 וּמֶלֶךְ אֲזַן בְּאָזְנוֹם נִגְבַּב מֶלֶךְ 49 יְהוֹשָׁפָט עֲשׂוֹרֵי אֲנִיּוֹת תִּרְשָׁשׁ לְלֶבֶת אוֹפְרָיָה לְזָהָב וְלֹא הָלָךְ פֶּי־נִשְׁפָּרָה אֲנִיּוֹת בְּעֵשְׂיוֹן גָּבֵר׃ 50 אֲמַר צְהַיָּהוּ בְּנֵי־אֶחָב אֶל־יְהוֹשָׁפָט יִלְכוּ עִדְדֵי עִם־עִבְדֵיךָ בְּאִנְיֹת וְלֹא־אָבָה

יְהוֹשָׁפָט : 51 וַיִּשְׁכַּב יְהוֹשָׁפָט עִם אֲבוֹתָיו בְּעִיר דָּוִד  
 וַיִּמָּלֵךְ יְהוֹרָם בְּנוֹ תַחְתָּיו :  
 וַיִּבְנֶה יְהוֹרָם יְדֹת וְעֹלֹת וְעִלְוֹת וְעִלְוֹת וְעִלְוֹת  
 וְעִלְוֹת וְעִלְוֹת וְעִלְוֹת וְעִלְוֹת וְעִלְוֹת וְעִלְוֹת

43 και ἐπορεύθη ἐν πάσῃ ὁδῷ Ἀσὰ τοῦ πατρὸς αὐτοῦ, οὐκ ἐξέκλιεν ἀπ' αὐτῆς τοῦ ποιῆσαι τὸ εὐθὲς ἐν ὀφθαλμοῖς κυρίου. 44 πλὴν τῶν ὑψηλῶν οὐκ ἐξῆρσεν ἔτι ὁ λαὸς ἐθυσίαζε καὶ ἐθυμῶν ἐν τοῖς ὑψηλοῖς. 45 καὶ εἰρήνευσεν Ἰωσαφάτ μετὰ βασιλείῳ Ἰσραὴλ. 46 καὶ τὰ λοιπὰ τῶν λόγων Ἰωσαφάτ καὶ αἱ δυναστεῖαι αὐτοῦ, ὅσα ἐποίησεν, οὐκ, ἰδοὺ, ταῦτα γεγραμμένα ἐν βιβλίῳ λόγων τῶν ἡμερῶν βασιλείων Ἰούδα; [47—50 Alex. καὶ περισσὸν τοῦ ἐνδιηλλαγμένου οὐχ ὑπελείφθη ἐν ἡμέραις Ἀσὰ πατρὸς αὐτοῦ, ἐπέλεξεν ἀπὸ τῆς γῆς. καὶ βασιλεὺς οὐκ ἦν ἐν Ἐδὼμ ἐστηλωμένος. καὶ ὁ βασιλεὺς Ἰωσαφάτ, ἐποίησεν νῆας, τοῦ πορευθῆναι Ὠφειραεῖ εἰς χρυσίον, καὶ οὐκ ἐπορεύθησαν, ὅτι συνενρίβησαν νῆες ἐν Ἀσεῶν Γαβέρ. τότε εἶπεν Ὁχοζίας υἱὸς Ἀγαβὸς πρὸς Ἰωσαφάτ· πορευθήτωσαν δούλοισι σου μετὰ τῶν δούλων μου καὶ ταῖς ναυσίν· καὶ οὐκ ἠθέλησεν Ἰωσαφάτ.] 51 καὶ ἐκοιμήθη Ἰωσαφάτ μετὰ τῶν πατέρων αὐτοῦ, καὶ ἐτάφη παρὰ τοῖς πατράσι αὐτοῦ ἐν πόλει Δαυὶδ τοῦ πατρὸς αὐτοῦ, καὶ ἐβασίλευσεν Ἰωράμ υἱὸς αὐτοῦ ἀντ' αὐτοῦ.

*Au. Ver.*—43 And he walked in all the ways of Asa his father; he turned not aside from it, doing that which was right in the eyes of the Lord: nevertheless the high places were not taken away; for the people offered and burnt incense yet in the high places.

44 And Jehoshaphat made peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, are they not written in the book of the chronicles of the kings of Judah?

46 And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.

47 There was then no king in Edom: a deputy was king.

48 Jehoshaphat made ships [or, had ten ships] of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

50 And Jehoshaphat slept with his fathers and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

43 *High places.* See notes on iii. 2, p. 720.

45 *Book of the chronicles of the kings of Judah.* See notes on xiv. 19.

46 *Sodomites.* See notes on xiv. 24.

48 *Ships of Tharshish.* See notes on x. 22.

*Ophir.* See notes on ix. 28.

*Pool.*—43 *The high places were not taken away. Object.* It is said he did take them away, 2 Chron. xvii. 6. *Answ.* He took away those which were erected to idols; of which he seems to speak there, because the high places are there joined with groves, which were generally erected to idols, and not to the true God, as will appear to any one that shall compare all the scriptures where groves are mentioned; but he could not take those away which were erected to the true God, of which this place manifestly speaks; as also that parallel place 1 Kings xv. 14, where see the notes. Or he took them away, but not fully; or not in the very beginning of his reign.

48 *Jehoshaphat made ships.* See 2 Chron. xx. 36. Or, there were to Jehoshaphat ten ships; the ellipsis of the verb substantive, and of the prefix lamed, being frequent in the Hebrew language. Some render the words, he made ten ships; so joining both texts together, and out of both completing the sense. *Of Tharshish;* either, 1 Of the sea, as this word is thought sometimes to be used, Or rather, 2 To go to Tharshish, (as it is expressed, 2 Chron. xx. 36,) and thence to Ophir, as it here follows. See more on 1 Kings x. 22.

49 *But Jehoshaphat would not. Object.* It is said that he did join with Ahaziah herein, 2 Chron. xx. 35, 36. *Answ.* That was before this time, and before the ships were broken; for the breaking of the ships, mentioned here, ver. 48, is noted to be the effect of his sin, in joining with Ahaziah, and of the prophecy consequent upon it, 2 Chron. xx. 37. And good Jehoshaphat being warned and chastised by God for his sin, would not be persuaded to repeat it; whereby he showed the sincerity of his repentance.

*Bp. Patrick.*—48 *Jehoshaphat made ships of Tharshish.* These ships were not to go

to Tharshish, but to Ophir. But they are called "ships of Tharshish" from their form: for they were made after the mould of those ships which traded to that place. And all such ships, wheresoever they were built, were called "ships of Tharshish." Thus Abarinel. Which seems not to agree with 2 Chron. xx. 36, 37 (see there).

*Pilkington.*—In the 22d chap. of 1 Kings four verses are omitted in the *Vatican* copy; from ver. 45 to ver. 50, and, it may be thought that they were not in the original *Hebrew* because, omitting them, the style is exactly conformable to the other passages in this book, where the last actions, and death of a king are spoken of. See 1 Kings xvi. 27; xxiv. 40; 2 Kings x. 34; xiv. 28; xv. 21; xvi. 19, &c. Besides, what is here said, is not altogether consistent with the account of *Jehoshaphat's* designs, mentioned 2 Chron. xx. 35, &c.

*Bp. Horsley.*—48 *Made ships.* For עשר, read, with many of Kennicott's best Codd., עשה.

*Dr. A. Clarke.*—43 *The high places were not taken away.*] In 2 Chron. xvii. 6, it is expressly said, that he *did take away the high places.* Allowing that the text is right in 2 Chron., the two places may be easily reconciled. There were *two kinds of high places* in the land: 1 Those used for *idolatrous* purposes. 2 Those that were *consecrated to God*, and were used before the temple was built. The former he did take away; the latter he did not. But some think the parallel place in 2 Chron. xvii. 6 is corrupted, and that, instead of ישר דסר, "and moreover he took away," we should read, ולא דסר "and he did not take away."

47 *There was no king in Edom.*] It is plain that the compiler of this book lived after the days of *Jehoshaphat*, in whose time the *Edomites* revolted; see 2 Kings viii. 22. David had conquered the *Edomites*, and they continued to be governed by *deputies*, appointed by the kings of *Judah*, till they recovered their liberty, as above. This note is introduced by the writer to account for *Jehoshaphat's* building ships at *Ezion-geber*, which was in the territory of the *Edomites*, and which showed them to be at that time under the Jewish yoke.

48 *Ships of Tharshish to go to Ophir for gold.*] Some translate, instead of ships of *Tharshish*, ships of *burden*. See *Houbigant*, who expresses himself doubtful as to the meaning of the word.

49 *But Jehoshaphat would not.*] It appears from the above-cited place in *Chronicles* that *Jehoshaphat* did join in making and sending ships to *Tharshish*, and it is possible that what is here said is spoken of a *second* expedition, in which *Jehoshaphat* would not join *Ahaziah*. But instead of ולא אנה, "he would not," perhaps we should read ולי אנה, "he consented to him" [so *Houb.*, *Dathe*, *Ged.*, *Booth.*]; two words pronounced exactly in the same way, and differing but in *one letter*, viz. an א *aleph* for a ו *vau*. This reading, however, is not supported by any MS. or Version: but the emendation seems just. Critics have recommended the 48th and 49th verses to be read thus: "*Jehoshaphat* had built ships of burden at *Ezion-geber*, to go to *Ophir* for gold. 49 And *Ahaziah* the son of *Ahab* had said to *Jehoshaphat*, Let my servants, I pray thee, go with thy servants in the ships: to which *Jehoshaphat* consented. But the ships went not thither; for the ships were broken at *Ezion-geber*." This is *Houbigant's* translation, who contends that "the words of the 48th verse, *but they went not*, should be placed at the end of the 49th verse, for who can believe that the sacred writer should first relate that *the ships were broken*, and then that *Ahaziah* requested of *Jehoshaphat* that his servants might embark with the servants of *Jehoshaphat*?"

*Ged.*—43 He entirely followed the way of his father: from it he never deviated: doing what was right in the eyes of the *LORD*. 46 *Nay*, the remnant of *catanites* who had been spared in the days of his father, he expelled from the land.—Only the hill-chapels were not abolished: the people still sacrificed, and burned incense in hill-chapels.

44 *Joshaphat* having made peace with the king of *Israel*; 47 and there being no king in *Edom*, but a vice-king of the king of *Judah*; 48 *Joshaphat* builded ships of *Tharshish*, at *Ezion-geber*, to go to *Ophir* for gold. 49 Then said *Ahaziah Ben-Ahab* to *Joshaphat*: "Let my servants go, in the ships, with thy servants:" to which *Joshaphat* consented. But *the expedition* went not on: for the ships were wrecked, at *Ezion-geber*. 45 Now the rest of the acts of *Joshaphat*; all the valour he displayed, and the wars he was engaged in, are written in the chronicles of the kings of *Judah*. 50 And *Joshaphat* slept, &c. So in the main *Boothroyd*.

47 *There being no king in Edom, &c.* This gave Josphat an opportunity of constructing a fleet without impediment at Ezion-geber: which was an Edomite port.

49 *To which Josphat consented.* The present text, with all the ancient versions, has, *But Josphat would not consent.* But this is totally irreconcilable with Chronicles; and the corruption is easily accounted for.

*Booth.*—43—50 These verses have, from some accident, been strangely misplaced. I have followed Geddes in the order adopted, which is consistent with itself and with the account in Chronicles.

*Houb.*—48 *Interea non erat rex in Edom, sed regis prefectus.* 49 *Josphat in Aziongaber onerarias naves edificarat, Ophir ad aurum ituras; 50 Et Ochozias, filius Achab, dixerat Josphat, eant, quæso, in navibus servi mei cum servis tuis, petentique, annuerat Josphat; sed classis non eò ivit; naves enim in Aziongaber fractæ fuerunt.* 51 *Decubuit Josphat, &c.*

48 נָבַב כִּיךָ, *prefectus regis.* Adde רָק, tantum, vel *sed*, ante נָבַב. Ita supplet contextum Chaldaeus, per adverbium Chald. אֵלֶיךָ, nisi. Sacra Historia hic docet, cur Josphat regi liceret classem ædificare in portu Asiongaber, qui erat in finibus Idumæorum: nempe non fuisse eo tempore reges Edom, ex quo David Idumæos sub jugum miserat, sed illum missos fuisse à regibus Judææ prefectos, suæ potestatis vicarios. Veteres suam quisque habuere hujus loci interpretationem, quia in scriptioe mutilatâ sententiam, ut poterant, reddebant.

49 עָשָׂר: Masora גֵּשָׁה, *fecit (naves).* Ita Codex Orat. 53. ... הרשיש: Nos, *onerarias*, ex conjecturâ, et ex significatu *mare*; q. d., *naves maris*, vel, trajiciendo mari aptas. Erant naves in *Asiongaber* fabricatæ, ituraque erant *Ophir*. Itaque הרשיש neutrum locum potest indicare, nec notare videtur aliquem locum. Loco parallelo, 2 Par. xx. 36 naves dicuntur *Tharsis* ituræ; ibique de *Ophir* nulla mentio. Hæc non facillè conciliantur, Historiæ luce deficiente. ... נשברו: Rectè Masora, נשברו, *fractæ sunt*, numero cœdem, quo אצויה, *naves.*

50 וְלֹא אָבָה, *et non acquievit.* Tamen loco parallelo Josphat à prophetâ objurgatur, quòd cum Ochoziâ, impio rege, societatem iniisset, ad classem ædificandam. Hunc nodum Interpretes ut solvant, multa movent. Nos quidem non aliter solvi posse credimus,

quam si legitur, וְלֹא אָבָה, *et illi acquievit.* Nam ubi effectus narratur, causam necesse est non fuisse omissam. Propterea naves Josphat tempestate fractæ sunt, quia societatem cum Ochoziâ junxerat. Ergò convenit Sacram Paginam affirmare junctam fuisse societatem, non autem fuisse recusatam. Pariter necesse est, hæc verba versus 49. וְלֹא אָבָה, *et non ivit*, usque ad finem versus, collocari in fine versus 50 quod et nos interpretando fecimus. Nam quis credat sacrum scriptorem narrasse, primùm naves fuisse fractas, deinde petiisse à Josphat Ochoziam, ut servi sui, naves conscenderent simul cum servis Josphat? Mendum וְלֹא דָּדַרְתִּי occasionem ordini perturbando, ut prius וְלֹא דָּדַרְתִּי versus 49 et quæ sequuntur usque ad ejusdem versus finem, ponerentur ibi, ubi alterum וְלֹא, mendum jam factum, fuerat collocandum. So *Dathe.*

*Maurer.*—48 רַב־מִלְחָמָה אֵין בְּאֶדוּמָה וְנָבַב רַב־מִלְחָמָה *Rex tum nullus fuit in Idumæa, prefectus fuit rex*, apud præfectum summa imperii fuit. Alio modo voces conjungunt Hitzigius et Schulzius. Ille: *cum rex nullus in Idumæa constitutus esset rex*, h. e., tanquam talis: (vs. 49) *Josphatus* cet. hic: *cum rex in Idumæa non constitutus esset: rex* (vs. 49) *Josphatus* cet. Sed illud *rex nullus constitutus est rex* duriusculum videtur. Porro רַב־מִלְחָמָה posterior ad וְהוֹשַׁעְתָּ תְּרַחֵם trahi vix potest; deest enim articulus; cf., e. g., הַכִּיָּה שְׁלֹמֹה, x. 13, sqq. Denique quo minus existimes, vs. 48 et 49 ita coherere, ut ille protasin, hic apodosin efficiat, obstare videtur, quod ab init. vs. 49. abest copula. Nam ut Hitzigium sequi liceret, vs. 49. pro וְהוֹשַׁעְתָּ עָשָׂר scribendum fuisset: וְהוֹשַׁעְתָּ עָשָׂר וְהוֹשַׁעְתָּ עָשָׂר (cf. E. Gr. min., §. 592); Schulzii autem interpretatio requireret: וְהוֹשַׁעְתָּ עָשָׂר וְהוֹשַׁעְתָּ עָשָׂר וְהוֹשַׁעְתָּ עָשָׂר vel וְהוֹשַׁעְתָּ עָשָׂר וְהוֹשַׁעְתָּ עָשָׂר וְהוֹשַׁעְתָּ עָשָׂר. 49 — [עָשָׂר אֶצְוִיחַ הַרְשִׁישִׁים] Masorethæ legendum præcipiunt: ה' אָבָה *fecit naves onerarias.* Obtemperant interpretes fere omnes. cf., e. g., אָבָה הַכִּיָּה שְׁלֹמֹה, ix. 26.

Sed vide tamen, an non coll. Arab. *صشر* C'tib עָשָׂר vertere liceat: *concinnavit, contignavit, v. comparavit, cœgit.* Quæ est Hitzigii opinio. K'ri: [נָשְׁבְרוּ] K'ri: præter necessitatem, vid. ad Deut. xxi. 7.

Ver. 51—53.

*Au. Ver.*—51 Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52 And he did evil in the sight of the

LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin :

53 For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

*Gen.*—With Coverdale and Matthew, I

end the first Book of Kings at verse 50 : a much more proper division than the common one, which disjoins a part of the same reign. So *Booth*.

52 *His mother*.

*Gen.*—His mother Jezebel [LXX].

53 *Baal*. See notes on Judg. ii. 11, p. 166.

## SECOND BOOK OF KINGS.

СНАР. I. 1, 2.

וַיִּפְשַׁע מוֹאָב בְּיִשְׂרָאֵל אֲחֵרֵי יוֹת  
 אַחֲזָב : וַיִּפֹּל אֶחָזָה בְּעַד הַשִּׁבְכָה  
 בְּעַלְיָתָהּ וַיִּשָּׁמְרוּן וַיַּחֲלֵ וַיִּשְׁלַח  
 מַלְאָכָיִם וַיֹּאמְרוּ אֵלֵיהֶם לְכוּ דַרְשׁוּ  
 בְּבַעַל זְבוּב אֵלֵהֶי עֶקְרוֹן אִם-אֱלֹהֵיהָ  
 מִחֵלֵי זָה :

1 και ἠθέτησε Μωὰβ ἐν Ἰσραὴλ μετὰ τὸ ἀποθανεῖν Ἀχαάβ. 2 και ἔπεσεν Ὀχοζίας διὰ τοῦ δικτυωτοῦ τοῦ ἐν τῷ ὑπερώφῳ αὐτοῦ τῷ ἐν Σαμαρείᾳ, και ἠρρώσθησε και ἀπέστειλεν ἀγγέλους, και εἶπε πρὸς αὐτούς, δεῦτε και ἐπιζητήσατε ἐν τῷ Βάαλ μὴτὰ θεὸν Ἀκκαρών, εἰ ζήσομαι ἐκ τῆς ἀρρώστιας μου ταύτης και ἐπορεύθησαν ἐπερωτῆσαι δι αὐτοῦ.

*Au. Ver.*—1 Then Moab rebelled against Israel after the death of Ahab.

2 And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick : and he sent messengers, and said unto them, Go, enquire of Baal-zebub the god of Ekron whether I shall recover of this disease.

*Gen.*—1 Now, after the death of Ahab, the Moabites revolted from Israel : 2 when Ahaziah, having fallen through the lattice of his upper chamber in Samaria, was sick, &c.

*Through a lattice in his upper chamber.*

*Pool.*—In his upper chamber ; in which the lattice might be left to convey light into the lower room. But the words may be, and are by some, rendered *through the battle-*

*ments* (or *through the lattice in the battlements*) of the roof of the house ; where being first walking, after the manner, and then standing upon and looking through, and leaning upon this lattice, which was grown infirm, it broke, and he fell down into the court or garden belonging to the house.

*Bp. Patrick.*—2 *Through a lattice, &c.*] By this lattice, the Jews understand some net-work that was in the dining-room ; which being decayed, and he leaning upon it, it fell down, and he together with it.

*Gesen.*—שִׁבְכָה. See notes on 1 Kings vii. 17, p. 769.

עֵלִיה. See notes on Judg. iii. 20, p. 181.

*Houb.*—Ochozias autem ceciderat in cœnaculum quod Samarie habebat, &c.

2 בעֵלֵיהוּ : Alii vertunt, in cœnaculo, alii cœnaculi. Nos, in cœnaculum, ut significetur locus, in quem cecidit Ochozias, qui gradiens in solario super cancellos ligneos, per quos lux in cœnaculum admittebatur, cancellis fractis, in cœnaculum decidit præceps. Pessimè omnium Gallici interpretes, qui convertunt, *tomba par la fenêtre*.

*Baal-zebub*. See notes on Judg. ii. 11, p. 166.

*Bp. Patrick.*—*Baal-zebub*.] Many think this god was called Baal-semin, the Lord of heaven ; whom the Jews, by way of contempt, called Baal-zebub ; i. e., the lord of a fly, as a god that was nothing worth ; or rather, because his temple was full of flies : whereas the temple at Jerusalem, though so many sacrifices were offered there daily, never had a fly in it ; as the Jews relate in

Pirke Avoth. But it is not likely, the king of Israel would have called this god, for whom he had a great reverence by a contemptible name; which signifies, therefore, no more than *Μυιάδης μυίαγρος, ἀπόγνιος*, among the Greeks; which were the titles of Jupiter and Hercules; because they were thought to free their countries from flies [so *Pool*], with which the Ekronites were pestered, lying in a moist and hot soil, near to the ocean. Theodoret, Procopius, and others, think they worshipped this god in the image of a fly; but the latter of them doubts whether it was the name of a demon, or of an old woman canonized for a goddess. And after all, Mr. Selden thinks the reason of this name cannot be found. But the most probable conjecture is, that he was so called from the cure of a contagious disease. For Pliny tells us, that there being a great pestilence in Africa, which was brought among them by a multitude of flies, it was extinguished by the killing of them all after they had sacrificed to the god Achore. He should have said, the god worshipped at Ekron; from whence that word *Achore* plainly came (lib. x., Nat. Hist., cap. 27). And if this was the original of the name, it is no wonder that Ahaziah sent to inquire of him about his sickness, since he was thought so powerful as to cure the pestilence.

Ver. 3.

וַיִּדְבֹר גַּלְיָהִם הַמַּבְּלִי אֶיִן אֱלֹהִים  
בַּיִשְׁרָאֵל אַתֶּם הַלְלִים לְדָוִד בְּבַעַל  
זָבֵב אֱלֹהֵי עֶקְרוֹן :

— καὶ λαλήσεις πρὸς αὐτούς, εἰ παρὰ τὸ μὴ εἶναι θεὸν ἐν Ἰσραὴλ ὑμεῖς πορεύεσθε ἐπιζητήσαι ἐν τῷ Βάαλ μύϊαν θεὸν Ἀκκαρών; καὶ οὐχ οὕτως.

*Au. Ver.*—3 But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron?*

*Elijah the Tishbite.* See notes on 1 Kings xvii. 1, p. 836.

*Baalzebub.* See notes on ver. 3, and Judg. ii. 11, p. 166.

*Is it not because there is not a God in Israel?*

*Bp. Patrick.*—There are two negatives in the Hebrew text which increase the sense, *Is it not because there is no God, none in*

*Israel?* That is, do you not plainly declare, that you think there is no God, none at all, in Israel? that he knows nothing, nor can do anything? Which makes you send to Ekron, as if there was a more knowing and mighty, if not the only, God there.

*Ged.*—Is it for want of a God, in Israel, that ye are going to consult Beel-zebub, &c.

*Houb.*—*An non est Deus in Israel, quod vos itis Beelzebub, deum Accaron, sciscitaturi?*

3 אֵלֹהִים, *Elias.* Suprà et infrà passim אֵלֹהִים, ut et hoc loco quidam Codices, manu priori. Deficere ὁ moment Codices per circumulum supernum. ... לירושׁ, *ad inquirendum.* Quinque Codices, לירושׁ, sine ו, ut fuerat scribendum.

Ver. 4.

*Au. Ver.*—And Elijah departed.

*Ged., Booth.*—And Elijah went and told them [LXX].

Ver. 6.

See notes on ver. 3.

Ver. 8.

וַיֹּאמְרוּ אֵלָיו אִישׁ בְּעַל שַׁעַר וְגו'

καὶ εἶπον πρὸς αὐτόν, ἀνὴρ δασύς, κ.τ.λ.

*Au. Ver.*—8 And they answered him, *He was an hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.*

*An hairy man.*

*Bp. Patrick.*—8 Some think he is said to be “a hairy man,” because he had long hair on his head and his beard, like the Greek philosophers: but it is more probable, it was because he was clad with a hairy garment [so *Pool*], which the prophets were wont to use (Isa. xx. 2; Zech. xiii. 4; Matt. iii. 4). And, indeed, the leathern girdle shows what kind of garment he wore (see Dr. Hammond, upon the place last mentioned, annot. *d.*). This was the simplest and most ancient garment; and therefore the old heroes are said to have been clothed in the skins of lions, or tigers, or bears, &c. And, perhaps, by this rude habit the prophets expressed their great grief for the sad condition the Israelites were in when they came to call them to repentance.

*Dathe, Schulz, Maurer, Ged., Booth.*—A man clothed in a hairy garment.

*Elijah the Tishbite.* See notes on 1 Kings xvii. 1.

Ver. 10, 12.

— תָּרַד אֱשׁ מִן הַשָּׁמַיִם וְהֵאֱבֵל אֶתֶּךָ וְגו'

— καταβήσεται πῦρ ἐκ τοῦ οὐρανοῦ, καὶ καταφάγεται σε, κ.τ.λ.

Au. Ver.—10 And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

Let fire come down, &c. So Houb., Dathe.

Commentaries and Essays.—Perhaps better; Fire will come down, as a prediction of the testimony God would bear to his prophet, rather than as a prayer of Elijah, asking fire from heaven; which savours too much of a cruel spirit, and is not becoming so holy a prophet. LXX, καταβήσεται—"will come down." So Bishop Law, Ged., Booth.

Ver. 13, 15.

13 וַיִּשְׁבּוּ וַיִּשְׁלַח שְׁרֵי־חֲמִשִּׁים שְׁלֹשִׁים וְחֲמִשִּׁים וַיַּעַל וַיָּבֹא שְׁרֵי־חֲמִשִּׁים הַשְּׁלִישִׁי וְגו'

13 καὶ προσέθετο ὁ βασιλεὺς ἑτὶ ἀποστείλαι ἡγούμενον καὶ τοὺς πενήκοντα αὐτοῦ· καὶ ἦλθεν ὁ πεντηκόνταρχος ὁ τρίτος, κ.τ.λ.

Au. Ver.—13 And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came, &c.

A captain of the third fifty. Houb.—13 Ille adhuc misit principem quinquagenorum tertium cum hominibus ejus quinquaginta, &c.

13. שלשים: Converti quidem licet, tertiorum, si intelliges cohortem tertiam militum quinquagenorum. Sed potior scriptura שלשי tertium (principem), ut legitur in Codice Alex. τρίτος, tertium. Nam sequitur in rei ante-dictæ redintegratione השלישי, tertius, demonstrativo ה significante, antecessisse alterum שלשי. Additum fuerit ם ex pravâ iteratione litterarum והם, quæ post veniunt.

15 אחרו, cum eo, pro אחרו, ortum est ex fæce Codicum deteriorum. Lego אחרו in tribus Codicibus Orat.

Ver. 16.

וַיָּדַבֵּר אֵלָיו כַּהֲאָמַר וְהָיָה לְעַל אֲשֶׁר־שָׁלַחְתָּ מִלְּאֲכִים לְדָרֶשׁ בְּבַעַל

זְבוֹב אֶלְהֵי עַקְרוֹן הַמַּמְלָי אִי־אֱלֹהִים בְּיִשְׂרָאֵל לְדָרֶשׁ בְּדַבְּרוֹ וְגו'

καὶ ἐλάλησε πρὸς αὐτὸν, καὶ εἶπεν Ἡλιοῦ, τάδε λέγει κύριος, τί ὅτι ἀπέστειλας ἀγγέλους ἐκζητῆσαι ἐν τῷ βάαλ μυῖαν θεὸν Ἀκκαρῶν; οὐχ οὕτως. κ.τ.λ.

Au. Ver.—16 And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to enquire of Baal-zebub the God of Ekron, is it not because there is no God in Israel to enquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

Baal-zebub. See notes on ver. 2. Is it not because there is no God in Israel to enquire of his word.

Ged.—Since thou hast sent messengers to consult Beel-zebub, the God of Ekron; as if there were, in Israel, no God to be consulted; therefore, &c.

Houb.—Propterea quod legatos misisti qui Beelzebub Deum Accaron, consulerent, quasi non esset in Israel Deus, cujus oraculum consuleres, tu, quem lectulum ascendisti, ex eo non descendes, &c.

הבני, an non est... Hæc interrogatio malè iterata fuit ex versibus 3 et 6. Series postulat ובני, quasi, ut legere videtur Vulgatus.

Ver. 17.

וַיָּמָת בְּדַבְרֵי־יְהוָה וְאֶשְׁרֵי־בָנָי אֶלְיָהוּ וַיַּמְלֵךְ יְהוֹרָם בְּתַחְתּוֹ בְּשֶׁנַּת שָׁלֹשׁ לְיְהוֹרָם בְּנֵי־יְהוֹשָׁפָט מֶלֶךְ יְהוּדָה כִּי לֹא־הָיָה לוֹ בֵּן

17 καὶ ἀπέθανε κατὰ τὸ ῥῆμα κυρίου, ὃ ἐλάλησεν Ἡλιοῦ. 18 καὶ τὰ λοιπὰ τῶν λόγων Ὀχοζίου, ἃ ἐποίησεν, οὐκ ἰδοῦ ταῦτα γεγραμμένα ἐν βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ἰσραὴλ; καὶ Ἰωράμ υἱὸς Ἀχαάβ βασιλεὺς ἐπὶ Ἰσραὴλ ἐν Σαμαρείᾳ ἕτη δεκαδύο, ἐν ἕτει ὀκτωκαὶδεκάτῳ Ἰωσαφάτ βασιλέως Ἰούδα· καὶ ἐποίησε τὸ πονηρὸν ἐνώπιον κυρίου· πλὴν οὐχ ὡς οἱ ἀδελφοὶ αὐτοῦ, οὐδὲ ὡς ἡ μήτηρ αὐτοῦ· καὶ ἀπέστησε τὰς στήλας τοῦ βάαλ, ἃς ἐποίησεν ὁ πατήρ αὐτοῦ, καὶ συνέτριψεν αὐτάς· πλὴν ἐν ταῖς ἁμαρτίαις οἴκου Ἰεροβοάμ, ὃς ἐξῆμαρτε τὸν Ἰσραὴλ, ἐκολλήθη, οὐκ ἀπέστη ἀπ' αὐτῶν· καὶ ἐθυμώθη ὄργῃ κύριος εἰς τὸν οἶκον Ἀχαάβ.

Au. Ver.—17 So he died according to the word of the LORD which Elijah had

spoken. And Jehoram reigned in his stead in the second year [The second year that Jehoram was Prorex, and the eighteenth of Jehoshaphat, ch. iii. 1] of Jehoram the son of Jehoshaphat king of Judah, because he had no son.

*Jehoram reigned.*

*Houb., Ged., Booth.*—Jehoram his brother [LXX, Syr., Vulg.] reigned.

*In the second year of Jehoram the son of Jehoshaphat king of Judah.*

*Ged.*—*In the second year, &c.* Although I have retained these words in the text, I consider them either as an interpolation, or a manifest error contrary to the tenor of history, and contradictory to ch. iii. ver. 1.

*In the second year of Jehoram the son of Jehoshaphat:* other passages of Scripture seem to clash with this, as that *Ahaziah*, who reigned but two years, begun his reign in *Jehoshaphat's seventeenth year*, 1 Kings xxii. 51; and therefore this Jehoram must begin his reign in Jehoshaphat's nineteenth year; and therefore before the reign of Jehoram, Jehoshaphat's son; and that *Jehoram the son of Jehoshaphat began to reign in the fifth year of Joram, Ahab's son*, 2 Kings viii. 16. *Answ.* These difficulties are easily resolved by this consideration, that it was a usual practice among kings in former ages, to make their sons sometimes their viceroys and deputies in the administration of the kingdom; and sometimes formally kings in conjunction with themselves, and whilst they lived; whereof there are instances, both in profane history, among the Persians, Greeks, and Romans, and in the sacred Scripture, as in David, 1 Chron. xxiii. 1; xxix. 22, in Uzziah, 2 Chron. xxvi. 21, and (to come close to the point) in Jehoshaphat, 2 Kings viii. 16; who in his seventeenth year, when he went to Ahab, and with him to Ramoth-gilead, appointed his son Jehoram his viceroy, and (in case of his death) his successor. In the second year from that time, when Jehoram was thus made vice-king in his father's stead and absence, this Jehoram, Ahab's son, began to reign; and in the fifth year of the reign of this *Joram, son of Ahab*, which was about the twenty-fourth year of Jehoshaphat's reign, *Jehoram the son of Jehoshaphat* was formally made king of Judah, together with his father; or whilst *Jehoshaphat* lived, and was king of Judah also. And so all the places agree. To which

some add, that this verse, or this part of it, wherein the difficulty consists is wanting in some ancient copies, and is omitted by the LXX interpreters; which is far more prudent and pious to grant, than upon such chronological difficulties to question the truth and divinity of the Holy Scriptures.

*Bp. Patrick.*—*Jehoram reigned in his stead—because he had no son.* Therefore this brother of his succeeded him. Who began to govern in this second year of Jehoshaphat's son: but was king before (iii. 1), only very young, and, as some of the Jews think, under the care of Jehoshaphat. But Kimchi seems to have better reconciled this seeming difference, That Jehoshaphat declared his son Jehoram king while he lived, and he reigned with him seven years. The occasion of which is intimated in 2 Chron. xx. 3, "He gave the kingdom to Jehoram, because he was the first-born," and gave gifts to the rest of his sons. Who being many, began to strive about the succession to the kingdom: which belonging to the first-born, Jehoshaphat, to quiet them all, declared Jehoram king together with himself, and he reigned with him seven years. When it is said therefore that Ahab's Jehoram reigned in the second year of Jehoshaphat's son Jehoram, the meaning is, the second year that he reigned with his father Jehoshaphat who was then living,

*Houb.*—17 ירמלך יהורם אחיה יהורם, *et regnavit Joram pro eo. Lege יהורם אחיה יהורם, et regnavit Joram, frater ejus, pro eo.* Omissum fuit אחיו ante יהורם, ex similitudine utriusque verbi desinentis; quod omitti non licebat. Nam propterea mox dicitur, *quia non erat ei filius*, quòd antea dictum est *fratrem ejus* regnasse; ut constet non fuisse אחיו à Sacro Scriptore omissum. Adde, neque id omittit Syrum, nec Vulgatum, nec denique Græcos Intt. in Codice quidem Alex. vide Polyglotta. ... בשנת ששה, *anno secundo.* Nunc Joram, rex Israel, regnasse dicitur anno secundo Joram, regis Juda. Capite autem viii. ver. 16, idem Joram, rex Israel, dicitur regnasse annis quinque antequàm in Judam regnaret Joram, rex Juda; capite autem iii. ver. 1, dicitur regnasse anno 18 Josaphat. Hæc conciliare, salvâ utrâque scriptione. quicumque volunt, operam ludunt et ipsos Lectores. Verùm cautus Lector non facillè pectitur sibi verba dari; nec videre non potest, cadere in eundem Sacrum Scriptorem non potuisse, ut unum regem Israel nunc

diceret regnasse anno secundo, postquam regnare cœperat in Judam Joram, filius Josaphat, nunc regnasse annis quinque antequam regnaret idem Joram, rex Juda. Ergo assentimur Lud. Cappello sic statuenti: "Impossibile est omnino hæc duas temporis notationes simul consistere: itaque necesse est in alterutro loco esse mendum." Negat Buxtorfius *Anticrit.* Part. ii. cap. 13, p. 939, hæc non posse conciliari, quæ tamen non conciliat, sed confugit, ut solet, ad Rabbinos suos, quorum, ridiculos commentarios postquam exposuit, in medium profert *Petrum Martyrem* sic aientem: "Aliqui volunt Librariano errore mendum irrepisse, sed hoc ego cuneo ad istos nodos dissolvendos minime utor." Verùm *Petro Martyre* sapientior fuerat ille *Conradus Pellicanus*, cujus hæc verba Buxtorfius referebat: "Mihi nullum est dubium, Libri autorem verissimè scripsisse: sed pro temporum longitudine potuisse in numeris fuisse vitiatos Codices, maxime cùm hic confusionis fenestram aperiat nominum similitudo in filiis tam Achab, quàm Josaphat." Atque ille *Conradus Pellicanus*, postquam nodum solvere sic tentavit, "satis vero simile potest haberi, si dicatur Josaphat post occisum Achab administrasse regnum Israel, usque ad annum mortis suæ, cum filiis Achab; quo mortuo, solus regnaverit Ochozias filius Achab biennio, post quod uterque Joram, tam filius Achab, quam Joram filius, et Ochozias nepos Josaphat, suis præfuisse regnis, usque ad cladem utriusque per Jehu, qui utrosque occidit," videns quam vana hæc essent, ita concludit: "ignorantiam tamen malo fateri, quam aliquid definire contra Scripturam:" Ut mirum sit eum fuisse à Buxtorfio iis annumeratum, qui hæc conciliare se putant posse. Nobis quidem videtur, errore Scribæ fuisse, ut verba quædam omitteret, quæ cùm absint, oritur hæc locorum pugna parallelorum. Certe in quibusdam Codicibus hæc verba, בשנת שרם, à *lineâ* ponuntur, ut aliam sententiam ordini videantur non perficere jam inceptam. Eodem Scribæ errore omissum fuit אדני, *frater ejus*, ut mox diximus: Vide Græcos Int. in quibus non hæc leguntur, quæ pugnant cum locis parallelis. Vide etiam præfationem nostram de initio regni Joram, regis Israel.

Ver. 18.

*Au. Ver.*—18 Now the rest of the acts of Ahaziah which he did, are they not

written in the books of the chronicles of the kings of Israel?

*Which he did.*

*Geđ., Booth.*—And all [LXX, Syr., Arab] that he did.

*Book of the chronicles of the kings of Israel.* See notes on 1 Kings xiv. 19.

### CHAP. II. 3.

וַיֵּשְׁבוּ בְנֵי הַנְּבִיאִים אֲשֶׁר-בֵּית-אֵל  
אֶל-אֱלִישָׁה וַיֹּאמְרוּ אֵלָיו הַיְדֹעַתָּה לִּי  
הַיּוֹם יִהְיֶה לְךָ אֶת-אֲדֹנָי מֵעַל  
רֹאשׁוֹ וַיֹּאמֶר בְּנֵי אֲדֹנָי יְדֹעַתִּי הַיּוֹם :

καὶ ἦλθον οἱ υἱοὶ τῶν προφητῶν οἱ ἐν βαίθῃλ πρὸς Ἐλισαίη, καὶ εἶπον πρὸς αὐτόν, εἰ ἔγνωσ, ὅτι κύριος σήμερον λαμβάνει τὸν κύριόν σου ἐπάνωθεν τῆς κεφαλῆς σου; καὶ εἶπε, καὶ γὰρ ἔγνωκα, σιωπᾶτε.

*Au. Ver.*—3 And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day? And he said, Yea, I know it; hold ye your peace.

*Sons of the prophets.*

*Bp. Patrick.*—By the "sons of the prophets" are meant the scholars of the prophets, whom they educated, and trained up in religion and piety; and God, by degrees, bestowed on some of them the spirit of prophecy. It seems to me very probable, that these *sons of the prophets* were such ministers to the prophets, as the evangelists were to the apostles: whom the prophets sent to publish their prophecies and instructions to the people, where they could not go themselves. And perhaps they taught them the law of God, and explained it to them; of which there was great need in those idolatrous times.

*From thy head.*

*Pool.*—From thy head, Heb., from above thy head; which phrase may respect, either, 1 The manner of sitting in schools, where the scholar sat at his master's feet, Deut. xxxiii. 3; Acts xxii. 3. Or, 2 The manner of Elijah's translation, which was to be by a power sent from heaven, to take him up thither.

They allude to their manner of sitting in their school, when they say God would "take away Elijah from his head:" that is, deprive him of his instructions. For, it is well known, that the scholars sat below at

their master's feet, and the master above over their head, when they taught them.

*Yea, I know it; hold ye your peace.*] Say no more of it: I would not be disturbed with the thoughts of it. Or, let not my master know that I understand it.

*Houb.*—3 כַּמֶּלְךָ רִאשִׁיךָ, à capite tuo; quod quidam sic accipiunt, quasi à te, vel à tuâ personâ; quanquam רִאשִׁי non habet personam. Melius Græci Intt. ἐπάνωθεν τῆς κεφαλῆς σου, supra caput tuum, ex scriptura כַּמֶּלְךָ; neque enim כַּמֶּלְךָ significat super, nec desuper, nec habere potest bonam sententiam in ea re, quæ nunc agitur.

Ver. 8.

*Au. Ver.*—8 And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

*Mantle.* See notes on Josh. vii. 21, p. 43.

*Bp. Patrick.*—This mantle of Elijah's is mentioned five times in these books; thrice in this chapter, and twice in 1 Kings xix. 13, 19. In all which places it is called *adareth*; which is a word signifying a royal robe, as well as a prophetic (Jonah iii. 6). The LXX in all the five places now mentioned, translate it *μηλωτή*, which properly signifies the prophetic mantle to be made of lamb-skin: being an upper garment thrown over the shoulders, and some think coming down to the heels.

Ver. 9.

— וַיֹּאמֶר אֶלְיָשָׁע יְהוֹיָכָא פְּרִי־שָׂנִים בְּרוּחַךְ אֵלַי :

— γενηθήτω δὴ διπλᾶ ἐν πνεύματί σου ἐπ' ἐμέ.

*Au. Ver.*—6 And it came to pass when they were gone, that Elijah said unto Elisha, Ask, what shall I do for thee, before I be taken away from thee. And Elisha said, I pray thee let a double portion of thy spirit be upon me.

*A double portion.*

*Pool.*—Either, 1 Double to what is in thee; which it seems not probable that he had confidence either to ask, or to expect. Or rather, 2 Double to what the rest of the sons of the prophets may receive at thy request upon this occasion. He alludes to the double portion of the first-born [so *Houb.*, *Patrick*, *Clarke*], Deut. xxi. 17. But though Elisha desired no more, yet God

gave him more than he desired or expected: and he seems to have had a greater portion of the prophetic and miraculous gifts of God's Spirit than Elijah had.

Ver. 12.

וַיֵּלֶךְ אֶלְיָשָׁע רֶגְלָהּ וְהוּא מַצְעֵלְךָ אַחֲרָי וְרֶכֶב יִשְׂרָאֵל וַיִּפְרְשׂוּ וְגו'

καὶ Ἐλισαῖ ἐώρα, καὶ ἐβόα, πάτερ, πάτερ ἄρμα Ἰσραὴλ καὶ ἰππεὺς αὐτοῦ κ.τ.λ.

*Au. Ver.*—12 And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

*The chariot of Israel, and the horsemen thereof;* who by thy example, and counsels, and prayers, and power with God, didst more for the defence and preservation of Israel, than all their chariots and horses, or other warlike provisions. The expression alludes to the form of chariots and horses, which he had seen. So *Patrick*, *Mauver*.

*Houb.*—12 רֶכֶב יִשְׂרָאֵל וַיִּפְרְשׂוּ, *currus Israel et equi ejus.* Chaldaeus et Arabs abeunt ad paraphrasin, ut dicant, Eliam fuisse meliorem Israeli, quàm currus et equites, atque hanc sententiam Clericus in suo Commentario fecit suam, quanquam longè petitam. Veriùs creditur, Elisæum nominasse, *currum Israel*, currum eum, quo Elias in cælum ferebatur, quia videbat *ex fide* spem Israel futuram, quæ in raptu Eliæ adumbrabatur; *nos rapiemur...in æra.*

Ver. 14.

וַיִּקַּח אֶת־אֲדָרְתוֹ אֶלְיָהוּ אֶשְׂרֵי־נַפְלָהּ מֵעֲלָיו וַיַּנִּיחָה אֶת־חַפְּצָיו בְּהַרְיָהּ וַיִּנְיֶה אֶת־חַפְּצָיו וַיִּחַצְוּ הַיָּרְדֵּן וַיַּעֲבֹר וַיַּעֲבֹר אֶלְיָשָׁע :

καὶ ἔλαβε τὴν μηλωτὴν Ἠλίου, ἣ ἔπεσεν ἐπάνωθεν αὐτοῦ, καὶ ἐπάταξε τὸ ὕδωρ, καὶ εἶπε, ποῦ ὁ θεὸς Ἠλίου ἀφ' ὧ; καὶ ἐπάταξε τὰ ὕδατα, καὶ διεββάγησαν ἔνθα καὶ ἔνθα· καὶ διέβη Ἐλισαῖ.

*Au. Ver.*—14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.

*Pool.*—Where is the Lord God of Elijah? who at Elijah's request divided these waters, and is as able to do it again; and hath given

me his spirit and office: and therefore I humbly beg, and confidently expect, his assistance in this matter. *They parted*; but these words after [*Where is the God of Elijah?*] are by many rendered otherwise, and that agreeably to the Hebrew, *even himself?* or, *even the same?* (which words they join with the former, as an emphatical addition, or repetition, which is usual in fervent prayers. But they may be rendered without an interrogation, thus, *Surely he is, to wit, here present, and ready to help me.* Or, *Surely he is the same, to wit, to me, that he was to Elijah, as able and willing to work for me as for Elijah.* Then the following words they render, as they are in the Hebrew,) *and he smote the water, and it was divided.* By which repetition it may seem that he smote it twice, and that at the first smiting, the success did not answer his desire and expectation; which God so ordered, partly to keep him in a humble sense of his own insufficiency, that he might not be puffed up with the great gifts which he had now received; and partly to stir him up to a more lively exercise of faith and prayer.

*Bp. Patrick.*—*Where is the Lord God of Elijah?* ] That is, let him show his presence with me, and his power, as he did with Elijah. But we do not translate these last words exactly, two words being left out, viz., *aphhu*, which the LXX put into one, ἀφφώ, of which I know not the sense. And the Chaldee translates it, *receive my petition*; without any reason; those words carrying in them nothing of that signification. The best account of them is that which I meet with in a short dissertation by Joh. Frischmuthus, De Orig. et Prosapia Eliæ, where he observes, that Elisha having asked this question, “Where is the Lord God of Elijah?” answers himself in these words, Aph-hu, etiam ille adhuc superest; “yea, he is yet in being.” Thus Abarbanel expresses the sense: “Though Elijah be not here, yet his God is.” The servant is wanting, but not the Lord. The blessed God is still present, and will supply his place.

*Dr. A. Clarke.*—The Vulgate gives a strange turn to this verse: *Et percussit aquas, et non sunt divisæ; et dixit, Ubi est Deus Eliæ etiam nunc? Percussitque aquas, et divisæ sunt huc et illuc.* “And he smote the waters, but they did not divide; and he

said, Where is the God of Elijah even now? And he struck the waters, and they were divided hither and thither.” The act of striking the waters seems to be twice repeated in the verse, though we get rid of the *second striking* by rendering the second clause, *when he also had smitten the waters*: which has the same Hebrew words as the first, and which we translate, *he smote the waters.* The Vulgate supposes he smote *once in vain*, perhaps confiding too much in his own strength: and then having invoked the God of Elijah, he *succeeded.* This distinction is not followed by any of the other versions; nor is the clause, *et non sunt divisæ*, “and they divided not,” expressed by the Hebrew text.

*Houb., Dathe, Ged., Booth.*—14 And he took the mantle of Elijah which had dropped from him, and smote the waters, but the waters were not divided [Vulg. and some copies of LXX]; and he said, Where now is Jehovah, the God of Elijah? And again he smote the waters, and they were divided hither and thither: and Elisha passed over.

*Houb.*—14 .. ויאמר איהו, *et dixit, ubi est (Dominus Deus Eliæ?)* Ante hæc verba hæc addimus, *et (aquæ) non sunt divisæ*, quæ habet Vulgatus, quæque etiam legimus in Editione Græcorum Intt. Complutensi. Nam sine his verbis, Elisæi hæc verba, *ubi est*, &c. cortex sine medullâ essent. Propterea conquirerit Elisæus, quòd aquæ, semel percussæ, non dividantur, quòd id acciderat, Eliâ ipsas non plusquam semel percutiente. Ergò necesse est, ubi narratur conquestum fuisse de aquis Elisæum, ibi etiam narrari, propter quam causam Elisæus conquereretur, atque deò non divisas fuisse aquas. Pronum fuit, ut, cum olim sic legeretur, ויכה את המים, Scriba incautus saltum faceret ex priori המים והרי, ad posterior. .. אף הריא: Potius, ונשא, *nunc.* Nam *etiam ipse*, peregrinum ac redundans; quod vitium Veteres cum sentirent, abierunt ad alium alii sententiam: vide Polyglotta. *So Dathe.*

*Maurer.*—14 [ויכה את המים ויאמר גור] “Qui hæc verba attente legit, facile suspicari potest, aliquid deesse. Nam quæ sequuntur verba, *ubi est deus Eliæ?* sunt hominis conquerentis, et repetita aquarum percussio indicat causam, ob quam conquestus erat Elisa, nempe aquam non esse divisam. Atque hæc ipsa verba, quæ contextus requirit, supplet Vulgatus, qui habet: *percussit*

*aquas et non sunt divisæ.* Eadem habent LXX in editione Compl." Dathius. Sed interrogatio וַיִּשְׂאֵהוּ אֱלִיָּהוּ non est querentis, nec, si esset, inde sequeretur, excidisse וַיִּשְׂאֵהוּ, quippe quod ex contextu orationis facile possit cogitando suppleri, sed est precantis et excitantis = faveat, sit mihi propitius deus Eliæ! Quod autem אֱלִיָּהוּ אֱתֵיחֲפִים et ante et post interrogationem legitur: scriptor Elisam inter percutiendum dei opem invocasse indicat. Probe etiam tenendum est, non dici וַיִּשְׂאֵהוּ אֱלִיָּהוּ—וַיִּשְׂאֵהוּ אֱלִיָּהוּ, qui Eliæ adfuit. Dathius legi jubet אֱלִיָּהוּ, quod ne per grammaticam quidem licet.

Ver. 15.

וַיִּרְאוּהוּ בְנֵי הַנְּבִיאִים אֲשֶׁר בִּירְיִחוֹ מִפְּנֵי נִיאָמְרוֹ נְחָה רַחֵם אֱלֹהֵינוּ עַל-אֱלִישָׁע רַבּוֹ

καὶ εἶδον αὐτὸν οἱ υἱοὶ τῶν προφητῶν οἱ ἐν Ἱεριχῶ ἔξεναντίας, καὶ εἶπον, ἑπαναπέπανται, τὸ πνεῦμα Ἐλισαίου ἐπὶ Ἐλισαίῃ. κ.τ.λ.

*Au. Ver.*—15 And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

*Sons of the prophets.* See notes on ver. 3.

*Pool.*—Or, as it is in the Hebrew, *And the sons of the prophets who lived in Jericho saw him over against them, from some hill where they stood at a convenient distance to observe the event, ver. 7. They said, Heb., and they said.*

*Houb.*—15 ויראוהו, Legendum, vel ויראוהו, et viderunt eum (Eliam,) ut puncto Kibbutz, significatur, ויראוהו, et hoc viderunt, Afflixo fem. ה neutrius generis vim habente. *Requievit spiritus Eliæ (super Elisavum).* His verbis prophetæ demonstrant, spiritum Elisæ esse, non Eliæ ipsam pietatem, sed vim miraculorum, et prophetiæ simile domum.

Ver. 16.

*Au. Ver.*—16 And they said unto him, Behold now, there be with thy servants fifty strong men [Heb., sons of strength]; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain [Heb., one of the mountains], or into some valley. And he said, Ye shall not send.

*Cast him upon some mountain, &c.*  
*Ged.*—Thrown him into the Jordan, LXX, or upon one of the mountains, or into one of the valleys, &c.

Ver. 17.

וַיִּפְצְרוּהוּ עַד-בֹּשׁ וַיִּנְאָמְרוּ רַבּוֹ  
καὶ παρεβιάσαντο αὐτὸν, ὥς οὗ ἡσχύνετο καὶ εἴπεν, κ.τ.λ.

*Au. Ver.*—17 And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

*Till he was ashamed.* See notes on Judg. iii. 25, p. 185.

*Till he was ashamed, i. e., to wit, to deny them any longer, lest they should think his denial proceeded from a neglect of his master, or a contempt of the sons of the prophets, or a secret content he took in his master's loss, that he might have his honour and power. Or, till they were ashamed [so Gesen.], because he did so oft and so obstinately deny their request.*

*Dathe.*—17 *Cum vero pertinacius a) instarent consessit.*

a) וישב non est a pudere, sed a morari. Sic Jud. xxxv. 2 et infra cap. viii. 11.

*Houb.*—17 עד בוש: Verbum pro verbo, quando tardavit, quâ loquendi formâ idem significatur, quod Latine, diù multumque. Duo Codices בוש, meliùs, quàm בוש.

Ver. 19.

וְהָאָרֶץ מְשַׁבֶּלֶת:

— καὶ ἡ γῆ ἀτεκνουμενή.

*Au. Ver.*—19 And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren [Heb., causing to miscarry].

*The ground is barren.*

*Ged., Booth.*—The ground \* causeth abortions.

*Gesen.*—Piel שָׁבַל. 1 *To bereave, to make childless.*

2 *To cause abortion in women, flocks, &c., spoken of an unhealthy soil, 2 Kings ii. 19, Intrans. to make, i. e., to suffer abortion, to miscarry, e. g., of a woman, Ex. xxiii. 26; sheep and goats, Gen. xxxi. 38. Hence of a vine to be barren, unfruitful, Mal. iii. 11. Part. מְשַׁבֶּלֶת barren, of land, 2 K. ii. 19, 21.*

*Maurer.*—וְהָאָרֶץ מְשַׁבֶּלֶת et terra abortare

*facit* (propr. *orbas facit matres*) ob aquæ vitium; cf. vs. 21. Dathius: *et terra sterilis est*, coll. Mal. iii. 11. Priorem interpretationem præferendam esse, plane apparet e contextu orationis.

Ver. 21.

See notes on ver. 19.

Ver. 22.

*Houb.*—22 ויראי, mendosè, pro ויראי, *et sanatae sunt*. Itaque omnes Codices litteræ a defectum castigant circulo superno; quos si Grammatici novi consulissent, non sanxissent verbum לא, suo a privari.

Ver. 23.

וַיַּעַל מִשָּׁם בְּיַתְאֵל וְהוּא אֶלְהָא  
בְּדֶרֶךְ וַיְנַעֲרֵם קַמְיָם יִצְחָק מִדֶּרֶךְ עִיר  
וַיִּתְמַלְסוּיָבוּ וַיֵּאמְרוּ לוֹ עֲלֵה הָרָה עִלְהָ  
הָרָה:

καὶ ἀνέβη ἐκείθεν εἰς Βαυθὴλ καὶ ἀναβαίνοντος αὐτοῦ ἐν τῇ ὁδῷ καὶ παιδιάρια μικρὰ ἐξήγαγον ἐκ τῆς πόλεως καὶ κατέπαιζον αὐτοῦ, καὶ εἶπον αὐτῷ, ἀνάβαινε φαλακρὲ, ἀνάβαινε.

*Au. Ver.*—23 And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head.

*Bp. Patrick.*—23 *He went up from thence unto Beth-el;* It is very properly said he went up thither, because it stood upon a hill, and there was an ascent from Jericho thither (Josh viii. 3, 17); though Elijah and he, going another way, are said to go down to Beth-el (ver. 2).

*There came forth little children out of the city.*] The word *naarim* signifies “grown youth,” [so *Pool, Clarke,*] as well as little children; for Isaac, when he was twenty-eight years old, is called *naar* (Gen. xxii. 5, 12), and Joseph, when he was thirty (xli. 12), and Rehoboam, when he was forty (2 Chron. xiii. 7). And this is to be understood here of adult persons, who had a hatred to the prophet.

*Go up, thou bald head; go up, thou bald head.*] When they call upon Elisha to go up, they flouted, as Abarbinel thinks, at the ascension of Elijah to heaven [so *Pool, Clarke*]; the news of which had been brought thither, and reported by the prophets of that place. Which the idolaters

laughed at, and bade Elisha go up to heaven also, that they might not be troubled with him. Thus I find also the author of the questions and answers, and Orthodoxos, understands these words; and were spoken, πρὸς διασυρμὸν τῆς τοῦ Ἡλίου ἀναλήψεως, “to reproach the assumption of Elijah:” as if they had said, λαμβανέτω καὶ σε πνεῦμα, “Let the Spirit take thee also,” and cast thee upon some inaccessible mountain, that we may be rid of thee, as we are of him (Respons. 80).

Ver. 24.

וַיִּפֹּן אֶתְהָרִי וַיִּרְאֵם וַיִּתְלַלְם בְּשֵׁם  
יְהוָה וַתִּשְׁמָעֵנָה שְׁמַיִם דְּבָרִים מִדֶּרֶךְ עִיר  
וַתִּבְקַעַנְנָה מֵהֶם אַרְבָּעִים וּשְׁנַיִ יְלָדִים:  
καὶ ἐξένευσεν ὀπίσω αὐτῶν, καὶ εἶδεν αὐτὰ, καὶ κατηράσατο αὐτοῖς ἐν ὀνόματι κυρίου· καὶ, ἰδοὺ, ἐξήγαγον δύο ἄρκοι ἐκ τοῦ δρυμοῦ, καὶ ἀνέβησαν ἀπ’ αὐτῶν τεσσαράκοντα καὶ δύο παῖδας.

*Au. Ver.*—24 And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them.

*Dr. A. Clarke.*—Elisha cursed them, i. e., pronounced a curse upon them, *in the name of the Lord*, בְּשֵׁם יְהוָה *beshem Yehovah*, by the name or authority of Jehovah. The spirit of their offence lies in their ridiculing a miracle of the Lord; the offence was against *Him*, and *He* punished it. It was no petulant humour of the prophet that caused him to pronounce this curse; it was God alone: had it proceeded from a wrong disposition of the prophet, no miracle would have been wrought in order to gratify it.

*Children.*

*Pool, Patrick, and Clarke.*—Young men.

*Pool.*—Forty and two children: this Hebrew word signifies not only young children, but those also who are grown up to maturity, as Gen. xxxii. 22; xxxiv. 4; xxxvii. 30; Ruth i. 5.

*Gesen.*—יָרַד 1 *One born, a son*, poet. i. q. 12.

2 *A boy, child*, recently born, an infant, Ex. i. 17; ii. 3 sq. Ruth iv. 16; 2 Sam. xii. 15 sq.; 1 Kings iii. 25; as borne in the arms, Gen. xxi. 8; also as older and mingling in childish sports, 2 Kings ii. 24; Job xxi. 14; Zech. viii. 5; but still of tender age, Gen. xxxiii. 13; Isaiah lvii. 5. Also as more advanced, a youth, young

man, Gen. iv. 23 parall. ש"ס. xxxvii. 30; xlii. 22 of Joseph when seventeen years old. Dan. i. 4, 10; 1 Kings xii. 8, 10; Eccl. iv. 13.

CHAP. III. 1.

Au. Ver.—1 Now Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

The eighteenth year. See notes on i. 17.

Pool.—The eighteenth year of Jehoshaphat. Quest. How can this be true, when Ahaziah, Jehoram's predecessor, who reigned two years, began his reign in Jehoshaphat's seventeenth year, 1 Kings xxii. 51? Answ. Either Ahaziah reigned the greatest part of two years, to wit, of the seventeenth and eighteenth years of Jehoshaphat, (parts of years being oft called years in the computation of times, both in Scripture and other authors,) and Jehoram began his reign towards the end of his eighteenth year; or Ahaziah reigned part of this two years with his father, and the rest after him.

IIoub. — 1 בשנת שמינה עשרה יהושפט 1 anno decimo octavo Josaphat. Ex hoc etiam loco, ut ex cap. viii. ver. 16, manifestum fit id mendum, quod castigabamus supra cap. i. ver. 17. Nam si Joram, filius Achab, initium regnandi habuit anno decimo octavo Josaphat regnantis, ergo regnavit antequam Joram, filius Josaphat, regnaret, non verò anno tantum secundo ejusdem regnantis, ut cap. i. legebamus. Vide Præfationem de Joram, rege Israel, ubi statuimus eum regnasse anno 22 Josaphat, ne is Joram longius regnare videatur, quam annis 12.

Ver. 4.

וּמִיִּשְׁעַי מִלְּחָם-מוֹאָב הָיָה לְדָד וְהַשִּׁיב לְמִלְחָתִי-יִשְׁרָאֵל מִמֶּנֶּה-אֵלֶיךָ בָּרִים וּמֵאֵהָ אֵלֶיךָ אֵילִים צֹמֵר :

καὶ Μωσᾶ βασιλεὺς Μωάβ ἦν ὡσκηδ, καὶ ἐπέστρεφε τῷ βασιλεῖ Ἰσραὴλ ἐν τῇ ἐπαναστάσει ἑκατὸν χιλιάδας ἀρνῶν, καὶ ἑκατὸν χιλιάδας κριῶν ἐπιπόκων.

Au. Ver.—1 And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

A sheepmaster.

Dr. A. Clarke.—The original is נָקַד, of which the Septuagint could make nothing, and therefore retained the Hebrew word

ωσκηδ: but the Chaldee has מרי גירי, "a sheepmaster;" Aquila has ποιμνιοτροφος; and Symmachus, τρεφῶν βοσκηματα; all to the same sense. The original signifies one who marks or brands, probably from the marking of sheep. He fed many sheep, &c., and had them all marked in a particular way, in order to ascertain his property.

נקד obsol. root. 1. to prick, to point, to mark with points. Chald. id. whence נקד one who points a manuscript, punctator.

Arab. نَقْد pupugit serpens, but نَقَط punctis notavit.

2. To mark, i. e., to select, to separate out, what is of a better quality than the rest, which is done by marking it with a point,

&c. Arab. نَقْد. Hence نَقْد (see Camoos p. 424) a species of sheep and goats, short-legged and deformed, but distinguished for

the length of their wool and hair, نَقَاد the shepherd of such a flock. Hence,

נקד pp. i. q. Arab. نَقَاد a shepherd of

flocks called نَقْد from the excellence of their wool. Then in a wider sense of the keeper of any cattle, a shepherd, herdsman, Am. i. 1; a sheep-owner, cattle-breeder, 2 Kings iii. 4, spoken of the king of the Moabites. See Bochart Hieroz. tom. i. p. 441. Thesaur. p. 909.

Bp. Patrick.—An hundred thousand rams. Ludolphus hath observed two things for the illustrating this history of the king of Moab, which seem to be very considerable. First, that this was not annual tribute, but satisfaction for damages which the Israelites had sustained in the war with them, or by their revolt from them, as the LXX understand it. And then the word ajil should not be translated a ram, but a wether; for one ram will serve a great many sheep (lib. i. Comment in Histor. Æthiop. cap. 3, n. 30).

Dath.—אילים. l. sunt verveces, quod tot arietes in gregibus ali non solent. Clericus.

Mauer.—[מֵאֵהָ אֵילִים צֹמֵר] Vulgo: et centena millia vervecum lanatorum, G. Gr. ampl. p. 667. Sed vertendum videtur: et 100,000 vervecum lanam.

Ver. 8.

Au. Ver.—8 And he said, Which way

shall we go up? And he answered, The way through the wilderness of Edom.

*Pool.*—*He said*; either Jehoshaphat; or rather, Jehoram; for the following answer may seem to be Jehoshaphat's.

Ver. 9.

*Au. Ver.*—9 So the king of Israel went, and the king of Judah, and the king of Edom, &c.

*Pool.*—*The king of Edom*, i. e., the viceroy under Jehoshaphat, 1 Kings xxii. 47, here called *king*; either because he was so called and accounted by his own people, or because that word is sometimes used for any prince or chief ruler [so *Patrick*]. See Deut. xxxiii. 5; Judg. xviii. 1; xxi. 25; 1 Kings xx.

*Ged.*—*The vice-king.*

Ver. 11.

*Houb.*—11 מאירו, *ex eo*. Meliores Codices מאירו, ut alibi sæpe. Jam diximus istud מאירו olere Rabbinicam Linguam.

Ver. 13.

וַיֹּאמֶר לֹא מִלְּךָ יִשְׂרָאֵל אֵל  
בְּיַהֲרָקָה יִהְיֶה לְשַׁלְּשֵׁת הַמְּלָכִים הָאֵלֶּה  
לְתַת אוֹתָם בְּיַד מוֹאָב :

— καὶ εἶπεν αὐτῷ ὁ βασιλεὺς Ἰσραὴλ, μὴ ὅτι κέκληκε κύριος τοὺς τρεῖς βασιλεῖς τοῦ παραδοῦναι αὐτοὺς εἰς χεῖρας Μωάβ.

*Au Ver.*—13 And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the Lord hath called these three kings together, to deliver them into the hand of Moab.

*Nay, for the Lord hath called, &c.*

*Bp. Horsley.*—13 The Vulgate makes it a question: "Quare congregavit Dominus?" Their reading must have been עַל מַה, instead of עַל כִּי, unless כִּי, which would be nearer to the modern text, may interrogate.

*Houb.*—*Cui rex Israel; noli sic, quæso, postquam Dominus reges istos tres in unum coegit, ut eos traderet in manus Moab.*

13 ... כִּי: Nos, noli sic, quæso, ex scriptione לא, non, vel non ita erit. Nam לא est ne, ut deterreat, non autem non, ut neget; quam negationem postulat orationis series. Poscit לא, ne, ut verbum subsequatur, non item לא. Itaque, verbo aliquo non sequente, non consistere hîc potest לא. Sen-

tentia hujus loci talis est: noli me remittere ad alios, quàm ad Domini Dei prophetas. Nam non possunt, quod fecit Dominus, facere infectum; ejus est sanare, qui vulnus fecit.

Ver. 15.

*Au. Ver.*—The hand of the Lord came upon him.

*Booth.*—The spirit [Chald. MSS.] of Jehovah came upon him.

Ver. 16.

— עָשָׂה הַנַּחַל הַזֶּה גְּבִים וְגְבִים :

— ποιήσατε τὸν χεῖμάρρουν τοῦτον βοθίνους βοθίνους.

*Au. Ver.*—16 And he said, Thus saith the Lord, Make this valley full of ditches.

*Valley.*

*Valley.* See notes on Numb. xxiv. 6, vol. i. p. 610; and on Deut. xxi. 4, vol. i. p. 703, 704.

*Dr. A. Clarke.*—*Make this valley full of ditches.*] The word נַחַל *nachal* may be translated *brook*, as it is by the *Vulgate* and *Septuagint*. There probably was a *river here*, but it was now *dry*; and the prophet desires that they would enlarge the channel, and cut out various canals and reservoirs from it.

*Bp. Horsley.*—*Ditches*; rather, *banks*.

*Gesen.*—1 בַּיַּם m. (r. בַּיַּם.) 1. *A board*, from the idea of cutting.

2. *A well, cistern*; plur גְּבִים Jer. xiv. 3.

Ver. 19.

וְהַצִּיִּים כְּלֵי־עֵיִר מִכָּעַר וְכַל־עֵיִר  
מִבְּחֹר וְכַל־עֵץ טוֹב תִּפְּלוּ וְכַל־מַעְיָנִי  
מִים תִּסְתְּמוּ וְכֹל הַחֲלָקָה הַמּוֹבָה  
תִּקְּאוּ בָּאֲבָקִים :

19 καὶ πατάξετε πᾶσαν πόλιν ὄχυρὰν, καὶ πᾶν ξύλον ἀγαθὸν καταβαλεῖτε, καὶ πάσας πηγὰς ὕδατος ἐμφράξεσθε, καὶ πᾶσαν μερίδα ἀγαθὴν ἀχρειώσετε ἐν λίθοις.

*Au. Ver.*—19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar [Heb., grieve] every good piece of land with stones.

*Ye shall smite, &c.*

*Pool.*—This is either, first, *A command*; and then the last clause is an exception from that law, Deut. xx. 19, which being delivered by a prophet, might be obeyed. Or rather, secondly, a prediction of their success, that

they should have so full and complete a victory, that they should be able to do all which is here expressed.

*Every fine tree.*

*Ged.*—*Every fine tree*; i. e., according to most interpreters, every *fruit tree*. This was forbidden by the law of Moses: but, in the days of the kings, the laws of Moses were not strictly observed. After all, the word *fine* or *good* may here mean every goodly forest tree; which the law allowed to be felled, in an enemy's country.

*And mar every good piece of land with stones.* So *Gesen., Lec.*

*Gesen.*—בָּצַע (see *Syr. and Arab.*) fut. בָּצַעְתָּ *to have pain, to be sore.*

Hiph. 1. *To cause pain, to wound, to make sad.*

2. *To afflict, i. e., to mar, to destroy, 2 Kings iii. 19, and every good field ye shall mar with stones,* by casting stones upon it so as to render it sterile, comp. *Isaiah v. 2: Job v. 23. Sept. ἀρχειώσατε.* By a similar figure land left untilled is said to *die*, *Gen. xlvii. 19*; and vines destroyed by the hail are poetically said to be *killed*, *Psalm lxxviii. 47.*—*Simonis* regards פָּצַע as by *Syriasm* for פָּקַע, from. r. פָּקַע *Syr. כָּבַח* to harm, comp. פָּקַע for פָּסַע *Job vii. 5*; but this is unnecessary.

*Houb.*—19 הכאבו באבנים: *Nos, lapidibus obruetis, ex scripturâ ולכבבו, quamsequi videntur Græci Intt. qui ἀρχειώσατε, inutilem reddetis.* Est כבב, Chaldaicum, *impedire, retardare, ejusdem ferè sententiæ ac, inutilem reddere, vel obruere.* Non habet כבב in *Sacris Libris* alium significatum, quàm *dolore afficere, ab hoc loco alienum.* Clericus, *corrumpetis, ex sententiâ potiùs, quàm ex ipso verbo.* Chaldaeus, הביכין, *obturabitis, fortè ex כבב, nisi ex דאכב, et forsàn olim האכבו, legebatur, quam ultimam scriptionem lector, si volet, amplectetur.*

Ver. 21.

*Au. Ver.*—21 And when all the Moabites heard that the kings were come up to fight against them, they gathered [Heb., were cried together] all that were able to put on armour [Heb., gird himself with a girdle], and upward, and stood in the border.

*Pool.*—*In the border, or, in that border,* to wit, of their country, which was towards Edom, which way they understood the kings came. Here they stood probably to defend the passages into their country.

Ver. 23.

וַיִּמְרוּ דָם זֶה הַחֶרֶב נַחֲרַבְבָּ הַמְלָכִים וַיָּפוּ אֵישׁ אֶת־הַיְעָהוּ וְגו'

23 καὶ εἶπον, αἷμα τοῦτο τῆς ῥομφαίας· καὶ ἐμαχέσαντο οἱ βασιλεῖς, καὶ ἐπάταξεν ἀνὴρ τὸν πλησίον αὐτοῦ· κ.τ.λ.

*Au. Ver.*—23 And they said, This is blood: the kings are surely slain [Heb., destroyed], and they have smitten one another: Now therefore Moab, to the spoil.

*This is blood, the kings are surely slain, &c.*

*Houb., Horsley, Ged.*—It is blood shed by the sword: the kings have fought together, and have smitten one another.

*Houb.*—הַחֶרֶב, hic est sanguis gladii, puncto minori post הַיָּפוּ sublato, et posito post הַחֶרֶב. Ita Græci Intt. αἷμα τοῦτο τῆς ῥομφαίας, sanguis hic est gladii; sic etiam Vulgatus; atque id plus habet significantiæ, quàm si dicas, hic est sanguis, non addito, ex cæde manare sanguinem. Propterea non jungimus והרו ad הרו, ut cum cæteris convertamus, *pugnando pignant (reges).*

Ver. 24.

וַיִּבְאוּ אֶל־מַחֲנֵה יִשְׂרָאֵל וַיִּקְמוּ וַיִּשְׂרָאֵל וַיָּפוּ אֶת־מוֹאָב וַיִּגְכּוּ מִסְּפִינָהֶם וַיִּפְּרוּ־בָּהּ וַחֲפֹתַי אֶת־מוֹאָב וַיְבִי רִי

καὶ εἰσηλθον εἰς τὴν παρεμβολὴν Ἰσραὴλ· καὶ Ἰσραὴλ ἀνέστησαν καὶ ἐπάταξαν τὴν Μωαβ· καὶ ἔφηνγον ἀπὸ προσώπου αὐτῶν· καὶ εἰσηλθον εἰσπορευόμενοι καὶ τύπτοντες τὴν Μωαβ.

*Au. Ver.*—24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting [or, smote in it even smiting] the Moabites, even in their country.

*But they went forward, smiting the Moabites, even in their country.*

*Bp. Horsley.*—Read, with *Houbigant,* going on and smiting the Moabites.

*Ged.*—24 But when they came to the camp of Israel, the Israelites rose up, and attacked the Moabites, who fled before them. So they smote the Moabites completely, and demolished their cities.

*So they smote the Moabites, &c.* In translating this very difficult passage, which is evidently corrupted, I have followed a conjectural emendation.

*Houb.*—24 ויבאו בה והכּוּ: Triplex mendum.

Masora prius emendat, ut ייכוו, quia Chaldaeus ומיחו, *et percusserunt*; nec emendat בה, quod nihil significat ad יכוו adjunctum. Ultimum mendum ויכרו, *et percutere*, Grammatici novi excusant, ex mendo legem sancientes, tanquam Hebraei scripsissent, *percusserunt et percutere*, pro *percusserunt et percusserunt*, in redintegratione sermonis, quem falsum Hebraismum non semel confutavimus. Melius scriptum habuere Graeci Intt. qui καὶ εἰσηλθόν εισπορευόμενοι, καὶ τύπτοντες τὴν Μοάβ, *et intraverunt ingredienti-entes et percutientes regionem Moab*; Legunt ... ויבאו באים והיכים; nam eos sic legisse facile persuadet loquendi hæc forma, quam planè Hebraicam Græco sermone persequuntur. Non inferioris notæ sit altera hæc scriptura. ... ויבאו במ להכות, *et ingressi sunt in eos, ut percuterent (regionem Moab)*. Tamen scriptio prior anteferenda, quanquam hodiernæ non tam similis, quia suam habet ex Codice Græcorum autoritatem.

Dathe.—24 *Sed cum castra Israëlitarum invaderent, hi illos considerunt et in fugam verterunt. Irruperunt in eorum terram a) eamque destruxerunt.*

a) Lectio textualis est ויבאו (littera א deficiente ut I Reg. xii. 12) *et venit sc. Israël in eam, nempe in terram Moabiticam, nisi potius legendum est ויבאו*. Pluralem enim expresserunt versiones antiquæ. Nimirum ὁ ὁ: qui pro בָּהּ legisse videntur אָב; Vulgatus: *venierunt igitur, qui vicerant, et percusserunt Moab*; ויבאו כהוּ, *ingressi sunt in eos*. Unus Chaldaeus habet lectionem marginalem f. Keri ויבאו *et percusserunt*. Quæ tamen oppido falsa est, quanquam Kennicottus eam in compluribus codd. invenit. Nam de clade et fuga Moabitarum modo dictum est. Jam sequitur de invasione Israëlitarum in terram Moabiticam et ejus vastatione.

Ver. 25.

וְכָל-עֵץ-טוֹב וַיִּכְּלוּ עַד-הַשְּׂאִיר  
 אֲבִבְיָהּ בַּקִּיר הַרְשָׁת וַיִּלְכְּבוּ הַמְּלָכִים  
 וַיִּבְּרוּ:

בנ"א ש'

— καὶ πᾶν ξύλον ἀγαθὸν κατέβαλον ἕως τοῦ καταλειπεῖν τοὺς λίθους τοῦ τοίχου καθηρημένους· καὶ ἐκύκλωσαν οἱ σφειδονῆται, καὶ ἐπάταξαν αὐτήν.

Au. Ver.—25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they

stopped all the wells of water, and felled all the good trees; only in Kir-haraseth left they the stones thereof [Heb., until he left the stones thereof in Kir-haraseth]; howbeit the slingers went about it, and smote it.

And felled all the good trees. See notes on ver. 19.

Only in Kir-haraseth, &c.

Ged.—25 The walls of Kir-haraseth now only remained: and it the slingers had surrounded, and assaulted: 26 when the king of Moab, &c.

Houb.—25 *Omnem arborem bonam everterunt. Simul funditores urbem Charoseth obsessam tamdiu percusserunt, donec lapides superfuerunt.*

עד השאר בקר הרשה, *donec relictii sunt lapides ejus in Charoseth*. Liqueat ordinem fuisse turbatum. Nam lapides ejus de urbe Charoseth dicuntur, quæ non antecessit in oratione, sed subsequitur, et nihil tam alienum Hebraico ab sermone, quam affixa suum antecedere antecedens. Verus ordo est: *et circumscederunt funditores murum Charoseth, et percusserunt eam, tamdiu dum lapides superfuerunt*. Mutamus in אבנים אבנים; quia lapides sunt funditorum, non urbis. Non erat munus funditorum urbem demoliri; nec urbis mœnia diruta sunt, ut apparet ex versu 27, sed funditores, circum mœnia sparsi, lapides in urbem conjecerunt, ut cives lapidibus obruerent. Nullus Veterum Codicem Hebr. ut nunc est, exsequitur: alii mutant hod. scripturam, alii quædam addunt.

Dathe.—25 *Vastantes oppida, et agros optimos congestis in eos lapidibus obruentes, aquarum fontes obstruentes et arbores frugiferas dejicientes, donec tandem lapides Kirhaseseth a) reliqui essent, quod oppidum cinxerunt funditores et oppugnare cœperunt.*  
 a) Est dictio Hyperbolica.

Ver. 27.

וַיִּקַּח אֶת-בְּנוֹ הַקְּבֹרֹת אֲשֶׁר-יִמְלֵךְ  
 הַמְּהַקְּרִי וַיַּעֲלֵהוּ עָלָהּ עַל-הַחֲזָקָה וַיְהִי-  
 קָצֶחַ קָדוֹל עַל-יִשְׂרָאֵל וַיִּסְעוּ אֶמְעָלָיו  
 וַיֵּשְׁבוּ לְאָרֶץ:

καὶ ἔλαβε τὸν υἱὸν αὐτοῦ τὸν πρωτότοκον, ὃν ἐβασίλευσεν ἀντ' αὐτοῦ, καὶ ἀνήγαγεν αὐτὸν ὄλοκαύτωμα ἐπὶ τοῦ τείχους, καὶ ἐγένετο μετὰ μέλος μέγας ἐπὶ Ἰσραὴλ· καὶ ἀπήραν ἀπ' αὐτοῦ, καὶ ἐπέστρεψαν εἰς τὴν γῆν.

Au. Ver.—27 Then he took his eldest son that should have reigned in his stead, and

offered him for a burnt-offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to their own land.

*Bp. Patrick.*—Then he took his eldest son—and offered him for a burnt-offering.] Hereupon the king of Moab took his eldest son, and made him a sacrifice before them all, as the last desperate remedy, hoping thereby to obtain powerful help from his god, through so precious a sacrifice of the dearest thing he had unto him.

Abarbinel, indeed, thinks that he offered the eldest son of the king of Edom, whom he took prisoner in the late sally. But it could not be said of him, that this son was to reign in his stead; for the king of Judah made whom he pleased his deputy over Edom. And this would not have made the three kings withdraw the siege, but prosecute it with greater fury. And Abarbinel acknowledges, that their wise men in Persikta and the Sanhedrin understand it as I do: and that some of them think he offered him, in imitation of Abraham, to the God of Israel, hoping to move him to be favourable to him. Which no less man than Grotius follows. And indeed it is highly probable, that this custom of offering human sacrifices sprung from the offering of Isaac, from whence the Moabites, who were neighbours to Canaan, learnt it.

*There was great indignation against Israel.*] Or, as it may be translated, “great repentance upon (or in, or among) Israel.” That is, they were extremely sorry and troubled at this barbarous sacrifice, and wished they had not pushed on the war so far; which ended in such a horrid action, which brought an odium upon them. So *Pool*.

*Ged.*—27 On this, he took his eldest son, who should have reigned in his stead, and offered him an holocaust upon the wall: at which the Israelites were so greatly affected, that they departed from him and returned to their own land.

To whom did the King of Moab offer up his son? is a question about which interpreters are divided. I think it was to the tutelar divinity of the city: and that divinity I suppose to have been the sun.

*Houb.*—27 וידי קצף גרול ישראל, *et fuit ira magna super Israel.* Intellige iram divinam, que populum Israel aliquâ plagâ, aut calamitate affecit, quia victoriâ suâ immoderate abutebantur. Sæpe in Sacris Codicibus, tacetur אלהים, *Dei*, post וירון, *ira*. Idem

usus est in vocabulo קצף. Sic 1 Paral. xxvii. 24, postquam Joab censum populi habuisset additur, וידי בואה קצף על ישראל, *et fuit propter hoc ira super Israel*, ut significetur Deum fuisse Israelitis iratum. Illud verò קצף solitariè positum, tam sæpe in Sacris Libris recurrit, ut mirum sit Interpretes plerosque convertisse, *indignatio Israel*; cum præsertim obstaret præpositio על, quæ similibus in locis alium habere significatum non potest, quàm *contra, adversus*; vide, si juvat Concordantias Buxtorfianas in verbo קצף.

*Maurer.*—גרוֹל קִצֵּף גְּרוֹל גִּוִי. Hæc de gravi quadam calamitate Israelitis a deo inflictâ videntur intelligenda, cf. Jos. ix. 20; xxii. 20; 2 Chron. xix. 10, al. Alii tamen, nec male, reddunt: *et magnum in Israelitis odium exarsit*. Schulzius, Dathius: *et magna indignatione commoti sunt Israelitæ*, quod ferri non posse videtur.

CHAP. IV. 8.

וַיִּשֶׁבַע הַמֶּלֶךְ הַמּוֹאָבִי וַיִּשְׂבֵּן

— καὶ ἔκαῖ γυνὴ μεγάλη, κ.τ.λ.

*Au. Ver.*—8 And it fell on a day [Heb., there was a day], that Elisha passed to Shunem, where was a great woman; and she constrained him [Heb., laid hold on him] to eat bread.

*Pool.*—Was a great woman; for estate, or birth and quality. See Gen. xxiv. 35; 1 Sam. xxv. 2.

*Houb.*—8 אשה גדולה: Nos. *mulier magnæ stature*, ut Græci Intt. μεγάλη, *magna*. Plerique convertunt, *mulier dives*, tanquam femina hæc esset potens, quia גדל in viris aliquandò id significat. Sed præterquam quòd hæc, quæ hic narratur, nihil minùs indicant, quàm fuisse eam feminam divitem ac illustrem, non conveniebat feminam, quæ in potestate viri est, titulo eo illustrari, qui virorum est, non uxorum, marito ipsarum vivente.

Ver. 13.

וַיֹּאמֶר בְּתוֹךְ עַמִּי אֲנִכִּי יִשְׁבֵּת:

— ἢ δὲ εἶπες, ἐν μέσῳ τοῦ λαοῦ ἐγὼ εἰμι οἰκῶ.

*An. Ver.*—13 And he said unto him, Say now unto her, Behold thou hast been careful for us with all this care: what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.





לְאִישׁ הָאֶלְהִים לֶחֶם בַּבּוֹרִים עֶשְׂרִים וְאֶחָד  
לֶחֶם עֶשְׂרִים וְכַרְמֶל בְּעֶקְלָנָה וְאֶחָד  
וְגו'

*mantile*. Several interpreters translate, *In its husks*; but this is mere divination. *Saccus, pera. Gesen.*

CHAP. V. 2.

וַיָּבֹאוּ יְצִיאַי בְּדֹדִים וְגו'

καὶ Σύρια ἐξῆλθον μονόζωμοι, κ.τ.λ.

*Au. Ver.*—2 And the Syrians had gone out by companies, &c.

*Houb.*—2 וַיָּבֹאוּ יְצִיאַי בְּדֹדִים: Censet Clericus, vel legendum ומארים, et ex Syria, vel ומארים subaudiendum; quod tamen non est necesse cum nomina nationalia ferè jungantur, singularia pluralibus, ut hoc loco, ארים Syria exierunt, cumque adeò liceat convertere, Syri autem exierunt per turmas.

Ver. 5.

*Au. Ver.*—5 Changes of raiment. See notes on Gen. xlv. 22, vol. I., p. 117.

*Gesen.*—תְּלִפְתָּהוּ (ר. תְּלִי). 1. a change, sc. of morals, life, Psalm lv. 20. Espec. of garments, 2 Kings v. 5. תְּלִפְתָּהוּ תְּעִיר ten changes of raiment, i. e., ten suits, so that one can change himself, v. 22, 23; Judges xiv. 12, 13; Gen. xlv. 22: also without בְּגָדִים Judg. xiv. 19.

Ver. 6.

*Au. Ver.*—6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee that thou mayest recover him of his leprosy.

*Houb.*—6 וַאֲסַפְתּוּ מִצְרַעְתּוֹ, ut à leprâ eum retrahas, sive ut mandante te, eum sanet is propheta, quem tu habes. Sæpe reges facere hæc dicuntur, quæ, ut fiant, imperant. Itaque in litteris Syriæ regis nihil erat ambiguitatis. Sed rex Israel litteris non ambiguis lusus est, quia Elisæum Prophetam homo vera expers religionis parum noverat, famâ miraculorum ejus forsân ad eum nondum perlatâ. Nam Elisæum si animo præsentem habuisset talemque, qualis erat, novisset, Syriæ regis litterarum, qualis sententia esset, præbè intellexisset.

Ver. 8.

*Au. Ver.*—8 Let him come now to me, and he shall know that there is a prophet in Israel.

*Ged.*—A prophet. 1 MS. reads a God. Perhaps both words stood originally in the text; and should be rendered a prophet of God.

καὶ ἀνὴρ διῆλθεν ἐκ βαιθαρισᾶ, καὶ ἤνεγκε πρὸς τὸν ἄνθρωπον τοῦ θεοῦ πρωτογεννημάτων ἕικοσι ἄρτους κριθίνους καὶ παλάθας καὶ εἶπε, κ.τ.λ.

*Au. Ver.*—42 And there came a man from Baal-shalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk [or, in his scrip, or, garment] thereof. And he said, Give unto the people, that they may eat.

*Bread of the first-fruits.*

*Ged.*—As first-fruit-bread.

*Full ears of corn.* See notes on Levit. ii. 14, vol. i., p. 394.

*Gesen.*—בְּרֵקֶל m. c. suff. 2 Kings xix. 23; from the noun בְּרֵק, with the ending *el*, which perhaps may have a diminutive force; see in l.

1. A garden, orchard, park.

2. Meton. most prob. *garden fruits*, the produce of gardens, as *earlier* and more valued than those of the fields: just as with us the finer species of fruits and herbs are cultivated in gardens, and are superior to those growing in the fields. Thus בְּרֵקֶל Lev. ii. 14, i. e., *grits* or *polenta of early grain*, and so, by an easy ellipsis in a word so common, simply בְּרֵקֶל Lev. xxiii. 14; 2 Kings iv. 42. In both the passages in Leviticus בְּרֵקֶל is offered on the altar along with the first-fruits, with which also it is coupled in 2 Kings l. c. and we may perhaps understand *grits* or *groats, polenta, ἀλφίτα, made from the new and earliest grain*, i. e., fresh wheat or barley groats; in preparing which as an offering to God, the best and earliest ears were selected from *garden* wheat or other grain.—The Jewish interpretation therefore is not absurd, but opens the way to the true sense, viz., שְׂבֹלָה רַחֵבָה וְיֹדֵעַ a young and tender ear of grain: not a green ear.

*In the husk thereof.*

בְּעֶקְלָנָה obsol. root, perh. i. q. עֶקַל, *to bind together, to tie*. Hence בְּעֶקְלָן m. sack, bag, scrip, from being drawn up and tied; once 2 Kings iv. 42.—Talmud עֶקְלָה sack for straining; comp. also Gr. δὺλακος sack.

*Prof. Lee.*—בְּעֶקְלָן. The word is omitted by the LXX. Vulg. *perá*. Syr. *سَبْوَلَة*,



which Stephen calls *Remphan* [so *Pool*]. Acts vii. 43. *Selden* thinks that *Rimmon* is the same with *Elion*, a god of the Phœnicians, borrowed undoubtedly from the עֵלִיִן *Elion*, the *Most High*, of the Hebrews, one of the names of the supreme God, which attribute became a god of the Phœnicians. *Hesychius* has the word Ῥάμας *Ramas*, which he translates ὁ ὑψίστος Θεός, the *Most High God*, which agrees very well with the Hebrew רִמֹן *Rimmon*, from רמה *ramah*, to make high, or exalt. And all these agree with the sun, as being the highest or most exalted in what is called the solar system. Some think *Saturn* is intended, and others *Venus*.

*Gesen.*—*Rimmon*, pr. n. a) A Syrian idol, 2 Kings v. 18; comp. pr. n. רִמְמוֹן and רִמְמוֹן; perh. the exalted, from r. רָם no. I. [to be high]. *Hesych.* Ῥάμας ὑψίστος θεός.

On my hand. So *Houb.*, *Dathe*, *Booth*.

On my hand; or, arm [so *Ged.*], as that word sometimes signifies, both in Scripture and other authors; or, shoulder [so *Patrick*]; upon which the king leaned, either for state or for support.

When I bow myself down.

*Houb.*—18 בהשתחויה *Dum ego inclinor*. Hæc verba jungi quidem possunt cum sequentibus rebus, dum ego inclinabor... ignoscet mihi Dominus. Sed Græci Intt. et Vulgatus בהשתחויה, dum ille inclinatur, quæ scriptio meliùs notat mutuam operam, quam Naaman Regi Syriæ præstabat, ut inclinaret se, dum ille se inclinabat... גִּבְרִי, הוּהוּ ob eam igitur causam, seu, quia non alium Deum sum adoraturus, quàm Deum Israel.

Ver. 19.

וַיֹּאמֶר לוֹ יְהוָה לְשָׁלוֹם וַיֵּלֶךְ מֵאֵתוֹ  
בְּבֵרַת אָרֶץ :

καὶ εἶπεν Ἑλισαίε πρὸς Ναυμάν, δεῦρο εἰς εἰρήνην καὶ ἀπῆλθεν ἀπ' αὐτοῦ εἰς Δεβραθὰ τῆς γῆς.

*Au. Ver.*—12 And he said unto him, Go in peace. So he departed from him a little way [Heb., a little piece of ground, as Gen. xxxv. 16].

*Go in peace.*

*Pool.*—*Go in peace*: these words may contain an answer, either, first, To his last petition, ver. 18; and so the sense may be this, Be not too solicitous about this matter;

go, and the peace or blessing of God go along with thee. So the prophet both prays to God to bless and direct him in this and all other things, and intimates that God would do so. Or, secondly, To the former, ver. 17; Trouble not thyself about any of our earth, but go to thine own land, and I wish thee from God, and doubt not but God will give thee, peace, i. e., his favour and other blessings, which are oft contained in this word, if thou dost persist in this religion which thou hast now received. Or rather, this is only a farewell salutation, wherewith the prophet dismisseth him without any further answer to his requests, or instruction about his doubt; which he forbore by the motion of God's Spirit, which sometimes gives and sometimes denies instructions to persons or people, as he thinks fit. See Acts xvi. 6, 7. And the prophet by the Spirit's direction might forbear to give him particular answers, partly because these matters were not of such importance as to concern the essence or foundation of religion; and partly because he was yet but a novice, and not able to bear all truths, which was for a time the condition of the apostles, John xvi. 12, nor fit to be pressed to the practice of the hardest duties, which Christ himself thought not convenient for his disciples, Matt. ix. 14—17. And therefore he at present accepts of his profession of the true, and his renunciation of the false religion; and of this declaration, that what he did in the temple of Rimmon should not now be (as he had formerly intended and practised it) a religious action towards the idol, but only a civil respect to his master. And what was necessary for him to know further about the lawfulness or sinfulness of that action, the prophet might take another and a more convenient time to inform him.

*Bp. Patrick.*—*Go in peace.*] The prophet did not condemn this, but bade him not trouble himself about this matter; for he did not offend against God's law, which was not intended for such as he was: though there are some of the Jews who think that these words, *Go in peace*, relate to the verse foregoing; that he need not to trouble himself about carrying earth with him out of the land of Israel to make an altar (for it doth not appear he gave him any), and so left this matter of bowing in the house of Rimmon undetermined. And no less a person than *Bochartus* hath a large disserta-

tion about this whole matter; wherein he endeavours to defend their opinion, who think Naaman begs pardon for what he had done in times past, not for what he should continue to do; and renders these words (as Dr. Lightfoot also doth), "when I have bowed," &c. But this seems to me altogether improbable; for then he would not have mentioned what he did as the king's servant; but simply the idolatry he had committed in worshipping Rimmon. Besides, the Oriental versions, as well as the Greek and the Vulgar, and the Hebrew doctors generally, as well as Christian interpreters, understand it as we do, that he speaks of the future act of bowing; which, being only a civil action, and he declaring himself publicly to be a worshipper only of the God of Israel, he hoped would not be imputed to him as a sin. And so the famous Buxtorfius in a letter to Theod. Hackspan saith, Omnes, quotquot vidi, interpretes referunt ad futurum, &c. "All interpreters, as many as I have seen, refer this to the future, and not to the time past." And so doth the Chaldee paraphrast himself: and I am very much of the same opinion.

Dr. A. Clarke.—19 *And he said unto him.*] There is a most singular and important reading in one of De Rossi's MSS., which he numbers 191. It has in the margin  $\text{ק} \text{א}$ , that is, "read  $\text{א}$ , *not*, instead of  $\text{ל}$ , *to him.*" Now this reading supposes that Naaman *did* ask permission from the prophet to worship in Rimmon's temple; to which the prophet answers, *No; go in peace*: that is, maintain thy holy resolutions, be a consistent worshipper of the true God, and avoid all idolatrous practices. Another MS., No. 383, appears first to have written  $\text{ל}$  *to him*, but to have corrected it immediately by inserting an  $\text{א}$  *aleph* after the  $\text{ו}$  *vau*; and thus, instead of making it  $\text{א}$  *no*, it has made it  $\text{א}$  *lu*, which is no word.

*Hoab.*— $\text{וְיָצֵא$   $\text{וְיָצֵא}$ , *vade cum pace.* Non ei interdicat Eliseus, ne manum regis Syriæ fulciat, et cum eo se in Templo Remmon inclinet; quia Naaman palam proficitur, se Dei Regi fore cultorem, neque dubitabat, Syriæ regi ingratum non fore, ut cum Deum sequeretur, per quem fuerat leprâ mundatus. Homines religionem, cujus essent, victimis et sacrificiis profitebantur. Pollicitus est Naaman se victimas Deo Israel sacrificaturum. Itaque ex eo, quòd Naaman regi Syriæ, se inclinanti ante Remmon, opem ferebat, colligi non jam poterat, Deum Rem-

mon ab ipso coli, tum quia isti Deo non sacrificabat, tum etiam quia coram eo non se inclinabat proprio Marte ac solus, sed tantum regi opem ferens, et munus suum administrans. Qui convertunt Præterito tempore, *ignosce...quòd adorantis regis manum sustinuerim*, quasi Naaman veniam orat ab Elizæo, quòd Deum Remmon adorârît, à sententia et à verbis ipsis non uno modo aberrant. Nam 1o. venia delicti talis petenda erat ab ipso Deo, quem jam tum Naaman agnoscebat, ut infra, non ab Elizæo. 2o. Quoniam mox Naaman pollicitus fuit se non alteri Deo, quàm *Domino* sacrificaturum, si veniam oraret pro pristina suâ idololatriâ, diceret *ignosce...quòd sacrificaverim Deo Remmon*, adhibito utrobique eodem verbo *sacrificare*, quo verbo tanquam notâ religioni designandæ propria usus fuerat. 3o. Quòd pertinebat ut diceret, *rex ininitur manu meâ*, &c. Neque enim hæc præcipua pars erat idololatriæ, sustinere manum regis adorantis; atque adeò inutiliter id Naaman commemoraret. Itaque ipsa verba Naaman declarant eum orare veniam, non pro idololatriâ præteritâ, sed pro re aliâ, quæ forte videri posset pars Idololatriæ, nec tamen futura esset in Naaman, qui jam tum Deum verum colebat. At, inquit, Edm. Calmet, datam-ne fuisse ab Elizæo licentiam ministrare regi idolum adoranti? Quante id fuisse infamiæ in Dei veri cultore? Quam pronum fuisset ut Naaman, qui idololatriæ ministraret, in idololatriam relaberetur? Respondetur primò nihil causæ fuisse, cur Propheta licentiam talem Naaman denegaret, si videbat fore, ut ea Naaman non abuteretur; quod vidisse prophetam, nullâ certâ ratione negari potest. Secundò, nulla id fuisse infamiæ cum jam tum notum esset omnibus, Naaman sacra facere Deo Israel, non Deo Syrorum: Tertio periculum non fuisse ne Naaman ad Idololatriam relaberetur, quoniam rex non impediabat ne Naaman Deum Israel coleret; quod regem non impediisse liquet ex eo, quòd curat Naaman asportare secum glebas ex terra Israel, quibus glebis altare conficiat, Deum Israel palam adoraturus: denique Naaman non ministrasse idololatriæ, cum regis manum fulciret; quoniam hoc suo munere ita defungebatur, ut nullam partem obiret falsæ religionis. Nec certe Dei Remmon cultor Naaman videri poterat ipsi Syris, si nullam aliam opem regi præstabat, qui victimas suas, non autem victimas Naaman, offerebat. Is enim adorare

censebatur, qui victimas offerebat. Urget Edm. Calmet. : si licentiam talem dederat Elizæus, cur non ea licentia Daniel utebatur? Non-ne enim poterat Daniel statuam regis adorare, ut, si minus religiosus, saltem civile obsequium regi exhiberet. Petit similitudinem Edm. Calmet ex rebus longè dissimilibus. Jubebat Nabuchodonosor ut statua ipsa sua coleretur; non jubebat rex Syrorum, ut Deus Remmon adoraretur.

*De Rossi.*—19 לו. "Singularis est lectio, quam ad marg. exhibet codex meus 191 hispanus, ק אל lege nequaquam, ut propheta non concedat, quod Naaman petebat. At vero versiones omnes legunt ei, nec lectionem hanc sistunt in textu hodierni codices, excepto meo 380, in quo videtur primo lectum אל."

*A little way.* See notes on Gen. xxxv. 16, vol. i., p. 68.

Ver. 22, 23.

וַיֹּאמֶר נְעֻמָּן הֹאֵל הָאֵל הָאֵל וְגו'

23 καὶ εἶπε, λάβε, κ.τ.λ.

*Au. Ver.*—23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, &c.

*Be content.*

*Gesen.*—II. אל pp. to will, to desire. Found only in

Hiph. הֹאֵל to will, but used in two senses, viz.,

1 Of one who *undertakes* that which he *wills*. See notes on 1 Sam. xvii. 39, vol ii. p. 426.

2 Of one *willing* to yield to the request or entreaty of another, implying passive volition, i. q., to be content, to consent, to please, sc. to do anything. Job vi. 28 הֹאֵל קַנְיָי, *be content, look upon me*. 2 Kings vi. 3. Spec. a) Of one who yields and accepts a kindness offered; Judg. xvii. 11, *and the Levite consented to dwell*, etc. b) Of one who yields to sin; Hos. v. 11, *for he consented and went after vanity*, i. e., idols. c) Of God, who in his clemency yields to prayer; Job. vi. 9, *that it may please God, and he destroy me*.

22, 23. *Changes of garments.* See notes on ver. 5, and on Gen. xlv. 22, vol. i., p. 117.

Ver. 24.

וַיָּבֵא אֶל-הַעֲפָל וְגו'

καὶ ἦλθεν εἰς τὸ σκοτεινόν, κ.τ.λ.

*Au. Ver.*—44 And when he came to the tower [*or, secret place*], he took *them* from their hand, and bestowed *them* in the house : and he let the men go, and they departed.

*To the tower.*

*Dr. A. Clarke.*—The Chaldee, Septuagint, Syriac, and Arabic understand the word עפל *ophel*, which we translate *tower*, as signifying a *secret, dark, or hiding place*. He was doing a deed of darkness, and he sought darkness to conceal it.

*Gesen.*—עפל m. a *hill, tumulus*, 2 Kings v. 24; Mic. iv. 8 עפל בַּהַר צִיּוֹן *hill of the daughter of Zion*, i. e., Mount Zion. Isaiah xxxii. 14. Spec. with the art עפלה *Ophel*, pr. n. of a hill or ridge on the east of Mount Zion, surrounded and fortified by a separate wall, 2 Chron. xxvii. 3; xxxiii. 14; Neh. iii. 26, 27; xi. 21. Comp. Jos. B. J. 6, 6, 3. See Robinson's *Palest.* i. p. 394.

*Prof. Lee.*—עפל. (a) *Swelling, or tumour.* (b) *Mount, hill.*

Ver. 26, 27.

וַיֹּאמֶר אֵלָיו לֹא-לָבִי הֲלֵךְ בְּאֶמְרֵךְ הַפְּסָאִישׁ מֵעַל מְרֻבְבָתְךָ לְקַרְבָּתְךָ הַעֵת לְקַחַת אֶת-הַבֶּזֶק וְלְקַחַת בְּגָדִים וְזִינִים וְכִרְמִים וְצֹאן וּבָקָר וְעֲבָדִים וְשִׁפְחוֹת : וְצֹרְעַת נְעֻמָּן הַדְּבַק-בְּךָ וְגו'

26 καὶ εἶπε πρὸς αὐτὸν Ἑλισαῖος, οὐχὶ ἡ καρδία μου ἐπορεύθη μετὰ σοῦ ὅτε ἐπέστρεψεν ὁ ἀνήρ ἀπὸ τοῦ ἄρματος εἰς συναντήν σοι ; καὶ νῦν ἐλάβες τὸ ἄργύριον, καὶ νῦν ἔλαβες τὰ ἱμάτια, καὶ ἐλαιώνας, καὶ ἀμπελῶνας καὶ πρόβατα καὶ βόας καὶ παῖδας, καὶ παιδίσκας, 27 καὶ ἡ λέπρα Ναυμὰν κολληθήσεται ἐν σοί, κ.τ.λ.

*Au. Ver.*—26 And he said unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *Is it a time to receive money, and to receive garments, and olive-yards, and vineyards, and sheep, and oxen, and menservants, and maidservants?*

27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever, &c.

*Ged., Booth.*—So thou mayest purchase garments, and oliveyards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants: (7) But the leprosy of Naaman shall cleave to thee, &c.

*Houb.*—26 *Tu vero tulisti argentum, unde habes vestes et oleivta et vineas, oves et*

*boves, servos et ancillas.* 27 *Sed lepra Naaman adhaerebit, &c.*

26 לא בני ה'ך. Scriptio partim mutila, partim mendosa. Graeci Intt. legunt, הלא בני ה'ך. Vel omissum fuit כמך, post ה'ך, ex similitudine literæ ך utriusque verbi, vel fuit כמך in ה'ך perperam mutatum; nam recte legitur הלא בני כמך, *donne cor meum erat tecum? Num tempus est accipere?* Ita convertunt, qui mendum non sentiunt, quamquam tempus nec erat futurum, nec esse poterat cum Giezi, Elisæi servus, emeret vineas, obliveta, servos et ancillas, nec sententiam talem oratio introducat. Vera scriptio est, וישה, *nunc autem*, ut Graeci Intt. *kai nun*, et post eos Vulgatus. Porro ולקחה temporis est futuri, *et empturus es*; neque enim licet sic, *et accepisti vestes et oliveta, &c.* Acceperat enim Giezi ab Naaman *vestes*, non autem *vineas, oliveta, &c.*

CHAR. VI. 1.

— הַהֲבֵינָא הַמְּקוֹם אֲשֶׁר אֲנִיחָנוּ

וְיִשְׁבּוּם נָשָׁם לְפָנֶיךָ יְיָ כִּי מְמַנּוּ:

— Ἰδοὺ δὴ, ὁ τόπος, ἐν ᾧ ἡμεῖς οἰκοῦμεν ἐνώπιόν σου, στενὸν ἀπ' ἡμῶν.

*Au. Ver.*—1 And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us.

*Sons of the prophets.* See notes on ii. 3.

*With thee.*

*Pool.*—*With thee*, or, *before thy face*, i. e., under thy inspection and direction; where thou dost frequently dwell with us. Or, *to thy face*; which may be joined with the following words; and so the sense may be this, It is apparent to thy view that this *place* is too strait for us.

Ver. 3.

*Au. Ver.*—3 *Be content.* See notes on v. 23.

Ver. 5.

— אָהָה אֲדַלְּנִי וְהוּא נִשְׁאָל:

— καὶ ἐβόησεν, ὦ κύριε, καὶ αὐτὸ κεκρυμμένον.

*Au. Ver.*—5 But as one was felling a beam, the axe-head [Heb., iron] fell into the water: and he cried, and said, Alas, master! for it was borrowed.

*For it was borrowed.* So *Houb.*, *Dathe*, *Gesen.*, and most commentators.

*Dr. A. Clarke.*—*Ah, ah, my master; and*

*it has been sought.* It has fallen in, and I have sought it in vain, Or, *it was borrowed.*

Ver. 6.

— וַיִּצָּחַ הַבְּרִזְלָה:

— καὶ ἐπεπόλασε τὸ σιδήριον.

*Au. Ver.*—6 And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither; and the iron did swim.

*And the iron did swim.*

*Gesen.*, *Lee*, *Ged.*, *Booth.*—And he caused the iron to swim.

*Gesen.*—*צִיחַ* to flow, to overflow.

*Hiph. 1.* to cause to overflow, to make *overwhelm*, Deut. xi. 4.

2. to cause to swim, 2 Kings vi. 6.

Ver. 8.

— אֶל-מְקוֹם פְּלִגְנֵי אֶלְמַנֵי הַחֲזָתִי:

— εἰς τὸν τόπον τόνδε τινα ἑλωμῶν παρεμβάλω.

*Au. Ver.*—8 Then the King of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp [or, encamping].

*Houb.*—8 החזתי: Si hoc verbum non mutatur, interpretandum est, *castra mea*, ex הנה, *castra ponere*. Verùm Benadad dicere, non *castra*, sed *insidias ponam*, *insidias* declarant; et ver. 9, legitur נרחים, *insidiatur*, non הנים, *castra habent*; ut faciliè credas, pro ההנתי legendum ההנתי. Favet huic animadversioni ipsum verbum ההנתי, quod non alibi legitur, natum ex radice ההנה.

Ver. 9.

— הַשְּׁמֶר מַעְבַּר הַמְּקוֹם הַזֶּה כִּי-יָשֶׁם

אֲרָם נִחָתִים:

— φύλαξαι μὴ παρελθεῖν ἐν τῷ τόπῳ τούτῳ, ὅτι ἐκεῖ Συρία κέκρυσται.

*Au. Ver.*—2 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

*Beware, &c.*

*Maurer.*—השמר. Schulzius, Dathius, alii: *cave tibi, quo minus in illum locum venias*, sc. secure, nihil mali timens. De Wettius: *cave, tibi, quo minus illum locum pratercas* h. e., negligas. Si recte judico, ad contextum accommodatius erit: *cave tibi, ne locum illum superent* (dass man nicht cet. cf. E. Gr. min. § 273), *ibi enim Syri descendunt.*

Ver. 11.

— הַלּוֹא תִנְיָדוּ לִי מִי מִשְׁלַחְכֶם אֶל-  
מֶלֶךְ יִשְׂרָאֵל :

— οὐκ ἀναγγελεῖτέ μοι τίς προδίδωσί με βασιλεῖ Ἰσραὴλ.

*Au. Ver.*—11 Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, will you not shew me which of us is for the king of Israel?

*Which of us is for the king, &c.*

*Houb., Ged., Booth.*—Who betrays us to the king.

*Houb.*—11 מי משלנו אל מלך. Novi Interpretes convertunt, *quis ex nobis ad regem...* incommodè et obscurè. Meliùs Vulgatus et Græci Intt. *quis prodat nos apud regem*, ex הלל, *decipere*, quo verbo utebatur Sunamitis, iv. 28 cùm diceret אר'י חשלה אר'י, *ne me decipias*. Itaque non recte Clericus conjectabat, Græcos legisse כולשנו, ex Chaldaica radice לשן, *accusare, prodere*.

Ver. 13.

וַיֹּאמֶר לָכֵן וַיֵּאָדָּם אֶיְיָהּ הֲוֵא וְגו'  
אִיבּוֹ קרִי

καὶ εἶπε, δεῦτε ἴδετε ποῦ οὗτος, κ.τ.λ.

*Au. Ver.*—13 And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold he is in Dothan.

*Houb.*—13 אִיבּוֹ, *ubi*. Masora אִיבּוֹ, ex pravâ scripturâ Codicum suorum. Non enim potest esse ו affixum, ubi sequitur הוּא ipsum pronomen, à quo excluditur affixum.

*Maurer.*—[אִיבּוֹ] an אִיבּוֹ? Masorethas אִיבּוֹ pronunciassent, apparet ex eo, quod scribi jubent אִיבּוֹ. Nonnulli libri; אִיבּוֹ, quod eodem redit. Sed quod alii exhibent אִיבּוֹ ferri nequit.

Ver. 22.

וַיֹּאמֶר לֹא תִפְּרוּ הַאֲשֶׁר אֲשַׁבֵּיתָ  
בְּחֶרְבְּךָ וּבְכֹשֶׁתְךָ אֶתֵּם מִבְּרֶחַ וְגו'

καὶ εἶπεν, οὐ πατάξεις, εἰ μὴ οὖς ἡχμαλῶ-  
τευσας, ἐν ῥομφαίᾳ σου καὶ τόξῳ σου σὺ  
τύπτεις' κ.τ.λ.

*Au. Ver.*—22 And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.

*Bp. Patrick.*—Wouldest thou smite those

*whom thou hast taken captive with thy sword.]* As much as to say, thou wouldest not be so cruel, as in cold blood to kill those whom thou thyself hadst taken prisoners in a battle. Much more then are those to be spared who are not thy captives, but God's. Thou hast not taken them with thy sword, or with thy bow; but he hath brought them to thee, and delivered them into thy hand, not that thou mayest kill them, but use them kindly. To this purpose Ralbag (see Selden, De Jure Nat. et Gent. p. 745).

*Bp. Horsley*—Wouldest thou smite? rather, *Art thou about to smite?* The force of the question is this, Are they whom thou art about to smite captives made by thy own sword and thy own bow? The prophet would insinuate that the king of Israel had no right over these persons, and so the Vulgate takes it. "Non percuties; neque enim cepisti eos gladio et arcu tuo; ut percutias."

*Ged.*—22 Thou shalt not smite: art thou wont to smite those even, whom thou hast made captives by thy sword and by thy bow?

*Houb.*—Noli percutere. *An tu eos, quasi gladio tuo et arcu captivos feceris, interficere paras?* Verbum pro verbo, *an quia captivos fecisti, quasi diceret Elisæus; cur tu eos occideres, quos non tuis armis cepisti?* Nam jus belli est, interficere eos, quos armis ceperis. Plerique sic habent אשׁר, ut relativum quos, et ita convertunt, *an quos tu gladio et arcu cepisti, interficeres, et videre hîc sibi videntur, cum Grotio, argumentum à majori. Parceres, inquit, captivis tuis, quanto magis iis, quos Dei benignitas tibi in manus dedit?* Sed non modo id obscurum et longè petitum, sed etiam fundamentum incerto positum. Neque enim Sacra Pagina docet reges Israel captivis suis, vi armorum factis, non autem in hostium fidem se tradentibus, parcere fuisse solitos.

*Maurer.*—Clericus, Schulzius, Dathius; alii: "num quos gladio et arcu, i. e., in bello captivos fecisti, concidere soles? i. e., cum captivis tuis soles ignoscere, multo magis his, quos non cepisti, ut ignoscas æquum est." Quæ interpretatio nimis artificiosa et coacta videtur. Suspicio mihi oritur, ante אשׁר librariorum incuria ortum esse ex præcedenti הנה, quam conjecturam si probaveris, optimum sensum habebis hunc: *Quos gladio et arcu captivos fecisti, hos cedito* sc. ex jure belli Mosaico Deut. xx. 13. Atqui Syri illi non belli jure capti

sunt, sed dei ductu ignari in hostium potestatem pervenerunt. Ergo iis parcendum est. Eandem hanc interpretationem etiam de Wettius in vers. secutus est. Hic autem ה, voci אֶשׁ præmissum cum Gesenio Gr. ampl. p. 754, min §. 122, 2, pro articulo habuisse videtur, nam ne verbulo quidem tetigit hanc litteram, quum aliis in locis de mutata lectione soleat lectores admonere. Possitne vero ה per Patach ante א esse articulus, haud nihil ambigam.

Ver. 23.

*Au. Ver.*—23 So the bands of Syria came no more into the land of Israel.

*Bands.*

*Bp. Horsley.*—Pillaging parties.

*Gesen.*—כָּרַח. 1. *An incision, cutting.*

2. *A troop, band of warriors*, (pp. a cutting in,) so called from the figure as intended to cut or break in upon the enemy, like Lat. *acies*; mostly of light-armed troops engaged in plundering and predatory incursions.

Ver. 25.

וַיְהִי רָעַב בְּשָׂמְרוֹן וְהָהָה אֲשֵׁרִים  
עָלְיָהּ עַד הַיּוֹת רֹאשׁ־חֲמֹר בְּשִׁמְנִים  
פָּסָף וְרֹבַע הַקֶּב הַרְיִיוֹנִים בְּחִמְשָׁה  
כֶּסֶף :

דבנינים קר

καὶ ἐγένετο λιμὸς μέγας ἐν Σαμαρεία, καὶ ἰδοὺ περιεκάθητο ἐπ' αὐτὴν ἕως οὗ ἐγενήθη κεφαλὴ ὄνου πεντήκοντα ἀργυρίου, καὶ τέταρτον τοῦ κάβου κόπρον περισσεῶν πέντε ἀργυρίου.

*Au. Ver.*—25 And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for four-score pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver.

*Pool.*—*Pieces of silver*, supposed to be shekels; and the common shekel being valued at fifteen pence of English money, this amounts to five pounds [so *Patrick*]. *A cab*; a measure containing twenty-four eggs [so *Patrick*]. *Dove's dung*; which they used not for fire, (for he is speaking here only of the scarcity of food,) but for food; which, if it seem incredible, it must be considered, first, That famine hath constrained people to eat things as improper and unfit for nourishment as this, as dry leather, and man's dung, as is implied Isaiah xxxvi. 12, and affirmed by grave historians. Secondly, that some creatures do usually eat the dung of others. Thirdly,

That dove's dung, though it be hotter than ordinary, might in other respects be fitter for nourishment than other, as being made of the best and purest grains, and having some moisture in it, &c. Fourthly, That this Hebrew word being of an obscure and doubtful signification, and no where else used, may be, and is by learned men, otherwise rendered and understood; either, first of the corn which is found in the crops of doves; or, secondly, of the guts and other inwards of doves; or rather, thirdly, of a sort of *cicer* [so *Houb.*, *Schulz.*, *Dathe.*, *Maurer.*, *Clarke*], or *pease*, which in the Arabic language (which is near akin to the Hebrew, and from which many words are explained) is called *dove's dung*; for this was a food much in use amongst the poorer Israelites, and was by all esteemed a very coarse food, and therefore fit to be joined with an ass's head; and a *cab* was the usual measure of all sorts of grains and fruits of that sort.

*Bp. Patrick.*—*Fitches or lentiles.*

*Dr. A. Clarke.*—The piece of silver was probably the *drachm*, worth about seven pence three farthings of our money; the whole amounting to about two pounds nine shillings. The *cab* was about a quart or three pints.—*Dove's dung*, דְּרוֹנִים. Whether this means *pigeon's dung* literally, or a kind of *pulse*, has been variously disputed by learned men. I shall content myself with asserting that it is probable a sort of *pease* are meant, which the Arabs to this day call by this name. "The *garvanços, cicer, or chick pea*," says Dr. Shaw, "has been taken for the pigeon's dung, mentioned in the siege of Samaria; and as the *cicer* is pointed at one end, and acquires an *ash colour* in parching, the first of which circumstances answers to the *figure*, the second to the usual colour of *dove's dung*, the supposition is by no means to be disregarded."

I should not omit saying that *dove's dung* is of great value in the East for its power in producing *cucumbers, melons, &c.*, which has induced many learned men to take the words *literally*. *Bochart* has exhausted this subject, and concludes that a kind of *pulse* is meant. Most learned men are of his opinion.

*Ged., Booth.*—The fourth part of a kab of vetches at five shekels of silver.

*Gesen.*—חֲמֹר יוֹנִים for חֲמֹר יוֹנִים (r. חֲמֹר יוֹנִים *cacavit*) *dove's dung* [so *Lee, Maurer*], 2 K. vi. 25,

Cheth. This may be taken literally; since it is not incredible that persons oppressed by severe famine should devour even the excrements of animals; comp. Celsii Hierobot. ii., p. 32. Rosenmüller ad Bocharti Hieroz. ii., p. 573. Still, it is not improbable, that some kind of *vegetable* food is to be here understood; just as the Arabs call the herb Kali, *sparrows' dung*, حرو العفافر; and as in Germ. asafœtida is called *devils' dung*. See Bochart Hieroz. ii., p. 580 sq. compared with Celsius l. c. p. 233, who shows that Bochart was mistaken in affirming that among the Arabs, doves' or sparrows' dung is a common epithet for chick peas or vetches fried. In Keri 2 Kings l. c. is כְּרִיּוֹת q. v.

*Prof. Lee.*—הַרְיָ, for הַרְיָ, followed by יָיִם, kethiv, 2 Kings vi. 25, r. רַרְרָא, *pigeons' dung*; which, it is probable enough, might have been sold as food during a close siege. Bochart, "non minus probable," says Gesenius,—imagined that this was the name of some vegetable, Hieroz. ii., lib. i., p. 31; which Celsius, Hierob. ii. 30, seq. has shown to be groundless. It might have occurred both to Bochart and Gesenius, that it was not very likely to get any sort of vegetable in a closely besieged city.

*Houb.*—הַרְיָיִם, conjuncte. Quidam Codices, חרֵי יוֹיִם, separate; alii חרֵי יוֹיִם conjuncte, cum uno י. Porro inepte Masora רַבִּינִים, quasi honestius id esset, quam חרֵי יוֹיִם, cum crederent significari *stercus columbarum*; de quo non agitur, sed de *ciceribus*, ut multis probat Sam. Bochartus; qui *ciceres* vocabantur, *stercus columbarum*, quomodo nos Galli fungos quosdam agrestes nominamus, *vesse de loup*.

Ver. 27.

וַיֹּאמֶר אֶל-יְהוֹשֻׁעַ יְהוָה מֵאִן  
אֲנִישִׁיעָךְ הַמִּן-הַתֵּיבֹן הִוא מִן-הַתֵּיבֹן :

καὶ εἶπεν αὐτῆι, μὴ σὲ σώσαι κύριος, πόθην  
σώσω σε; μὴ ἀπὸ ἀλώωνος ἢ ἀπὸ ληνοῦ;

*Au. Ver.*—27 And he said, If the LORD do not help thee [or, let not the LORD save thee], whence shall I help thee? out of the barnfloor, or out of the winepress?

*Pool.*—If the Lord do not help thee [so *Dathe*], or, let not God help thee, as some both ancient and late interpreters render the words. So they are words of impatience, and rage, and a formal curse, wishing that God would not help her, as he could not, as Josephus, amongst others, understand it; which agrees too well with the character of

the man, an infidel, and an idolater, and a wicked man, and at this time in a great rage, as appears from ver. 31. Or, they may be rendered thus, No; (as this Hebrew particle is sometimes used, as Job xx. 17; Psal. xxxiv. 5; xli. 2; l. 3; Prov. iii. 3, 25; xxxi. 4;) let the Lord help thee. So it may be taken, either, first, As a direction: No; do not cry to me, but to God, for help: God help thee, for I cannot. Or rather, secondly, As a profane scoff: No, come not to me, but go to him to whom Elisha directs you; pray to the Lord: you see how ready he is to help you, by his suffering you to come to this extremity; wait upon God for relief, as Elisha adviseth me; but I will wait no longer for him, ver. 33, and I will take a course with Elisha for thus abusing both me and my people with vain hopes. Or thus, *The Lord* (on whom forsooth thou and I are commanded to wait for help) will not help thee, as he could easily do, and would do, if he were so good as Elisha pretends; whence then shall I help thee? Out of the barn-floor, or out of the wine-press? Dost thou ask of me corn or wine, which I want for myself?

*Houb.*—Ille autem, Dominus non dat tibi salutem: unde ego tibi salutem afferam?

27 אֵל יוֹשֻׁעַ יוֹהָ : Clericus, turbam sequens, ne te servet... *Jehova*, et in Commentario suo, "hoc est, te perdat *Jehova*. Importunam mulierem, quam putabat à se victum petere, quem norat sibi non esse, ejusmodi imprecatione à se amoliebatur." Sapientior, meo judicio, Syrus, qui cum legeret אֵל, ne, id prætermisit, ne regem induceret mulieri fame oppressæ importune maledicentem. Neque enim crediderim eum legisse אֵלִיה, pro אֵל, illi, quanquam habet אֵלִיה, illi; quia אֵל אֵלִיה, non satis simile. Sed facile erat videre, scriptum fuisse אֵל, ne, pro אֵל, non, quod legit Vulgatus, nec non Chaldæus, qui אֵל "non te servat Dominus; nam parum fideliter Chaldæi Latinus Interpres, *ni salvet te Dominus*."

*Maurer.*—אֵל יוֹשֻׁעַ יוֹהָ] Interpretes recentiores ad unum omnes: *ni Jova te servat*, unde ego cet. Dolendum vero est, אֵל nunquam significare nisi. Particula illa hic idem valet quod Gr. μὴ in propositionibus, quas vocant, subjectivis, ut sensus sit: *vereor ut Deus te servet*, μὴ σε σώσαι κύριος LXX. Cf. Ps. xli. 3; l. 3; cxxi. 3; Cant. vii. 3, nisi mavis explicare: *ne sc. me adeas precibus tuis* (cf. Ruth. i. 13)! *Deus te servet!*

Sed prior ratio haud dubie preferenda. Unde ego te potero servare? num ex area an e torculari? Postrema verba per acerbissimam ironiam addita sunt a rege ad incitاس-  
ractedo, cf. quæ sequuntur.

Ver. 31, 32.

וַיֹּאמֶר כֹּה־עֲשֶׂה־לִּי אֱלֹהִים וְכֹה  
יִסַּף אִם־יִצְמָד רֹאשׁ אֱלִישָׁע בֶּן־שַׁפְטָן  
עָלָיו הַיּוֹם : 32 וְאֱלִישָׁע יָשָׁב בְּבֵיתוֹ  
וַהֲתַקְּנִים וַיִּשְׁבִּים אֹתוֹ וַיִּשְׁלַח אִישׁ  
מִלְּפָנָיו בְּתַרְסָם יָבֹא בַּחֲפִצָּה אֶל־  
וַיֹּאמֶר אֶל־הַתַּקְּנִים וְגו'

31 καὶ εἶπε, Τάδε ποιῆσαι μοι ὁ Θεὸς καὶ τάδε προσθῆι, εἰ στήσεται ἡ κεφαλὴ Ἐλισαίῃ ἐπ' αὐτῷ σήμερον. 32 καὶ Ἐλισαίῃ ἐκάθητο ἐν τῷ οἴκῳ αὐτοῦ, καὶ οἱ πρεσβύτεροι ἐκάθηον μετ' αὐτοῦ· καὶ ἀπέστειλεν ἄνδρα πρὸ προσώπου αὐτοῦ πρὶν ἔλθειν τὸν ἄγγελον πρὸς αὐτόν, καὶ αὐτὸς εἶπε πρὸς τοὺς πρεσβυτέρους, κ. τ. λ.

Au. Ver.—31 Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.

32 But Elisha sat in his house, and the elders sat with him; and the king sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: is not the sound of his master's feet behind him?

Bp. Horsley.—31, 32, "Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day. And he sent a man from before him. 32 But Elisha was sitting in his house, and the elders were sitting with him. Then ere the messenger came to him, he said," &c. See Houbigant.

Pool.—A man from before him, or, one of them who stood before his face, one of his guard, or some other officer, to take away his head, as it follows.

Houb.—31 Dixit autem rex, Propetius sit mihi Deus, caput Elisæi, filii Saphat, hoc ipso die super eum non stabit. 32 Simul misit hominem qui sibi adstabat. Interea domi sedebat Elisæus, sedebantque una seniores, antequam satelles ad eum veniret. Tum senioribus dixit, &c.

32 ... וַיֹּאמֶר: Sic habet hod. Contextus:

Elisæus domi sedebat, et senes sedebant cum eo, et misit virum a conspectu suo, antequam veniret nuntius ad eum; ille autem dixit senibus... Ordinem fuisse turbatum lectori diligentius consideranti perspicuum erit, ordinemque eum esse restituendum, quem nos in versione sequimur, ut postquam dixit Joram, non stabit caput Elisæi super ipsum, continuo subdatur, et misit a conspectu suo virum, nempe interfectorem. Quod si quis ordinem, quem nunc habemus, tueri conabitur, ex eo quæro, quid hæc sibi velint, et misit virum a conspectu suo, antequam adveniret ad eum nuntius. Elisæum liquet non esse eum, qui mittat. Quod si rex est, qui mittit, qui tandem mittere hominem dicitur, antequam ille homo, qui idem est nuntius, veniat ad Elisæum. Luce clarius est, τὸ antequam pertinere ad Elisæum, qui sedebat domi, antequam nuntius a rege missus adveniret; itaque illud antequam, post sedebat, esse collocandum, et hæc, quæ intercedunt, misit hominem e conspectu suo, esse in superioribus locanda post הוּיָם, sive ante וַאֲלִישָׁע. Ordinis permiscendi occasionem habuerit scriba in vocabulis duobus וַאֲלִישָׁע et וַיִּשְׁלַח, nonnihil similibus, ut poneret וַאֲלִישָׁע, et quæ sequuntur usque ad אָהוּ, ubi scribendum fuerat וַיִּשְׁלַח et duo verba subsequentia. Græci Intt. pro מִלְּפָנָיו, legunt לִפְנָיו, ante se, quasi Joram ad Elisæum postea esset venturus; similiter Syrus, qui quidem, ut ordinem expediret, addidit conjunctionem ante בָּרַח, ut, ובָּרַח, esset, antequam autem, pertinereque בָּרַח ad ea, quæ sequuntur; quomodo et apud Vulgatum. Verum non quadrat in seriem ובָּרַח, ubi sequitur הוּיָם אמר, ille autem dixit... Quippe idem esset ac si Latine diceres, antequam autem veniret nuntius, ille autem dixit.

Ver. 33.

עוֹרְפוֹ מִדְּבַר עַמָּם וַהֲפָה הַמַּלְאָקָה  
יָרַד אֵלָיו וַיֹּאמֶר הִנֵּה־זֹאת הַרְעָה  
מֵאֵת יְהוָה מֵהֲאֹתִיּוֹל לַיהוָה עוֹד :

ἔτι αὐτοῦ λαλοῦντος μετ' αὐτῶν, καὶ ἰδοὺ, ἄγγελος κατέβη πρὸς αὐτόν, καὶ εἶπε, Ἰδοὺ, αὕτη ἡ κακία παρὰ Κυρίου· τί ὑπομείνω τῷ Κυρίῳ ἔτι;

Au. Ver.—33 And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil is of the Lord; what should I wait for the Lord any longer?

Ged.—While he was yet talking with



vs. 17, id potissimum obstat, quod נִשְׁעָן caret articulo.

*Windows.*

*Houb., Ged.—Cataracts.*

*Gesen.*—אֲרָבָה f. pp. *net work, laced work*, and so *a lattice*, once in Sing. Hos. xiii. 3; elsewhere only in Plur. אֲרָבוֹת. R. אָרַב.

1. *A window*, as closed by a lattice, and not with glass, *Acc.* xii. 3.

4. אֲרָבוֹת הַשָּׁמַיִם *windows of heaven*, i. e., *sluices, flood-gates*, which are opened to let fall the rain, Gen. vii. 11; viii. 2; 2 Kings vii. 19, &c.

*Houb.*—אֲרָבוֹת, *cataractas*, Maluit Clericus, *fenestras*. Sed tamen male, *fenestras*; quia planum est alludere Tribunam ad cœli *cataractas*, quæ in diluvio ruptæ sunt, quæ nominantur *cataractæ*, ab impetu cadentium aquarum, ex verbo אָרַב, nunc Arabico, *vehemens esse ac violentus*, non autem ex *foramine*, qualis est *fenestra*. Neque convenit *fenestra* in cœlos. Sic ait Tribunus: quamquam Deus triticum cœlo demitteret, ut in Diluvio demisit aquas, non tamen fore, &c.

Ver. 4.

— וְנִפְלְאָה אֶל־מַחְנֵה אֲרָם אִם־יַחֲיֶינָה נַחֲיָה וְאִם־יָמוּתוּ וְנָמְרוּנוּ :

— καὶ ἐμπέσωμεν εἰς τὴν παρεμβολὴν Συρίας: ἔν τῳ ζωογονήσωσιν ἡμᾶς, καὶ ζήσόμεθα· καὶ ἔν θανατώσωσιν ἡμᾶς, καὶ ἀποθανούμεθα.

*Au. Ver.*—4 — Now therefore come, and let us fall into the host of the Syrians; if they save us alive, we shall live; and if they kill us, we shall but die.

*Houb.*—4 אִם יַחֲיֶינוּ, *si nos vivificabunt*. Lege יַחֲיֶינוּ, ut scriptum lego in Codice Orat. 42. Rectè ad nomen אֲרָם, adjungitur numerus pluralis, quia nomen est nationale. Sic antè vi. 9, אֲרָם נַחֲמִים, *Syri sunt in insidiis*. Itaque in fine versùs legendum וַיַּחֲיֶינוּ, non יַחֲיֶינוּ.

Ver. 6.

וְאִדְיָי הַשְּׁמִיעַ | אֶת־מַחְנֵה אֲרָם הָזֶה | רָכַב | וְהוֹל סוּסִים הָזֶה | חָיַל נְדוּל | וַיֵּאמְרוּ | אִישׁ אֶל־אָחִיו הַהֵן | עֲזַבְרַדְלִינִי | לְיָד | יִשְׂרָאֵל אֶת־מַלְכֵי הַחֲתָמִים | וְגו'.

καὶ κύριος ἀκούστην ἐποίησε παρεμβολὴν τὴν Συρίας φωνῆν ἄρματος καὶ φωνῆν ἵππου, φωνῆν ὀνάνιμεως μεγάλης· καὶ εἶπεν ἀνὴρ πρὸς τὸν ἀδελφὸν αὐτοῦ, Ἦν ἐμισθώσατο ἐξ' ἡμᾶς ὁ βασιλεὺς Ἰσραὴλ τοὺς βασιλείας τῶν Χετταίων, κ.τ.λ.

*Au. Ver.*—6 For the LORD had made the host of the Syrians to hear a noise of chariots, and a noise of horses, *even* the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians to come upon us.

*The Lord.*

*Houb., Booth.*—Jehovah.

6 אֲרָמִי: Potius יהוה, *Dominus*, ut habet Codex Orat. 56. Quippe Historicus sacer nomen *Adonai* non solet usurpare, cum ipse narrat. Est *Adonai* eorum tantum, qui loquentes inducuntur. Præterea τὸ ' in אֲרָמִי, vel est affixum ' , vel statûs constructi nota; quæ duæ res hic non habent locum. Circulo animadvertunt Codices, quo significant, esse אֲרָמִי præter scribendi morem consuetum.

*The kings of the Hittites.*

*Bp. Patrick.*—Those people of the land of Canaan called Hittites, who dwelt about Hebron and Beer-sheba, were rooted out by the Israelites. But either some of them fled, and settled themselves in some neighbouring country, and there grew very populous; or else, we are to understand by the kings of the Hittites (as Josephus doth), the kings τῶν νήσων, *of the isles*, lib. ix. Antiq. cap. 2. As if *chittim* was the same with *cetim*, as all isles, he saith, are called. Every one of which had a king; as Egypt itself was then divided into several kingdoms; whose help the Syrians thought, the king of Israel had procured.

*Gesen.*—מַלְכֵי הַחֲתָמִים, 2 Kings vii. 6, spoken of all the Canaanitish kings.

Ver. 7.

— וַיִּנְכַּסוּ אֶל־נַפְשָׁם :

— καὶ ἔφθυγον πρὸς τὴν ψυχῆν ἑαυτῶν.

*Au. Ver.*—7 — And fled for their life.

*For their life.* So *Gesen.* and most commentators.

*Gesen.*—נְפֶשׁ. 1. *breath.*

2. The vital spirit, ψυχή, *anima*, through which the body lives, i. e., the principle of life manifested in the breath, comp. רוּחַ, Lat. *anima*, also Gr. *ânemos*. Hence, *life*, vital principle, *animal spirit*. Hence it is very frequent in phrases which have respect to the losing or preserving of life: a) אֶלְיָנֶכָּהּ *for life*, i. e., in order to save one's life, 1 Kings xix. 3; 2 Kings vii. 7. Comp. Gr. τρέχειν περὶ ψυχῆς Od. 9, 423. Valk. ad Ildot. vii. 56; ix. 36; and so (of a hare)

περὶ κρείων. But in Jer. xlv. 7, it is *against* one's life, in detriment of life.

*Houb.*—7 ויבשו אל נפשם : Nos, *et fugerunt, quò eos mens ducebat.* Ita Vulgatus Lib. i. cap. ix. 3, *quocunq̄ue eum ferebat voluntas; meliùs quàm hic, animas tantùm suas salvare cupientes.* Vide dicta ad locum supra memoratum.

Ver. 9.

*Houb.*—9 עיין, *iniquitas.* Meliùs עין Codices tres Orat. Bis tantum legitur עיין, sed ex mendo librariorum.

Ver. 10.

וַיִּבְרָאוּ וַיִּקְרְאוּ אֶל-שָׂעִיר הָעִירָה וַיִּגְדּוּ לָהֶם לֵאמֹר וּגו'   
 καὶ εἰσηλθον, καὶ ἐβόησαν πρὸς τὴν πύλην τῆς πόλεως, καὶ ἀνήγγειλαν αὐτοῖς, λέγοντες, κ.τ.λ.

*Au. Ver.*—10 So they came and called unto the porter of the city: and they told them, saying, &c.

*Unto the porter.*

*Dathe, Ged., Booth.*—To the gate-keepers. [Arab. Chald.]

*Maurer.*—10 “Pro שַׂעִיר הָעִירָה legendum videtur שַׂעִיר הָעִירָה.” *Dathe.* Minime gentium. Bene jam Schulzius: “*ad janitorem* i. e. janitores, uti recte Syr. Chald. Arabs habent, *urbis*, et indicabant אֶל־הַשָּׂעִירָה *illis*; nam nomina singularia, quæ quidem per se collectiva non sunt, de toto tamen aliquo genere usurpantur, ut pluralia apud Ebræos construi possunt.” vid. E. Gr. crit. p. 642. Gr. min. §. 571, coll. vs. 11.

Ver. 11.

וַיִּקְרְאוּ הַשָּׂעִירִים וַיִּגְדּוּ בֵּית הַמֶּלֶךְ:   
 פָּנִימָה:   
 καὶ ἐβόησαν οἱ θυρωροὶ, καὶ ἀνήγγειλαν εἰς τὸν οἶκον τοῦ βασιλείως ἔσω.

*Au. Ver.*—11 And he called the porters; and they told *it* to the king's house within.

*Houb.*—*Portæ custodes, clamore facto, hoc intus ad regem pertulerunt.*

ויקרא: *Legere* et *clamaverunt.* Sapienter hoc loco Clericus: “Meliùs, ut puto, legeretur ויקרא, in plurali, quamvis non ignorem, quomodò singularis numerus defendi queat. Sed durum est alterum verbum esse singulare, alterum plurale; nec dubito quin ejusmodi Anomalias debeamus librariis.

*Dathe.*—11 *Janitores clamore sublato a) renunciant hæc regiæ interiori.*

a) Pro ויקרא decem codd. *Kennicotti* habent pluralem ויקרא, quem utique sequens nomen pluralis numeri השַׂעִירִים requirit. Et sic quoque οἱ ὄ: et Chaldeus. Syrus vero et Vulgatus legerunt ויקרא, quo ipso verbo ille utitur, hic vero *iverunt.*

*Maurer.*—11 *Et inclamavit* sc. ויקרא, *janitores et renunciarunt* sc. janitores. Verbis ויקרא השַׂעִירִים repetuntur pro antiquissimo illo narrandi modo jam ante dicta, propter ea, quæ interjecta sunt (vs. 10 הפה — פאני). Falsa est Dathii aliorumque interpretatio hæc: *janitores clamore sublato renunciant.*

Ver. 12.

*Houb.*—12 ... להחבה, *ut abscondantur.* Lege להבא. Non recurrit הבה nisi hic et apud Jeremiam, ubi circulo castigatur. Vide Concordantias Buxtorfianas.

Ver. 13.

וַיִּעַן אֶחָד מֵעֲבָדָיו וַיֹּאמֶר וַיִּקְחוּ-נָא מִמֶּנִּי מִן-הַסּוּסִים הַנִּשְׁאָרִים אֲשֶׁר נִשְׁאַרְיָבֶיךָ הַנֶּחֱם פְּכַל-הַמָּוֶן וַיִּשְׂרָאֵל אֲשֶׁר נִשְׁאַרְיָבֶיךָ הַנֶּחֱם פְּכַל-הַמָּוֶן וַיִּשְׂרָאֵל אֲשֶׁר-תָּמוּ וְנִשְׁלַחַה וּנְרָאָה:   
 המון קר

καὶ ἀπεκρίθη εἰς τῶν παίδων αὐτοῦ, καὶ εἶπε, λαβέτωσαν δὴ πέντε τῶν ὑπολοίπων ὑπολειμμένων, οἱ κατελείφθησαν ὧδε, ἰδοῦ, εἰσὶ πρὸς πᾶν τὸ πλῆθος Ἰσραὴλ τὸ ἐκλείπον, καὶ ἀποστελοῦμεν ἐκεῖ καὶ ὀψόμεθα.

*Au. Ver.*—13 And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left in the city [Heb., in it], (behold, they *are* as all the multitude of Israel that are left in it: behold, *I say*, they *are* even as all the multitude of the Israelites that are consumed:) and let us send and see.

*Pool.*—So the sense is, We may well venture these horses, though we have no more, because both they and we are ready to perish through hunger; and therefore let us use them whilst we may for our common good, or to make the discovery. But the repetition of the phrase seems to imply something more emphatical and significant than the saving of four or five horses, for which it is not probable they would be so much concerned in their circumstances. The words therefore may be rendered otherwise, *Behold, they are of a truth* (the Hebrew prefix *caph* being not here a note of similitude, as the other translations make it, and

as it is commonly used; but an affirmation of the truth and certainty of the things, as it is taken Numb. xi. 1; Deut. ix. 10; Hos. iv. 4; v. 10; John i. 14) *all the multitude of the horses of Israel that are left in it* (to wit, in the city); *behold, I say, they are even all the multitude of the horses of the Israelites which* (i. e. which multitude) *are consumed*, i. e. reduced to this small number, all consumed except these five. And thus the vulgar Latin, and some others, understand it. And this was indeed a memorable passage, and worthy of a double *behold*, to show what mischief the famine had done both upon men and beasts, and to what a low ebb the king of Israel was come, that all his troops of horses, to which he had trusted, were shrunk to so small a number.

*Ken.*—Several instances have been given of words improperly repeated by Jewish transcribers; who have been careless enough to make such mistakes, and yet cautious not to alter or erase, for fear of discoveries. This verse furnishes another instance, in a careless repetition of seven Hebrew words, thus:

ו הנשארים אשר נשארו בה הנם  
נשארו בה הנם 1  
ככל ההמון ישראל אשר 2  
ככל המון ישראל אשר תמו 2

The exact English of this verse is—*And the servant said, Let them take now five of the remaining horses, which remain in it; behold, they are as all the multitude of Israel, which [remain in it; behold, they are as all the multitude of Israel, which] are consumed: and let us send, and see.* Whoever considers, that the second set of these seven words is neither in the Greek, nor Syriac versions; and that those translators who suppose these words to be genuine, alter them, to make them look like sense; will probably allow them to have been at first an improper repetition — consequently, to be now an interpolation strangely continued in the sacred text. The preceding remarks are strongly confirmed by our oldest Hebrew MS. with thirty-five others, in which these seven words are found but *once* only. So Horsley, Clarke.

*Commentaries and Essays.*—On this verse I would make the following remarks:—

First. There are seven words repeated here by mistake, which, as Dr. Kennicott

observes in his Diss. Gen., Sect. 89, are not in seventy-six Hebrew MSS.; and these seven words omitted, the verse will be as follows. “And one of the servants answered and said, Let them take, I pray thee, five of the horses that remain, which are left in it; behold they are, as all the multitude of Israel, that are consumed?” Still, however, of this I can make no sense. It may be asked, What are as all the multitude of Israel, that are consumed? The five horses, that were to be sent? or, all the horses, that remained? or how any horses that remained were like a multitude, that was consumed? Here seems no meaning; at least one difficult to find out. Some other correction therefore seems necessary.

Secondly. It is said, “Let them take five of the horses, that remain.” We are not told, however, how many horses did remain, which yet seems intended. One MS. hath אהר, instead of המשה; another hath אהר primo; another hath המשה.

Thirdly. Instead of ככל many MSS. read בכל, “in,” or, “of,” which may give a better sense. Vulgate, “in universa.” LXX have προς παν; they did not then read ככל, but might read בכל, as well as the Vulgate.

Fourthly. הן is a particle of attention, or confirmation, and may be sometimes translated, “even, indeed, surely,” so Gen. vi. 7, והני בני I, even I.

With the help of these corrections the verse might be thus arranged.

ויקחו נא אחד מן המשה הסוסים  
הנשארים אשר נשארו בה הנם בכל  
המון ישראל אשר תמו

“Let them take, I pray thee, one of the five remaining horses, that are left in it” (בה perhaps “the city;” LXX, ωδε), even they *alone* (i. e., are left) out of all the multitude of Israel, that are consumed.” ב often signifies, “of, out of,” 1 Sam. xi. 11, “so that two together were not left of, or, out of them” (נשארו בה) 2 Sam. ii. 31, “of Benjamin and Abner’s men” (ובנשי אבנר). Or, as הנם may be here transferred from its usual place, for the sake of greater emphasis, the version might run more naturally in our idiom thus—“Let them take, I pray thee, the five remaining horses; lo! they (only) are what are left in it, out of all the multitude of Israel, that are consumed.” N. B. לבד, “alone, only,” is many times

implied, where it is not expressed, as Ezek. xiv. 14, 20, compared with verses 16, 18, especially when there is an emphasis in the expression, as here, "lo! or, even, they only;" and Ruth i. 17, הַמּוֹת, Death alone. Whether anything here offered may tend to clear this obscure passage, I presume not to determine.

*Dr. A. Clarke.*—These seven words are wanting in more than forty of Kennicott's and De Rossi's MSS. In some others they are left *without points*; in others they have been *written in*, and afterwards *blotted out*; and in others *four*, in others *five*, of the *seven words* are omitted. De Rossi concludes thus: *Nec verba hæc legunt. LXX, Vulg., Syrus simplex, Syrus Heptaplaris Parisiensis, Targum.*

*That are consumed.*] The words אֲשֶׁר חָמוּ should be translated, *which are perfect*; i. e., fit for service. The rest of the horses were either *dead* of the famine, *killed* for the subsistence of the besieged, or so *weak* as not to be able to perform such a journey.

*Ged.*—13 One of his servants answered, and said: "Let us take two of the five horses that remain here (for of the many that were in Israel these only remain unconsumed), and let us send to see."

*Booth.*—And one of his servants answered and said, Let some take, I pray thee, two of the five horses which remain (for, behold, they only remained, of all the multitude which were in Israel, unconsumed), and let us send and see.

בה ... ההמון. The corrections proposed seem to be necessary. There is nothing said before to which the ה can refer as a relative, nor is it suitable to the idiom to insert the ה as an article, in such a construction as בכל ההמון; The ה is wanting in the repeated clause. "Whoever considers, that the second set of these seven words is neither in the Greek nor Syriac versions; and that those translators, who suppose these words to be genuine, alter them, to make them look like sense; will probably allow them to have been at first an improper repetition—consequently, to be now an interpolation strangely continued in the sacred text." Though we omit the words noticed, the text seems corrupted. It is said, &c. הַמְשָׁה ויקחו. "We are not told, however, how many horses did remain, which yet seems intended. One MS. hath אָדָר instead of הַמְשָׁה; another had אָדָר primo; another hath אָדָר

הַמְשָׁה." I cannot, however, think אָדָר the genuine lection. The servant could not propose to send a single messenger; and the next com. points out the true reading here, ויקחו נא שנים מן, שנים. I would then read thus, (אשר נשארו הנם בכל המון הַמְשָׁה הַכּוֹסִים הַנְּשָׂאִים יִשְׂרָאֵל אֲשֶׁר לֹא חָמוּ) וישלחה. &c. Let us take two of the five horses that remain (for lo they only remained of all the multitude in Israel, which were not consumed) and let us send and see." The learned will judge how far this emendation is supported by the context. Houbigant and Dathe adhere to the text; and their version is like ours, embarrassed, and nearly unintelligible.—*Booth. Heb. Bible.*

*Houb.*—13 *Sed enim ejus servorum unus; sine, quæso, inquit, ut de equitatu, qui nunc superest, quini equi abducantur. Non aliter eis eveniet, quàm vel cætera plebi Israel, quæ nunc superstes est, vel plebi Israel, quæ jam interit. Mittamus igitur, et habeamus rem exploratam.*

13 נשארו בה: Lege ... פה, הִic relictii sunt. Sic Græci Intt. ἄδε, hîc. Liqueat in mendo esse, cùm nihil sit in ante-dictis, ad quod istud ה femininum possit pertinere. ... ההמין: Masora, והמין, sic etiam quatuor Codices. ... בה הנם: Lege, פה והנם, addita conjunctione, quæ sit adversativa. Nam sic aiunt servi Regis: ecce illi (erunt) sicut omnis multitudo Israel, quæ superstes est hîc, aut ecce illi (erunt) sicut omnis multitudo Israel, quæ perit, vel perit. Id est, quidquid acciderit, erunt illi eadem conditione, atque nos. Nam si erunt superstites, erimus et nos; sin peribunt, et nobis est pereundum. Abest hîc ab se se Veteres: vide eos, si juvat, in Polyglottis. Porrò ecce illi, de illis dicitur, qui equos ducturi sunt, Syros exploraturi. Nam, quanvis, equi tantùm memorantur, satis intelligitur, cum equis intelligi equorum ductores.

Ver. 14.

וַיִּקְרָא הַמֶּלֶךְ שְׁנֵי רֶכֶב סוּסִים וּגְו'

καὶ ἔλαβον δύο ἐπιβάτας ἵππων, κ.τ.λ.

*Au. Ver.*—14 They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see.

*Poole.*—Two chariot horses, or, two chariots of horses; or rather, two chariot horses, as divers render the words, i. e., horses which belonged to the king's chariots. For single

horses seem much more proper for this service than chariots and horses.

Ver. 15.

אֲנֹשֶׁר־הִשְׁלִיכוּ אֲרָם בְּהַחֲזָנָה וְגו' —  
בְּהַחֲזָנָה קרי

— ὡν ἔρριψε Συρία ἐν τῷ θαμβεῖσθαι αὐτοῦς, κ.τ.λ.

*Au. Ver.*—15 And they went after them unto Jordan: and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste, &c.

*Pool.*—In their haste, or, in their fear, or, consternation.

*Gesen.*—הָפוּ fut. יָהָפוּ to leap, or spring up.—Spec.

1. To spring up, to rise up suddenly, sc. in order to flee, 2 Sam. iv. 4; Job xl. 23 [18]; 2 Kings vii. 15 Cheth.—Hence

2. To be in alarm, to be terrified, Deut. xx. 3; Ps. xxxi. 23; cxvi. 11.

נִיפַח. to take flight, to flee in terror, 1 Sam. xxiii. 26; Ps. xlviii. 6; civ. 7.

*Prof. Lee.*—Infin. aff. הִשְׁפִּיץ, my alarm, hurry, Ps. xxxi. 23; cxvi. 11. הִשְׁפִּיץ, 2 Sam. iv. 4. הִשְׁפִּיץ, 2 Kings vii. 15.

Ver. 17.

וַיָּמָת בְּאֶשֶׁר דָּבַר אִישׁ הָאֱלֹהִים —  
אֲשֶׁר דָּבַר בְּרִדַת הַמַּלְאָכָה אֵלָיו :

— καὶ ἀπέθανε καθὰ ἐλάλησεν ὁ ἄνθρωπος τοῦ Θεοῦ, ὅς ἐλάλησεν ἐν τῷ καταβῆναι τὸν ἀγγέλον πρὸς αὐτόν.

*Au. Ver.*—17 And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.

*Lord.* See notes on Exod. xiv. 7, vol. i., p. 267.

*Who spake.*

*Bp. Horsley.*—Three of Kennicott's Codd. omit the two words אשר דבר. Another, for אשר דבר, repeats the expression אשר דבר of the preceding clause. And this I take to be the true reading,—"as the man of God had said, as he said when," &c.

Ver. 18, 19.

וַיְהִי כַּדְּבַר אִישׁ הָאֱלֹהִים אֵלֶּי —  
הַמַּלְאָכָה לֵאמֹר סָאֲתִים שְׁעָרִים בְּשָׂקָל  
וַיִּסְאֶה־סֵלָת בְּשָׂקָל יְהִיָּה בַּעַת מָחָר

בְּשָׂעַר שְׁמֶרְיוֹן : 19 וַנֵּעַן הַתְּלִישׁ אֶת־  
אִישׁ הָאֱלֹהִים וַיֹּאמֶר וְגו'

18 καὶ ἐγένετο καθὰ ἐλάλησεν Ἐλισαίῃ πρὸς τὸν βασιλέα, λέγων, Δίμετρον κριθῆς σίκλου καὶ μέτρον σεμιδάλεως σίκλου· καὶ ἔσται ὡς ἡ ὥρα αὔριον ἐν τῇ πύλῃ Σαμαρείας. 19 καὶ ἀπεκρίθη ὁ τριστάτης τῷ Ἐλισαίῃ, καὶ εἶπεν, κ.τ.λ.

*Au. Ver.*—18 And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow about this time in the gate of Samaria:

19 And that lord answered the man of God, and said, Now, behold, if the Lord should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

18 And it came to pass, &c.

19 And that lord answered, &c.

*Ged.*—18 "For it was so, that when the man of God spake to the king, saying, Two measures—Samaria:

19 "Then that lord answered the man of God," &c.

19 Windows. See notes on vii. 2.

CHAP. VIII. 1.

וַאֲלִישָׁע דָּבַר וְגו'

καὶ Ἐλισαίῃ ἐλάλησε, κ.τ.λ.

*Au. Ver.*—1 Then spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the Lord hath called for a famine; and it shall also come upon the land seven years.

*Then spake Elisha, &c.*

*Ged., Booth.*—Before this period, Elisha had spoken, &c.

*Pool.*—Then: this particle of time may be understood either particularly and definitely of the time next following the former history, or more generally and indefinitely (as it is frequently used) of the time in which Elisha and this Shunammith woman lived. Possibly this might happen before the history of Naaman, chap. 5., or at least before the siege of Samaria, chap. vi.; but this is not certain.

*Shall come.*

*Ged., Booth.*—Is coming.

Ver. 4.

וְהַמֶּלֶךְ מְדַבֵּר אֶל־גִּיזִי וְגו'

καὶ ὁ βασιλεὺς ἐλάλει πρὸς Γιεζὶ, κ. τ. λ.

Au. Ver.—4 And the king talked with Gehazi, &c.

Talked.

Ged., Booth.—Was then talking.

Houb.—גיהזי, Giezi. Quatuor Codices יהוזי, ut semper legendum. Cæterum ex eo quòd nunc memoratur Giezi, ut Elisæi servus, jure colligitur hæc, quæ hoc capite narrantur, antea evenisse, quàm Giezi fieret leprosus, et antea hæc, quæ de Naaman Syro legimus; imò etiam antequàm Elisæus duceret Syros mediam in Samariam. Tum enim servus Elisæi non nominatur, quam antea nomen Giezi non omittetur: vide suprâ cap. vi. 15, et seqq.

Ver. 7.

Au. Ver.—7 And Elisha came to Damascus, &c.

Pool.—To Damascus; either to the city, or rather to the kingdom, of Damascus, by comparing ver. 9; as Samaria, which properly was the name of the city, is sometimes the name of the kingdom; of which see on 1 Kings xiii. 32.

Ver. 9.

Houb.—9 חזאל, Hazaël. Superiori versu הרהאל, non omisso ה, quod melius, et ita Græci Intt. sic etiam Syrus חזאל, per binam vocalem.

Ver. 10.

וַיֹּאמֶר אֵלָיו יְיָ אֱלֹהֵי שָׁמַר לְךָ אֶמְרֵי־לָא דְהָהּ הַהִיגָה וְהִרְאֵנִי יְהוָה בְּיָמֹת יְקָרִית :

לו קרי

καὶ εἶπεν Ἐλισαίῃ, Δεῦρο, εἶπον, Ζωὴ ζῆσον· καὶ εἰδέξῃ μοι Κύριος ὅτι θανάτῳ ἀποθανῆ.

Au. Ver.—10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the LORD hath showed me that he shall surely die.

Pool.—Here is no contradiction; for the first words contain an answer to Ben-hadad's question, ver. 8, Shall I recover of this disease? To which the answer is, Thou mayest or shalt recover, i. e., notwithstanding thy disease, which is not mortal, and shall not take away thy life. The latter words contain the prophet's explication of or addition to that answer, which is, that he should die, not by the power of his disease, but by some other cause. But it is observ-

able, that in the Hebrew text it is lo, the adverb, which signifies not [so Ken., Bp. Horsley]; which though most affirm to be put for lo, the pronoun, signifying to him; yet others take it as it lies, and translate the words thus, Say, Thou shalt not recover; for the Lord hath showed me that he shall surely die. Or, according to the former reading, the first words may be taken interrogatively, Say unto him, Shalt thou indeed recover? (as thou dost flatter thyself:) no; (which negation is implied in the very question, and gathered from the following words;) for the Lord hath showed me that he shall surely die.

Bp. Horsley.—Go, say unto him, Thou mayest certainly recover. According to the Cetib, the sense is just the reverse: "Go, say, Certainly thou shalt not recover." Dr. Kennicott prefers the Cetib, and I agree, notwithstanding the consent of the ancient versions in the sense given by the Keri. Houbigant's observation, that the repetition of the verb in the phrase הוּא הוּא לֹא is a form never used but in affirmation, is erroneous. See Gen. iii. 3.

Houb.—10 אבר לא היה חזאל, dic, non convalescens. Recte Masora לֹא, ei, non, לא, non. Sic legebant omnes Veteres. Sed Judæaster quidam scripsit לֹא, pro לֹא, ne mentiri videretur Elisæus, et cum non sentiret in his verbis, dic ei, certissime vives, contineri Elisæi exprobrationem tacitam, cum non nesciret Elisæus hominem de aula regia suo regi adulaturum. Qui tumentur scripturam לא, ita exhibent Elisæum loquentem, tanquam diceret, convalescet Benadad, sed alio fato morietur, quia futurum erat, ut Hazaël regem suum stragula madida suffocaret. Verum ne sic quidem non mentitur Elisæus; neque enim ex hoc morbo convaleuit Benadad. Etenim ægrotum regem Hazaël stragula injecta suffocavit. Denique redintegratio hæc הוּא הוּא, vivendo vives, excludit negationem; neque enim talis scribendi forma unquam venit, nisi quando aliquid affirmatur.

Dathe.—Lectio textuali s. τῶ Cetib marginalis s. Keri sine dubio præferenda est, quam etiam exhibent versiones antiquæ et complures codd. Kennicotti. Neque adeo magna mihi videtur difficultas, quam nonnulli interpretes in his verbis invenerunt, quasi nempe propheta non verum dicat, si Hazaëlem jubeat domino suo renunciare, eum convalesciturum esse, et tamen statim addat, eum esse moriturum. Nempe dicit Elisa,

quod haut dubie factum fuisset, Benhadadi morbum non futurum esse lethalem, sed eum moriturum esse vi oppressum ab Hasaële. Priora verba igitur hic ad illum referre debebat; posteriora autem huic prædicebant, quid esset eventurum.

*Maurer.*—10 לֹא אֶמְצֵא לְךָ אִישׁ כִּי יִשְׁתַּחֲוֶה לְפָנָיו וְיִשְׁתַּחֲוֶה לְפָנָיו וְיִשְׁתַּחֲוֶה לְפָנָיו *i, dic ei.* לֹא= לֹא K'ri (ut Lev. xi. 21; 1 Sam. ii. 3; 2 Sam. xvi. 18, al. cf. ad Exod. xxi. 8), quod ipsum exhibent complures libri et versiones antiquæ. לֹא ita esse capiendum, nec tanquam *negationem* ad sequentia trahendum, cum ex eo patet, quod לֹא non infinitivo absoluto, seq. verb. fin., rarissime tantum præponitur (E Gr. min., p. 236, ex.), tum maxime colligitur ex comm. 14, ubi Hasael, Elisæ verba referens dicit: הֲיֵה הַחַיָּה. Ex morbo (cf. הֲיֵה הַחַיָּה פְּהַלִּי נָה vs. 8, 9) *utique evadere poteris*, morbus tibi minime letalis erit. *Sed ostendit mihi Jova, eum certo moriturum esse.* Vates, divinitus edoctus, regem violenta morte moriturum esse (cf. vs. 15), ad quæstionem, num ille ex morbo, quo laboret, evasurus sit, respondet, morbum minime letalem fore; præterea vero de suo addit, se certo scire, regem nihilo secius moriturum esse. Sua sponte intelligitur, regi non nisi priora verba referenda fuisse. Schulzius sensum ita expedit: "Interrogas me nomine regis; equidem vero jam scio, quid ei responsi daturus sis, sive vitam sive mortem prædixero. Meo illi nomine vitam promittere statutum est tecum. Mihi vero ostendit Deus, eum certo moriturum esse." Ex hac interpretatione verba liberius ita vertenda essent: per me licet eas renunciata regi, cum ex morbo evasurum esse. Mihi vero ostendit cet.

Ver. 11.

וַיִּשְׁתַּחֲוֶה אֶת־פָּנָיו וַיִּשְׁתַּחֲוֶה אֶת־פָּנָיו וַיִּשְׁתַּחֲוֶה אֶת־פָּנָיו  
אִישׁ הַיְהוּדָיִם

*καὶ παρέστη τῷ προσώπῳ αὐτοῦ, καὶ ἔθηκεν ἔως αἰσχύνης· καὶ ἔκλαυσεν ὁ ἄνθρωπος τοῦ Θεοῦ.*

*Au. Ver.*—11 And he settled his countenance stedfastly [and set it], until he was ashamed: and the man of God wept.

*Until he was ashamed.* See notes on ii. 17, p. 880.

*Pool.*—*He settled his countenance stedfastly*; the prophet fixed his eyes upon Hazael. *Until he was ashamed*; either till the prophet was ashamed to look any longer upon him; or till Hazael [so *Patrick*] was

ashamed, as apprehending that the prophet suspected or discerned something extraordinary and of an evil and shameful nature in him. The Hebrew words are ambiguous, and may indifferently be referred to either of them; but they seem more properly to belong to Hazael, because it follows, by way of distinction, *the man of God wept.*

*Dr. A. Clarke.*—*He settled his countenance stedfastly.*] Of whom does the author speak? Of Hazael, or of Elisha? Several apply this action to the prophet.

The *Septuagint*, as it stands in the *Complutensian* and *Antwerp Polyglots*, makes the text very plain: *Καὶ ἔστη Ἀζαήλ κατα προσώπων αὐτοῦ, καὶ παρέθηκεν ἐνώπιον αὐτοῦ δῶρα, ἕως ἤσχευεν· καὶ ἐκλάυσεν ὁ ἄνθρωπος τοῦ Θεοῦ, Ἄνδ Ἡζαήλ stood before his face, and he presented before him gifts till he was ashamed; and the man of God wept.*

The *Codex Vaticanus*, and the *Codex Alexandrinus*, are nearly as the Hebrew. The *Aldine* edition agrees in some respects with the *Complutensian*; but all the *Versions* follow the *Hebrew*.

*Ged., Booth.*—Then looking [*Booth.*, having looked] him stedfastly, and long, in the face, the man of God wept.

*Houb.*—11 וַיִּשְׁתַּחֲוֶה, *et firmavit vultum suum.* Hæc de Hazael dicuntur, quomodo et hæc, עַד בָּשׁ וַיִּשְׁתַּחֲוֶה, *et obstupuit diu multumque.* Sed וַיִּכְן, *et flevit*, pertinet ad Elisæum, ut liquet. Non esset Hebr. consuetudinis, ut tria verba de eodem homine acciperentur, nominativo eorum ad finem rejecto. *Obstupuit Hazael* in responso Elisæi, vel stuporem simulavit, cum celare vellet Elisæum, sui regis mortem non sibi fore ingrati.

Ver. 12.

— וְהִלְמִיָּהֶם הִבְהִיעַ :

*— καὶ τὰς ἐν γαστρὶ ἐχούσας αὐτῶν ἀνὰ ῥήξαις.*

*Au. Ver.*—12 And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.

*Rip up their women with child.* So *Gesen.* and most commentators.

*Bp. Patrick.*—12 This last expresses the highest degree of barbarous cruelty; for

which there was no occasion, if he did but kill the women with child, for the child in the womb would die with them, without ripping them up. Therefore, a late learned man, looking on this as a thing unheard of, will have the word *haroth* not to signify women with child, but castles or fortified places which he should demolish: though he cannot but acknowledge, that the cutting up women very naturally follows *slaying their young men, and dashing their children*, which goes just before. And he should have taken notice, that the very first evil he mentions that Hazael should do to them, is *setting their strongholds on fire* (Gousset, Comment. Linguae Hebraicae, p. 216).

*Houb.*—12 בַּחַיִּים, *juvenes eorum*. Id vocabulum suo ו malè mutilatum. Codices tres Orat. בחוריהם: sic, pro ורחיהם, et *prægnantes eorum*, scriptum habent ורחיהם, duo Codices Orat.

Ver. 13.

וַיֵּאמֶר הַחֹהֵלֵל כִּי מָה עַבְדְּךָ הַקָּלֵב  
כִּי יַעֲשֶׂה הַדְּבָר הַגָּדוֹל הַזֶּה וְגו'

καὶ εἶπεν Ἀζαήλ, Τίς ἐστίν ὁ δοῦλός σου, ὁ κύων ὁ τεθνηκώς, ὅτι ποιήσει τὸ ῥῆμα τοῦτο; κ.τ.λ.

*Au. Ver.*—13 And Hazael said, But what, is thy servant a dog, that he should do this great thing? And Elisha answered, The Lord hath shewed me that thou shalt be king over Syria.

*Dr. A. Clarke.*—But what, is thy servant a dog, that he should do this great thing? I believe this verse to be wrongly interpreted by the general run of commentators. It is generally understood that Hazael was struck with horror at the prediction; that these cruelties were most alien from his mind; that he then felt distressed and offended at the imputation of such evils to him; and yet, so little did he know his own heart, that when he got power, and had opportunity, he did the whole with a willing heart and a ready hand. On the contrary, I think he was delighted at the prospect; and his question rather implies a doubt whether a person so inconsiderable as he is shall ever have it in his power to do such great, not such evil things; for, in his sight, they had no turpitude. The Hebrew text stands thus: "But what! thy servant, this dog! that he should do this great work!" Or, "Can such a poor worthless fellow, such a dead dog [*ὁ κων ὁ τεθνηκως*, *Sept.*] perform such mighty actions? thou fillest me with surprise."

And that this is the true sense, his immediate murder of his master on his return fully proves. "Our common version of these words of Hazael," as Mr. Patten observes, "has stood in the front of many a fine declamation utterly wide of his real sentiment. His exclamation was not the result of horror; his expression has no tincture of it; but of the unexpected glimpse of a crown! The prophet's answer is plainly calculated to satisfy the astonishment he had excited. A dog bears not, in Scripture, the character of a cruel, but of a despicable animal; nor does he who is shocked with its barbarity call it a great deed."—*David Vindicated.*

*Houb.*—13 עַבְדְּךָ הַכֹּלֵב, *seruus tuus canis*. Nos, non *canis*, sed *homuncio*, ne *canis* plus diceret Latine, quàm Hebraicè.

Ver. 14.

וַיֵּאמֶר אֲמַר לִי חַיָּה הַחַיָּה :

— ἐπεὶ μοι, Ζωὴ ζῆση.

*Au. Ver.*—So he departed from Elisha, and came to his master: who said to him, What said Elisha to thee? And he answered, He told me that thou shouldst surely recover.

*That thou shouldst surely recover.* See notes on ver. 10.

*Booth.*—That thou mayest assuredly recover.

Ver. 15.

וַיְהִי כַּמָּחֳרָת וַיִּקַּח הַמַּכְבֵּב וַיִּטְבֵּל  
בַּמַּיִם וַיִּפְרֹשׂ עַל-פָּנָיו וַיָּמָת. וַיִּמָּלֵךְ  
הַחֹהֵלֵל תַּחְתָּיו :

καὶ ἐγένετο τῇ ἐπαύριον, καὶ ἔλαβε τὸ μαχβάρ καὶ ἔβαψεν ἐν τῷ ὕδατι, καὶ περιέβαλεν ἐπὶ τὸ πρόσωπον αὐτοῦ, καὶ ἀπέθανε· καὶ ἔβασίλευσεν Ἀζαήλ ἀντ' αὐτοῦ.

*Au. Ver.*—15 And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died: and Hazael reigned in his stead.

*Ged.*—But, on the next day, having taken a fly-net dipped in water, and put it upon his face, he died: and Hazael reigned in his stead.

In rendering this verse I have departed from all the ancient versions, and most modern interpreters. They ascribe this action to Hazael, and make him smother the king. I am convinced that the text admits of no such meaning. Ben-hadad, encouraged

by the reported answer of Elishah, makes use of a violent remedy to allay the heat of his fever; and claps on his face a wet net. This stops the perspiration; and he dies in consequence. So *Booth*.

*Booth*.—According to Josephus, this king was greatly beloved by his subjects; and if Hazael had murdered him, would he have been raised to the throne? We are not informed that Ben-hadad had any children; and Hazael might succeed him by the choice of the people.

*Gesen*.—פְּכִירָה m. (r. פְּכִיר no. 1) *coarse cloth*, i. e., of a coarse texture, perh. *hair cloth*, *cilicium*, 2 Kings viii. 15.—The idea of κωνωπιέσιον, fly-net, proposed by J. D. Michaëlis, does not seem adapted to the context.

*Prof. Lee*.—פְּכִירָה, *carpet*, or other *coarse cloth*. We find a similar thing recorded in the Persian history, entitled, *Kholasat El Akhbar*. (In my copy, p. 162, verso). The words are these, *The Malik ordered that they should place a carpet on Abdallah's mouth, so that his life was cut off*.

*Maurer*.—פְּכִירָה — פְּכִירָה [ וְגַחַח הַפְּכִירָה ] et *sunsit* Hasael *velum culicæ* (sec. al. *stragulum*), *immersit in aquam, et expandit in ejus (regis) faciem* cct. h. e., tum Hasael ope reticuli (straguli) madefacti regem suffocavit. Ita interpretet numero plurimi. "At, inquit Schulzius, falso parricidii reus agitur Hasael, qui certe sub commatis nostri initium Subjectum propositionis neutiquam esse potest, alias enim nomen ejus non sub finem, sed sub initium versus nostri ponendum fuisset neque etiam patet ratio, cur stragulam (στράγμα vertit Theodoretus Hebraeum מכר veteribus interpretibus usus) aquis intingi et madefieri oportuisset, si Hasael ejus injecto suffocandi regis consilium cepisset." Verum enim vero, qui sub finem commatis 14 subjectum est, is utique etiam sub initium commatis 15, subjectum esse poterit! Atqui subjectum verbi וְגַחַח vs. 14. est *Hasael*. Quod autem attinet ad reticulum (stragulum?) madefactum, notissima res est, pannos aqua intinctos multo solidiores et aëri impervios fieri. Ex quo intelligitur, argumenta illa e diverso allata nullius esse momenti. Ceterum Schulzius hanc nobis proposuit interpretationem: *postridie vero rex leto Hasaelis nuntio confirmatus stragulam suntam aquis intinxit et faciei suæ maxime sine dubio sudanti obvelavit, ut refrigerio levaretur, ita vero evaporatione nimis cito impedita mortuus est*.

Ver. 16.

וּבַשָּׁנָה הַחֲמִישִׁית לְיִזְרָחָב בְּדָחַח אֶבְרָם  
 וַיִּשְׂרָאֵל וַיְהוֹשָׁפָט מֶלֶךְ יְהוּדָה וַיְהוֹרָם  
 יְהוֹרָם בְּדָחַח מֶלֶךְ יְהוּדָה :

'Ev ἔτει πέμπτῳ τῷ Ἰωρὰμ υἱῷ Ἀχαάβ βασιλεῖ Ἰσραὴλ, καὶ Ἰωσαφὰτ βασιλεῖ Ἰούδα, ἐβασίλευσεν Ἰωρὰμ υἱὸς Ἰωσαφὰτ βασιλεὺς Ἰούδα.

*Au. Ver.*—16 And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign [Heb., reigned. 892. Began to reign in consort with his father].

See notes on ver. 17, and on i. 17.

*Bp. Patrick*.—16 All the seeming contradictions between this verse and chap. i. 17, and chap. iii. 1, are thus briefly reconciled by Huetius:—Jehoram beginning to reign with his father Jehoshaphat in his seventeenth year, and Joram king of Israel in his eighteenth, the first year of Joram king of Israel will fall out in the second year of Jehoram, king of Judah: whose father dying in the twenty-second year of his reign, Jehoram, king of Judah, began to reign alone in the fifth year of Joram king of Israel (see Demonstr. Evang. propos. iv. p. 204).

*Ken*.—16 This verse, when exactly rendered, is, *And in the fifth year of Joram, the son of Ahab, king of Israel, and of Jehoshaphat, king of Judah, Jehoram, the son of Jehoshaphat king of Judah, began to reign*. In my General Dissertation, p. 44, notice was taken of the confusion here introduced (as Vignoles, Jackson, and other chronologers have remarked) by the interpolation of three Hebrew words, signifying *et Jehosaphati regis Judæ*. 'Tis certain, that Jehoshaphat reigned twenty-five years; and that Jehoram his son reigned but eight years; (1 Kings xxii. 42; 2 Kings viii. 17; 2 Chron. xx. 31; and xxi. 5;) so that he could not have reigned during his father's life, without being king twenty years and eight years. I also specified several copies of the Vulgate, both written and printed, which are free from this interpolation. It was observed likewise, that these words are wanting in two Heb. MSS.; and lastly, that the Hexaplar Syr. MS., above 1000 years old, made from the Greek (now preserved at Paris), has not these words, though they are found in the Vat. and Alexand. MSS. So *Luther, Dathe, Bp. Horsley, Clarke, Ged., Booth., Maurer*.

Dr. A. Clarke.—These words, *And of Jehoshaphat, king of Judah*, are wanting in three of Kennicott's and De Rossi's MSS., in the Complutensian and Aldine editions of the Septuagint, in the Peshito Syriac, in the Parisian Heptaplar Syriac, the Arabic, and in many copies of the Vulgate, collated by Dr. Kennicott and De Rossi, both *printed* and *manuscript*; to which may be added two MSS. in my own library, one of the fourteenth, the other of the eleventh century, and in what I judge to be the Editio Princeps of the Vulgate. And it is worthy of remark that in this latter work, after the fifteenth verse, ending with *Quo mortuo regnavit Azahel pro eo*, the following words are in a smaller character, *Anno quinto Joram filii Achab regis Israel, regnavit Joram filius Josaphat rex Juda, Triginta, &c.* We have already seen that it is supposed that Jehoshaphat associated his son with him in the kingdom; and that the *fifth year* in this place only regards *Joram* king of Israel, and not *Jehoshaphat* king of Judah. See the notes on chap. i. 17.

*Houb.* — 16 *Anno quinto Joram, filii Achab, in Israel regnantis, regnavit in Judam rex Joram, filius Josaphat, regis Juda.*

16 *ויהושפט מלך יהודה, et Josaphat, regis Juda.* Hæc omittunt Syrus et Arabs, et Græci Intt. in Editione Complutensi, multi etiam Latini Codices. Certe habet id manifestam repugnantiam, ut annus quintus regni Joram, filii Achab, fuerit idem annus quintus regni Josaphat. Capite iii. versu 1, dictum est illum Joram initium regnandi fecisse anno regni Josaphat decimo octavo, et ipsa ex historia perspicuum est, Josaphat regem multo ante, quam illum Joram, regnare cœpisse. Vim faciunt verbis sacris, qui sic convertunt, *anno quinto Joram, filii Achab, regnaverat autem Josaphat in Judam, regnavit Joram, filius Josaphat.* Nam talis scribendi forma peregrina est, et sine altero exemplo. Quod si convertas, *regnabat etiam Josaphat in Judam, vel dum regnabat Josaphat, regnavit Joram, quasi Josaphat filium suum Joram fecisset regni socium, non minus vim facies his verbis, ויהושפט מלך יהודה, quæ significant, et Josaphat regis Juda, non autem, Josaphat regnabat in Judam.* Ergo sapientius hæc verba omittuntur ex autoritate Codicum multorum. Nos tamen tollimus tantum nomen ויהושפט, legimusque מלך ביהודה, *regnavit in Judam*, ne sine necessitate hæc duo

verba omittantur; quanquam non difficile fuit, ut tria verba, quæ lineâ inferiore recurrunt, oculo Scribæ aberrante, fuerint iterata in linea superiore. Superest explicandum, quomodo Joram, filius Achab, regnaverit *annis quinque*, antequam regnaret Joram, filius Josaphat. Edm. Calmet, turbam sequens, ita interpretatur, *regnavit annis quinque, antequam Joram, filius Josaphat, solus regnaret*, existimans, fuisse Joram, filium Josaphat, in regni societatem vocatum, de qua societate altum silet pagina sacra, ut mirum sit eam adhiberi, annis regnorum computandis. Sed neque, si Joram cum patre Josaphat regnavit, nodus solvitur. Nam si fuit Joram rex factus anno patris Josaphat *decimo sexto*, ut credit Edm. Calmet, nec sic quidem demonstratur, quomodo Joram, filius Achab, regnaverit, antequam Joram, filius Josaphat, regnaret solus, *annis tantum quinque*. Quippe Josaphat regnavit viginti quinque annos. Ab anno *decimo sexto* regni Josaphat, usque ad annum ejusdem vigesimum quintum, intercedunt anni novem. Ergo regnaverit Joram, filius Josaphat, comite patre, annos novem. Utitur Edm. Calmet his annis novem, ut explicet, quomodo Joram, filius Achab, regnaverit *anno secundo* regni *Joram, filii Josaphat*, ut cap. i. 17, narratur. Nempe, inquit, regnavit filius Achab, *anno secundo* postquam Joram, filius Josaphat, fuerat in regnandi societatem vocatus, sive anno decimo octavo regni Josaphat; nec videt se in alios induci laqueos. Nunc enim quomodo planum faciet, filium Achab regnasse annis quinque, antequam filius Josaphat, solus regnaret? Nam ab anno Josaphat regnantis *decimo octavo*, usque ad vicesimum quintum quo Joram, filius Josaphat, solus regnavit, intercedunt anni *septem*, non autem *quinque*. Ergo hæc male consociantur, et facilis est errasse Scribas, quam Sacrum Scriptorem computasse annos, nunc ab eo, tempore, quo filius Josaphat solus regnavit, nunc ab eo, quo, patre consorte, regnavit, ubi præsertim de isto regni consortio nihil quidquam memorant Sacri Scriptores. Vide quæ diximus ad caput i. 17. Vide etiam præfationem de regnandi initio utroque Joram filii Achab, et Joram, filii Josaphat.

Ver. 17.

*Au. Ver.*—17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.

See notes on ver. 16.

*Bp. Patrick.*—17 Part of which was his father, as I now observe, and the rest by himself. Dr. Lightfoot observing three dates of the beginning of his reign gives this account of it:—The first was when he was made viceroy with his father, at the time he went out of the land for the recovery of Ramoth-gilead. The second was when his father went upon his expedition with Jehoram, king of Israel, against Moab (chap. iii. of this book), from which time, he thinks, the beginning of his reign is fixed here, and in 2 Chron. xxi. 20. For after this time, Jehoshaphat was little at Jerusalem, but abroad either in his own land (which he perambulated that he might reduce the people to the true religion), or in Moab, to bring them into subjection (2 Chr. xix. 20). And lastly, at his father's death he was completely king of Judah 2 Chron. xxi. 1 (see Harm. of the Evang. Prolegom., sect. 6). So that the clearest solution of the difficulty mentioned in the foregoing verse is this (as Dr. Alix, a great man in this learning, and all others, hath observed to me), that Jehoram had three beginnings of his reign. One in the seventeenth year of Jehoshaphat, when his father designed him to be king; the second in the twenty-third year of his father, when he was crowned; and the last when his father (after he had reigned five-and-twenty years) died; and he reigned alone a little more than four years. Thus Solomon was made king before his father died, and again after his death, as Abarbinel observes (see 1 Kings ii. 12).

*Dr. A. Clarke.*—He reigned eight years in Jerusalem.] Beginning with the fifth year of Joram, king of Israel. He reigned three years with Jehoshaphat his father, and five years alone; i. e., from A.M. 3112 to 3119, according to Archbishop Usher.

Ver. 19.

— בַּאֲשֶׁר אָמַרְלוֹ לָהֵת לוֹ נֵיר לְבָנָיו כְּלֵי־הַנְּאִיִּם :

— καθὼς εἶπε δοῦναι αὐτῷ λύχνον καὶ τοῖς υἱοῖς αὐτοῦ πάσας τὰς ἡμέρας.

*Au. Ver.*—19 Yet the LORD would not destroy Judah for David his servant's sake, as he promised him to give him always a light [Heb., candle or lamp], and to his children.

*Pool.*—*Away*, Heb., all days, until the coming of the Messiah.

And to his children.

*Houb.*—19 לָהֵת לוֹ נֵיר לְבָנָיו, ut daret ei lucernam in filiis suis, vel per filios suos. Hæc oratio recte procedit. Tamen plerique Veteres, וּלְבָנָיו, et filiis ejus, quæ etiam scriptura bona est; itaque eam habent tres Codices Orat. nec non alii duo, manu tantum priori.

*Dathe.*—Pro לְבָנָיו οἱ ὅ, Vulgatus, Chaldæus et quadraginta fere codd. Kennicotti habent וּלְבָנָיו. Hanc igitur lectionem tot testibus probatam sum secutus.

*Mawer.*—19 Plurimi libri et nonnulli veterum pro לְבָנָיו exhibent וּלְבָנָיו, quod recipiendum duxerunt Schulzius, Dathius, alii. Nihil muto. לְבָנָיו cum לו appositione cohæret, nisi est: apud filios ejus. Ceterum cf. ad 1 Reg. xi. 36.

Ver. 22.

— עַד הַיּוֹם הַזֶּה אָז תִּכָּשַׁע לְבָנָהּ : קֶצֶת הַחַיִּים :

— ἕως τῆς ἡμέρας ταύτης τότε ἠθέτησε Λοβνὰ ἐν τῷ καιρῷ ἐκείνῳ.

*Au. Ver.*—23 Yet Edom revolted from under the hand of Judah [and so fulfilled, Gen. xxvii. 40] unto this day. Then Libnah revolted at the same time.

*Then.*

*Houb.*—22 בּוֹיִם הוּוּ אִו, eo die, tunc... Crediderim, fuisse אִו ex הוּוּ malè iteratum. Nam excluditur אִו per hæc verba בַּעַת הַחַיִּים, eo tempore; verius tamen legatur והששע et rebellavit; posito ו, אִו.

Ver. 25.

בְּשָׁנָה שְׁתַּיִּים־עָשָׂרָה נִשְׁנָה לְיֹרָם בֶּן־אָחָאָב מֶלֶךְ יִשְׂרָאֵל מֶלֶךְ אֲחַזְיָהוּ בֶּן־יֹרָם מֶלֶךְ יְהוֹרָם :

ἐν ἔτει δωδεκάτῳ τῷ Ἰωράμ υἱῷ Ἀχαάβ βασιλεῖ Ἰσραὴλ ἐβασίλευσεν Ὀχοζίας υἱὸς Ἰωράμ.

*Au. Ver.*—25 In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah [called Azariah, 2 Chron. xxii. 6, and Jehoahaz, 2 Chron. xxi. 17, and xxv. 23] the son of Jehoram king of Judah begin to reign.

*In the twelfth year of Joram.*

*Pool.*—*Object.* It was in the eleventh year of Joram, chap. ix. 29. *Answ.* Either, first, He began to reign in the confines of Joram's eleventh and twelfth year, in the very end of his eleventh year, or towards the beginning

of the twelfth, whence it is indifferently ascribed to the one or the other. Or, secondly, The one year of Ahaziah did concur with the latter half of Joram's eleventh year, and the former half of his twelfth year: and if he could not be said to *begin to reign* in both these years, yet he might unquestionably be said to *reign* in both of them; and the Heb. word, both here and chap. ix. 29, properly signifies *he reigned*, and not *he began to reign*, as it is translated. Or, thirdly, Ahaziah began to reign with his father, and during his life, according to the late examples both in Judah and Israel, there being also special occasion for it, by reason of Joram's cruel and long sickness, 2 Chron. xxi. 18, &c.; and this was in Joram's eleventh year, and then his father died, and he began his single reign in Joram's twelfth year.

*Ged.*—In the eleventh year [so Syr. and pp. ix. 29].

Ver. 26.

בְּרֵעֵשְׂרִים וּשְׁנָה אֶחָדָה  
בְּמֶלְכוֹ וּשְׁנָה אֶחָת מֶלֶךְ בִּירוּשָׁלַם וְשָׁם  
אָמַר עֲתִלְהוּ בִּתְעֻמְרִי מֶלֶךְ וּשְׂרָאֵל :

*vōs* είκοσι και δύο ἐτῶν Ὀχοζίας ἐν τῷ βασιλεύειν αὐτὸν, καὶ ἐνιαυτὸν ἓνα ἐβασίλευσεν ἐν Ἱερουσαλήμ, καὶ ὄνομα τῆς μητρὸς αὐτοῦ Γοθολία θυγάτηρ Ἀμβρι Βασιλέως Ἰσραήλ.

*Au. Ver.*—26 Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter [or, grand-daughter, see ver. 18] of Omri king of Israel.

*Two and twenty years.* See notes on 2 Chron. xxii. 2.

*Daughter of Omri.*

*Houb.*—26 *Athalia filia Amri.* Atqui versu 18; dicta est, *filia Achab.* Et parum credible est, eandem feminam, eodem in capite, vocari nunc filiam, Achab, nunc filiam Amri, præsertim cum ejusmodi generationes indicare soleant filium, aut filiam strictè, non autem filium, qui sit nepos, aut filiam, quæ neptis. Legendum videtur, *בה אהב בן עמרי, filia Achab, filia Amri.* Vidimus in Libro Paralipomenon similes scribendi errores. Et ut hæc verba בן אהב, omittentur, occasio erat in verbis אהב בן עמרי, non nihil similibus, quæ extant linea inferiori.

Ver. 27.

כִּי הָלַךְ בֵּית־אֶחָב הָיָא :

[Alex.] γαμβρὸς γὰρ οἴκου Ἀχαάβ ἐστίν.

*Au. Ver.*—27 — For he was the son in law of the house of Ahab.

*Ged.*—For with the house of Ahab he had made affinity.

*Booth.*—For he was related to the house of Ahab.

*Gesen.*—הָלַךְ m. one who marries the daughter of any one, Gr. γαμβρός.—Hence,

1. In respect to the bride, a *bridegroom, spouse*, Psalm xix. 6.

2. In respect to the parents, a *son-in-law*, Gen. xix. 12; Judg. xv. 6.

3. A *relative by marriage, affinis*, 2 Kings viii. 27.

CHAP. IX. 1.

*Houb.*—1 רמח *Ramoth.* Duo Codices Orat. רמח, plene, ut etiam plene omnes Veteres in Polyglottis.

Ver. 3.

*Au. Ver.*—3 Then take the box of oil, and pour it on his head, &c.

*Box.*

*Ged., Booth.*—Vial.

*Gesen.*—דָּבַח m. (ר. דָּבַח, to drop, to distil,) a flask [so Prof. Lee], bottle, 1 Sam. x. 1; 2 Kings ix. 1, 3.

Ver. 4.

וַיֵּלֶךְ הַנְּעָר הַנְּעָר הַנְּבִיא רְמָח  
גִּלְעָד :

καὶ ἐπορεύθη τὸ παιδάριον ὁ προφήτης εἰς Φεμμῶθ Γαλαὰδ.

*Au. Ver.*—4 So the young man, even the young man the prophet, went to Ramoth-gilead.

*Houb.*—4 *Ivit puer propheta Ramoth Galaad.*

הַנְּעָר הַנְּעָר, *puer, puer.* Alterum הַנְּעָר superfluit, necque id videntur legere Græci Intt. ut nec Syrus. Quòd verò Chaldaeus habet, *עלמא המורה, adolescens discipulus*, paraphrasi utitur, ut otiosam iterationem quomodocunque expediat. Clericus, *adolescens, prophetæ minister.* Sed suprâ is adolescens dictus est *unus esse ex filiis prophetarum*, non autem Elisæi minister. Est הַנְּעָר in recto casu, *propheta*, de adolescente, dictum, non de Elisæo. Ita rem accepere Græci Intt. qui, τὸ παιδάριον ὁ προφήτης. *puer propheta.*

Ver. 8.

*Au. Ver.*—8 *Against the wall.* See notes on 1 Sam. xxv. 22, p. 467.

And him that is shut up and left in Israel. See notes on 1 Kings xiv. 10, p. 822; and on Deut. xxxii. 36, vol. i., p. 780.

Ver. 11.

Au. Ver.—11 Then Jehu came forth to the servants of his lord: and one said unto him, Is all well? &c.

And (one) said.

Houb.—11 ויאמר לו, et dixit ei. Lege... ויאמר, et dixerunt; ita Codex Orat. 42 manu priori: Ita etiam Veteres, præter unum Chal-dæum. Hæc dicunt Jehu sodales, ut liquet ex לו nobis.

Maurer.—[ ויאמר לו ] Plures et scripti et editi libri: ויאמר לו. Sed singularis lectio sanissima est. Et dixit ei, sc. dicens h. e., et dictum est ei. Veteres liberius verterunt.

Ver. 13.

וַיִּמְהַרְרֵהוּ וַיִּקְחֵהוּ אִישׁ בְּגָדוֹ וַיִּשְׂמְיֵהוּ הַחֲתָמָיו אֶל-יַגְרָם הַמַּעֲלֹת וְגו'

καὶ ἀκούσαντες ἔσπευσαν, καὶ ἔλαβεν ἕκαστος τὸ ἱμάτιον αὐτοῦ, καὶ ἔθηκαν ὑποκάτω αὐτοῦ ἐπὶ τὸ γαρεμ τῶν ἀναβάθμων κ.τ.λ.

Au. Ver.—13 Then they hastened, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king [Heb., reigneth].

On the top of the stairs.

Dr. A. Clarke.—The Chaldee, the rabbins, and several interpreters understand this of the public sun-dial; which, in those ancient times, was formed of steps like stairs, each step serving to indicate, by its shadow, one hour, or such division of time as was commonly used in that country. This dial was, no doubt, in the most public place; and upon the top of it, or on the platform on the top, would be a very proper place to set Jehu, while they blew their trumpets, and proclaimed him king. The Hebrew מעלות is the same word which is used chap. xx. 9, 10, 11, to signify the dial of Ahaz; and this was probably the very same dial on which that miracle was afterwards wrought: and this dial מעלות from עלה, to go up, ascend, was most evidently made of steps; the shadows projected on which, by a gnomon, at the different elevations of the sun, would serve to show the popular divisions of time.

Gen.—On the naked steps of the stairs.

Gesen.—עצם m. 1. a bone, i. q. עצמות, but rarer and only poetic.

2 The body, &c.

3. the very bone, substance of any thing, i. q., self, ipse, like עצמות. 2 Kings ix. 13, then took every man his garment and spread them under him (Jehu) אֶל-יַגְרָם הַמַּעֲלֹת upon the steps themselves, the very steps.

Prof. Lee.—עצם. 1 The bone.

2 Meton. Powerful, strong.

3 Hence, Frame-work, perhaps, i. e., a

sort of pulpit (the <sup>עצם</sup> מדר, or publishing

pulpit of the Mohammedans. See my note on Job xxix. 7); 2 Kings ix. 13; 2 Chron. ix. 18.

Maurer.—Super ipsosmet gradus, uti bene jam Kimchi explicuit in lib. rad. "Indicari videtur, quantopere festinarint regium honorem Jehuo exhibere. Non exspectabant, donec in plateas venissent, sed antequam e loco sublimi descendissent ad ipsos gradus vestes suas ipsi substernebant." Ges. Alii:

super aliquem e gradibus coll. <sup>עצם</sup> pars et

<sup>עצם</sup> unus eorum, propr. pars eorum.

Ver. 14.

וַיִּזְרְמֵם הָיָה שְׂמֹר בְּרִמְתָּה גִלְעָד הוּא וְכָל-יִשְׂרָאֵל מִפְּנֵי הַחֲזָאֵל מֶלֶךְ-יָרָם :

— καὶ Ἰωρὰμ αὐτὸς ἐφύλασσεν ἐν Ῥεμμώθ Γαλαὰδ, καὶ πᾶς Ἰσραὴλ ἀπὸ προσώπου Ἀζαὴλ Βασιλέως Συρίας.

Au. Ver.—14 So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria.)

Pool.—Joram had kept Ramoth-gilead; which interpreters conclude to have been taken by Joram before this time, though the taking of it be not mentioned. This they gather, first, from the mention of the inner chamber, ver. 2, and of the top of the stairs here; secondly, from ver. 15, Let none go forth out of the city. But these arguments seem not to be cogent. And if the city was taken, why should all Israel be there to keep it, for which a strong garrison was sufficient? The words therefore may be otherwise rendered, exactly according to the Hebrew, Joram had kept, or did keep (to wit, by his army left there,) or put guards, or laid siege at, or, to, (for so the particle



it quite otherwise, that "he drove slowly;" as if he would entice Joram to come out of the city and meet him, having no mind to engage in an assault or siege of Jezreel.

Gesen.—שָׁנַע in Kal not used, Arab. شَنَّعَ

to be vigorous, brave; شَنَّعَ one vigorous, brave, also fierce, of a camel; so the Camoos. The primary idea seems to be that of any impetuous excitement.

Hiithp. to be insane, to play the madman, 1 Sam. xxi. 15, 16.—Hence

שָׁנַע m. madness, Deut. xxviii. 28; 2 Kings ix. 20.

Prof. Lec.—שָׁנַע, Madness, impetuosity.

Houb.—כי בשנעתי ידאי, quia tardè iter faceret, vel duccret turmam suam. Ita Chaldaeus, בניח, in quiete, et Arabs, على ركعها, ad lentitudinem. Alii, celeriter, non tam commodè. Nam Jehu, si celeriter iter fecisset, ante advenisset Jezrahel, quàm mitterentur ad eum legati duo, et quàm duo reges ei extra urbem obviam venissent. Conjectura probabili utendum. Nam in radice שנע non plus continetur celeritas, quàm tarditas, ex Lexicis quidem hodiernis.

Ver. 21.

וַיֵּצְאוּ לִקְרַאת יְהוָה וְגו' —

— και ἐξῆλθον εἰς ἀπαντήν Ἰού, κ.τ.λ.

Au. Ver.—21 — And they went out against Jehu, and met [Heb., found] him in the portion of Naboth the Jezreelite.

Pool.—Against Jehu, or, to meet [so Horsley, Ged.] Jehu.

Bp. Horsley.—To meet Jehu; for as yet they had no suspicion of his hostile intentions.

Ver. 22.

וַיְהִי כַּמְּאוֹת יְהוֹרָם אֲתֵּי-יְהוָה וַיֵּאמֶר הַשָּׁלוֹם הֲוָה וַיֵּאמֶר מִהַ הַשָּׁלוֹם עִדֹּ וּבְיָמֵי אִיזָבֵּל אִמְתְּ וּכְשָׁפִיָּה הַרְבִּיבִים :

και ἐγένετο ὡς εἶδεν Ἰωράμ τὸν Ἰού, και εἶπεν, Ἡ εἰρήνη Ἰού; και εἶπεν Ἰού, Τί εἰρήνη; ἔτι αἱ πορνεῖαι Ἰεζάβελ τῆς μητρὸς σου και τὰ φάρμακα αὐτῆς τὰ πολλά.

Au. Ver.—22 And it came to pass, when Joram saw Jehu, that he said, *Is it peace, Jehu?* And he answered, *What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many.*

Bp. Horsley.—*Is it peace, Jehu?*—ἐπυν-

θαιετο εἰ πάντα ἔχοι παλῶς τα κατα το στρατοπεδον. Joseph. lib. ix., cap. vi., sec. 3. In the same manner he takes this expression in verses 17 and 18. And that this is the true sense of it, appears from verse 23, which seems to intimate that Jehu's reply to this salutation gave the king of Israel the first suspicion of treachery. Instead of *Is it peace?* therefore the English should be, *Is all well?*

What peace? rather "How well?"

Ged.—22 As soon as Joram saw Jehu, he said, "Jehu! comest thou peaceably?" Jehu answered, "How peaceably? so long as the idolatries of thy mother Jezabel and her numerous sorceries remain unpunished."

Ver. 24.

Au. Ver.—24 And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down [Heb., bowed] in his chariot.

Horsley, Clarke, Ged.—Between his arms, i. e., between the shoulders.

Houb.—24 והחיץ, sagitta. Melius וחהץ. Affirmat Buxtorfius esse 'Paragogicum, sed nullo alio exemplo, nec aliam ob causam, quàm quia sic legebat, cum menda hod. Codicum nollet confiteri.

Ver. 25, 26.

וַיֵּאמֶר אֶל-בִּדְקָר שְׁלֹשָׁה שָׁנָי וַיִּשְׁלַכְהוּ בַּחֲלֹקֶת שָׂדֵה נַבְּוֹת הַיְזְרְעֵאלִי כִּי זָכַר אֲנִי וְאַתָּה אֶת רַבְּבִים שָׁמַיִם אֲחֵרֵי אֲהָאֵב אֲבִיו וַיְהוּדָה נָשָׂא עָלָיו אֶת-הַשָּׂא הַיְדָה : 26 אִם-לֹא אֲתִדְמָנָי נַבְּוֹת וְאֲתִדְמָי כְּבֹו רֵאִוִּי אֲמַשׁ נֹאֵם יְהוָה וְשַׁלְמָתִי לָךְ בַּחֲלֹקֶה הַזֶּאת נֹאֵם יְהוָה וְגו'

v. 25. שלשו קרו

25 και ειπε προς Βαδεκαρ τὸν τριστάτην αὐτοῦ, Ῥίψον αὐτὸν ἐν τῇ μερίδι ἀγροῦ Ναβουθαί τοῦ Ἰεζραηλῖτου, ὅτι μνημονεύω ἐγὼ και σὺ ἐπιβεβηκότες ἐπὶ ζεύγη ὀπίσω Ἀχααβ τοῦ πατρὸς αὐτοῦ, και Κύριος ἔλαβεν ἐπ' αὐτὸν τὸ λῆμμα τοῦτο· 26 Εἰ μὴ τὰ αἵματα Ναβουθαί, και τὰ αἵματα τῶν υἱῶν αὐτοῦ εἶδον ἔχθες, φησὶ Κύριος, και ἀνταποδώσω αὐτῷ ἐν τῇ μερίδι ταύτῃ, φησὶ Κύριος.

Au. Ver.—25 Then said Jehu to Bidkar his captain, *Take up, and cast him in the portion of the field of Naboth the Jezreel-*

hite: for remember how that, when I and thou rode together after Ahab his father, the Lord laid this burden upon him;

26 Surely I have seen yesterday the blood [Heb., bloods] of Naboth, and the blood of his sons, saith the Lord: and I will requite thee in this plat [or, portion], saith the Lord. Now therefore take and cast him into the plat of ground, according to the word of the Lord.

25 *Captain.* See notes on Exod. xiv. 7, vol. i., p. 267.

*For remember, how that, when I and thou rode together after Ahab.*

*Bp. Patrick.*—In the Hebrew the words are exactly thus: "Remember, thou and I were among those who rode two and two together after Ahab," &c. That is, he was attended by his guard, who were wont to ride in pairs, two and two, and Jehu and Bidkar rode at that time together, and heard Elijah's words.

*The Lord laid this burden upon him: ]* This punishment, which is frequently by the prophets called a burden, Isaiah xiii. 1, &c., was denounced against Ahab, and extended to his son, 1 Kings xxi. 19, where these very words are not recorded, but Elijah said more than is there set down, which Jehu well remembered.

26 *Surely.*

*Ged.* — 26 *Saying,* As surely, (saith the Lord) as I have seen the blood of Naboth, and the blood of his sons, recently shed here, so surely (saith the Lord) will I requite thee, on this same spot.—Therefore, &c. So *Booth.*

*Houb.*—25 שלשה Masora שלישי, melius Codices tres, שלישי, *Tribuno suo*, non sine in medio... והשליכו: Codices tres, והשליכו, et projice eum, in voce *Hiphil*... כי זכר אני ואהה, nam memini ego et tu. Mutilus hic locus: nam legendum ואהה ואני כי זכר אני כי זכר אני, nam memini ego, quod ego et tu... Syrus et Arabs bis exprimunt אני, Vulgatus, bis כי, dum vertit, memini enim, quandò ego et tu... Ex uno אני ad alterum Scriba saltum fecit.

Ver. 27.

וַיִּרְדְּף אַחַזְיָהוּ וַיְהוּא וַיֹּאמֶר גַּם-  
אִתּוֹ הִצִּיחַ אֶל-הַמֶּרְפֶּזָה בְּמַעְלֵה-הַגּוֹר  
אֲשֶׁר אֶת-יִבְלָעִים וַיִּנָּס כְּנִדּוֹ וַיָּמָת  
שָׁם :

— και ἐδίωξεν ὀπίσω αὐτοῦ Ἰούδ, και εἶπε,  
καὶ γε αὐτὸν καὶ ἐπάταξεν αὐτὸν πρὸς τῷ

ἄρματι ἐν τῷ ἀναβαίνειν Γαῖ, ἣ ἔστιν Ἰεβλαάμ·  
καὶ ἔφυγεν εἰς Μαγεδδὸν, καὶ ἀπέθανεν ἐκεῖ.

*Au. Ver.*—27 But when Ahaziah the king of Judah saw this, he fled by the way of the garden-house. And Jehu followed after him, and said, Smite him also in the chariot. And they did so at the going up to Gur, which is by Ibleam. And he fled to Megiddo [in the kingdom of Samaria], and died there.

*Smite him also in the chariot. And they did so, &c.*

*Houb., Horsley.*—Read גם אהו הכו ויהוה אל המרכבה; "smite him also; and they smote him in the chariot."

*Ged., Booth.*—Smite him also in the chariot, and they smote him in the chariot [Syr., Arabi, Vulg., and equivalently LXX] at the ascent, &c.

*Houb.*—... גם אהו: Etiam mutilus hic contextus. Nam hæc verba, etiam hunc percutite super currum in ascensu Gaver, qui est juxta Jeblaam, quæ habent geographicam loci declarationem, non conveniunt in Jehu loquentem, conveniunt autem in Sacrum Scriptorum. Ergò legendum, vel ut Græci Intt. והכירו גם אהו, etiam hunc; et percusserunt eum, vel cum Syro, גם אהו הכו והכירו, etiam hunc percutite, et percusserunt eum, quæ scriptio posterior magis placet.

*Maurer.*—27 [גם אהו הברו] "Solum mandatum commemoratur, subaudita, quæ ex eo facile intelligitur, mandati executione." Schulz. Ita et Dathio aliisque visum est. Equidem de hoc supplemento haud nihil ambigam. Excidisse videtur ויברו. De seq. אֶל־ vid. ad Jud. vi. 39. Ceterum "res sic se habere videtur. Cum Achasja versus domum in regio horto Samariae exstructam aufugeret, cognitis Jehu insidiis currum in aliam viam deflexit, at prope Jebbeam ab Jehu agmine deprehensus letale vulnus accepit, curruque relicto et equo consensu Megiddonem fuga petiit ibique inter curandum non multo post ex vulnere mortuus est."

*He fled to Megiddo and died there.*

*Pool.*—*Quest.* How doth this agree with 2 Chron. xxii. 9, *He sought Ahaziah: and they caught him, for he was hid in Samaria, and brought him to Jehu: and when they had slain him, &c. Answ.* Either, first, Samaria is there to be understood, not of the city, but of the kingdom or territory so called, 1 Kings xiii. 32, and elsewhere, in which Megiddo was. Or, secondly, If Samaria be

the city, then the city is briefly and imperfectly described here, and the defects supplied there; (the Book of Chronicles being in great part written for that end, to supply things omitted in the Book of Kings;) and out of both the history may be thus completed: He fled first to Megiddo, and thence to Samaria, where he was caught, and thence brought to Jehu, and by his sentence was put to death at Megiddo, either because Jehu was there at that time upon some occasion, or for some other reason, which at this distance of time we cannot understand.

*Bp. Patrick.*—*To Megiddo.*] He could not get to his own country, and so sheltered himself at Megiddo, which was not far from Samaria, whither his servants carried him, as a safer place (for he was not mortally wounded), and there he hid himself for fear of Jehu, as we read 2 Chron. xxii. 9.

*And died there.*] Not at Megiddo; but being searched for and taken in Samaria, he was brought to Jehu at Jezreel, where he commanded him to be slain. Which seems to be beyond his commission; but as he was an idolater, so he was of the bloody house of Ahab by his mother's side, who was Ahab's daughter (viii. 18): and this destruction was of God (as the author of the second Book of Chronicles observes, xxii. 7), who prompted Jehu thus to understand his command. Thus Abarbinel understands those words, *he died there*. Not in Megiddo, mentioned before, but in that execution of God's judgments on the house of Ahab.

*Dr. A. Clarke.*—27 *Fled by the way of the garden.*] The account of the death of Ahaziah, as given in 2 Chron. xxii. 8, 9, is very different from that given here: *When Jehu was executing judgment upon the house of Ahab—he sought Ahaziah; and they caught him (for he was hid in Samaria) and brought him to Jehu; and when they had slain him, they buried him.* “The current of the story at large is this,” says Dr. Lightfoot: “Jehu slayeth Joram in the field of Jezreel, as Ahaziah and Joram were together; Ahaziah, seeing this, flees, and gets into Samaria, and hides himself there. Jehu marcheth to Jezreel, and makes Jezebel dog's meat: from thence he sends to Samaria for the heads of Ahab's children and posterity; which are brought him by night, and showed to the people in the morning. Then he marcheth to Samaria, and by the way slayeth forty-two of Ahab's kinsmen;

and findeth Jehonadab, the father of the Rechabites. Coming into Samaria, he maketh search for Ahaziah: they find him hid, bring him to Jehu, and he commands to carry him up towards *Gur*, by *Ibleam*, and there to slay him. It may be, his father Joram had slain *his brethren there*, as Ahab had done *Naboth*, in *Jezreel*. They do so; smite him there in his chariot; and his charioteer driveth away to *Megiddo* before he dies. The story in the Book of Kings is short; but the Book of Chronicles shows the order.” Lightfoot's Works, vol. i., p. 88.

Ver. 29.

*Au. Ver.*—29 And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah [2 Chron. xxii. 9, about 886. Then he began to reign as viceroy to his father in his sickness, 2 Chr. xxi. 18, 19. But in Joram's 12th year he began to reign alone, ch. viii. 25, about 884.]

See notes on viii. 25.

*Dr. A. Clarke.*—*In the eleventh year of Joram.*] The note in our margin contains as good an account of this chronological difficulty as can be reasonably required: *Then he began to reign as viceroy to his father in his sickness; 2 Chron. xxi. 18, 19. But in Joram's twelfth year he began to reign alone; chap. viii. 26.*

Ver. 30.

וַתֵּשֶׁב בְּפָדָה עֵינֶיהָ וְגו'

— καὶ ἐστίμιετο τοὺς ὀφθαλμοὺς αὐτῆς, κ.τ.λ.

*Au. Ver.*—30 And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face [Heb., put her eyes in painting], and tired her head, and looked out at a window.

*Painted her face.*

*Bp. Patrick.*—In the Hebrew it is, “she put her eyes in paint;” that is, in *stibium*, which made the eyes look black, and was accounted beautiful; and also dilated the eyebrows, and made the eyes appear big; which in some countries was also thought very amiable (see Grotius).

*Gesen.*—פָּדַח i. q., Gr. φῦκος, Lat. fucus, i. e., *paint, dye, fucus*, with which the Hebrew women tinged their eye-lashes, prepared from antimony (stibium) or minium; see in פָּדַח. Sept. στυμμί, Vulg. *stibium*. 2 Kings ix. 30: Jer. iv. 30. Comp. pr. n. פָּדַח יָרֵן. Is. liv. 11 *with eye-paint*

(stibium) *will I lay thy stones, i. e., I will use it as cement in laying thy walls.*

Ver. 31.

— הַשָּׁלוֹם זָמַרְי הַרְגַּ אֲדָנָיו :

— Ἡ εἰρήμη Ζαμβρι ὁ φονευτῆς τοῦ κυρίου αὐτοῦ.

*Au. Ver.*—And as Jehu entered in at the gate, she said, *Had Zimri peace, who slew his master?* [So *Pool, Patrick, Dathe.*]

*Dr. A. Clarke.*—*Had Zimri peace who slew his master?* ] Jarchi paraphrases this place thus: “If thou hast slain thy master, it is no new thing; for Zimri also slew Elah, the son of Baasha;” which words were rather intended to *conciliate* than to *provoke*. But the words are understood by most of the versions thus: “Health to Zimri, the slayer of his master!”

*Maurer.*—*An incolumis fuit Simri* (cf. Gen. xliii. 27, al.), *interfector domini sui* (1 Reg. xvi. 18)?! De Wettius: “*Ist es Heil* (cf. vs. 22), *du* (zweiter) *Simri, Mörder seines Herrn?*” Sed quis credat, Isabelam regem interrogasse: num *pacato, benevolo* animo venisset, eodemque temporis momento *regis interfectorem* appellasse?

Ver. 33.

— וַיִּזְי מְדָמָה אֶל־הַתְּקִיר וְאֶל־הַפּוֹקִים :

וַיִּרְמְקָנָה :

— καὶ ἐρραντίσθη τοῦ αἵματος αὐτῆς πρὸς τὸν τοίχον καὶ πρὸς τοὺς ἵππους, καὶ συνεπάτησαν αὐτήν.

*Au. Ver.*—33 And he said, Throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.

*Some of her blood, &c. Under foot.*

*Houb., Ged., Booth.*—And *some* of her blood was sprinkled on the wall, and on the horses, which trod upon her.

33 וימסנה, et *conculcavit eam*. Lege, וימסנה, vcl וימסנה, et *conculcaverunt eam*, de equis dictum. Legunt numero plurali omnes Veteres.—*Houb.*

Ver. 36.

*Au. Ver.*—Elijah the Tishbite. See notes on 1 Kings xvii. 1, p. 836.

Ver. 37.

*Houb.*—והיה: Rectè Masora, והיה, et *erit*. Ita Codex Orat. 57. Alii Codices

litteræ ה defectum circulo intermedio castigant.

CHAP. X. 1.

וַיִּלְחַקְתָּ אַבְרָם שְׁבָעִים בְּנָיִם בְּשִׁמְרֹן וַיִּכְתְּבֵם יְהוּא סָפְרִים וַיִּשְׁלַח שְׁמָרֹן אֶל־עֲשָׂרֵי יוֹרְעָאֵל הַתְּיָמָיִם וְאֶל־הָאֲמָנִים : וַיִּחַב לְאֶמְרֵךְ :

καὶ τῷ Ἀχάβ ἐβδομήκοντα υἱοὶ ἐν Σαμαρείᾳ· καὶ ἔγραψεν Ἰοὺ βιβλίον, καὶ ἀπέστειλεν ἐν Σαμαρείᾳ πρὸς τοὺς ἄρχοντας Σαμαρείας, καὶ πρὸς τοὺς πρεσβυτέρους, καὶ πρὸς τοὺς τιθνηροὺς Ἀχάβ, λέγων,

*Au. Ver.*—1 And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up [Heb., nourishers] Ahab's children, saying, *Ahab had seventy sons.*

*Pool.*—*Ahab had seventy sons*; either, first, properly sons by several wives; or rather, secondly, grandsons are comprehended [so *Patrick*], who are oft called *sons*, and grandfathers *fathers*, in Scripture.

*Unto the rulers of Jezreel.*

*Pool.*—Heb., *the princes of Jezreel, i. e., the great persons and officers of the court, which then was and had been for some time at Jezreel, who either had fled thither with Ahab's sons* [so *Patrick*], upon the news of Jehu's actions and successes; or rather, had been sent by Joram with his sons to Samaria, to take care of them there.

*Clarke, Ged.*—To the rulers and elders of Samaria. So LXX, and equivalently *Vulg.*, the rest Jezreel, a manifest error [so *Horsley, Maurer*].—*Ged.*

*Houb., Dathe, Booth.*—To the rulers and elders of the city [*Vulg.*].

*Dathe.*—In textu est: אֶל־עֲשָׂרֵי יוֹרְעָאֵל, sed *oi* ὁ habent: πρὸς τοὺς ἄρχοντας Σαμαρείας, et *Vulgatus: ad optimates civitatis*. Quæ lectio verior videtur. Nam qui h. l. vocantur *principes Jesreelis*, versu 5, dicuntur *præpositi domus et urbis*, ad quos Jehu litteras miserat, qui et filios Ahabi Samariæ in urbe regia educaverant. Codex Kennicotti 174 habet etiam שמרון.

Ver. 2.

*Au. Ver.*—2 Now as soon as this letter cometh to you, seeing your master's sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armour.

*A fenced city.*

*Ged.*—“Fenced cities,” so LXX, Syr.,

Chald., Vulg., and three MSS. The present text and Arab. have a fenced city.

Ver. 5.

וַיִּשְׁלַח אֲשֶׁר-עַל-הַבַּיִת וְגו'

καὶ ἀπέστειλαν οἱ ἐπὶ τοῦ οἴκου, κ.τ.λ.

*Au. Ver.*—5 And he that was over the house, and he that was over the city, the elders also, and the bringers up of the children, sent to Jehu, saying, We are thy servants, &c.

*Houb.*—5 וישלח, et misit. Græci Intt. ἀπέστειλαν; Vulgatus, miserunt, cum legant וישלחו plur. quem numerum postulat series. Etenim אשר על הבית, significat qui erant super domum, non qui erat, quomodo et אשר על העיר, qui erant super urbem, ut id acciperet Græci Intt. et Vulgatus.

Ver. 6.

— וַיִּבְנֶה הַמֶּלֶךְ לְשִׁבְעִים אִישׁ אֶת-גְּדֹלְיָ הָעִיר מִבְּהָלִים אוֹתָם :

— καὶ οἱ υἱοὶ τοῦ βασιλέως ἦσαν ἐβδομή-  
κοντα ἄνδρες, οὗτοι ἄνδροι τῆς πόλεως ἐξέτρε-  
φον αὐτούς.

*Au. Ver.*—6 Then he wrote a letter the second time to them, saying, If ye be mine [Heb., for me], and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time. Now the king's sons, being seventy persons, were with the great men of the city, which brought them up.

*Houb.*— לקי, ad vocem meam. Codex Orat. 42, לקי, plene manu priori, quomodo et alia multa vocabula ejusdem Codicis, nec non aliorum quorundam, qui postquam fuerant ad meliores Codices descripti, fuerunt deinde ad deteriores emendati, aut potius vitiiati.

Were with the great men of the city.

*Maurer.*—6 — אֶת-גְּדֹלְיָ הָעִיר מִבְּהָלִים אוֹתָם.] Vulgo vertunt: *proceres civitatis eos educaverant.* Ita אֶת ex sequiore Hebraismo nominativo præpositum est, ut vi. 5, al. Fortasse tamen verti potest: *cum proceribus civitatis, h. e., ita ut horum consuetudine uterentur, eos educaverant (hatte man sie erz., cf. ad Ex. v. 16.).*

Ver. 9.

*Au. Ver.*—9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye be righteous: behold, I conspired against my master, and slew him: but who slew all these?

*Pool.*—To all the people; either, first, To the promiscuous multitude met there to gaze upon this sad and strange spectacle. So the sense is, Be not ye troubled nor affrighted: if anything be amiss in these actions, I do here publicly and solemnly acquit you as righteous and innocent; do not you therefore fear any vengeance from God or men for it: if there be any guilt, it is in me, and in those who cut off these heads. Or, secondly, To those who cut off and brought the heads; for the same persons did both, and were here present, as Jehu commanded them, ver. 6: to them he speaks in the audience of all the people; or by all the people may be meant all those who brought the heads, and were there waiting for Jehu, according to his order. So the speech is in part ironical, to this purpose, *You are righteous* in your own eyes, and you look upon me as a traitor, and rebel, and murderer, because I have risen against and slain my master, which I acknowledge I have done. But if I am guilty, you are not innocent, and therefore cannot accuse me; for I have killed one, but you a great number. This explication seems probable; only the Hebrew word *ham* being generally used of the common people, may seem not so fitly to agree to these rulers and great men, who had brought the heads; and that expression, *to all the people*, implies that Jehu did not direct his speech to some particular persons, but to the whole body of the people then present, whom he clears from all blame, and to whom he appeals as witnesses between him and these persons.

Ver. 11.

*Au. Ver.*—11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks [or, acquaintance], and his priests, until he left him none remaining.

*His priests.* See notes on 2 Sam. viii. 17, pp. 559—566.

*Pool.*—*His priests*; his domestic priests, which had waited upon Ahab and Jezebel in their idolatrous services, and were fed at the king's table. Compare 1 Kings xviii. 19. Or, *his chief officers* of state, as that word is sometimes used; of which see 2 Sam. viii. 18, compared with 1 Chron. xviii. 17. *Object.* These were included in *his great men* mentioned before. *Answ.* Yet may they well be mentioned apart, as a distinct and the most eminent sort of them. *He left him*



niam cor in posteriori membro bis legitur, similiter id bis legendum in priori. ... ויש, est igitur, idem ac, quoniam est. Hæc loquitur Jehu, Jonadabo respondens.

Dathe.—15 Hinc progressus occurrit Jonadabo, Rechabi filio, quem, ubi salutavit, interrogat, num animo a) sit tam benevolus in se, quam ipse in eum?

a) Clericus conjectat, approbante Hubigantio, post אִם לִבְּךָ אֵי עָשִׂידִס excidisse לִבְּךָ אִם. Sic sequenti membro melius respondet, et sic oi ó habent: Sed defendi potest lectio vulgaris, cum constet, אִם quoque nominativo præponi, et sic Vulgatus: numquid est cor tuum rectum? Item reliqui.

Maurer.—15 Præter necessitatem post Cler. Hubig. legi jussit (עַם) הַיָּשׁ לִבְּךָ אִם (עַם) לִבְּךָ אִם. LXX, liberius verterunt.

It is.

Bp. Patrick.—It is.] The expression is double in the Hebrew Yes, yes; to signify a vehement affection. Or, as a late learned writer (Gousset, in his Comment. Hebr. Linguae) will have it, the former is spoken by Jehonadab, who said It is: and the other by Jehu, who answered, "Is it? then give me thy hand," &c.

Pool.—Give me thine hand, These may be the words, either, 1. Of Jehu; and so here is an ellipsis, If it be, for And Jehu said, If it be. Compare 1 Kings xx. 34. Or, 2. Of Jehonadab, who having said, It is, adds, If it be, i. e., if thine heart be with mine, as thou sayest it is, give me thine hand. But this the ellipsis is larger than the former. And it seems not so decent and proper for Jehonadab, a stranger and subject, to speak thus to the king, as for the king to say so to him.

Ver. 16.

וַיִּרְכַּבּוּ אֹתוֹ בְּרֶכֶבּוֹ :

— καὶ ἐπέκθισεν αὐτὸν ἐν τῷ ἄρματι αὐτοῦ.

Au. Fer.—16 And he said, Come with me, and see my zeal for the Lord. So they made him ride in his chariot.

So they made him ride.

Houb., Ged., Booth.—So he made him ride.

Ver. 25.

וַיִּהְיוּ כְּבִלְתָּו וְלַעֲשׂוֹת הָעֹלָה וַיֵּאמְרוּ  
הֲיֵשׁ לָרִעִים וְלַשְּׂלֵשִׁים בְּאֵן הַפּוֹעֵם  
אִישׁ אֶל-יָמָיו וַיִּקְרָם לְפִי-הַחֶרֶב וַיִּשְׁלְכוּ

הַרְצִיב וְהַשְּׂלֵשִׁים וַיִּלְכוּ עַד-עֵיר בַּיִת-  
הַבַּעַל :

καὶ ἐγένετο ὡς συνετέλεσε ποιῶν τὴν ὀλοκαύτωςιν, καὶ εἶπεν Ἰοὺ τοῖς παρατρέχουσι καὶ τοῖς τριστάταις, εἰσελθόντες πατάξατε αὐτοὺς, μὴ ἐξελθάτω ἐξ αὐτῶν ἀνὴρ. καὶ ἐπάταξαν αὐτοὺς ἐν στόματι ῥομφαίας, καὶ ἔρριψαν οἱ παρατρέχοντες καὶ οἱ τριστάται. καὶ ἐπορεύθησαν ἕως πόλεως οἴκου τοῦ Βαάλ.

Au. Ver.—25 And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, and slay them; let none come forth. And they smote them with the edge [Heb., the mouth] of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal.

Captains. See notes on Exod. xiv. 7, vol. i., p. 267.

Dr. A. Clarke.—To the guard and to the captains.] To the couriers or runners, and the shalashim, the men of the third rank; those officers who were next to the nobles, the king and these being only their superiors. The runners were probably a sort of light infantry.

Gesen.—PART. 77 a runner, courier, Jer. li. 31; Job ix. 25. Plur. רָצִים and רָצִין 2 Kings xi. 13, runners, couriers, i. e. a) The servants who ran before the chariot of a prince, q. d. running footmen, 2 Sam. xv. 1; 1 Kings i. 5. So Lat. cursores Suet. Ner. 30. b) The body-guard and royal messengers of the Hebrews in the time of Saul 1 Sam. xxii. 17; and of the kings after David 2 Kings x. 25; xi. 6 sq. 2 Chron. xii. 10, 11; xxiii. 12, 30; vi. 10. Prob. the same who under David are called פְּלִי q. v. Comp. 1 Kings i. 5; xiv. 27; 2 Sam. xv. 1. c) The mounted couriers of the Persians, who carried the royal edicts to the provinces, Esth. iii. 13, 15; viii. 14.

Pool.—As soon as he, i. e., the chief priest of Baal: see 2 Chron. xxiii. 17. Cast them out, i. e., cast their carcasses out of the city. But that was not proper work for the guard; nor could they so soon have done it; nor would they stay to do it, when they were going in haste to other work; nor indeed was it necessary to be done, because they intended to pull down the house and bury them in its ruins, and turn it into a draught-house, as it follows. This word therefore is and may be joined with the next, and both



them, *to wit*, the golden calves; that *were* in Bethel, and that *were* in Dan.

*Ged.*—29 Yet, from the sins of Jeroboam Ben-Nebat (who first caused the Israelites to sin, *by erecting* golden calves at Bethel and at Dan) Jehu departed not. So Booth.

*Houb.*—29 *Neque tamen Jehu recessit à peccatis Jeroboam, filii Nabat, quibus Israelæ inducerat ad peccandum, neque à vitulis aureis, quæ in Bethel, et quæ in Dan extabant.*

29 בני, *vituli*, vel *vitulos*; nescitur enim quo in casu. Propterea addit Chaldæus, *serviit (vitulis)* Græci Intt. *ivit post...* Vulgatus, *nec dereliquit*. Nihil addendum nisi præpositio מ, ut, pro מאהרהם בני, *legatur*, מאהרהם בני, (*non recessit ab iis*) à *vitulis*, ut sit appositio ad ante-dicta.

Ver. 30.

*Au. Ver.*—30 And the LORD 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 mine heart, thy children of the fourth generation shall sit on the throne of Israel.

*And the LORD said.*

*Ged.*—Nevertheless, the LORD said.

*And hast done, &c.*

*Houb.*— ככל, ובכל, *et secundùm omnia*, ut legunt Vulgatus, Syrus, et Arabs. Pertinet ובכל ad verbum עשית, *fecisti*, quod sequitur.

Ver. 32.

בַּיָּמִים הָהֵם הִחֵל יְהוָה לְקַצֵּר בְּיִשְׂרָאֵל וְגו'

ἐν ταῖς ἡμέραις ἐκείναις ἤρξατο κύριος συγκόπτειν ἐν τῷ Ἰσραὴλ κ.τ.λ.

*Au. Ver.*—32 In those days the LORD began to cut Israel short [Heb., to cut off the ends].

*To cut Israel short.*

*Gesen.*—*To cut off in Israel*, i. e., to remove one part after another.

*Maurer.*—*Cæpit Jova abscidere in Israel*, vel, quod mihi magis placet, *ab Israel* propr. *abzuhauen, abzuschneiden an Israel*, uti etiam nostrates dicere possunt, h. e. cæpit singulas deinceps partes abscindere ab Israel. cf. quæ sequuntur. Sine idonea ratione Hitzigius Begriff p. 125, pro לקצר legi vult לקצו *irasci*.

Ver. 33.

וְהַצֵּלְעָד וְהַבְּשָׁן —

— καὶ τὴν Γαλαὰδ καὶ τὴν Βασάν.

*Au. Ver.*—33 From Jordan eastward [Heb., toward the rising of the sun], all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead and Bashan [*or*, even to Gilead and Bashan].

*Even Gilead, &c.*

*Ged.*—All Gilead, &c.

CHAR. XI. 2.

וַתִּקַּח יְהוֹשָׁבֵעַ בַּת־יְהוֹאָחָז וְיָרָם וְיָהוֹאָשׁ בְּנֵי־יְהוֹאָחָז וַתִּמְנַבֵּב אֹתוֹ מִתּוֹךְ בְּנֵי־הַמְּלָכִים הַמְּמוּתִים אֹתוֹ וְיָתֵמְנָהּוּ בְּחֶדֶר הַמַּטּוֹת וַיִּסְתָּרָה אֹתוֹ מִפְּנֵי עַתְלָהּוּ וְלֹא הוּמָת :

הַמוֹמְחִים קָרִי

καὶ ἔλαβεν Ἰωσαβεὲ θυγάτηρ τοῦ βασιλέως Ἰωράμ ἀδελφὴ Ὀρχοζίου τὸν Ἰωῦς υἱὸν ἀδελφοῦ αὐτῆς, καὶ ἔκλεψεν αὐτὸν ἐκ μέσου τῶν υἱῶν τοῦ βασιλέως τῶν θνατουμένων, αὐτὸν καὶ τὴν τροφὸν αὐτοῦ ἐν τῷ ταμείῳ τῶν κλιῶν, καὶ ἔκρυψεν αὐτὸν ἀπὸ προσώπου Γοθολίας, καὶ οὐκ ἔθανατώθη.

*Au. Ver.*—2 But Jehosheba [2 Chron. xxii. 11, Jehoshabeath] the daughter of king Joram, sister of Ahaziah, took Joash [*or*, Jehoash] the son of Ahaziah, and stole him from among the king's sons which were slain; and they hid him, *even* him and his nurse, in the bedchamber, from Athaliah, so that he was not slain.

*Pool.*—*Joash the son of Ahaziah*: either, 1. His adopted and legal son, who was to succeed him, though he was of another house, and of Nathan's family, as many think; such persons being sometimes called the *sons* of their predecessors. Or rather, 2. His proper and natural son; for not only he, but the rest who were slain, are here called the *king's* (i. e., Joram's) *sons*. From among the king's sons which were slain; either, 1. From amidst the carcases, where this infant was laid, and supposed by her to be killed, though it was not quite dead. Or, 2. Out of that apartment of the palace which was allotted for the king's children. *They hid him*; Jehosheba and her husband Jehoiada. *In the bed-chamber*; which was in the house of the Lord, as is affirmed in the next verse. So that it was one of those chambers adjoining or near to the temple, which were for the uses of the priests and Levites, and for them only; which made it more proper for this purpose.

And stole him.

*Ged., Booth.*—Whom she had stolen.

And they hid him, &c.

*Booth.*—And she put him [2 Chron. xxii. 11] and his nurse in a bedchamber of the temple; and hid him from Athaliah, so that he was not slain.

*Houb.*—2 *Sed Josaba, filia regis Joram, Ochozia soror, tollens Joas, Ochozia filium, surripuit eum mediis à Regis filii, qui occidebantur, posuitque eum cum nutrice ejus, &c.*

... אהיו, *eum.* Adde והתן, ut loco parallelo, et posuit (*eum*). Nam verbum התנב, quod antecessit, cum non possit accommodari ad בחרר, nec liceat convertere, *furata est eum in cubiculo*, (nam id cubiculum erat pars Templi, in quo Templo Josaba abscondit Joam, non autem *furata est*;) sequitur desiderari verbum, in quod aptari possit בחרר, quod verbum est והתן, et posuit in cubiculo. Facile omissum fuerit verbum והתן prope duo vocabula אהיו ואת, ob nonnullam similitudinem: vide, si juvat, locum parallelum... מפני עתוהו, *metu Athaliae.* Antea et post legitur עתוהו, sine ו, quod fuerat omitterendum, ut sit *Athalia*, non *Athalias*. Ita legunt Veteres. Littera ו fuit male iterata, ex altera littera י, quæ subsequitur.

Ver. 4.

וּבַשָּׁנָה הַשְּׁבִיעִית שָׁלַח יְהוֹיָדָע וַיִּקְהוּ אֶת־שָׂרֵי הַמִּצֹּדוֹת לְפָרְוֵי וְלַרְצִיִּים וַיָּבֵא אֹתָם אֵלָיו בֵּית יְהוָה וְגו'

המבאית קרי

καὶ ἐν τῷ ἔτει τῷ ἑβδόμῳ ἀπέστειλεν Ἰωδαεὶ, καὶ ἔλαβε τοὺς ἑκατοντάρχους τῶν χορῶν καὶ τῶν βασιμ, καὶ ἀπήγαγεν αὐτοὺς πρὸς αὐτὸν εἰς οἶκον Κυρίου, κ.τ.λ.

*Au. Ver.*—4 And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son.

*Pool.*—The captains, or princes, or nobles, or commanders.

*Gesen.*—פּי m. (ר. בור no. 1,) pp. a digger through, piercer; hence, a stabber, executioner, a kind of body-guard or soldiers attached to the person of the king, whose duty it was to execute capital punishment, not only by beheading (בְּרֵחַ, see בְּרַח) but also by stabbing. Thrice in plur. פְּרִי (for פְּרִי Lehrs. p. 525), 2 Kings xi. 4, 19, הִפְרִי

הַרְצִיִּים executioners and runners, spoken of the guards of Athaliah; and 2 Sam. xx. 23, Cheth והַרְצִי הַקְּלָטִי of David's guards; Keri והַרְצִי. See more in Thesaur. p. 671.

*Houb.*... לכרי הרצים, tam Carcos, quam cursores. Habet ל distributionem, non dandi casum, ut observavimus loco parallelo. Quidam vellent לכרי, non sine ם. Sed videtur esse לכרי ut הלפטי, quod sæpe legitur, sine ם in fine... ויבא אתם, et introduxit eos. Melius ם, in *Hiphil*, quod circulus in Codicibus declarat. Nunquam fere hodierna Impressa omittunt litteram י in verbo *Hiphil* הביא, quin habeant יביא, plene, Codices meliores et antiquiores.

Into the house of the Lord.

*Pool.*—Into the house of the Lord, i. e., into the courts of that house, which oft come under the name of the house, or temple of the Lord; for into the house none but the priests or Levites might enter.

Ver. 5.

— הַשְּׁלֵשִׁית מִכֶּם בָּאֵי הַשָּׁבֹת וְשְׁמֹרֵי מִשְׁמֶרֶת בֵּית הַמִּקְדָּשׁ :

— τὸ τρίτον ἐξ ὑμῶν εἰσελθῆτω τὸ σάββατον, καὶ φυλάξαι φυλακὴν οἴκου τοῦ βασιλέως ἐν τῷ πύλῳνι.

*Au. Ver.*—5 And he commanded them, saying, This is the thing that ye shall do; A third part of you that enter in on the Sabbath shall even be keepers of the watch of the king's house.

*Pool.*—A third part of you; either, 1. A third part of you, (i. e., of the whole number, including those that come in and those that go out on the sabbath,) even they that enter in on the sabbath; and so the two other third parts were to consist of those that went out on the sabbath, as some gather from ver. 6, 7. Or rather, 2. A third part only of those that enter in on the sabbath [so *Houb.*], who seem to be plainly divided into three thirds here, and ver. 6, as those that went forth on the sabbath are expressly distributed into two parts, ver. 7. That enter in on the sabbath, i. e., that come into the temple on the sabbath day. For the understanding of this matter, you must know that the Levites were, in and from David's time, distributed into twenty-four courses, which were to do the work of the temple successively, and by turns; each course consisting of about a thousand men for his week; of which see 1 Chron.



pollute the holy place, and would come into hurt the king. Or, as other learned men have interpreted it, they were to keep "the watch of the house at the breach:" which the wicked sons of Athaliah (which she had by another man) had made, as we read 2 Chron. xxiv. 7. Dr. Lightfoot thinks that, besides these three parts for the design which Jehoiada intended, there were three more (six in all) for the ordinary service of the temple. For he would not have that neglected, while he took care of the affairs of the kingdom (see his book of the Temple, ch. 20).

*Gesen.*—3 *Sur*, pr. n. of a gate of the temple, only 2 Kings xi. 6. In the parallel passage 2 Chron. xxiii. 5, it is שַׁע הַיָּסוּד gate of the foundation; and this is preferable.

מִשְׁמָרָה m. (ר. נִסָּא) a keeping off, removing, sc. of people, a crowd, 2 Kings xi. 6, et vos agitis custodiam templi ad depellendum sc. populum (zum Abwehren). מִשְׁמָרָה cum מִשְׁמָרָה per appositionem conjunctum est q. d., die Abwehr-Wache. Male alii: vicissitudo, qua alterum excipiat in statione, quod e notione verbi repeti non potest. *Thes.*

*Houb.*—הַבַּיִת מִסָּח: Vulgatus, domus Messa. Videtur verbum ipsum retinuisse, quod non facile erat interpretari, cùm præsertim id omisissent Græci Intt. In eo etiam interpretando cæteri laborant in Polyglottis. Nos, ex probabili conjectura, in domo, vel in atrio ejectionum, ex radice נָסַח, tollere, amovere, quia, quâ Templi sordes ejiciebantur et avehebantur, faciles erant aditus, atque adeo indigebant custodia diligentiori.

*Maurer.*—[וַיִּשְׁמְרוּ אֶת מִשְׁמָרָה הַבַּיִת מִסָּח] et agite custodiam templi arcendo, h. e., arcentes detrimenta quaeris. Ita recte Winerus. Sed minus recte idem vult מִסָּח pro מִסָּח positum esse. מִסָּח, nisi me omnia fallunt, cum מִשְׁמָרָה appositione cohaeret.

Ver. 7.

וַיִּשְׁמְרוּ אֶת־מִשְׁמָרָתָא בַּיַּת־יְהוָה אֶל־הַמִּזְבֵּחַ  
וַיִּשְׁמְרוּ אֶת־מִשְׁמָרָתָא בַּיַּת־יְהוָה אֶל־הַמִּזְבֵּחַ

καὶ δύο χεῖρες ἐν ὑμῖν, πᾶς ὁ ἐκπορευόμενος τὸ σάββατον, καὶ φυλάξουσι τὴν φυλακὴν οἴκου Κυρίου πρὸς τὸν βασιλεῖα.

*Au. Ver.*—7 And two parts [or, companies; Heb., hands] of all you that go forth on the sabbath, even they shall keep the watch of the house of the LORD about the king.

See notes on ver. 5.

*Booth.*—And two parts of all those of you, who go out on the Sabbath, even they shall keep guard about the king, in the house of Jehovah.

Ver. 8.

וְהָלַךְ אֶל־הַשְּׂדֵרוֹת יוֹמַת וְגו'

— καὶ ὁ ἐκπορευόμενος εἰς τὰς σαδῆρῶθ ἀποθαινεῖται κ.τ.λ.

*Au. Ver.*—8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain, &c.

*Pool.*—The ranges, or fences, i. e., the walls wherewith the courts of the temple were environed, see ver. 15. Or, your ranks, or order. If any of Athaliah's guards shall attempt to break in upon you, or within your bounds.

*Bp. Patrick.*—By the ranges is to be understood, if not the ranks of men that stood about the mountain of the house of the Lord, the rank of trees that grew on either side of the causeway, or the rails that were set on either side of it, for the stay and safety of those that passed upon it (see Dr. Lightfoot in the same place).

*Gesen.*—שְׂדֵרוֹת f. (ר. שָׂר, with ש for ס) row, rank [so Prof. Lee] of soldiers, 2 Kings xi. 8, 15; of stories, chambers, 1 Kings vi. 9.

Ver. 10.

*Au. Ver.*—10 The priest.

*Ged.*—And Joiadah [Chald. and 16 MSS.], the priest.

Ver. 11.

וַיַּעֲמֵדוּ הַרְצָיִם אִישׁ וְיָגְלוּ בְּיָדוֹ  
מִמֶּנָּה הַבַּיִת הַיְמָנִית עַד־בִּקְרָהּ הַצְּפוֹנִית  
הַשְּׂמָאלִית לַפְּנֵימָה וְלַבַּיִת עַל־הַמִּזְבֵּחַ  
קָבִיב :

καὶ ἔστησαν οἱ παρατρέχοντες ἀπὸ τοῦ σκευὸς αὐτοῦ ἐν τῇ χειρὶ αὐτοῦ ἀπὸ τῆς ὀμίας τοῦ οἴκου τῆς δεξιᾶς ἕως τῆς ὀμίας τοῦ οἴκου τῆς ἐνωμίου τοῦ θυσιαστηρίου καὶ τοῦ οἴκου ἐπὶ τὸν βασιλεῖα κύκλῳ.

*Au. Ver.*—11 And the guard stood, every man with his weapons in his hand, round about the king, from the right corner [Heb., shoulder] of the temple to the left corner of the temple, along by the altar and the temple.

*Guard.* See notes on ver. 4.

*Ged.*—11 Then, the cherethites and

lictors, each man with his weapons in his hands, being posted on the right side of the temple, and on the left side of the temple, from the altar to the royal apartment.

The cherethites—is not in the text, but I am persuaded it once stood there: and there is still a vestige of it in some copies of the Greek version.

Being posted, &c. They stood in two rows, extending from the sacrifice altar to the sanctuary, near to which the young king lodged.

Dathe.—11 *Et sic stabant satellites arma manibus tenentes a latere templi dextro ad latus ejus sinistrum, circa altare et sanctum sanctorum, regem undique cingentes.*

Ver. 12.

וַיֹּשֶׁא אֶת־בְּנוֹת־הַכֹּהֲלֵה וַיִּתֵּן עָלָיו אֶת־הַכִּיָּוָן וְאֶת־הַתְּעֻדוֹת וַיַּמְלִכּוּ אֹתוֹ וַיִּמְשְׁחֻהוּ וַיִּבְרָכּוּהוּ וַיִּשְׂרְרוּ וַיִּתֵּי הַכֹּהֲלֵה : קָמַן בִּי' ק

καὶ ἐξάπεστειλε τὸν υἱὸν τοῦ βασιλέως, καὶ ἔδωκεν ἐπ' αὐτὸν νεῦρον καὶ τὸ μαρτύριον, καὶ ἔβασιλευσεν αὐτὸν καὶ ἔχρισεν αὐτόν· καὶ ἐκρότησαν τῇ χειρὶ, καὶ εἶπαν, Ζήτω ὁ βασιλεύς.

Au. Ver.—12 And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king [Heb., Let the king live].

The testimony.

Bp. Patrick.—i. e., the book of the law [so Pool, Clarke, Lee] into his hand, according to Deut. xvii. 18, 19, which is called the testimony, because God therein testified what he would have the king and them all to do. But there is a doubt what is meant by eduth, which we translate testimony; supposing it comes from the root, which signifies to testify. But there are those, particularly Forsterus, Avenarius, and others of greater note, who derive it from the Hebrew word adah, which signifies to clothe, put on, and adorn: and so take eduth for some royal ornament, which was a mark of kingly dignity: and that, it is probable, might be a bracelet which Jehoiada put upon the young king, together with the crown. This conjecture is countenanced by what we read of the Amalekite, who brought the bracelet on Saul's arm to David, as well as the crown that was on his head (see Fortunatus Seacchus Myrothee. iii. cap. 41).

Dathe, Bp. Horsley.—And put upon him the crown and the ensigns of royalty. "Insigne regium."—Houbigant. See 2 Chron. xxiii. 11.

Dr. A. Clarke.—The testimony.] Probably the book of the law, written on a roll of vellum. This was his sceptre. Some think that it was placed upon his head, as well as the diadem. The diadem, the testimony, and the anointing oil were essential to his consecration.

Gesen.—עוד f. (ר. עד) i. q., עֵדָה, no 3.

1. precept of God; Psalm xix. 8 עֵדוֹת יְיָ, parall. הַתְּעֻדוֹת הַמִּיֻּסָּפֶה. lxxviii. 5; lxxxi. 6 (parall. הָאֵל, הַקִּיּוּשׁ). cxxii. 4, whither the tribes go up...according to the precept to Israel. Plur. c. suff. עֵדוּתֶיךָ, Neh. ix. 34; וְעֵדוּתֶיךָ 1 Kings ii. 3; 2 Kings xvii. 15, al. In all these passages the LXX have μαρτύριον, μαρτύρια, according to the common etymology, but against the context; comp. r. עד Hiph. no 2, c.

2. Collect. precepts, law, spec. the decalogue. Ex. xxv. 21, in the ark thou shalt put the law, the decalogue ver. 26; אֲרֹן הַתְּעֻדוֹת ark of the law Ex. xxv. 22; אֹהֶל הַתְּעֻדוֹת tabernacle of the law, Num. ix. 15; xvii. 23; xviii. 2; וְתַבֵּאוֹת הַתְּעֻדוֹת tables of the law, Ex. xxxi. 18; xxxiv. 29; 2 Kings xi. 12; 2 Chron. xxiii. 11.

3. Revelation, and hence a song or psalm revealed in the inscriptions of Psalm lx. 1; lxxx. 1; comp. Psalm lx. 8. Others a lyric song to be sung to the lyre, as if derived from עד i. q., Arab عود lyre.

Prof. Lee.—עֵדוֹת, and עֵדָה, f. r. עד. A covenant. (a) The terms enjoined by God in the covenant which he made with the Israelites, the law. (b) The book of the law. (c) The decalogue, written by the finger of God on two tables of stone and placed in the ark. Hence [1] אֲרֹן הַתְּעֻדוֹת, The ark of the covenant. [2] אֹהֶל הַתְּעֻדוֹת, The tent of the covenant. [3] מִשְׁכַּן הַתְּעֻדוֹת, Id. (d) Any religious ordinance. (e) Pl. aff. עֵדוּתֶיךָ עֵדוּתֶיךָ, Precepts. (f) In the titles of Psalms lx. and lxxx. the signification of this word is uncertain, but it is usually interpreted as some kind of musical instrument. (a) Psalm xix. 8; lxxviii. 5; lxxxxi. 6; cxix. 88. (b) 2 Kings xi. 12. (c) Exod. xx. 16; xxvii. 21; xxx. 36; xxxi. 18, &c. [1] Exod. xxv. 22; xxvi. 33, 34, &c. [2] Num. ix. 15; x. 11; xvii. 22, &c. [3] Exod. xxxviii. 21; Num. i. 50, 53, &c. (d) Psalm cxxii. 4. (e)

1 Kings ii. 3; Psalm cxix. 14; Jer. xlv. 23, &c.

Houb. — וראה העדות, et testimonium, quod idem nos loco parallelo, 2 Par. xxiii. 11, insigne regium; utrumque ex conjecturá. Nam testimonium, in capite Regis positum, quid sit, prorsus ignoratur... הימלני, et regem fecerunt. Duo Codices, וימלני, plenè.

God save the king.

Dr. A. Clarke.—May the king live! So the words should be translated wherever they occur.

Ver. 13.

וַתִּשְׁמַע עֵתְלִיָּה אֶת־קוֹל הַרְצֵיץ הַעָם וַיָּבֹר

καὶ ἤκουσε Γοθολία τὴν φωνὴν τῶν τρεχόντων τοῦ λαοῦ, κ.τ.λ.

Au. Ver.—13 And when Athaliah heard the noise of the guard and of the people, she came to the people into the temple of the LORD.

Of the guard and of the people.

Houb., Horsley read, with the LXX, the Vulgate, and the parallel place in Chronicles, העם הרצים, "of the people running."

Maurer.—הרצין העם] Constructio asyndeta. De terminatione ין vid. ad 1 Reg. xi. 33.

Ver. 14.

וַתֵּרָא וְהִנֵּה הַמֶּלֶךְ עֹמֵד עַל־הָעַמֻּד כַּמְשַׁפֵּט וְהַשָּׂרִים וְהַחֲצִצְרוֹת אֶל־הַמֶּלֶךְ וְכָל־עַמֵּי־הָאָרֶץ שֹׂמְחִים וְהִתְקַע בַּחֲצִצְרוֹת וַתִּקְרַע עֵתְלִיָּה אֶת־בְּגָדֶיהָ וַתִּקְרָא קוֹשֶׁר קוֹשֶׁר

καὶ εἶδε, καὶ, ἰδοῦ, ὁ βασιλεὺς εἰστήκει ἐπὶ τοῦ στύλου κατὰ τὸ κρίμα· καὶ οἱ ᾠδοὶ καὶ αἱ σάλπιγγες πρὸς τὸν βασιλέα, καὶ τὰς ὁ λαὸς τῆς γῆς χαίρων καὶ σαλπίζων ἐν σάλπιγγι· καὶ διέβηξε Γοθολία τὰ ἱμάτια ἑαυτῆς, καὶ ἐζώησε, Σύνδεσμος, σύνδεσμος.

Au. Ver.—14 And when she looked, behold the king stood by a pillar, as the manner was, and the princes and all the people of the land rejoiced, and blew with trumpets; and Athaliah rent her clothes, and cried, Treason, Treason.

By a pillar.

Bp. Patrick.—Some of the Jews, and many a great man among Christian writers, understand by this pillar the brazen scaffold which Solomon erected at the dedication of

the temple (2 Chron. vi. 13). But the plainest meaning seems to me, that he stood by the posts of the east gate in the inner court, where the station of the king was. Which Vitringa hath made probable in his Synagoga Vet., p. 31, &c., where he observes, that the king alone entered at the east gate on the sabbath and the new moons; but on the other days at the south or north gate, where the people entered; which he gathers from Ezek. xlvi. 1, 2.

Ged., Booth.—By the tribunal.

Bp. Horsley.—14 "By a pillar." על העמוד. 2 Chron. xxiii. 13, ועל העמוד. So of Josiah, chap xxiii. 3, ועל העמוד; and 2 Chron. xxxiv. 31, על עמוד. The LXX in this place have, ἐπι του στυλού· in the parallel place, 2 Chron. xxiii. 13, ἐπι της στασεως αυτου· in chap. xxiii. 3, προς τον στυλον· in 2 Chron. xxxiv. 31, ἐπι τον στυλον. The Vulgate, in this place, has "super tribunali;" in 2 Chron. xxxiv. 31, "in tribunali suo;" in chap. xxiii. 3, and in 2 Chron. xxiii. 13, "super gradum." Tremellius thinks that this pillar was Solomon's brazen scaffold, mentioned in 2 Chron. vi. 13.

Dr. A. Clarke.—Stood on a pillar or tribunal; the place or throne on which they were accustomed to put the kings when they proclaimed them.

Gesen.—עמוד m. (r. עבר). 1. a column, pillar.

2. A stand, platform, elevated place for standing, 2 Kings xi. 14; xxiii. 3.

Prof. Lee.—עמוד, עמד, pillar or column, as erected either for the Tabernacle or Temple, Exod. xxxv. 11, 17, &c. (b) A pulpit, as supported, perhaps, by a column, 2 Kings xi. 14; xxiii. 3, &c. See my note on Job xxix. 7.

Maurer.—In suggestu illo, qui describitur 2 Chron. vi. 12, 13, 14.

Princes.

Ged., Booth.—The singers. So Sept., Vulg., which I think the true reading. The word is wanting in Arab. The rest, chiefs. Ged. Treason, Treason.

Dr. A. Clarke.—A conspiracy, A conspiracy! from kashar, to bind, unite together. [So Gesen.]

Ver. 15.

Au. Ver.—15 Ranges. See notes on ver. 8.

Ver. 16.

וַיִּשְׁמְרוּ לָהּ יְדִים וַיָּבֹר

καὶ ἐπέθηκαν αὐτῆι χεῖρας, κ.τ.λ.

*Au. Ver.*—16 And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.

*Pool.*—*They laid hands on her* [so *Dathe, Booth*], or, *they gave her space or room* [so *Houb., Ged., Maurer*], to wit, to go out of the court of the temple, and did not keep her within it, as they could have done. Or, *they appointed bands for her*; they ordered two bands of the Levites to follow her, and kill her.

*Houb.*—וישמו לה דים: *Nos, et spatium ei dederunt*, seu liberum iter, quâ Templo abiret, reliquerunt. Ita Chaldæus. וישמו לה אהרא, *et posuerunt ei locum*. Eiusdem significatûs est דים, Jos. cap. viii. 20 ubi legitur, ולא היה בהם דים לנוס, *et non erat illis spatium, quâ fugerent*. Plerique convertunt, *et injecerunt in eam manus*, quanquam exempla desunt, in quibus יד שים, cum dandi casu, sit *manum injicere*. Et verbum שלח in eam rem potiùs, quàm שים, usurpatur. Non dixerat Joiada, והפשוה, *comprehendite eam*, sed והביאו, *educite*, vel *sinite exire*. Denique in verbo והביאו, *et iuit*, significatur Athaliah Templo existiisse, quâ ei exitus dabatur, non verò fuisse à militibus raptam, et per vim Templo ejectam.

*Maurer.*—[וַיִּשְׂמוּ לָהּ יָדַיִם] Vulgo vertunt: *igitur manus ei injecerunt*. cf. Job. xl. 32. Sed ita, si recte iudico, pro scriptum esset ד. In hujusmodi enim locutionibus Singularem amant Hebraei. Rectius itaque vertes: *et utrinque ei locum fecerunt*; id quod etiam ad contextum accommodatius est.

Ver. 17.

*Au. Ver.*—17 Baal. See notes on Judg. xi. 11, p. 166.

Ver. 19.

*Au. Ver.*—19 Captains and the guard. See notes on ver. 4.

Ver. 20.

*Au. Ver.*—20 And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword, beside the king's house.

*And the city was in quiet: and they slew.* So Heb., LXX.

*Ged., Booth.*—And the city was quiet, although they had slain Athaliah, &c.

*Houb.*—בית מלך, *in domo regis*. Superstitiosè spatium vacuum inter utrumque

verbum relinquunt editores, ubi Masora monet legendum המלך, ut lego in Codice Orat. 42.

CHAP. XII. 3; Heb., 4.

*Au. Ver.*—*High places*. See notes on 1 Kings iii. 3, p. 720.

Ver. 4; Heb., 5.

וַיֹּאמֶר יְהוֹשָׁפָט בְּלִי-הַקְּהֹנִים פֶּלֶא  
הַקְּדוֹשִׁים אֲשֶׁר יוֹבֵא בֵּית-יְהוָה בְּסֶקֶף  
עוֹבֵר אִישׁ אִישׁ בְּסֶקֶף נַפְשׁוֹת עֲרֹפְוֹ כֹּל-  
בְּסֶקֶף אֲשֶׁר יַעֲלֶה עַל לִבֵּי-אִישׁ לְהַקְבִּיא  
בָּיִת יְהוָה :

καὶ εἶπεν Ἰωῦς πρὸς τοὺς ἱερείς, Πᾶν τὸ ἀργύριον τῶν ἁγίων τὸ εἰσοδισαζόμενον ἐν τῷ οἴκῳ κυρίου ἀργύριον συντιμῆσεως, ἀνήρ ἀργύριον λαβὼν συντιμῆσεως, πᾶν ἀργύριον, ὃ ἐὰν ἀναβῆν ἐπὶ καρδίαν ἀνδρὸς ἐνεγκεῖν ἐν οἴκῳ κυρίου.

*Au. Ver.*—4 And Jehoash said to the priests, All the money of the dedicated things [or, holy things; Heb., holinesses] that is brought into the house of the Lord, even the money of every one that passeth the account, the money that every man is set at [Heb., the money of the souls of his estimation, Lev. xxvii. 2], and all the money that cometh into any man's heart [Heb., ascendeth upon the heart of a man] to bring into the house of the Lord.

*Pool.*—*All the money of the dedicated things*: this may be, either, first, The general designation of the money, the particulars whereof here follow. Or rather, secondly, A special branch of it, the money which had been either formerly or lately vowed or dedicated to the use and service of God and of his house, either by the former kings; of which see below, ver. 18, and compare 1 Kings vii. 51; xv. 15; 2 Kings xii. 18; 2 Chron. xv. 18; or by this king or his people. *That is brought*, or rather, *that shall be brought*; for though the people might vow to bring it thither in convenient time, yet it is not likely they would bring much money thither in the tyrannical and idolatrous reign of Athaliah; or if they did, that Athaliah would not seize it for her own use. *The money of every one that passeth the account*, i. e., the half shekel, which was paid for every one that was numbered from twenty years old and upward; of which the very same phrase is used Exod. xxx. 13; compare 2 Chron. xxiv. 5, 6, 9. *The money*

that every man is set at, Heb., the money of souls, or persons, according to his taxing, i. e., the money which every man that had vowed his person to God paid according to the rate which the priest put upon him; of which see Lev. xxvii. 2, &c. All the money that cometh into any man's heart; all that shall be freely offered. See Exodus xxv. 2; xxxv. 5.

*Bp. Patrick.*—All the money of the dedicated things that is brought.] That had been, or should hereafter be brought and dedicated to the service of God and of the temple.

*Even the money of every one that passeth the account.]* This and the following money he commandeth the priests and Levites to go through the kingdom, and gather for the repair of the temple, as we are told, 2 Chr. xxiv. 5. They were not to expect till the people should bring it in, but go and gather it, every man of his acquaintance, where he knew it to be due. And so the foregoing words are to be translated, not "that is brought," but "to be brought" into the house of the Lord. Which money arose three ways; the first is here mentioned, "the money of every one that passeth" (for the words *the account* are not in the Hebrew), which some understand of the offering which pious people of other nations made, who came to worship at Jerusalem (1 Kings viii. 41): or rather, of those who were come to twenty years of age, and being past that, were to pay half a shekel. This had been much neglected in the time of Athaliah (as the Jewish doctors think), but now being carefully gathered, there was enough to maintain the daily sacrifice (which was supported out of this money), and to carry on also the reparation of the temple. Though Abarbanel thinks it was wholly applied to the reparation; and the people voluntarily offered for the maintaining of the daily morning and evening sacrifice.

*The money that every man is set at.]* This was the second way: by the money that every man who had vowed himself to God, was to pay, by the estimation that the priest should make for his redemption; according to that law, Lev. xxviii. 2, 3. For so the words are here in the Hebrew, "the money of a man whose taxation is the money of his soul:" that is, who is taxed such a sum of money, whereby his soul might be freed from the vow wherewith he had bound

himself. For till this money was paid, his life was not his own, but God's.

*Bp. Horsley.*—All the money, &c. In the second Book of Chronicles, chap. xxiv. we are told that the priests and Levites were sent through the country to collect a tax, which seems to have been the half-shekel tax paid by every one who attained the age of twenty. The money mentioned here is what was paid for the redemption of vows (Levit. xxvii.), or given as an offering of free will. The chest, with the hole in the lid, in Chronicles, is set at the gate, on the outside. The chest here was to contain the redemption money and the voluntary offerings. It should seem therefore that, in this place, and in 2 Chron. xxiv. we have different parts of the story, and that the whole progress of the business was after this manner:

First, the king sent the priests and Levites through the country to collect the poll-tax, and gave in charge to apply the money raised to the reparation of the temple. The priests and Levites embezzled the money, and nothing was done to the temple in the space of almost twenty-three years. The king, therefore, took the business out of their hands. He contracted with architects for the repairs, and he prepared two boxes, each with a hole in the lid, to receive the money. The one was placed at the entrance of the gate of the temple to receive the poll-tax, which the people were ordered by proclamation to bring thither. The other was placed within the temple, near the altar of burnt-offering, on the right hand of those who were entering to receive the money payable to the priests for the redemption of vows, and any voluntary vows. Each priest was to put into this box the money which he received from every bargain of redemption, and every voluntary gift, as each sum came in, and not to keep it to accumulate in his own hands.

*Even the money of every one that passeth the account; rather, the money which every one maketh over; by virtue of the bargain of redemption made with the priest.*

*Ged.*—1 Joash, having a mind to repair the house of the Lord, had, early in his reign, said to the priests and Levites: "All the hallowed money, that should come into the house of the Lord; the money which, by ordinance, each man should pay for the ransom of his life; and whatsoever money,

besides, any man may voluntarily bring into the house of the Lord."

*All the hallowed money, &c.* This was of two sorts. 1st. The redemption money; namely, half a shekel of silver for every male twenty years old. 2dly. All voluntary gifts; or votive offerings. Some interpreters think three sorts of money are here designated; but I believe them to be wrong. So Booth.

*Booth.*—And Joash said to the priests, All the hallowed money which is brought into the house of Jehovah, the money of every one numbered, the ransom money which every one is to pay, besides the money which any one chooseth to bring into the house of Jehovah.

*Houb.*—4 Joas autem sacerdotibus hoc fecit mandatum: omnem pecuniam sacram, quæ in domum Domini afferetur, seu pecuniam prætereuntium, seu pecuniam, quo quisque redimet animam suam, omnem denique pecuniam, quam cuique domum Domini afferre videbitur.

1 ... כסף עובר איש: *Hac*, inquit Clericus, *obscura sunt, et fortè in mendo cubant.* Nihil crit mendii, si legitur ordine meliori, כסף עובר, כסף איש נכשות עברו *pecunia transeuntis, pecunia viri, anima pretium ejus, sive quæ animæ redimuntur.* Recusat איש ne ad עובר adjungatur; neque enim Hebræi scribunt, *transeuntis viri*, sed *viri transeuntis*, posito participio post nomen. Similiter recusat איש ne cum כסף annectatur, cum ordo Hebraicus sit, *pecunia viri*, non *viri pecunia.* Itaque alibi collocari איש non potest, quàm post כסף. Veteres hunc locum, ut poterant reddidere, quia mendum odorabantur.

*Dathe.*—5 Jusserat autem Joasus, ut sacerdotes pecuniam consecratam templo Jovæ illatam, porro pecuniam collectam a) et pecuniam ex æstimatione, tandemque eam, quam quisque sua sponte ad templum daret.

a) Triplicis generis pecunia indicatur ad usum templi colligenda. Primi generis est eorum, qui ætatis annum vicesimum attigerant, hi solvebant semisiclum ad cultum sacrum, quæ *pecunia transeuntis* עבר כסף h. l. vocatur. Secundi generis est ea, quam quisque solvebat, si votum fecerat, se daturum, quantum æstimatus esset a sacerdote, Levit. xxvii. 2. Tertii generis est, quæ ex liberalitate Israëlitarum dabatur. Sic Vatablus. Sed cf. omnino locus parallelus 2 Chr. xxiv. 4, sqq., qui in nonnullis differt.

*Maurer.*—Ex loco עבר כסף לַיהוָה siclus

*argenti transiens mercatori* h. e., mercatori probatus Gen. xxiii. 16, plane apparet, עבר כסף esse *nummos probos*; qui haud dubie signo impressi erant, quo constaret, justi eos esse et ponderis et metalli. Itaque ad summum duplicis generis pecunia hic indicatur.

Heb., 6; Au. Ver., 5.

יִקְחוּ לְהַסִּיפֵהֶ־הֵיזִים אִישׁ מֵאֵת מִפְּרוֹ וְהֵם יִחְזְקוּ אֶת־בְּרֵדָה הַבַּיִת לְכֹל אֲשֶׁר־יִפְּצֶנָּה וְשָׂם בְּרֵדָה :

Λαβέτωσαν ἑαυτοῖς οἱ ἱερεῖς, ἀνὴρ ἀπὸ τῆς πράσεως αὐτοῦ, καὶ αὐτοὶ κρητῖσουσι τὸ βεδέκ τοῦ οἴκου εἰς πάντα, οὗ ἐὰν εὐρεθῆι ἐκεῖ βεδέκ.

*Au. Ver.*—5 Let the priests take it to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.

*Of his acquaintance.* So *Dathe, Gesen., Lee, Ged., Booth.*

*Gesen.*—מִפְּרוֹ m. (ר. נָבַר) pp. acquaintance; coner. *an acquaintance, friend*, 2 Kings xii. 6, 8.

*Bp. Horsley.*—For מכרו, LXX seem to have read ממכרו, *every man from his sale.* By the sale, I understand the bargain made for the redemption of a vow. Each priest was to have the custody of the money arising from the bargains which he made.

*Houb.*—5 איש מאח מכרו: *Nos, à suis quisque contribulibus*, ex radice, כרה, *fodere, habitare*, unde מכרה, *mansio, residentia*, ut rectè Castellus, in verbo מבר. Ibant, qui animas suas redimere vellent, ad eos Sacerdotes, qui eadem in tribu, aut eadem in urbe habitabant. ... את ברק, *ruinam*, ex verbo ברק, tam Hebraico, quàm Syriaco, *reparare*; hoc autem in genere dictum est, non in specie, de rimâ, aut fissurâ. Nam multa erant in Templo instauranda, quæ alio vitio, quàm rimâ laborabant, quæque tamen non alio nomine veniunt, quàm nomine ברק.

Heb., 8; Au. Ver., 7.

— וְעִתָּה אֶל־הַתְּקוּחֹתֶיךָ מֵאֵת מִפְּרִיָּתְכֶם כִּי־לְבָדָה הַבַּיִת תִּתְּנָהוּ :

— καὶ νῦν μὴ λάβητε ἀργύριον ἀπὸ τῶν πράσεων ὑμῶν, ὅτι εἰς τὸ βεδέκ τοῦ οἴκου δώσατε αὐτό.

*Au. Ver.*—7 Then king Jehoash called for Jehoiada the priest, and the other priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive

no *more* money of your acquaintance, but deliver it for the breaches of the house.

*No more money of your acquaintance.*

*Bp. Horsley.*—No more money from your sales, LXX. See verse 5.

*Maurer.*—8 — *ἢ nam.* Scilicet pecuniam ad suum commodum avertisse videntur. In eadem sententia est Schulzius, qui “sacerdotes, ait, pecuniam, quam quisque a notis sibi Israelitis collegerat, sibi propriam vindicarent, nec ad instaurandum templum adhibuerant.”

Heb., 9; Au. Ver., 8.

וַיֹּאמְרוּ הַכֹּהֲנִים לְבַלְתִּי הַחֵת-בְּפֶקֶד  
מֵאֵת הָעָם וּלְבַלְתִּי חֹזֶה אֶת-בְּדֶךָ  
הַבַּיִת :

*καὶ συνεφώνησαν οἱ ἱερεῖς τοῦ μὴ λαβεῖν ἀργύριον παρὰ τοῦ λαοῦ, καὶ τοῦ μὴ ἐνσχῦσαι τὸ βεδεκ τοῦ οἴκου.*

*Au. Ver.*—8 And the priests consented to receive no *more* money of the people, neither to repair the breaches of the house.

*Bp. Patrick.*—8 They submitted to the king's new orders, and wholly committed the business to those whom he thought fit to employ. So *Pool*.

*Ged.*—8 The priests consented to collect no more money, on condition that they should not repair the house.

*Dathe.*—9 Obsecuti sunt sacerdotes, neque pecuniam a populo acceperunt, neque templi ruinas refecerunt.

Heb., 10; Au. Ver., 9.

וַיִּקַּח הָרֹאשׁ הַיְיָע הַחֵן אֶרְוֹן אֲחָד  
וַיִּקַּב הָרֹאשׁ בְּדַלְתּוֹ וַיִּתֵּן אֹתוֹ לְאַחַד  
הַמְּזַבְּחִים בְּיָמִין בְּבֹאֵי אִישׁ בַּיִת יְהוָה  
וַנְּתַנּוּ שָׁמָּה הַחֲבִיבִים לְשֹׁמְרֵי הַפֶּחַ אֶת-  
כָּל-הַבְּסָקָה הַמְּבֹאֵא בַּיִת-יְהוָה :

מימין קרי בנ'א הב' רשה

*καὶ ἔλαβεν Ἰωδαὲ ὁ ἱερεὺς κιβωτὸν μίαν, καὶ ἔτρησε τρώγλην ἐπὶ τῆς σανίδος αὐτῆς, καὶ ἔδωκεν αὐτὴν παρὰ Ἀμμαζεῖβι ἐν τῷ οἴκῳ ἀνδρὸς οἴκου κυρίου. καὶ ἔδωκαν οἱ ἱερεῖς οἱ φυλάσσοντες τὸν σταθμὸν πάν τὸ ἀργύριον τὸ εὔρεθον ἐν οἴκῳ κυρίου.*

*Au. Ver.*—9 But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the Lord; and the priests that kept the door [Heb.,

threshold] put therein all the money *that* was brought into the house of the Lord.

*Pool.*—Beside the altar, in the priests' court. *Object.* It was placed *without at the gate of the house of the Lord*, 2 Chron. xxiv. 8. *Ansu.* Either, first, It was first placed by the altar, and afterwards thence removed to the gate of the court, for the people's greater satisfaction [so *Dr. A. Clarke*], that they might come thither, and put in their money with their own hands. Or, secondly, That place 2 Chron. speaks of the gate of the temple strictly so called, nigh unto which the altar of burnt-offerings was. Or, thirdly, It was placed near the entrance into the priests' court, which was over against the altar, and not far from it; so as the people standing in their own court might either put their money into it, or see when the priests put it in. *The priests that kept the door;* the door of the priests' court, which, together with the temple and all its utensils, was committed to the charge of the priests and Levites, Num. xviii. 4; 1 Chron. ix. 26, &c.

*Bp. Patrick.*—Set it beside the altar, on the right side as one cometh into the house of the Lord.] On the right side of the gate that went into the court of the priests: not far from the altar which was within the court, as appears from 2 Chron. xxiv. 8. *Dr. Lightfoot* thinks these two texts do not relate to the same time. For at the first the chest was set in the very court of the priests near to the altar, as it is here said in this place: so that the money still passed through the priests' fingers; who took it of the people and put it into the chest which was in their court, where the people could not come at it. But the money not coming in so fast as was expected this way, he removed the chest, or made another, and set it without the court, at the entrance of it, where every one might have access unto it.

Heb., 11; Au. Ver., 10.

וַיִּזְבְּרוּ וַיִּמְכְּרוּ אֶת-הַבְּסָקָה וְגו' —  
— καὶ ἔσφιγγον καὶ ἠρίθμησαν τὸ ἀργύριον, κ.τ.λ.

*Au. Ver.*—10 And it was so, when they saw that *there* was much money in the chest, that the king's scribe [or, secretary] and the high priest came up, and they put up in bags [Heb., bound up], and told the money that was found in the house of the Lord.

*Scribe.* See notes on 2 Sam. viii. 17, p. 560.

*And they put up in bags.*

*Houb.*—10 ויביו יבצק, *et ligabant.* Vulgatus, *effundebant, cum legoret יבצק, quod multò melius.* Nam sequitur, *et numerabant (pecuniam).* Atqui pecunia ante numerabatur, quam ligaretur. Ergò incommodè, *ligabant et numerabant; commodè autem, effundebant (ex arcè) et numerabant.*

Heb., 12; Au. Ver., 11.

*Houb.*—... ה פקדים. Adhuc superstiosè editores litteræ, quæ desideratur, spatium vacuum reliquere, ut suprà xi. 20. Cæterùm, quanquam Masora vult ut legatur הפקדים, non malè הפקדים, *qui præfecti erant.*

Heb., 14; Au. Ver., 13.

אֵתָּהּ לֹא יַעֲשֶׂה בֵּית יְהוָה כְּפֹתֵי  
בְּקֶסֶף מְזֻמְרֹת מְזֻקְוֹת חֲנֻצֹרוֹת כְּלִי-  
כְּלִי זָהָב וְכִלְיֵי כֶסֶף מִן־הַכֶּסֶף הַמִּזְבֵּחַ  
בֵּית־יְהוָה:

πλήρη οὐ ποιηθήσονται οἴκῳ κυρίου θύραι ἀργυραῖ, ἤλοι, ψιάλαι, καὶ σάλπιγγες, πᾶν σκεῦος χρυσοῦν, καὶ σκεῦος ἀργυροῦν, ἐκ τοῦ ἀργυρίου τοῦ εἰσενεχθέντος ἐν οἴκῳ κυρίου.

*Au. Ver.*—13 Howbeit there were not made for the house of the Lord bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the Lord.

*Bowls, snuffers, basons.* See notes on 1 Kings vii. 40, 45, 50, p. 778, 779.

*Howbeit there were not made.*

*Houb.*—א לא יבשה: Nos, *nondum enim fiebant.* Utimur adverbio *nondum*, quia in paralipomenis narratur de eâ pecuniâ, quæ conflabatur, facta fuisse templi vasa, nimirum postquam templum fuisset instauratum, et post hæc, quæ hic narrantur, de templo nondum penitus instaurato. Cæterum pro יבשה, legendum יבשו, numero plur. Ita legunt Syrus et Græci Intt.

*Trumpets.*

*Gesen.*—הַצֹּפְרָה and הַצֹּפְרָה f. a trumpet, Num. x. 2; 2 Kings xii. 14, &c. This was the *straight trumpet*, different from the שֹׁפָר *buccina* or *horn*, which was crooked like a horn; see Joseph. Ant. 3, 12, 6. Hieron. ad Hos. v. 8. Buxtorf. Lex., p. 816.—The etymology has occasioned various conjectures. With most interpreters, I have

formerly referred it to צֹפְרָה, Arab. حصر to be present, Conj. X. to call together, to convoke; whence then the form צֹפְרָה after the analogy of Arab. conj. xii., i. q., to convoke sc. with the trumpet; and hence הַצֹּפְרָה trumpet, so called as used for convoking an assembly. Others, as recently Ewald, Heb. Gram., p. 242, suppose the trumpet to be so called as being *narrow and slender*; a meaning which is not found in the root either in Hebrew or Arabic. But there can be little doubt, that this is an onomatopoeic word, imitating the broken pulse-like sound of the trumpet, like the Lat. *tarantara* in the verse of Ennius ap. Serv. ad Virg. Æn. ix. 503. Germ. *trarara*. Similar to this is the Hebrew word, especially if pronounced in the Arabic manner, حَضْرَة *hadâderah.* Hence the denom. verb.

*Prof. Lee.*—הַצֹּפְרָה, and הַצֹּפְרָה, f. pl. הַצֹּפְרָה, redup. הצר. Arab. حصر, *arctè*

*circumdedit*; whence, حصور, *angustus animo; flatus venti a re cohilens; gravis difficilis loquela.* Where the Arab. conj.

xii. would make, as a verb, حاصور; and eliding the *h*, which has no vowel of its own, and adding *ç*, in order to form a noun, we have حصورَة, which is as near

as possible to our word. A trumpet, as seen in the engravings of the Arch of Titus in Reland's Palestine, &c.: and so differs from שֹׁפָר, which was a curved horn. See Joseph. Antiq. lib. iii., 12, 6, who says, στενή δ' ἐστὶ σούργις, *sed fistula ejus angusta est*; and from this circumstance it probably received its name.

*Of the money that was brought into the house of the Lord.*

*Bp. Horsley.*—By the money brought into the house of the Lord, I understand what was collected in the box within the temple. The whole of this was expended on the repairs, and part of the poll-tax collected in the box without the gate. But of this there was a remainder, which was laid out upon the furniture of the sanctuary. See 2 Chron. xxiv. 14.

Heb., 16; Au. Ver., 15.

כִּי בְאֵמֶנָה הֵם עָשִׂים : —

— ὅτι ἐν πίστει αὐτῶν ποιῶσιν.

*Au. Ver.*—15 Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen : for they dealt faithfully.

*For they dealt faithfully.* So *Houb., Dathe, Booth.*

*Bp. Horsley.*—Rather, “for they dealt upon honour.”

*Ged.*—They acted in trust.

*Houb.*—באמנה: Codices tres באמנה, ut et legendum, cum fidelitate.

Ver. 17.

*Au. Ver.*—17 Then Hazael king of Syria went up, and fought against Gath, and took it : and Hazael set his face to go up to Jerusalem.

*Pool.*—Set his face; i. e., directed his march, and led his forces. Or, undertook in good earnest. So the same phrase is used 2 Chron. xx. 3; Jeremiah xxi. 10; Ezek. xxxv. 2.

Heb., 19; Au. Ver., 18.

וַיַּעַל מֵעַל יְרוּשָׁלַם : —

— καὶ ἀνέβη ἀπὸ Ἱερουσαλήμ.

*Au. Ver.*—18 And Jehoash king of Judah took, &c. — and all the gold that was found in the treasures of the house of the LORD, and in the king's house, and sent it to Hazael king of Syria : and he went away [Heb., went up] from Jerusalem.

*And he went, &c.*

*Dathe, Ged., Booth.*—That he might go away from Jerusalem.

Ver. 19.

*Au. Ver.*—19 —Book of the chronicles of the kings of Judah ?

See notes on 1 Kings xiv. 19.

Heb., 21; Au. Ver., 20.

וַיִּקְמוּ עַבְדָּיו וַיִּקְשְׁרוּהָשָׁר וַיִּבְּאוּ אֶת־יְהוֹשָׁפָט בֵּית מֶלֶךְ הַיָּרְדֵן סֵלָא :

καὶ ἀνέστησαν οἱ δούλοι αὐτοῦ καὶ ἔδησαν πάντα σύνδεσμον, καὶ ἐπάταξαν τὸν Ἰωῶς ἐν οἴκῳ Μαλλῶ τῷ ἐν Σελά.

*Au. Ver.*—20 And his servants arose, and made a conspiracy, and slew Joash in the house of Millo [or, Beth-millo], which goeth down to Silla.

*House of Millo.* See notes on 2 Sam.

v. 9, pp. 521, 522; and on 1 Kings ix. 15, p. 792.

*Pool.*—In the house of Millo; either in that strong and famous place in Jerusalem called Millo; of which see 2 Sam. v. 9; 1 Kings ix. 15, 21; xi. 27; into which he possibly retired for his security, being afraid even of his own subjects and servants; or in some other place called by the same name, for some resemblance it had with it. Which goeth down to Silla, i. e., which standeth upon the descent to Silla, or upon that descending causeway which leadeth from Millo to the king's house. Some refer this to Joash, and render the place thus, they slew him at or near the house of Millo, descending, or as he was going down to Silla, to escape their hands.

*Bp. Patrick.*—20 The Syrians had left him labouring under great diseases at this place called Millo, where his servants slew him in his bed, as we read 2 Chron. xxiv. 25. There was another place called Millo, hard by the king's palace at Jerusalem; therefore, to distinguish this from that, this is called “Millo that goeth down to Silla;” as Abarbinel thinks.

*Dr. A. Clarke.*—The house of Millo.] Was a royal palace, built by David (see 2 Sam. v. 9); and Silla is supposed to be the name of the road or causeway that led to it. Millo was situated between the old city of Jerusalem, and the city of David.

*Gesen.*—סֵלָא (twig, basket) Silla, pr. n. of a town near Jerusalem, 2 Kings xii. 21.

CHAP. XIII. 2.

*Au. Ver.*—2 In the three and twentieth year [Heb., the twentieth year and third year] of Joash the son of Abaziah king of Judah Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years.

*Bp. Patrick.*—Some have raised a doubt about this account, because Joash began to reign in the seventh year of Jehu (xii. 1), who reigned but twenty-eight years (x. 36); from whence if seven years be deducted, there remains no more than one-and-twenty, not three-and-twenty, as is here said. To which Kimchi and Abarbinel answer, there were two incomplete years: for when it is said Joash reigned in the seventh year of Jehu, it must be understood of the beginning of his seventh year; and in like manner, when he speaks here of the three-

and-twentieth year of Joash, it must be understood of the beginning of the same year. And so they are called three-and-twenty, when they were but one-and-twenty perfect years. But it is better to say (as my worthy friend Dr. Alix thinks) that there was an interregnum of a year between the death of Jehu and the first of Jehoahaz.

*Bp. Horsley.*—In the three and twentieth year of Joash, &c. Hence it appears that Jehu reigned twenty-eight years complete, and died in his twenty-ninth. For the seventh of Jehu was the first of Joash. See chap. xii. 1; and compare chap. xi. 3, 4, and 2 Chron. xxii. 12, and chap. xxiii. 1. Therefore the twenty-third of Joash was the twenty-ninth of Jehu.

I שב ששה שנה, *septemdecim annos*. Addimus, ante hæc verba, *regnavit autem*, quia non patitur Latina oratio hæc reticere, quæ in Hebraicâ, compendii causâ, reticentur. Sic infra ver. 10. Vide ad Lib. 1, xvi. 8, et infra xiv. 23.

Ver. 3.

— וַיִּתֵּן לָהֶם יְהוָה אֱלֹהֵי יִשְׂרָאֵל

וַיִּבְרֶךְ בְּיַד הַכּוֹנֵן בְּיָמֵיהֶם

— καὶ ἔδωκεν αὐτοὺς ἐν χειρὶ Ἀζαή βασιλέως Συρίας, καὶ ἐν χειρὶ υἱοῦ Ἀδερ υἱοῦ Ἀζαή πάσας τὰς ἡμέρας.

*Au. Ver.*—3 And the anger of the Lord was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all their days.

*Bp. Patrick.*—[All their days.] The word *their* is not in the Hebrew, so that it may be translated all *his* days, as it is explained ver. 22.

*Ged.*—On every occasion he delivered them.

*Booth.*—He delivered them continually.

Ver. 4, 5, 6, 7.

4 וַיִּחַל יְהוָה אֶת-פְּנֵי יְהוָה וַיִּשְׁמַע

אֱלֹהֵי יִשְׂרָאֵל אֶת-לַחַץ יִשְׂרָאֵל

כִּי-לָחַץ אֹתָם מֶלֶךְ אֲרָם : 5 וַיִּמָּן

יְהוָה לְיִשְׂרָאֵל מוֹשֵׁעַ וַיִּצְאֵם מִמַּחַת

יְדֵי-אֲרָם וַיִּשְׁבּוּ בְּנֵי-יִשְׂרָאֵל בְּאֶרֶץ-הַיַּרְדֵּן

בְּחַמּוֹל שְׁלֹשׁוֹם : 6 אֶף לֹא-סָרְרוּ

מִחַמּוֹת בֵּית-יִזְרְבָּאֵן אֲשֶׁר-הָחֹס יְהוָה

יִשְׂרָאֵל בְּיַד הַלֵּךְ וְגַם הָאֲשֶׁרָה עָמְדָה

בְּשִׁמְרוֹן : 7 כִּי לֹא הִשְׁאִיר לַיהוָה אֲחֻזָּה

עַם כִּי אֲחֻזָּתָם פְּרָשִׁים וַעֲשָׂרָה רִבְבִים  
וַעֲשָׂרָת אֲלָפִים רִבְבֵי כִּי אַבְדָּם מֶלֶךְ  
אֲרָם וַיִּשְׁמָם כַּעֲפָר לְדָשׁ :

ק' ה'ח"ט v. 6.

4 καὶ ἐδέσθη Ἰωάχαζ τοῦ προσώπου κυρίου, καὶ ἐπήκουσεν αὐτοῦ κύριος, ὅτι εἶδε τὴν θλίψιν Ἰσραὴλ, ὅτι ἐθλίψεν αὐτοὺς βασιλεὺς Συρίας. 5 καὶ ἔδωκε κύριος σωτηρίαν τῷ Ἰσραὴλ, καὶ ἐξῆλθεν ὑποκάτωθεν χειρὸς Συρίας· καὶ ἐκάθισαν οἱ υἱοὶ Ἰσραὴλ ἐν τοῖς σκηνώμασιν αὐτῶν καθὼς ἔχθες καὶ τρίτης. 6 Πλὴν οὐκ ἀπέστησαν ἀπὸ ἁμαρτιῶν οἴκου Ἰεροβοάμ, ὃς ἐξῆμαρτε τὸν Ἰσραὴλ, ἐν αὐτῇ ἐπορείῳ· καὶ γε τὸ ἄλλος ἐστάθη ἐν Σαμαρεία. 7 ὅτι οὐχ ὑπελείφθη τῷ Ἰωάχαζ λαός, ἀλλ' ἡ πενήκοντα ἰππεῖς καὶ δέκα ἄρματα καὶ δέκα χιλιάδες πεζῶν, ὅτι ἀπόλεσεν αὐτοὺς βασιλεὺς Συρίας, καὶ ἔθεντο αὐτοὺς ὡς χυῶν εἰς καταπάτησιν.

*Au. Ver.*—4 And Jehoahaz besought the Lord, and the Lord hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them.

5 (And the Lord gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime [Heb., as yesterday and third day].)

6 Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, but walked [Heb., he walked] therein: and there remained [Heb., stood] the grove also in Samaria.)

7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing.

4 Because the king of Syria, &c.

*Dathe, Ged., Booth.*—With which the king of Syria, &c.

*Houb.*—Dun eos Syriae rex, &c.

*And the Lord gave.*

*Houb, Ged., Booth.*—The Lord [Heb., Booth.] Jehovah therefore gave, &c.

*Dathe.*—Sed dedit Jova, &c.

*Bp. Horsley.*—5—7 The text here has suffered some disarrangement, for the 7th verse connects not at all with the 6th. It were better that they stood in this order, 7, 5, 6. But what I should like best of all would be, that these verses should be removed to another part of the chapter; the 7th inserted between 22 and 23, and the 5th and 6th between 24 and 25.

*Dr. A. Clarke.*—5 *And the Lord gave Israel a saviour.*] This was undoubtedly *Joash*, whose successful wars against the Syrians are mentioned at the conclusion of the chapter. *Houbigant* recommends to read the *seventh* verse after the *fourth*, then the *fifth* and *sixth*, and next the *eighth*, &c. So *Dathe*, *Ged.*, *Booth*.

6 *The grove.* See notes on Exod. xxxiv. 13, vol. i., p. 376.

7 *Neither did he leave.*

*Houb.*, *Dathe*, *Ged.*, *Booth.*—For he only left.

*Pool.*—*Neither did he*, i. e., the king of Syria, ver. 4, with which this verse is to be joined; ver. 5 and 6 being put within a parenthesis, as it is in our translation. But this verse may be translated otherwise, *Although he* (either the king of Syria, ver. 4, or the Lord, ver. 5, to whom judgments are oft ascribed, even when wicked men are the instruments of executing it) *had not left*, &c. And so it may be joined with the next foregoing verse, as a great aggravation of their impenitency, and obstinate continuance in their idolatry, notwithstanding such terrible judgments, which in all reason should have driven them from it. *Leave of the people*, i. e., of his army, or men of war, as the following words evince.

*Houb.*—7 כִּי לֹא הִשָּׁאֵר. *non enim reliquit.* Ordinem vitiosum frustra parenthesi obvolvunt plerique Interpretes, cum ea, quæ versibus 5 et 6 narratur, non dicta sint ex occasione eorum, quæ habet versus 4. Quod si parenthesim non adhibebis, qualem dicemus esse ordinem talem: *non recessit à peccato domus Jeroboam...etiam erat Samaria lucus, quia non reliquerat Joachazo nisi quinquaginta equites...* Num enim Joachaz à peccato Jeroboam propterea non recesserat, quia Rex Syriæ ipsi non reliquerat plus, quam quinquaginta equites? Et quanquam כִּי non convertes quia, ne sic quidem ordinem bonum reperies, quoniam sententiæ, quæ extant versibus 5 et 6, ad sententiam, quam habet versus 7, annecti non possunt. Itaque ordo sic constituendus, ut eum nos, interpretando, exsequimur; nimirum ut post versum 4, sequatur versus 7, deinde quintus et sextus, postea octavus. Quo in ordine, post לָרֹשׁ, quo verbo absolvitur versus 7, legitur continenter וַיְרִי, quod inchoat versum 5 non וַיִּרָה, quod versus 8. Atque ex similitudine verborum וַיְרִי et וַיִּרָה potuit oriri perturbatio, quanquam ejus aliæ causæ esse

potuerunt, non satis cognitæ. Porrò meliùs וַיִּרָה, plenè, quàm לָרֹשׁ: Plenè scriptum reperio in Codicibus duobus Orat.

*Dathe.*—4 *Tunc Joahasus Jovam imploravit, qui quoque eum exaudivit, respiciens calamitatem, qua Israëlita a rege Syriæ affligebantur.* a) —7 *Nam non reliquerat Joahas milites, nisi quinquaginta equites, decem currus et decem millia peditum. Reliquos rex Syriæ perdidit, et instar pulveris contriverat.* —5 *Sed dedit Jova Israelitis defensorem, ut ab Syrorum imperio vindicati in tentoriis suis tuto uti antea habitare possent.* 6 *Atque tamen non recesserunt a peccatis Jerobeami, qui eos seduxerat; iis inhæserunt adeo, ut lucus Samariæ exstaret.*

a) Placuit h. l., trajectio versuum, septimi nimirum post quartum, quam *Houbigantius* ausus est. Qua admissa non solum particula כִּי, quæ versum 7 incipit, apte connectit, quæ præcedunt, sed etiam reliquorum versuum nexus est facillimus. In verbis ipsis nihil mutatur. Ordinis autem perturbatio ex similitudine verborum וַיְרִי et וַיִּרָה, quæ versum quintum et octavum incipiunt, facile oriri potuit.

*Maurer.*—7 Hic vs. multum sudoris fecit interpretibus. Dathius eum post quartum inserendum putavit, quæ trajectio jam *Houbigantio* placuit. “Ita non solum particula כִּי apte connectit quæ præcedunt, sed etiam reliquorum versuum nexus est facillimus. In verbis ipsis nihil mutatur. Ordinis autem perturbatio ex similitudine verborum וַיְרִי et וַיִּרָה quæ versum quintum et octavum incipiunt, facile oriri potuit.” Sed hoc est dissecare nodum. De *Wettius* ante כִּי cogitando supplet: *J. non amplius potuit subvenire, quod itidem duriusculum videtur.* *Schulzius* “כִּי plane abundare” dicit! Sententiarum nexus hic esse videtur: vs. 6, *tamen non recesserunt a peccatis Jerobeami* et. tamen constanter neglexerunt Jovam, vs. 7, *nam Jova facta facere infecta non poterat, Israelitis tantum imbecillum auxilium tulerat.* [וַיִּשָּׂאֵר] *non reliquerat* sc. Jova. Igitur non opus est, ut cum *Fäsio* aliisque וַיִּשָּׂאֵר intransitive capias cf. ad Num. xxi. 35; Deut. xxviii. 51.

Ver. 8.

*Book of the chronicles.* See notes on 1 Kings xiv. 19.

Ver. 9.

9 וַיִּשָּׂאֵר, *Johas (Rex Israel).* Infra ver. 10, וַיִּשָּׂאֵר, addito ה, quam scripturam sequimur,

ut sit *Johas*, rex Israel; *Joas* autem, Rex Judæ. Sic יהוי נominatur *Jehu*, non *Jeü*.

Ver. 10.

*Au. Ver.*—10 In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz [in consort with his father, ch. xiv. 1] to reign over Israel in Samaria, and reigned sixteen years.

*Bp. Patrick.*—10 A difficulty seems to arise by comparing this verse with the first, where it is said Jehoahaz king of Israel began to reign in the twenty-third year of Joash king of Judah, and reigned seventeen years: from whence it follows, that Jehoash began to reign not in the thirty-seventh, but in the thirty-ninth or fortieth year of Joash king of Judah. But this only shows the truth of what I said upon ver. 5, that he reigned with his father three years; after God was so gracious as to raise up a deliverer to them, who was this son of his, by whom peace was restored to them. This we note in the margin, he reigned in concert with his father (xiv. 1).

*Bp. Horsley.*—In the thirty and seventh; Read, with the Aldine LXX, thirty and ninth. Compare chap. xiii. 1, and xii. 1, and xiv. 1.

Ver. 11.

וַיָּמָוֶת אֱלִישָׁה הָרַע בְּעֵינָיו יְהוָה לֹא כָדַר  
מִכְּלִי-חַמְאֹת וְרִבְבֵימָן בְּנֵי-נִבְטָא וְיִשְׂרָאֵל  
יְהִיטֵימָא אֶת-יִשְׂרָאֵל בַּיָּמֵי הָאֵלֶּה :

*kai êpoïhse to pounhron ên ôphthalmois kurion ouk âpesthê apô pîshs 'Ieroboâm uioû Nabâr âmarrias, ôs êxhmarpte ton 'Israÿl, ên autÿ êporêithi.*

*Au. Ver.*—11 And he did that which was evil in the sight of the Lord; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: but he walked therein.

All the sins.

*Ged., Booth.*—Any of the sins.

*Dathe.*—וַיָּמָוֶת pro וַיָּמָוֶת, uti v. 2 aliasque semper et hoc etiam loco in sex codicibus *Kennicotti* legitur, error scribarum est ex sequenti ה ortus.

Pro יְהִיטֵימָא legendum videtur בָּמ. Sic codex *Kennicotti* 84, sed correctus, et veteres omnes [so *Houb.*].

Ver. 12, 13.

*Au. Ver.*—12 And the rest of the acts of Joash, all that he did, and his might where-

with he fought against Amaziah king of Judah, are they not written in the book of the chronicles of the kings of Israel?

13 And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

*Ged. and Booth.* place these verses after verse 25.

12 *Book of the chronicles.* See notes on 1 Kings xiv. 19.

*Ged.*—13 Joash slept with his forefathers, and was buried at Samaria, among the kings of Israel: and his son Jeroboam sat upon his throne, and reigned in his stead.

The words in italic are partly in the Syriac and Arabic versions: and partly supplied from Chronicles xiv. 15. See the place.

Ver. 14.

*Au. Ver.*—The chariot of Israel, and the horsemen thereof.

See notes on ii. 12.

Ver. 20.

וַיָּמָוֶת אֱלִישָׁה הָרַע בְּעֵינָיו יְהוָה לֹא כָדַר  
מִכְּלִי-חַמְאֹת וְרִבְבֵימָן בְּנֵי-נִבְטָא וְיִשְׂרָאֵל  
יְהִיטֵימָא אֶת-יִשְׂרָאֵל בַּיָּמֵי הָאֵלֶּה :

— *kai monôzonois Mwâb êlthon ên tÿ gÿn, êlthontos tou ênautou.*

*Au. Ver.*—20 And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

At the coming in of the year.

Bands.

See notes on vi. 23.

*Houb.*—*Ineunte anno.*

בַּיָּמֵי הָאֵלֶּה : *Chaldæus*, במעל שמה, *in introitu anni.* Sic *Græci Intt.*, *veniente anno*, ex scripturâ, vel בבוא, vel כבוא, ut legendum. Nam *gerundia hæc*, que tempora notant, nunquam veniunt, nisi præpositione comitante.

*Dathe.*—*Anno sequenti.*

Pro *בַּיָּמֵי הָאֵלֶּה* legendum fortasse *בְּבֹאָה* vel *בְּבֹאָה*. Sic *Chaldæus*: *in adventu anni.* *Vulg.*: *in ipso anno*, et sic quoque *Syrus.* Legerunt igitur *בְּשָׁנָה*. *Kennicottus* observat, in cod. 1, esse erasum.

*Maurer.*—[בְּבֹאָה בְּשָׁנָה] Locus difficilioris explicationis, quem *Ewaldus Gr. crit.* p. 528, ita expedit: *venire solebant in terram quotannis*, propr. "*sie pflegten zu hommen ein Kommen (בא inf.) des Jahrs, ein jährliches Kommen*," nescio an non audacius. Fortasse verti potest sine ulla mu-

tatione: *veniebat in terram veniente anno* propr. *kam das Jahr*, ut שנה בָּא omissa conjunctione sit pro שנה בָּא. Vulg. et Syrus: *in ipso anno*, ut suspicetur aliquis, hos legisse בָּשָׁנָה. Ita in שנה בָּא *aurium error* subesset.

Ver. 21.

וַיְהִי הֵם וְלִבְרִים אִישׁ וְהִגְהָה רָאוּ  
אֶת־הַגְּדֹד וַיִּשְׁלִיכוּ אֶת־הָאִישׁ בְּקֶבֶר  
אֵלִישָׁע וַיִּלְךְ וַיִּגַע הָאִישׁ בְּעַצְמוֹת  
אֵלִישָׁע וַיְחַי וַיָּקָם עַל־רַגְלָיו :

καὶ ἐγένετο αὐτῶν θάπτωντων τὸν ἄνδρα, καὶ, ἰδοὺ, εἶδον τὸν μονόζωνον, καὶ ἔρριψαν τὸν ἄνδρα ἐν τῷ τάφῳ Ἑλισαίου· καὶ ἐπορεύθη καὶ ἤψατο τῶν ὀστέων Ἑλισαίου, καὶ ἔζησε καὶ ἀνέστη ἐπὶ τοὺς πόδας αὐτοῦ.

*Au. Ver.*—21 And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down [Heb., went down], and touched the bones of Elisha, he revived, and stood up on his feet.

*As they were burying.*

*Pool.*—As they were burying, or, were about to bury, as that particle is oft used in the Hebrew tongue.

*Gen., Booth.*—As some Israelites were burying.

*A band.*

*Gen., Booth.*—The horde of Moabites.

*And when the man was let down.*

*Houb.*—21 Homines, qui mortuum sepeliebant, ut conspexerunt latrones, mortuum coniecerunt in sepulcrum Elisæi, et abierunt. Mortuus verò, ut ossa Elizæi tetigit, &c.

21 הם כְּרִים הֵם, *illis sepelientibus*. Non dicitur est antea de *illis*, qui mortuum sepelirent. Nec pronomen הם, *de hominibus*, in genere usurpatur; ut credam aliquid deesse, ubi narrabatur, homines quosdam eò venisse, ut hominem sepelirent. Nos, *homines*, ut lacunam aliquo modo expleamus. ... וַיִּלְךְ, *et abiit*. Liquet hoc non dici de homine mortuo; ut perspicuum sit legendum וַיִּלְךְ, *et abierunt*, postquam mortuum in sepulcrum Elisæi projecissent.

*Maurer.*—וַיִּגַע הָאִישׁ בְּעַצְמוֹת אֵלִישָׁע Pro וַיִּלְךְ Hitzigius Begriff p. 127, legi jubet וַיִּלְךְ. Noli obtemperare. Pingitur illo וַיִּלְךְ, quod etiam de rebus inanymatis dici notissima res est, pingitur, inquam, corpus mortui in sepulcrum leviter decurrens, ita quidem, ut tuis oculis rem intueri tibi videaris.

Ver. 22, 23.

*Au. Ver.*—22 But Hazael king of Syria oppressed Israel all the days of Jehoahaz.

23 And the Lord was gracious unto them, &c.

*Gen., Booth.*—22 Although Hazael, king of Syria, had oppressed Israel all the days of Jehoahaz; 23 Yet Jehovah was gracious unto them, &c.

CHAP. XIV. 1.

*Au. Ver.*—1 In the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah.

*Dr. A. Clarke.*—In the second year of Joash.] This second year should be understood as referring to the time when his father Jehoahaz associated him with himself in the kingdom: for he reigned two years with his father; so this second year of Joash is the first of his absolute and independent government.—See *Calmet*.

Ver. 2.

*Houb.*—וַיַּעַדֵן, *Joadan*; Græci: *Ιωαδὴμ*, non sine ultimâ in syllabâ, quam litteram sine causa tollunt Masorete, quamquam ita Chaldæus et Syrus. De nominibus propriis audiendi sunt potiùs Vulgatus, aut Græci Intt. quàm Judæi recentiores.

Ver. 4.

*Au. Ver.*—High places. See notes on 1 Kings iii. 3, p. 719—721.

Ver. 7.

הַיְהוּדִים הָאֵת־אֲדָוִים בְּגִי־הַמֶּלֶךְ  
עָשְׂרַת אֲלָפִים וַתִּפֹּשׂ אֶת־הַסֵּלַע  
בְּמַלְחָמָהּ וַיִּקְרָא אֶת־שְׂמָהּ יִקְתָּאֵל עַד  
הַיּוֹם הַזֶּה :

מלח קרי

αὐτὸς ἐπάταξε τὴν Ἐδὼμ ἐν γεμελεδὲ δέκα χιλιάδας, καὶ συνέλαβε τὴν πέτραν ἐν τῷ πολέμῳ, καὶ ἐκάλεσε τὸ ὄνομα αὐτῆς Ἰεθοὴλ ἕως τῆς ἡμέρας ταύτης.

*Au. Ver.*—7 He slew of Edom in the valley of salt ten thousand, and took Selah [or, the rock] by war, and called the name of it Joktheel unto this day.

*Bp. Patrick.*—And took Selah by war.] The metropolis of Arabia Petræ: which took its name from hence; for *Selah* is the same with the word *Petra*, a rock; upon which the city stood. From this rock he seems to have thrown down the ten thousand whom he took alive, and broke in pieces, as is said in the forenamed place, 2 Chron. xxv. 12. *Hagar* signifies the same, as

Bochartus observes, by which name the Arabians called it, from the rocky mountain which hung over this place, which St. Paul calls by the Arabic name, *Magar*.

*Joktheel*.] Which name imports "obedience of God, or to God:" because, having taken it, he settled, as some imagine, the laws and statutes of Moses in this place; or rather, he acknowledged, by giving it this name, that the possession of this place, was a reward of his obedience to the man of God, who required him to dismiss all the forces he had hired of the Israelites (2 Chron. xxv. 10).

*Pool*.—*Joktheel*, which signifies *the obedience of God*, i. e., given him by God as a reward of his obedience to God's message by the prophet, 2 Chron. xxv. 8, 9.

*Gesen*.—*יִתְחַל* (subdued of God, for *יִתְחַל* אֱלֹהִים, from r. *יָתַח*) *Joktheel*, pr. n.

*Houb*.—7 בני המלח, *in valle salis*. Masora, מלח, sublato ה: meliùs, בנאי מלח, non neglecto א, quod excidit culpâ Librarianorum. Duo Codices Orat. habent בגימא, plenè. Ex quo colligitur, Masoretas, qui hunc locum iis annumerant, in quibus א deficiat, quosdam Codices adiiisse, sed non plures, eos autem deteriores, quod sæpe accidit Judæis Masoretis. Ita ut ex eorum animadversionibus nihil certum haberi possit de Codicum, qui tunc extabant, statu generali, quod et declaravimus in Prolegomenis nostris ad Pentateuchum. Habent etiam גימא Plantin. et Munst. Editiones.

Ver. 9.

חֲרוֹתֵי אֲשֶׁר בְּלִבְנוֹן וְגו'

—'Ο ἄκαν ὁ ἐν τῷ Λιβάνῳ, κ.τ.λ.

*Au. Ver.*—9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle.

*Thistle*.

*Gesen*.—*חֲרוֹת* m. 1. a thorn, thorn-bush, Job xxxi. 40; Prov. xxvi. 9; 2 K. xiv. 9. Plur. *חֲרוֹתִים* Cant. ii. 2, and with Vav moveable *חֲרוֹתִים*, 1 Sam. xiii. 6; *thorn-bushes, thickets*.—It seems to be from an obsol. root *חָרַת*, which see. In the kindred languages is found *خَرَج*, *سوسن* the sloe, sloe-thorn.

*Prof. Lee*.—Thorn or bramble generally.

Ver. 10.

הִנֵּה הַפִּיִתְּ אֶת־אֲזָרוֹם וַיִּשְׁאֵף לַבָּיִתְּ הַקֶּבֶד וַיִּשֶׁב בְּבֵיתֶךָ וְגו'

τύπτων ἐπάταξας τὴν Ἰδουμαίαν, καὶ ἐπῆρέ σε καρδιά σου, ἐνδοξάσθητι καθήμενος ἐν τῷ οἴκῳ σου, κ.τ.λ.

*Au. Ver.*—10 Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory of *this*, and tarry at home [Heb., at thy house]: for why shouldest thou meddle to *thy* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

*Thine heart hath lifted thee up: glory of this.*

*Bp. Horsley*.—For הכבד, read, as in the parallel place, 2 Chron. xxv. 19, להכבד: "thine heart hath lifted thee up to boast; but tarry at home," &c.

*Dathe, Ged., Booth*.—But tarry.

*That thou shouldest fall.*

*Houb*.—ומפלה, et cadas. Meliùs, sine ה, Codex Orat. 56. Cæteri Codices ה tollendum circulo demonstrant.

Ver. 13.

וַיָּבֹאוּ יְרוּשָׁלַם וַיִּפְרֹץ בְּחוֹמֹתַיִרְוִשָׁלַם בְּשַׁעַר אֶפְרַיִם עַד־שַׁעַר הַפְּנֵה אֲרָבַע מֵאוֹת אַמָּה :

ויבא קרי

— καὶ ἦλθεν εἰς Ἱερουσαλὴμ, καὶ καθείλεν ἐν τῷ τείχεϊ Ἱερουσαλὴμ ἐν τῇ πύλῃ Ἐφραϊμ ἕως πύλης τῆς γωνίας τετρακοσίου πήχεις.

*Au. Ver.*—13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Bethshemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits.

*Houb*.—13 ויבאו, et venerunt. Masora ויבא, et venit. Meliùs ויבאו, et deduxit eum (*Amasias*) ut legit *Vulgatus*... בשער, in portâ. Meliùs Codices Orient. משער à portâ, ut observat Lud. Cappellus; ita Syrus, כן הרעא. Respondet id, à portâ, illi, usque ad portam, quod sequitur.

Ver. 15, 18.

*Book of the Chronicles*. See notes on 1 Kings xiv. 19, p. 824.

Ver. 21.

וַיִּקְרְאוּ פְלִיעִים יְהוּדָה אֶת־עֲזַרְיָה וְהָיָא בְּנֵי־יֵשׁ עֲשָׂרָה שָׁנָה וַיִּמְלְכוּ אֹתוֹ תַחַת אָבִיו אִמְצִיָּהוּ :

καὶ ἔλαβε πᾶς ὁ λαὸς Ἰουδα τὸν Ἀζαρίαν, καὶ αὐτὸς υἱὸς ἐκκαίδεκα ἔτων, καὶ ἐβασίλευσαν αὐτὸν ἀντὶ τοῦ πατρὸς αὐτοῦ Ἀμεσσίου.

*Au. Ver.*—21 And all the people of Judah took Azariah [ch. x. 15, 13; and 2 Chron. xxvi. 1, he is called Uziah], which was sixteen years old and made him king instead of his father Amaziah.

*Azariah.*

*Ken., Gesen., Booth.*—*Uzziah.* See notes on xv. 1.

*Ged.*—*Oziah.*

*Maurer.*—[עֲזַרְיָה] Sic. h. 1. et xv. 1, 6, 8, 23, 27, vocatur, qui alias עֲזַרְיָה nominatur. Plerique existimant, regem utroque nomine usum esse. Potuit tamen עזיה per litterarum vicinitatem facile in עזריה mutari. Idem valet, opinor, in nomina יהואחז et יהויחז, 2 Chr. xxi. 17; xxii. 6.

*Houb.*—21 et 22 וימלי, *et regem fecerunt.* Codices circulo animadvertunt, Codex Orat. 53, וימלינו, cum notā vocis *Hiphil.* Sic sæpe illud *Hiphil* in Codicibus plenè, ubi Impressa deficienter. Sic versu 22, quatuor Codices וישבה, *et recuperavit eam*, ubi Impressa, וישבה.

*Ver.* 22.

*Au. Ver.*—22 Built.

*Ged., Booth.*—Rebuilt.

*Dathe.*—Restauravit.

*Ver.* 26.

כִּי־רָאָה יְהוָה אֶת־עֵינַי וְשָׂרָאֵל מִרָחַק  
מֵאֵד וְנָאֶס עֶשְׂרֵל וְנָאֶס עֶזֶב וְאִין עֶזֶר  
לְיִשְׂרָאֵל :

ὅτι εἶδε κύριος τὴν ταπείνωσιν Ἰσραὴλ πικρὰν σφόδρα, καὶ ὀλιγοστοὺς συνεχομένους, καὶ ἔσπανισμένους, καὶ ἐγκαταλελειμμένους, καὶ οὐκ ἦν ὁ βοήθῳ τῷ Ἰσραὴλ.

*Au. Ver.*—26 For the LORD saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left, nor any helper for Israel.

*That it was very bitter.*

*Gesen.*—כָּרַח 1. pp. i. q. כָּרַח No. 1, Arab.

כָּרַח to stroke, to stripe, espec. with a whip, to lash, as כָּרַח; or the skin with a razor, whence מִרְחָח razor. See Schulzens ad Harir. Cons. I. p. 24. De defect. ling. Hebr. p. 117. —Kindred is כָּרַח to rub, to rub over, etc.—Hence

2 to be perverse, refractory, to rebel; pp. to resist, to repel, by striking and fighting with the hands and feet. Arab. כָּרַח to

refuse one's duty, Conf. III., to dispute, &c. Metaph. 2 Kings xiv. 26 כָּרַח מְרָחַל עֵינַי וְשָׂרָאֵל מִרָחַק the affliction of Israel was very perverse, i. e., stubborn, incurable. The ancient versions render it bitter; either reading כָּרַח, adj. or assigning this sense to the verb כָּרַח.

*Houb.*—26 כָּרַח מֵאֵד: Syrus, כְּמֵרִיחַ כֹּב, quòd erat multum acerba; videtur legere, כִּי כָרַח, addito כִּי, quia erat amara. Ita incedere solet Hebr. oratio; exciderit si ex ejus cum litterâ כִּי similitudine. Arias, mutabilem, ex puncto vocali male notato, quasi radix esset כָּרַח, mutare. De eâ re vide, si juvat, Clericum in hunc locum.

*Dathe.*—26 *Nam rationem habebat calamitatis Israëlitarum perquam acerbæ, a) qui omnibus rebus privati defensorem non habebant.*

a) Pro כָּרַח legendum videtur כָּרַח, ut sit a כָּרַח, amarus fuit. Sic omnes veteres intellexerunt, nisi malis explicare ex significatione verbi כָּרַח primaria, quam Schulzensius ei tribuit: *strinxit, strigillavit*, quæ transfertur ad plagam stringentem, urentem et angentem.

*Maurer.*—26 *Calamitatem Israelitarum amaram, acerbam.* Hanc significationem כָּרַח petit a כָּרַח, quemadmodum vice versa כָּרַח Exod. xxiii. 21 (vid. ad h. l.) rebellandi notionem mutuatur a כָּרַח. Alii malunt confugere ad significationem verbi כָּרַח primariam *strinxit*, quæ hic transferatur ad plagam stringentem, urentem et angentem.

*Shut up, nor any left.* See notes on Deut. xxxii. 36, vol. i., p. 780, 781, and on 1 Kings xiv. 10, p. 822.

*Ver.* 27.

וְלֹא־דָבַר יְהוָה לְמַחֹת אֶת־שֵׁם וְשָׂרָאֵל מִמַּחֶת הַשָּׁמַיִם וַיְנֹשִׁיעֵם וְגו'

καὶ οὐκ ἐλάλησε κύριος ἐξαλείψαι τὸ σπέρμα Ἰσραὴλ ὑποκάτωθεν τοῦ οὐρανοῦ καὶ ἔσωσεν αὐτούς. κ.τ.λ.

*Au. Ver.*—27 And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

*And the Lord said not, &c.*

*Ged., Booth.*—27 So Jehovah said that he would not blot out the name of Israel from under the heavens; and he saved them, &c.

*Houb.*—*Propterea noluit, &c.*

*Dathe.*—27 *Sed cum nollet eos delere, per Jeroboamum, &c.*

Ver. 28.

וַיָּחַדְוּ דַבְּרֵי יְרֹבָאָם וְכָל־אֲשֶׁר עָשָׂה  
וַיִּקְבְּרֻהוּ אֲשֶׁר־נִלְחָם וַאֲשֶׁר הָשִׁיב אֶת־  
דָּמָשֶׁק וְאֶת־חַמַּת לְיְהוּדָה בְּיִשְׂרָאֵל  
הַלֵּאֲהֵתָם כְּתוּבִים עַל־כַּפֵּי דַבְּרֵי הַיְיָ  
לְמַלְכֵי יִשְׂרָאֵל :

קמץ בו' ק

καὶ τὰ λοιπὰ τῶν λόγων Ἰεροβοὰμ καὶ πάντα, ὅσα ἐποίησε, καὶ αἱ δυναστεῖαι αὐτοῦ, ὅσα ἐπολέμησε, καὶ ὅσα ἐπέστρεψε τὴν Ἀμασκὸν καὶ τὴν Λίμῃ τῶ Ἰούδα ἐν Ἰσραὴλ, οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίου λόγων τῶν ἡμερῶν τοῖς βασιλευσιν Ἰσραὴλ.

*Au. Ver.*—28 Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, which belonged to Judah, for Israel, are they not written in the book of the Chronicles of the kings of Israel?

*Which belonged to Judah, for Israel.*

*Bp. Patrick.*—*For Israel.*] Or rather, by Israel, as Abarbanel expounds it: by the hand or power of Israel they were restored. For when David fought against the Syrians, and brought them in subjection to him he put garrisons into Damascus and Hamath (2 Sam. viii. 6, &c.). Which the Syrians afterward recovered when they rebelled against Judah: but Jeroboam possessed himself of them again, and by his valour made them as subject to Israel as they had been to Judah.

*Houb.*—28 — *Damascusque et Emath Israeli restitueret, hæc scripta reperiuntur, &c.*

אלהה בשראל, *Judæ in Israel.* Omnia tollendum יהודה, quod non legebat Syrus, qui etiam rectè ישראל, legebat, non autem בשראל: Ille enim sic, וואהך דרמסק ודמח לאסראל, et restituit Damascus et Hemath Israeli, atque eum sequitur Arabs. Non erat illa urbs Hemath in Tribu Judæ, sed in Tribu Nephthali. Vide Josue xix. 35. Vult autem dandi casum ישראל verbum השיב, restituit, quomodo idem verbum ver. 22, sequitur dandi casus יהודה. Non esset mirabile, Scribam, postquam, pro ישראל, scripsisset, ליהודה, posuisse deinde ישראל, quod, alio mendo, deinde factum fuerit בשראל, oblitumque esse, delere תּוּ יהודה, Hæc verba in Libris Regum sæpe recurringunt, ut perquam proclive fuerit, unum pro altero exarari.

*Book of the Chronicles.* See notes on 1 Kings xiv. 19, p. 824.

CHAP. XV. 1.

בְּשָׁנַת עֶשְׂרִים וְשֵׁבַע שָׁנָה לְיִרְבְּעָם  
מָלַךְ יִשְׂרָאֵל מָלַךְ עֲזַרְיָה בֶן־אֲמָצִיָּה  
מָלַךְ יְהוּדָה :

ἐν ἔτει εἰκοστῷ καὶ ἐβδόμῳ τῷ Ἰεροβοὰμ βασιλεῖ Ἰσραὴλ ἐβασίλευσεν Ἀζαρίας υἱὸς Ἀμεσσιῶν βασιλέως Ἰούδα.

*Au. Ver.*—1 In the twenty and seventh year of Jeroboam king of Israel began Azariah [called Uzziyah, ver. 13, 30, &c.; and 2 Chron. xxvi. 1] son of Amaziah king of Judah to reign.

*In the twenty and seventh year, &c.*

*Houb.*—In the fourteenth year.

*Maurer.*—In the fifteenth year.

*Pool.*—*In the twenty and seventh year.*

*Quest.* How can this be true, seeing Amaziah, the father of this Azariah, lived only till the fifteenth year of Jeroboam's reign, chap. xiv. 2, 23? *Ans.* This might be either, first, Because Jeroboam was made king by and reigned with his father eleven or twelve years, and afterwards reigned alone; and so there is a twofold beginning of his kingdom; by the former this was his twenty-seventh year, and by the latter his fifteenth year. Or, secondly, Because there was an interreign [so *Dr. Lightfoot*] for eleven or twelve years in the kingdom of Judah; either through the prevalency of that faction which cut off Amaziah the father, and kept the son out of his kingdom; or because Azariah was very young when his father was slain, and the people were not agreed to restore him to his right till his sixteenth year, chap. xiv. 21; 2 Chron. xxvi. 1. And yet these eleven or twelve years of interreign, in which he was excluded from the exercise of his regal office, some think to be included in those fifty-two years which are here ascribed to Azariah's reign, ver. 2, which may well be doubted. *Azariah*, called also *Uzziyah* here, ver. 13, 30. *Began Azariah to reign*; solely and fully to exercise his regal power.

*Dr. A. Clarke.*—There are insuperable difficulties in the chronology of this place. There is probably some mistake in the numbers.

*Houb.*—1 *Anno vigesimo septimo Jeroboam... (regnavit Azarius).* Hæc temporum ratio stare non potest cum antedictis. Dictum

est capite sup. ver. 23, regnasse Jeroboam anno Amasiae, patris Azariae, *decimo quinto*. Dictum fuerat eodem capite ver. 2. Amasiam, patrem Azariae, regnasse *annos viginti novem*. Jam ab anno Amasiae *decimo quinto*, quo Jeroboam regnavit, usque ad annum ejusdem Amasiae *vigesimum nonum*, quo expleto regnavit Azarias, intercedunt tantum anni quatuordecim. Ergo Jeroboam, cum Amasias mortuus est, non regnarat, plus quam annos quatuordecim, atque adeo Azarias, mortuo Amasiae succedens, initium regnandi habuit anno Jeroboam decimo quarto, non autem ejusdem *vigesimo septimo*. Ergo ut temporum ratio hæc constet, quam vidimus capite sup. ver. 2 et 23, legendum, non עשרים ושבע, *vigesimo septimo*, sed עשרה וארבע, *decimo quarto*, quem numerum habet Josephus Historicus.

*Maurer.* — [בשנת עשרים ושבע שנה לירבעם] Sed hæc iis, quæ 2 Reg. xiv. 23, et ib. vs. 17; cf. 2 Chron. xxv. 25 leguntur, manifesto repugnant. Quod si enim anno Amasiae decimo quinto Jeroameum imperium inivit, Amazia autem postea adhuc quindecim annos vixit, luce clarius est, ad Usiam regnum venisse anno Jeroamei *decimo quinto*. Hinc igitur ut se expedirent, alii interregnum supposuerunt, alii Jeroameum Joaso, patri, ad bellum Syriacum profecturo in imperii societatem adjunctum esse suspicati, annum Jeroamei vigesimum septimum ab eo tempore computandum censuerunt, quo ille cum patre regnare coepisset. Sed neque interregni neque communionis imperii vestigium reperitur. Præterea temporum sequentium rationes impediunt, quo minus interregnum supponamus. Societatem vero imperii non admittunt rationes temporum præcedentium. Vid. *Obs.* meas in *Hoseam* in *Commentt. theoll.* T. II. P. I., p. 285, sq. Quare ego quidem non dubito, subsesse in loci nostri numero errorem, ex litterarum כו (15) cum כז (27) permutatione fortasse natum, quam conjecturam etiam aliis nostræ ætatis hominibus video esse probatam.

*Azariah.*

*Ken., Gesen., Maurer, Ged., Booth.*—Uzziah.

*Ken.*—The confusion arising from a corruption of proper names has been already noted; and is a just cause both of surprise and complaint. The person here mentioned is no less than a king of Judah, and yet we can scarce tell what his real name was; at least, it would be very difficult, if we

consulted only the printed Hebrew text, for there it is expressed four different ways in this same chapter; *Ozriah, Ozrihu, Oziah, and Ozihu!* Our oldest Heb. MS. happily relieves us here, by reading truly (in verses 1, 6, and 7) עזיהו, *Ozihu (Uzziah)* where the printed text is differently corrupted. This reading is called *true*; because it is supported by the Syriac and Arabic versions, in these three verses; because the printed text itself has it so, in verses 32 and 34 of this very chapter; because it is so expressed in the parallel place in *Chronicles*; and because it is (not Αζαριος, but) Οζίας, in St. Matthew's Genealogy.

*Gesen.*—עזיהו (whom Jehovah helps) and עזריהו pr. n. m. *Azariah.* a) A king of Judah called also עזיהו q. v.

עזיהו and עזריהו (might of Jehovah, fr עז) *Uzziah*, pr. n. m. Sept. 'Οζίας. a) A king of Judah from 811 to 759 b.c., 2 Kings xv. 13, 30, &c. In 2 K. xiv. 21; xv. 1, 6, 7, 8, 23, 27, he is also called עזריהו, עזריהו, which however is prob. not another name of the same king, but would seem to have arisen from an error of the copyists, עזיהו and עזריהו being similar; see *Thesaur.* p. 1011.

*Gesen. Thesaur.*—עזיהו et עזריהו, in codd. passim עזיהו (potentia Jovæ) n. pr. LXX. 'Οζίας, Vulg. *Ozias*, Jotham gerunt 1) rex Judæ, Amasiae filius, Jothami pater, Hoseæ et Amosi prophetarum æqualis (Hos. i. 1; Am. i. 1), post 52 annorum (811—759 a. Chr.) imperium in nosocomio, in quo propter lepram inclusus erat, mortuus. 2 Reg. xv. 13, 30, &c. Sed in altero libro Regum octo novemve locis continuis xiv. 21; xv. 1, 6, 7, 8, 17, 23, 27 (addendus enim locus xv. 13, ubi pæne 60 codd. Kenn. et Rossii habent עזריהו) pro eo legitur עזריהו et עזריהו LXX. 'Αζαριος, Vulg. *Azarias*. Quum ex contextu manifestum sit, nullo modo duo ejusdem regis nomina ibi cogitari posse, sed omne hoc discrimen ex antiquo librariorum עזיהו et עזריהו confundentium (v. infra no. 3) errore profectum esse, iam veteres interpretes, ut sibi constaret rerum gestarum memoria, omnibus locis idem nomen reponendum esse existimarunt: idque LXX ita instituerunt, ut ubique (etiam xv. 13, 30, 32, 34) scriberent 'Αζαριος, quum contra Peschito cum Arabe ubique (ex Paralipp.) scribant

عززيًا. Et hi quidem recte.

Namque scripturam עזיהו concors quinque

diversorum V. T. librorum (Am. Hos. Jes. Zach. Parall.) auctoritas tuctur : a qua postquam semel aberraverat librarius in altero libro Regum (xv. 1) pro *ויה* scribens *עיר* (quod usitatus est nomen), non poterat non in hoc errore per omnem de Usia narrationem perseverare : commata enim 30, 32, 34, quæ ad sequentium regum narrationem pertinent, eius aciem (si qua erat) facile effugere poterant. Paralipomenon auctor vel in eo quo usus est codice libri regum veterem incorruptamque scripturam reperit vel eam restituit, Alexandrino contra scriptura iamiam corrupta ob oculos erat, quam, ut sibi constaret narratio, etiam in tres quatuorve reliquos locos introduxit.

Ver. 4.

*Au. Ver.*—4 Save that the high places were not removed : the people sacrificed and burnt incense still on the high places.

*Pool.*—*Save that* ; understand this as *howbeit*, chap. xiv. 4.

*High places.* See notes on 1 Kings iii. 3, p. 719—721.

Ver. 5.

וַיִּשָׁב בְּבַיִת הַחֲפְשִׁית וְגו' —

— καὶ ἐβασίλευσεν ἐν οἴκῳ ἀφροουσῶθ. κ.τ.λ.

*Au. Ver.*—5 And the Lord smote the king, so that he was a leper unto the day of his death, and dwelt in a several house, &c.

*In a several house.*

*Gesen.*—הַחֲפְשִׁית and הַחֲפְשִׁית f. *weakness, infirmity, disease*, whence הַחֲפְשִׁית בַּיִת a sick-house, infirmary, hospital, 2 Kings xv. 5; 2 Chron. xxvi. 21; R. הַחֲפְשִׁית No. 2, *to lie prostrate*, and hence *to be weak, feeble, exhausted*.

*Prof. Lee.*—הַחֲפְשִׁית, Keri, הַחֲפְשִׁית, f. *once*, 2 Chron. xxvi. 21. *Freedom*; i. e., retirement from the business of public life. So 2 Kings xv. 5. בַּיִת הַחֲפְשִׁית, *house of liberation, freedom*, from public service. There is neither necessity, therefore, nor authority, for the "*nosocomium*" infirmary, of *Gesen.*, &c. Aquila, ἐν οἴκῳ ἑλευθερίας. Sym. καὶ ὅκει ἐγκαλεισμένως, less exactly. Vulg. in domo libera.

Ver. 6.

6, 11, 15, 21, 26, 31, 36 *Book of the Chronicles.* See notes on 1 Kings xiv. 19.

Ver. 8.

בְּשָׁנָה וָשֶׁשֶׁת וָשָׁבָת וְשָׁבָת שָׁבָת

לְעֶזְרָהוּ מֶלֶךְ יְהוּדָה קָלָף זָכָרְיָהוּ  
 בְּשָׁמָרוֹן שְׁשָׁתִּים וָשָׁבָת וָשָׁבָת  
 חֲדָשִׁים :

ἐν ἔτει τριακοστῷ καὶ ὀγδόῳ τῷ Ἀζαρίου βασιλεῖ Ἰουδα ἐβασίλευσε Ζαχαρίας υἱὸς Ἱεροβοὰμ ἐπὶ Ἰσραὴλ ἐν Σαμαρείᾳ ἑξάμηνον.

*Au. Ver.*—8 In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.

*Azariah.*

*Ken., Gesen., Maurer, Ged., Booth.*—Uzziah. See notes on ver. 1.

*Bp. Patrick.*—8 Some are confident the throne was vacant two-and-twenty years between the death of Jeroboam and the inauguration of his son; either through wars from abroad (which Jeroboam might have provoked against his house, by the conquest of Hamath and Damascus), or through war at home, which appears, they think, from this disastrous end of Zachariah, ver. 10 (see Dr. Lightfoot, in his Prolegomena to his Harmony of the Evangelists, sect. 6). But there are few that follow this opinion, though one most learned in these, as well as other things (Dr. Alix), thinks there was an interregnum of twenty-four years. If there be any difficulty in this account, most think it is sufficiently solved, by saying, that it was the thirty-eighth year, from the time that Azariah began to reign with his father.

*Houb.*—8 בשנה שלשים ושמה, *anno trigesimo octavo (Azariae) regis Juda, regnavit in Israel Zacharias, filius Jeroboam.* Si quis negat, esse in numeris quidquam emendandum, erit ei explicandum, quinam hæc ratio temporum cum eâ conciliari possit, quam suprà voluit esse intactam, nempe Azariam regnasse in Judam, anno Jeroboam *vigesimo septimo*? Nam ab anno eo 270. Jeroboam in Israel regnantis, usque ad annum ejusdem *quadragesimum primum*, eumdemque ultimum, non sunt plures anni, quàm quatuordecim. Ex quo efficitur, ut Azarias, si anno tantum Jeroboami 270. regnavisset, non plures annos regnaverit, cum Jeroboam mortuus est, quàm annos quatuordecim, utque ad cò Zacharias, filius Jeroboam, regnare cœperit anno Azarie 140. non autem anno 380. ut hic legitur. Sed neque ille annus 380. stare potest cum eo, quod suprà effectum est, Azariam reg-

nasse in Judam anno Jeroboam 14o. Nam, cum ab anno illo 14o. Jeroboam usque ad ejusdem 41um. eundemque ultimum, non sint plures anni, quam 28 sequitur Zacharia, Jeroboami filium, regnare debuisse anno Azariæ 28o. non autem, ut hic narratur, 38o. Ergò, ut in priore nostrâ emendatione, ex locis parallelis factâ, consistamus, sequitur esse hic legendum, עשרים ושמונה, *vigesimo octavo*, non autem עשרים ושמונה, *trigesimo octavo*, ut etiam Lud. Cappello videbatur.

*Maurer.* — לעורדו שנה ושמונה עשרה בִּשְׁנַת עָלְפִים וְשָׁמֶנָה וְשָׁמֶנָה וְשָׁמֶנָה בִּשְׁנַת עָלְפִים. *Budd. Hist. Eccl. V. T., tom. ii., p. 519:* "Si Jerobeamus anno Azariæ (Usiæ) vigesimo sexto vel vigesimo septimo mortuus est, quo pacto Zacharias anno Azariæ trigesimo octavo succedere potuit? Planissime mihi rem omnem expedire videntur, qui interregnum constituunt. Sane turbulentus admodum fuit eo tempore regni Israelitici status; unde interregnum aliquid fuisse, mirum non est." Rectissime hoc quidem. Sed quod existimant chronologi, interregnum spatium undecim annorum superasse, in eo errant. cf. *Obs.* l. 1., p. 286, sq. [שָׁמֶנָה וְשָׁמֶנָה] *Sex menses*, quos Sacharia imperium tenuit, *posteriores* esse anni Usiæ trigesimi octavi, ex eo apparet, quod qui Sacharia excepit, atque unum tantum mensem regnavit, Schallumus, anno Usiæ trigesimo nono regnum occupasse dicitur (vs. 13) cf. *Obs.* l. 1., p. 287.

Ver. 10, 11, 12.

*Au. Ver.*—10 And Shallum the son of Jabesh, conspired against him, and smote him before the people, and slew him, and reigned in his stead.

11 And the rest of the acts of Zachariah, behold, they are written in the book of the chronicles of the kings of Israel.

12 This was the word of the Lord which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth generation. And so it came to pass.

*Ged. and Booth.* place the twelfth verse before the eleventh.

*Houb.*—10 Lege שלום, plenè, *Sellum*, ut infrâ ver. 13. Ita Codex Orat. 57. Ita etiam Veteres.

Ver. 13.

*Au. Ver.*—13 Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah; and he reigned a full month [Heb., a month of days] in Samaria.

*Houb.*—13 שלום והשע שנה לעזיה, (*regnavit Sellum*) anno *trigesimo nono Ozie*. Esset legendum, עשרים והשע, *vigesimo nono*, si Zachariæ regnum non fuisset longius mensibus sex, ut legitur ver. 8, nam Zacharias regnaverat anno Azariæ (vel Ozie) *vigesimo nono*. Sed rectè, *trigesimo nono*, quoniam addendi sunt ad regnum Zachariæ anni decem. Vide Præfationem de Sellum. Cæterum, quòd nunc עזיה nominatur, qui antea nominabatur עזריה, rectè conjicit Grotius, id factum fuisse ex eo, quòd olim legeretur עזיה, fueritque in r mutatum, ob formæ vicinitatem.

*Uzziah.* See notes on ver. 1.

Ver. 16.

אָז יָבֵּהּ בְּיָמֵי מְנַחֵם אֶת־תִּפְסָח וְאֶת־כָּל־אִשְׁרֵי־בָּהּ וְאֶת־בְּנֹתֶיהָ מִתֶּרְצָח בְּיַד לָאֵלֶּיךָ וְיָגַד אֶת־כָּל־הַקְּרוֹתֶיהָ בְּקֶעֶץ :  
 τότε ἐπάραξε Μανᾶημ καὶ τὴν Θεραῖά καὶ πάντα τὰ ἐν αὐτῇ, καὶ τὰ ὄρια αὐτῆς ἀπὸ Θεραῖά, ὅτι οὐκ ἤνοιξαν αὐτῷ, καὶ ἐπάραξεν αὐτὴν, καὶ τὰς ἐν γαστρὶ ἐχούσας ἀνέρρηξεν.

*Au. Ver.*—16 Then Menahem smote Tiphseh, and all that were therein, and the coasts thereof from Tirzah: because they opened not to him, therefore he smote it: and all the women therein that were with child he ripped up.

*Houb.*—... ויך את : Lege ויכה את, et percussit eam, et (omnes prægnantes ejus scidit). Sic legunt omnes veteres, nec aliter sua constabit orationi series.

*Dathe.*—16 Tunc Menahemus expugnavit Tiphseh, cujus incolæ omnes interfecit et terminos vastavit usque ad Tirzah, quoniam ei portas non aperuerant. In qua (ejus cade a) gravidas adeo mulieres scidit.

a) Pro ויכה ויגד legendum videtur ויגד ויכה. Sic omnes legerunt et sensus jubet. KenNICOTTUS sex codd. citavit, in quibus ויגד exstat.

*Maurer.*—16 — אָז יָבֵּהּ vid. ad Ex. xv. 1. [אֶת־תִּפְסָח] Sunt, qui existimant, hoc תִּפְסָח esse Tapsacum urbem ad Euphratem, eandem illam, cujus Xenoph. Anab. i. 4, al. mentionem faciunt. Quod non negosid pernego ea de causa, quod Menachem non is fuit, qui in tam latum terrarum spatium, quale Tirzah, oppido Ephr., et Tapsaco interjectum est, tamque magnam et locupletem urbem (Xenoph. l. 1.) victricia arma proferret. Quod Salomoni contigit (iv. 24) totius Israelitarum regni potentissimo domino, de

eo civitatis a capite revulsæ omnique scelere inde ab initiis lacerate regulo ne licuit cogitare quidem. Cum Ros. igitur aliisque statuendum erit, Tapsacum h. l. aliam ejusdem nominis urbem fuisse, sitam eam propius a Samaria. [פִּתְרִיָּה] non cum Ros. (Archæol. ii. 1., p. 270) aliisque inde a Tirza converterim, quasi tota regio Tirzæ et Tapsaco interjecta a Menachemo devastata fuerit, quod haud probabile est, sed excursionem ex oppido Tirzæ facta. Sc. פִּתְרִיָּה cum initio commatis construendum est. Contentientes habeo Schulzium et de Wettium. Mira est Dathii versio: usque ad Terzam.

Ver. 17.

Au. Ver.—Azariah.

Ken., Gesen., Maurer, Ged., Booth.—Uzziah. See notes on ver. 1.

Ver. 19.

Au. Ver. — 19 And Pul the king of Assyria came against the land, &c.

Maurer. — 19 — אַב] Hitzigio Begriff, p. 126, legendum videtur וַבַּי. Vav utique facile excidere potuit præcedente וַבַּי.

Ver. 20.

וַיֵּצֵא מִנְהֵם אֶת־הַפְּסָם עַל־יִשְׂרָאֵל  
עַל־כֹּל־גִּבּוֹרָיו חֲזִיל לְהוֹר לְמַלְכָּא  
אֲשׁוּר חֲמִשִּׁים שָׁקָלִים בְּסָם לְאִישׁ אֶחָד  
'וּבַ

καὶ ἐξήνεγκε Μαναῆμ τὸ ἀργύριον ἐπὶ τὸν Ἰσραὴλ ἐπὶ πᾶν δυνατὸν ἰσχυρῶν, δοῦναι τῷ βασιλεῖ τῶν Ἀσσυρίων, πενήτηκοντα σίκλους τῷ ἀνδρὶ τῷ ἐνὶ κ.τ.λ.

Au. Ver. — 20 And Menahem exacted [Heb., caused to come forth] the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

Pool. — Of each man, i. e., of each of those wealthy Israelites. But as each of these were not equally wealthy, so it is not probable that he taxed them equally. Others therefore render it to or for each man, i. e., for every Assyrian soldier: which interpretation is favoured by the placing of the words in the Hebrew text, which differs from that in our translation.

Bp. Patrick.—Menahem exacted the money of Israel, even of all the mighty men of wealth, &c.] By this means, I suppose, he thought to ingratiate himself with the com-

mon people; upon whom he laid no tax, but charged only the rich, according to the proportion of their wealth. For the Hebrew words do not import that he made every rich man in Israel pay fifty shekels; but that he gave to the king of Assyria so many shekels for every man; that is, for every one in his army. So they run exactly, “to give to the king of Assyria fifty shekels of silver for each man.”

Houb.—20 Propterea Manahem omnibus divitibus Israel pecuniam imperavit, quam daret Regi Assyriorum, nempe unicuique argenti siclos quinquaginta.

ויצא, et exiit, vel exire fecit. Non convenit hæc sententia cum his verbis, in omnes divites, quæ sequuntur. Omnes Veteres legunt ויצא, et levavit, vel imposuit; nempe Græci Intt. καὶ ἐξήνεγκε, et extulit; Chaldæus, ורמא, Syrus, ורמי, sententiâ eâdem, quæ optimè quadrat in res subsequentes.

Dathe.—20 Quam pecuniam regi Assyriae solvendam exegit a divitibus, ita ut singuli darent quinquagenos siclos argenteos.

Ver. 23, 27.

Au. Ver.—Azariah.

Ken., Gesen., Maurer, Ged., Booth.—Uzziah. See notes on ver. 1.

Ver. 25.

Au. Ver.—But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieh, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

A captain. See notes on Exod. xiv. 7, vol. i., p. 267.

Bp. Patrick.—He was a great commander under Pekahiah; for the Hebrew word shalish signifies more than a bare captain. Therefore Josephus calls him a chiliarch, or an officer over a thousand men. And the word carrying in it the notion of three, some later writers have therefore thought him to be the third person in the kingdom, next the king. No question he was some considerable person who had soldiers at his command to execute his designs.

He killed him.

Houb.—25 ... וימהרו: Duo Codices Orat. וימהרו, plene, et interfecit eum.

Ver. 29.

Au. Ver.—Tiglath Pileser.

Bp. Patrick.—Tiglath-pileser.] He was

the son of Pul, and is called by other authors Phul, or Phul-assur, and here Tiglath-pul-assur: the former part of this name being taken from the river Tigris, which is called by the inhabitants Diglito; from whose borders this king came. There is a learned man of our own, who hath lately given another account of the name of Pileser. For he thinks it is compounded of the names of two of their gods, Pil being the same with Bel, and Azer or Azar was the name of a planet worshipped by the Persians, viz. Mars: and they much affected to have the names of their gods in their own names; which was a common thing also among the Jews: for which reason the name of Tiglath was added, which was the name of Tigris, which, as all great beneficial rivers, mountains, and trees, was accounted sacred among the heathen (see Dr. Hyde, *Histor. Relig. Vet. Persar.*, cap. 3).

*Gesen.*—הַגִּלְתַּיִם פִּלְאֶסֶר pr. n. m. *Tiglath-pileser*, king of Assyria, b.c. 753—734. 2 Kings xv. 29; xvi. 10. Written also הַגִּלְתַּיִם פִּלְאֶסֶר 2 Kings xvi. 7; הַגִּלְתַּיִם פִּלְאֶסֶר 1 Chron. v. 6; 2 Chron. xxviii. 20; and הַגִּלְתַּיִם פִּלְאֶסֶר 1 Chron. v. 26.—The first part of the name seems to be equivalent to *Diglath*, the river Tigris, see הַגִּלְתַּיִם; pp. *acer*, swift. The latter part, which appears also in the name *Nabopolasar*, is prob. i. q., Pers. *یاالسر* *magnum rex*, comp. Sanser. *pāla* lord, king, from r. *pāl* to guard, to rule; and unless perh. *Pileser* and *Polasar* may be, i. q., Sanser. *pura sara*, preceding, a leader: see Bopp's *Glossar.*, p. 109. The whole name may be translated: *lord of the Tigris*.

Ver. 30.

וַיִּקְרָא אֶת־הוֹשֵׁעַ בֶּן־עֲלִיָּהוּ  
 בְּמַחְסֵי הַגִּלְתַּיִם וַיִּבְרָא וַיִּמְיָתוּהוּ  
 וַיִּמְלֹךְ בְּמַחְסֵי הַגִּלְתַּיִם בְּשָׁנָתוֹ עֶשְׂרִים לְיוֹתָם  
 בְּיָמֵי אֲחָז

*kai sunēstreψe sūstreμμα' Ωσηέ υἱός' Ηλὰ  
 ἐπὶ Φακὲ υἱὸν' Ρομελίου, καὶ ἐπάταξεν αὐτὸν  
 καὶ ἐθανάτωσεν, καὶ ἐβασίλευσεν αὐτ' αὐτοῦ  
 ἐν ἔτει εἰκοστῷ Ἰωάθαμ υἱοῦ Ἀζαρίου.*

*Au. Ver.*—30 And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead [after an anarchy for some years, chap. xvii. 1; Hos. x. 3, 7, 15], in the twentieth year of Jotham the son of Uzziah [in the fourth year of

Ahaz, in the twentieth year after Jotham had begun to reign: Ush. 758].

*Pool.*—*In the twentieth year of Jotham the son of Uzziah.*] *Quest.* How could this be, when Jotham reigned only sixteen years, below, ver. 33? *Ans.* The meaning is, that he began his reign in the twentieth year after the beginning of Jotham's reign; or, which is the same thing, in the fourth year of Ahaz, son of Jotham, as appears from chap. xvi. 2. But the sacred writer, having not yet made mention of Ahaz, thought it more proper to number Hoshea's years by Jotham, of whom he had spoken, than by Ahaz. Besides, as Jotham did reign divers years in his father's life, so might Ahaz in Jotham's life, and Jotham might for divers reasons (which it is needless here to inquire) resign up the administration of the kingdom wholly into Ahaz's hands some years before his death, and therefore might be said to reign but sixteen years, though he lived longer.

*Bp. Patrick.*—*And reigned in his stead, in the twentieth year of Jotham.*] These words create a difficulty; for it is said, ver. 33, that Jotham reigned but sixteen years. Which Seder Olam Rabba thus reconciles (for none can think any writer whatsoever would so soon contradict himself), that this conspiracy was begun in the latter end of Jotham's reign, but not put in execution till four years after his death. So that these words are to be understood as if he had said, "Twenty years after Jotham began to reign over Judah Pekah was slain." Dr. Lightfoot gives another account of it; that the wickedness of Ahaz was so great, that the holy writer would not mention him on this occasion, but rather speaks of his good father, as if he were yet alive, in which he follows R. Solomon Jarchi. But this hath no show of truth in it; since so much is said of Ahaz in the following part of this history. A late very learned writer (in his short view of the Chronology of the Old Testament, p. 47) hath given a better account of it, in these words: "Because there had been yet no mention made of Ahaz's reign, therefore the old epocha of his predecessor Jotham is still made use of." But the plain truth is, that Jotham reigned four years with his father Azariah.

*Bp. Horsley.*—*In the twentieth year of Jotham, the son of Uzziah.* Jotham the son of Uzziah did not reign twenty years. And

what historian ever reckoned by the years of a deceased prince, unless some remarkable event of his reign gave rise to a new era? It appears, too, that Hosea did not begin his reign before the twelfth, or at the earliest the tenth, of Ahaz, (see chap. xvii. 1), which was the twenty-seventh, or twenty-sixth, from the beginning of Jotham. It seems certain, therefore, that this verse has suffered some great corruption. Perhaps it might be "smote him and slew him in the twentieth year;" i. e., in the twentieth year of Pekah's own reign. This is the most natural emendation of this verse; rejecting the words "and reigned in his stead" as the interpolation of some careless transcriber, or injudicious critic, and the words "of Jotham the son of Uzziah" as introduced either by accident from the 32d verse, or inconsiderately inserted, as a necessary exposition of the twentieth year. If this be the true emendation of this verse, Hosea slew Pekah in the twentieth year of Pekah's reign, which was the fourth or fifth of Ahaz king of Judah, but did not establish himself in the kingdom in less than seven or eight years after Pekah's death.

One MS. of Dr. Kennicott's omits the words בַּשָּׁנָה שְׁרִים לַיּוֹם בֶּן שִׁשִּׁי, "in the twentieth year of Jotham the son of Uzziah."

*Ged.*—In the twentieth year. So the text and Ant. U. V., but tenth seems to be the true reading.

*Houb.*—30 בשנת שררים ליוםם, (*Osee regnavit*), anno vigesimo *Joatham*. Atqui ver. 33 dicitur *Joatham* regnasse annos tantum *sexdecim*. Itaque legendum שש שריה, *decimo sexto*. Audiendus Edm. Calmet: "Cette vingtième année de *Joatham*, étoit la quatrième d'*Achaz* son fils; car *Joatham* étoit mort il y avoit quatre ans. Il ne régna que seize ans... Comme l'Écriture n'avoit encore rien dit d'*Achaz*, elle a continué de compter les années depuis le commencement de *Joatham*, quoiqu'il ne fut pas en vic." Non-ne vero eum, tu, Erudite Lector, cavillatorem credas, non Explanatorem, qui narrat nobis annum eum, qui quartus est post mortuum *Joatham*, esse ejusdem regnantis annum vigesimum? Infra xvii. 1 dicitur *Osee* regnasse anno *Achaz* 12 nec jam sumit Edm. Calmet initium regnandi *Osee* ex annis *Joatham* mortui. Itaque idem destruit xvii. 1 id quod hoc loco edificarat.

*Uzziah*. See notes on ver. 1.

## Ver. 32.

*Au. Ver.*—32 In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign.

*Ged.*—In the second year. So the text and VV. Yet here again the true reading seems to be the tenth.

*Houb.*—Anno secundo *Phacee* (*regnavit Joatham*). Neque hæc ratio annorum stare poterit, nisi admittuntur emendationes supra memoratæ. Vide Præfationem de initio regni *Joatham*.

## Ver. 33.

*Au. Ver.*—33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem, &c.

*Maurer.*—[שש עשרה שנה כלה] anno ultimo non integro pro integro sumto. Vid. *Obs.* l. 1., p. 288.

## Ver. 35.

*Au. Ver.*—High places. See notes on 1 Kings iii. 3.

*Au. Ver.*—Built.

*Ged.*, *Booth*.—Rebuilt.

## CHAP. XVI. 2.

בְּיַמֵּי עֲשָׂרִים שָׁנָה אָחָז בְּמָלְכוֹ וַיִּשְׂאֵר  
עֲשָׂרָה שָׁנָה מְלָכָה בִּירוּשָׁלַם וּבוֹ

vîds ἑκακοσι ἑτῶν ἦν Ἀχάζ ἐν τῷ βασιλεύειν αὐτὸν, καὶ ἑκατάθεκα ἔτη ἐβασίλευσεν ἐν Ἱερουσαλὴμ, κ.τ.λ.

*Au. Ver.*—2 Twenty years old was Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not that which was right in the sight of the Lord his God, like David his father.

See notes on chap. xviii. 2.

*Ged.*—Twenty years old. So the text and VV. But the true number seems to be *twenty-five* [so *Houb.*, *Horsley*, *Dathe*].

*Bp. Horsley.*—If Ahaz was twenty when he began to reign, and reigned only sixteen years, he was but thirty-six when he died. But we read, chap. xviii. 2, and 2 Chron. xxix. 1, that Hezekiah the son of Ahaz was twenty-five years old when he began to reign. Now Hezekiah seems to have succeeded immediately upon his father's death. If these numbers therefore are correct, Hezekiah must have been born in the twelfth year of his father's age, which is highly improbable. It is probable that

Ahaz was older than thirty-six, if his son was twenty-five at his death. But dying in the sixteenth year of his reign, he must have been more than twenty when he began to reign, if he died more than thirty-six. For twenty years, therefore, read, in this place, "twenty and five," which is the reading of the Vatican LXX in the parallel place, 2 Chron. xxviii. 1.

*Dr. A. Clarke.*—*Twenty years old was Ahaz.*] Here is another considerable difficulty in the chronology. Some think that the *twenty years* mentioned here respect the beginning of the reign of Jotham, father of Ahaz; so that the passage should be thus translated: *Ahaz was twenty years of age when his father began to reign*; and consequently he was *fifty-two years old* when he died, seeing Jotham reigned *sixteen years*: and therefore Hezekiah was born when his father was *twenty-seven years of age*. This however is a violent solution, and worthy of little credit. It is better to return to the *text* as it stands, and allow that Ahaz might be only *eleven or twelve years old* when he had Hezekiah: this is not at all impossible; as we know that the youth of both sexes in the eastern countries are marriageable at *ten or twelve years of age*, and are frequently betrothed when they are but *nine*. I knew a woman, an East Indian, who had the *second* of her *two* first children when she was only *fourteen years of age*, and must have had the *first* when between *eleven and twelve*. I hold it therefore quite a possible case that Ahaz might have had a son born to him when he was but *eleven or twelve years old*.

*Houb.*—2 בן עשרים שנה אדו בלמו *filii annorum viginti erat Achaz, cum regnavit.* Docemur ex xviii. 2 Ezechiam, filium Achaz, regnandi initium habuisse, anno vitæ ejus vigesimo quinto. Jam Achaz non regnavit plus, quam annos sexdecim, ut hoc versu narratur, mortuusque est adeo anno vitæ suæ trigesimo sexto. Quoniam igitur Ezechias, filius Achaz, annum agebat vitæ suæ vigesimum quintum, quo tempore Achaz moriebatur, annos natus triginta sex, quæritur an Achaz genuerit Ezechiam annos natus tantum undecim. Conquirunt exempla Interpretes hominum, qui patres extiterint, antequam pervenirent ad annum vitæ suæ quartum decimum, quibus fuerat potius inquirendum, num quis error hic lateat. Qui si adissent ad Veteres Inter-

pretes, vidissent in loco parallelo. 2 Par. xxviii. 1, Syrum, Arabem Græcosque Intelligisse, בן עשרים וחמש שנה, *filii annorum viginti quinque (erat Achaz, cum regnavit), fuisseque adeo Achaz, cum mortuus est, annos natum unum et quadraginta*; itaque Ezechiam filium fuisse ab eo procreatum, cum annum vitæ ageret *decimum quintum*; nihil igitur superesse difficultatis.

*Maurer.*—[עַשְׂרֵים וְחָמֵשׁ שָׁנָה בֶּן עֶשְׂרִים חָמֵשׁ] annis imperii primo et ultimo, utrovis non integro, pro integris computatis.

Ver. 3.

*Au. Ver.*—3 But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, &c.

*Made his son to pass through the fire.* See notes on Levit. xviii. 21, vol. i., p. 459.

*Pool.*—*Made his son to pass through the fire*; either, 1. By way of lustration, to pass hastily through it, so as to be scorched, and, as it were, baptized with it. Or, 2. By way of oblation, so as to be utterly consumed, and offered for a burnt-offering, which was the practice of heathens, and of some Israelites, in imitation of them; of which see 2 Kings xxi. 6; Ps. cv. 36; Jer. vii. 31; which seems best to agree with 2 Chron. xxviii. 3, where it is said *he burnt his children*, i. e., some of them; first one, as is here noted; and afterwards others of them, as is there observed.

Ver. 4.

*High places.* See notes on 1 Kings iii. 2, p. 719.

Ver. 5.

*Au. Ver.*—5 Then Rezin king of Syria, and Pekah son of Remaliah king of Israel came up to Jerusalem to war? and they besieged Ahaz, but could not overcome him.

*Bp. Patrick.*—This seems not to agree with 2 Chron. xxviii. 5, &c. where these two princes are represented as getting great victories over him. To which Abarbinel answers, that these things happened at different times. For the wars mentioned in the book of Chronicles were made severally by these two kings, wherein they prospered, being the ministers of Divine Providence. But when now they joined their forces together, and not only came against other cities, but against Jerusalem, God was pleased to make them miscarry.

*Maurer.*—Quæ de expeditione a Pecacho

et Recino suscepta belloque Assyrico inde exorto in libro 2 Chron. xxviii. 5 seqq. exposita leguntur, ab hac narratione in nonnullis differunt. Præterea illa narratio hac multo copiosior est. Hinc multi interpretes duas expeditiones fuisse statuunt, in eo tantum discrepantes, utra prior fuerit, eane, quæ hic describitur, an illa, quæ l. l. Chron. narratur. Sed unam eandemque utroque loco narrari, cum Gesenio (Comment. in Jes. i., p. 269) existimandum puto. Scilicet duas expeditiones susceptas esse, ne verbulo quidem dicitur, quæ vero in utraque narratione inter se dissentiunt, ea rationibus tribuenda videntur, quas sequi libros Chronicorum omnibus constat. De singulis vid. Ges. l. l.

Ver. 6.

בְּעֵת הַהִיא הָשִׁיב רֶזֶן מֶלֶךְ־אַרָם  
 אֶת־אֵילַת לְאַרָם וַיִּשְׁלַח אֶת־הַיְהוּדִים  
 מִיֵּאֵלוֹת וַאֲרוּמִים כְּאֹן אֵילַת וַיִּשְׁבּוּ  
 אִשָּׁם עַד הַיּוֹם הַזֶּה :

וּאֲרוּמִים קִר

ἐν τῷ καιρῷ ἐκείνῳ ἐπέστρεψε Ῥαασσῶν βασιλεὺς Συρίας τὴν Αἰλὰθ τῇ Συρίᾳ, καὶ ἐξέβαλε τοὺς Ἰουδαίους ἐξ Αἰλὰθ, καὶ Ἰουδαίους ἦλθον εἰς Αἰλὰθ, καὶ κατώκησαν ἐκεῖ ἕως τῆς ἡμέρας ταύτης.

Au. Ver.—6 At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath [Heb., Eloth]: and the Syrians came to Elath, and dwelt there unto this day.

To Syria—the Syrians.

Houb., Dathe, Geddes.—To Edom—the Edomites.

Dathe.—Res ipsa facile persuadet, pro אַרָם, Syris legendum esse אֶדָם, Edomitis. Erat enim Elatha ad mare rubrum sita oppidum ditionis Edomitice, quod rex Syriæ antiquis suis possessoribus restituit, qui contra Judæos arma ceperant, uti docemur 2 Chron. xxviii. 17. Ipsi Masorethæ observarunt, pro אֲרוּמִים legendum esse אֶדָם. Quam emendationem priori etiam אֶדָם adscribere debuissent. Sed error hic jam satis antiquus est. Nam sic quoque versiones antiquæ, hinc mirum non est, Kennicotti codices quoque consentire. Verum pro altera voce אֲרוּמִים multi hanc veriore lectionem, aliique non pauci accuratorem quoque scriptionem sine Vau exhibent. Item in אֶדָם in 26 codd. rectius Vau est omissum.

Maurer.—[אַרוּמִים] = אֲרוּמִים. K'ri אֲרוּמִים, quod etiam plurimi libri exhibent. Sed nihil mutandum videtur. C'tib præter alios vett. legit Josephus.

Ver. 7.

Au. Ver.—Tiglath-pileser. See notes on chap. xv. 29.

Ver. 9.

— וַיַּעַל מֶלֶךְ אַשּׁוּר  
 וַיִּהַרְשֵׁף וַיִּנְלֶה קִירָה וַאֲת־רֶזֶן  
 הַמִּית :

— καὶ ἀνέβη βασιλεὺς Ἀσσυρίων εἰς Δαμασκόν, καὶ συνέλαβεν αὐτὴν, καὶ ἀπέκτισεν αὐτὴν, καὶ τὸν Ῥαασσῶν βασιλέα ἐθανάτωσε.

Au. Ver.—9 And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus [Heb., Dammesek], and took it, and carried the people of it captive to Kir, and slew Rezin.

And carried the people of it captive to Kir. So most commentators.

Houb.—ויגלה קירָה, et revelavit murum ejus; i. e., vel mœnibus nudavit, vel murum per-rupit, ut per muri ruinas ingrederetur. Non negandum fuisse Damascenos Cyram, vel Cyrenem deportatos; nam id legitur in propheta Amos, i. 5. Sed videtur hoc loco intelligi urbs ipsa Damascus, et durum est urbem fuisse Cyrenem abductam, pro civibus Damascenis.

Ver. 10.

Au. Ver.—Tiglath-pileser. See notes on chap. xv. 29.

Houb.—פָּלַסֶר, (Theglat) phalasar. Antea ver. 7. פָּלַסֶר, locis parallelis פָּלַסֶר; quæ varietates Scribarum, non Sacrorum sunt Scriptorum. Sic modo דַּמַּשְׁק דַּמַּשְׁק, modo etiam דַּמַּשְׁק דַּמַּשְׁק.

Ver. 13, 15.

Au. Ver.—Mcat offering. See notes on Levit. ii. 1, vol. i., p. 391.

Au. Ver.—Peace offering. See notes on Levit. iii. 1, vol. i., p. 395.

Ver. 14.

וְאֶת הַמִּזְבֵּחַ הַנְּחֹשֶׁת אֲשֶׁר לַפְּנֵי  
 יְהוָה וַיִּהְיֶה מֵאֵת פְּנֵי הַפִּתּוֹת מִבְּיֹן  
 הַמִּזְבֵּחַ וּמִבְּיֹן בַּיִת יְהוָה וַיִּתֵּן אֹתוֹ  
 עַל־יְיָהוָה הַמִּזְבֵּחַ צְפוֹנָה :

τὸ χαλκοῦν τὸ ἀπέναντι Κυρίου· καὶ προσ-  
 ἤγαγε τὸ πρόσωπον τοῦ οἴκου Κυρίου ἀπὸ τοῦ



inquire; not seek the Lord, or to inquire of the Lord, as the phrase is more largely expressed elsewhere; but he would not vouchsafe to mention the name of the Lord, whom he had so grossly forsaken and despised.

*Bp. Patrick.*—*The brazen altar shall be for me to enquire by.*] He would not have it thought that he intended wholly to lay aside the altar made by Solomon; but rather to do it great honour, by reserving it for his own private use, when he pleased to inquire of God by it. But there being no mention of the name of the Lord, some think the meaning is no more but that he would have it stand where he had set it, till he considered what to do with it: and they fancy that he made the famous dial of Ahaz with the brass of it. So they understand the Hebrew words *li lebaker*—I will take care of it, and order what shall be done with it. And therefore, according to this interpretation, he laid it quite aside. But the other seems more agreeable to the Hebrew phrase, “it shall be to me to inquire, or seek, or pray:” a private altar for his proper use; whereby he pretended to have still some regard to it, though he had degraded it.

*Ged.*—And let the brazen altar remain at my disposal.

*Booth.*—As to the brazen altar, I will inquire what must be done.

*Gesen. Thes.*—*Quod autem ad æneum altare attinet* לְבָכֵר לִי לְבָכֵר דֵּיּוֹ de eo ulterius circumspiciam s. mecum deliberabo. Vulg. paratum erit ad voluntatem meam.

*Dathe.*—*De ara autem ænea velle se deinceps cogitare.*

Ver. 17.

*Au. Ver.*—*Borders of the bases.* See notes on 1 Kings vii. 28.

Ver. 18.

וְאֶת־מִיֶּסֶד הַשְּׁבֵת אֲשֶׁר־בָּנִי בְּבַיִת  
וְאֶת־מִבּוֹא הַמְּלָכָה הַחַיִּימֹנָה הַסָּבִיב בְּבַיִת  
:רָחָה מִפְּנֵי מַלְכָּה אֲשׁוּרָה  
מִכֹּכַר קָרִי מַלְכֵי

καὶ τὸν θεμέλιον τῆς καθέδρας ὠκοδόμησεν ἐν οἴκῳ κυρίου, καὶ τὴν εἴσοδον τοῦ βασιλέως τὴν ἔξω ἐπέστρεψεν ἐν οἴκῳ κυρίου ἀπὸ προσώπου βασιλέως Ἀσσυρίων.

*Au. Ver.*—18 And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from

the house of the Lord for the king of Assyria.

*Pool.*—*The covert for the sabbath;* the form and use whereof is now unknown. It is generally understood of some building or covert; either that where the priests, after their weekly course was ended, abode until the next course came and relieved them, which was done upon the sabbath day; see 2 Kings xi. 5, 7; or that in which the guard or watchmen of the temple kept their station; or that under which the king used to sit to hear God's word, and see the sacrifices; which is called *the covert of the sabbath*, because the chief times in which the king used it for those ends was the weekly sabbath, and other solemn days of feasting, or fasting, (which all come under the name of *sabbaths* in the Old Testament,) upon which the king used more certainly and solemnly to present himself before the Lord than at other times.

*Bishop Patrick.*—There is a vast variety of opinions concerning this *musach* (which we translate *covert*), and why it is called *the covert for the sabbath*. The most probable is, that it was a covered place, where the king sat in the porch of the temple, or at the entrance of it, upon the *sabbath*, or other great solemnities which were called by that name. Thus Procopius Gazæus: This Ahaz took away, intending not to trouble himself to come to the temple, but to sacrifice anywhere; in every corner of Jerusalem, and in the several cities of Judah, which he would have be thought as holy as Jerusalem (2 Chron. xxviii. 24, 25). And it is a probable conjecture of a very learned man of our own, that Ahaz did this to express his hatred and contempt of the *sabbath*: for the worship of idols and violation of the sabbath are frequently joined together in Scripture, especially in Ezek. xx. 16; xxii. 8, 9; xxiv. 37, 38, and in a remarkable place in the Maccabees, i. 44 (see Spencer, De Leg. Hebræor., lib. i., cap. 1, 12).

*The king's entry without, turned he from the house of the Lord.*] The passage through which the king came from his own house to the temple [so *Pool*], he turned another way.

*For the king of Assyria.*] That he might ingratiate himself with him [so *Pool, Ged.*], by contemning his own country religion, and approaching nearer to his. But Procopius takes it the quite contrary way; that

he did this "for fear of [so *Houb.*] the king of Assyria." Which moved him to make a shorter passage into the house of the Lord, that he might flee thither instantly for safety, in case of any danger: which is not probable, because he profaned it, and shut up the doors of it.

*Dr. A. Clarke.*—As the word מִיֶּסֶד, and others derived from the same root, signify covering or booths, it is very likely that this means either a sort of canopy which was erected on the sabbath days for the accommodation of the people who came to worship, and which Ahaz took away to discourage them from that worship; or a canopy under which the king and his family reposed themselves, and which he transported to some other place to accommodate the king of Assyria when he visited him. Jarchi supposes that it was a sort of covert way that the kings of Judah had to the temple, and Ahaz had it removed lest the king of Assyria, going by that way, and seeing the sacred vessels, should covet them. If that way had been open, he might have gone by it into the temple, and have seen the sacred vessels, and so have asked them from a man who was in no condition to refuse them, however unwilling he might be to give them up. The removing of this, whatever it was, whether throne, or canopy, or covered way, cut off the communication between the king's house and the temple; and the king of Assyria would not attempt to go into that sacred place by that other passage to which the priests alone had access.

*Gesen.*—מִיֶּסֶד m. (רָבָה) covered walk, portico, 2 Kings xvi. 18 Keri, where Che-thibh מִיֶּסֶד.

*Prof. Lee.*—Lit. Covering, porch.

From the house of the Lord.

*Dathe, Maurer.*—Into the house of the Lord. See below.

For the king of Assyria.

*Houb.*—For fear of the king of Assyria.

*Ged.*—In compliment to the king of Assyria.

*Houb.*—18 *Tabernaculum autem, quod pro Sabbato ædificatum fuerat, aditumque Regis exteriorem, septo conjunxit cum domo Domini, metu regis Assyriorum.*

מִיֶּסֶד: Melius מִיֶּסֶד, Masoretæ, etsi hoc verbum quid significet, satis est incertum. Videtur intelligendum tabernaculum, in quo, per Sabbata, expectaretur, donec victimæ, quas quisque afferebat, offerri possent:

potest etiam השבט, de sede intelligi, ut Græci Intt. καθέδρας, vel de scammis, in quibus requiescerent, qui victimas afferebant.

*Dathe.*—18 *Tectum etiam sabbati, a) quod in templo ædificarant, et introitum regis exteriorem b) in templum transtulit propter regem Assyriæ.*

a) מִיֶּסֶד הַשַּׁבָּת Οί οὐ vertunt: τὸ θεμέλιον τῆς καθέδρας, quasi legissent מִיֶּסֶד הַשַּׁבָּת, fundamentum sellæ, sed hoc æque obscurum. Vulgatus vocabulum Hebr. retinuit: *Musach quoque sabbati*, et Syrus vertit per *domum sabbati*. Placent præ aliis, quæ Clericus habet: Si licet, ex antecedentibus verbis conjicere, crediderim, fuisse æneas laminas, quibus tecta erat porticus quædam, aut arca, in quam die sabbati convenire solebat populus, quas vendidit aut tradidit Ahasus Assyriorum regi, ut bases concharum et labri ænei.

b) Æque incertum est, quid fuerit, ac præcedens. Fortasse vestibulum fuit, quod, cum ære tectum ornatumve esset, dirutum est, ut æs traderetur Assyriæ regi, aut venderetur. Simile quid fecisse legimus *Hiskiam* cap. xviii. 16.

*Maurer.*—18 הָרַבָּב בֵּית יְהוָה Vulgo vertunt: *amovit a Jovæ æde*, quod non est ferendum. Sensus, ni fallor, hic est: *transtulit in ædem Jovæ.*

Ver. 19.

*Au. Ver.*—Book of the chronicles. See notes on 1 Kings xiv. 19, p. 824.

#### CHAP. XVII. 1.

בַּשְּׁנַת שְׁתַּיִם עָשְׂרָה לְאַחָז מֶלֶךְ יְהוּדָה מָלַךְ הוֹשֵׁעַ בֶּן-אֵלָה בְּשַׁמְרֹון עַל-יִשְׂרָאֵל תְּשֵׁעַ שָׁנִים:

ἐν ἔτει δωδεκάτῳ τῷ Ἀχαζ βασιλέως Ἰούδα ἐβασίλευσεν Ὡσηὲ υἱὸς Ἠλα ἐν Σαμαρείᾳ ἐπὶ Ἰσραὴλ ἐνέα ἔτη.

*Au. Ver.*—1 In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years.

*In the twelfth year of Ahaz, &c.*

*Pool.*—*Quest.* How can this be true, seeing it is said that he reigned, or began to reign, in Israel in the twentieth year of Jotham, chap. xv. 30, which was the fourth year of Ahaz, as was there noted? *Ansiv.* He usurped the kingdom in Ahaz's fourth year; but either was not owned as king by the generality of the people, or was not accepted and established in his kingdom by

the Assyrian, till Ahaz's twelfth year; or in his eight first years he was only a tributary prince, and the king of Assyria's viceroy; and after that time he set up for himself, which drew the Assyrian upon him.

*Bp. Patrick.*—*In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign.*] This doth not agree with xv. 30, where it is said he began to reign in the twentieth year of Jotham, which was the fourth of Ahaz. To this Ralbag thinks it sufficient to say, that till the twelfth year of Ahaz he was but a servant of the king of Assyria; nor was reputed a king, but only a governor under him. And so Abarbimel. And it is no improbable conjecture of Dr. Lightfoot's, that Ahaz gave him a great deal of trouble after the death of Pekah, in revenge of the slaughter he had made in Judah: so that he kept Hoshea out of the throne a great while, and upon this account is called the king of Israel (2 Chron. xxviii. 19), as well as because he walked in the ways of those kings. Our learned chronologer Mr. Whiston thinks there was an interregnum, for the space of full twelve years, from the death of Jeroboam the second. Which he takes to be most probable, and almost certain, from those words of Hosca, who prophesied in that king's time: "Now (or ere long) they shall say, We have no king, because we feared not the Lord; what then should a king do to us?" Hos. x. 3 (see his Short View of the Chronology of the Old Testament, p. 48).

*To reign in Samaria over Israel nine years.*] viz. After his peaceable possession of the throne [so Pool]: for, from the time that he pretended to it, upon the slaughter of Pekah, he reigned seventeen or eighteen years; viz. twelve in the time of Ahaz, who reigned sixteen years, and six in the time of Hezekiah (xviii. 10).

*Gen.*—In the second year of Ahaz, &c.

*Houb.*—1 Anno duodecimo Achaz (regnavit Osee). Hæc temporum ratio concordat cum eo, quod narratur xviii. 1 regnasse Ezechiam anno Osee tertio, et post, ver. 9 annum Ezechiae quartum fuisse Osee septimum. Nam cum regnaverit Achaz annos sexdecim, sequitur Osee, si regnavit anno Achaz duodecimo, regnasse ante Ezechiam quatuor annos inchoatos, vel tres totos, quod fere idem est, in Chronologia sacra. Sed idem *annus duodecimus* pugnat cum iis, quæ supra vidimus, xvi. 1 regnasse

Achaz anno Phacee decimo septimo, et xv. 27 regnasse Phacee annos viginti. Nam ex eo sequitur, Osee, qui interfecto Phacee, regnavit, initium regnandi fecisse anno Achaz, vel tertio absoluto, vel quarto inchoante, non autem duodecimo, ut hic narratur. Eas temporum pugnas tollere Interpretes, ut volunt, ita non possunt, nisi numeros emendant. Nos vero Clerico assentimur ad cap. xviii. 2 sic disputanti, "Scio hæc conciliari a Cappello, posito duplici initio Achazi, altero regni, quo cum patre regnarit, altero, quo solus rerum summæ præfuerit, et quod sex vel septem annis altero serius fuerit. Verum tam facile menda quædam in numeros irrepisse statuere possumus, quamvis ea certo judicare nequeamus, quam duplicia multorum regnorum fuisse initia, de quibus tacet scriptura." Vide præfationem de Ezechia et de Osee, ubi statuimus regnasse Osee anno Achaz 14 Phacee autem regnasse annis 30.

Ver. 3.

עָלְיוּ עֲלֶיהָ שְׁלֹמְנָסֶר מֶלֶךְ אַשּׁוּר  
וַיְהִי־לּוֹ הַוַּשֵׁעַ עֶבֶד וַיֵּשֶׁב לוֹ מִנְחָה:  
ἐπ' αὐτὸν ἀνέβη Σαλαμανασσάρ βασιλεὺς Ἀσσυρίων. καὶ ἐγενήθη αὐτῷ Ὡσηε δούλος, καὶ ἐπέστρεψεν αὐτῷ μαναά.

*Au. Ver.*—3 Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave [Heb., rendered, 2 Sam. viii. 2;] him presents [or, tribute].

*Shalmaneser.*

*Gesen.*—שְׁלֹמְנָסֶר Hos. x. 14: fully 2 Kings xvii. 3, &c, *Shalman, Shalmaneser*, pr. n. of a powerful king of Assyria. Vulg.

*Salmanassar.*—Comp. Pers. شَرْمَان آذر  
verecundus erga ignem.

*Presents.*

*Gesen.*—מִנְחָה f. 1. a gift, present, Gen. xxxii. 14, &c.

2. *tribute*, which was exacted from a subject nation under the milder name of a present, see Diod. Sic. i. 58. So 2 Sam. viii. 2, 6; 1 Kings v. 1 [iv. 21]; 2 Kings xvii. 4; Psalm lxxii. 10.

3. an offering to God, a sacrifice.

Ver. 5.

וַיַּעַל מֶלֶךְ־אַשּׁוּר כְּכַל־הָאָרֶץ וַיַּעַל  
שָׂמְרוֹן וַיִּצַּר עָלֶיהָ שְׁלֹשׁ שָׁנִים:  
καὶ ἀνέβη ὁ βασιλεὺς Ἀσσυρίων ἐν πάσῃ τῇ γῆ, καὶ ἀνέβη εἰς Σαμάρειαν, καὶ ἐπολιόρησεν ἐπ' αὐτὴν τρία ἔτη.

Au. Ver.—4 And the king of Assyria found conspiracy in Hoshea : for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year : therefore the king of Assyria shut him up, and bound him in prison.

5 Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

Pool.—4 Shut him up, &c. To wit, after he had come up against him, and taken him, with Samaria; the particular relation whereof follows in ver. 5.

5 Then the king of Assyria.

Dathe, Ged., Booth.—For the king of Assyria.

Maurer.—[ וַיִּשְׁלַח ] nonnulli in plusquamperfecto vertunt, invita grammatica. Non est cur longus sim in re aperta. Reddendum est: tum ascendit. Sed hoc non obstat, quominus statuas, Hoseam demum post expugnatam Samariam a Salmanassare in vincula coniectum esse (vs. 4). Nam quum de Hosea rege ejusque cum Ægyptiis foedere scriptor exposuisset, induci facile potuit, ut ante omnia his adderet, quæ e facto isto male sano in regem mala redundarint, et tum demum de Salmanassar in Samariam facta expeditione narraret, ita quidem, ut quum deberet scribere : וַיִּשְׁלַח s. וַיִּשְׁלַח, cogitando ipse se eo referret, unde erat egressus (vs. 4), ut fere solent Hebræorum scriptores. Veri utique similis est, Hoseam imminente hostili exercitu in Samariam se recepisse, Ægyptiorum fretum auxilio, quam Salmanassar obviam profectum in aperto campo cum eo conflixisse.

Ver. 6.

וַיִּשְׁבּוּ אוֹתָם בְּחֶלְהָ וּבְחָבֹר —  
בְּהַר גּוֹזָן וְעָרֵי מְדֵי :

— και κατόκησεν αὐτοὺς ἐν Ἀλαῖ και ἐν Ἀβώρ ποταμοῖς Γωζάν, και ὄρη Μήδων.

Au. Ver.—6 In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah, and in Habor by the river of Gozan, and in the cities of the Medes.

In Hulah and in Habor, by the river Gozan. So Houb.

Booth.—Habor-nahar-gozan.] I make this one name, with several modern critics. So Geddes.

Gesen.—חָבֹר (joining together, r. חָבַר) pr. n. Habor, i. e., Chaboras, a river of Meso-

potamia which rises in Mount Masius near Râs el-'Ain, and flows into the Euphrates near Circesium, 2 Kings xvii. 6; xviii. 11; 1 Chron. v. 26. Arab. خَابُور Khâbûr. Gr. Ἀβόρπας Strabo XVI. p. 748. Casaub. Χαβώπας Ptolem. See more under חָבַר.

חָבַר pp. subst. length, both of space and time, see the root חָבַר no 2 [to be great, to be long]. Hence

1. Chebar, pr. n. of a river in Mesopotamia, called also חָבַר q. v. Gr. and Lat. Chaboras, Ez. i. 3; iii. 15, 23; x. 15, 22. This orthography of the name approaches to

Syriasm, Syr. כַּבְּרָ, כַּבְּרָ; while the form חָבַר (خَابُور) imitates the Arabic. Although each form admits of a tolerable etymology, (חָבַר conjoining, חָבַר long river,) yet in a river of Mesopotamia the Aramæan would be more likely to exhibit the genuine and primitive orthography.

וְעָרֵי מְדֵי river of Gozan, the Chaboras, 2 Kings xvii. 6.

Houb.— — et in Habor juxta, vel ad fluvium Gozan. Ita versio Anglicana, by the river Gozan, quæ tamen non probatur Erud. viro Thomas Stackhouse, The History, &c., p. 930, cui videtur sic fuisse convertendum, and by the river Habor, in Gozan, quia non erat flumen, quod Gozan nominaretur. Sed non licet convertere בחבור, in Habor flumine; quia nomen חָבַר semper antecedit in Sacro Codice nomen fluminis proprium, neque id unquam subsequitur. Prætercâ loco parallelo 1 Par. v. 26, legitur, וחבור ורוא ונרן, et Habor, et Era, et fluvium Gozan, nomine חָבַר juncto cum נרן, non autem cum חבור. Multa nomina Sacræ Geographiæ mutata sunt, et fieri potest ut Gozan esset urbis nomen, quam allueret flumen aliquod, nomine alio notum: vide caput xix. versu 12.

Ver. 9.

וַיִּחְפְּאוּ בְּנֵי-יִשְׂרָאֵל דְּבָרִים לְאִשְׁרָיִם עַל-יְהוָה אֱלֹהֵיהֶם וַיִּבְנוּ לָהֶם בְּמִוֹת בְּכָל-עָרֵיהֶם מַצְבֵּי לְעֹבְדֵיהֶם עֲדֵי-קִיָּר כְּבָבָר :

και ὅσοι ἠμφίεσαντο οἱ υἱοὶ Ἰσραὴλ λόγους, οὐχ οὕτως κατὰ κυρίου θεοῦ αὐτῶν και ἀκαθόμνησαν ἐαυτοῖς ὑψηλὰ ἐν πάσαις ταῖς πόλεσιν αὐτῶν ἀπὸ πύργου φυλασσόντων ἕως πόλεως ἄχυρᾶς,

Au. Ver.—9 And the children of Israel did secretly those things that were not right

against the Lord their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

*Pool.*—Things that were not right against the Lord: this belongs, either, 1. To their gross idolatries, and other abominable practices, which they were ashamed to own before others, compare Ezek. viii. 12. Or, 2. To the worship of calves; and so the words are otherwise rendered, and that agreeably to the Hebrew text, they cloaked, or disguised, or covered things that were not right against, or before, or towards the Lord, i. e., they covered their idolatrous worship of the calves with fair pretences of necessity, the two kingdoms being now divided, and at enmity; and of their honest intention of serving the true God, and retaining the substance of the Jewish religion, from which they alleged that they differed only in circumstances of worship. From the tower of the watchmen to the fenced city; in all parts and places, both in cities and in the country; yea, in the most uninhabited and neglected parts, where few or none dwell beside the watchmen, who are left there in towers, to preserve the cattle and fruits of the earth, or to give notice of the approach of enemies.

*Bp. Horsley.*—And the children of Israel did secretly, &c. I think the passage might be thus rendered: "And the children of Israel put on things [wrapt themselves up in things, made a merit of things] which were not right towards Jehovah." They made a merit of these things, inasmuch as they were done under the pretence of religion, and of many, even of their idolatrous rites, Jehovah, in the first institution, was the ultimate object; as of the worship of the calves at Dan and Bethel.

*Ged.*—Acted insincerely; i. e., they partly retained the worship of the Lord; but blended with it idolatries of every kind.

*Booth.*—And the Israelites devised things which were not right, against the command of Jehovah, &c.

*Devised things.*] So Michaëlis; and the following words explain what is meant. They associated the worship of idols with Jehovah.

*Gesen.*—סֵפֶר prob. i. q. סֵפֶר and סֵפֶר no. 1, to cover; whence Picl, to do covertly, secretly, 2 Kings xvii. 9. So Prof. Lee.

*Houb.*—9 Et protulerant sermones Domino Deo suo indignos, &c.

סֵפֶר: Magna mendii suspicio. Nam et

id verbum sine altero exemplo est, et à quibusdam frustra convertitur, et absconditè egerunt, quasi esset idem, ac ויבטאו. Nimirum quæ Israelitæ scelera patrârانت, non erant abscondita, sed palàm facta, publicæque infamix. Huc accedit, aliter legisse Veteres. Et Hieronymus quidem, cùm interpretetur, et offenderunt, declarat se legisse ויבטאו. Chaldæus et Syrus, ויבטאו, et dixerunt (verba:) Legebant videlicet ויבטאו; nam בטא est proferre (sermones). Eam vero descriptionem nos credimus esse hodiernæ antefendam, nec non germanam.

*Dathe.*—9 Ausi sunt cum Jova, Deo suo, contendere a) modis plane indignis. Sacella sibi exstruxerunt in omnibus oppidis cum parvis tum magnis. b)

a) Sic verto ויבטאו ex significatione tertix conjugationis verbi Arab. حَفِيَ; vid. Golius p. 635.

b) Hebr. a turre custodum usque ad oppidum munitum, est dictio proverbialis. Turres intelliguntur, quæ ædificari solebant in agris ad fructus custodiendos; cf. cap. xviii. 8, ubi eadem forma loquendi.

*Maurer.*—[וּבְמִסְכָּתָם] clam faciebant a סֵפֶר=סֵפֶר obtexit, operuit. Alii aliter. [עַל-יְהוָה אֱלֹהֵיהֶם] construcendum cum וּבְמִסְכָּתָם.

*High places.* See notes on 1 Kings iii. 3, p. 719, 721.

Ver. 10.

*Au. Ver.*—10 And they set them up images [Heb., statues] and groves in every high hill, and under every green tree.

*Groves.* See notes on Exod. xxxiv. 13, vol. i., p. 376.

*Bp. Patrick.*—They set them up images and groves.] The Hebrew word *asherim*, which we translate *groves*, should be rendered idols of that name, as Selden hath observed, Syntag. De Diis Syris, ii. cap. 2; where he plainly demonstrates this word doth not signify the grove, but the *numen* or *deity* placed in the grove. For how should groves "be set under every green tree?" as it is here said the *asherim* were. And thus Kimchi saith in the root *ashur*, that every wooden thing that was worshipped was called *asherah*. And Procopius Gazæus observes, that this word, which the LXX here translate ἄλση, *groves*, others everywhere translate Ἀστάρωθ, which word, saith he, δηλοῖ τὴν Ἀστάρτην, Ἀφροδίτην, denotes *Astarte*, that is *Venus*.

Ver. 13.

וַיַּעַד יְהוָה בְּיִשְׂרָאֵל וּבִיהוּדָה בְּיַד  
כָּל־גִּבּוֹרָיו כְּלִי־הוֹזָה לְאָמֹר שְׁבִנו  
מִדְרַבְּיָכֶם הָרָעִים וְגו' נְבִיאֵי קָרִי ב' טַעֲמִים בְּמִילָה א'

καὶ διεμαρτύρατο κύριος ἐν τῷ Ἰσραὴλ καὶ ἐν τῷ Ἰούδα καὶ ἐν χειρὶ πάντων τῶν προφητῶν αὐτοῦ παντὸς ὄρωντος, λέγων, ἀποστράφητε ἀπὸ τῶν ὁδῶν ὑμῶν τῶν πονηρῶν, κ.τ.λ.

*Au. Ver.*—13 Yet the Lord testified against Israel, and against Judah, by all [Heb., by the hand of all] the prophets, and by all the seers, saying, 'Turn ye from your evil ways, &c.

*Houb.*—13 נביאי כל Masora, *prophetis*, quasi status esset constructus, pro absoluto, et ita duo Codices Orat. Sed obstat הוה, quod sequitur, numero sing. Melius ἰ in ἰ non mutatur, sed sequenti verbo attribuitur, ut sit... וכל, *per omnem prophetam et Videntem*, ut legere videtur Syrus quem vide... שבנו, *revertimini*; quatuor Codices, וידי, plenè, *contestatus est*, et versu 12, הגלולים, *Diiis canis*, non sine ἰ.

*Maurer.*—13 [בְּיַד בְּלִיבְיָאָו כְּלִי־הוֹזָה] Ewaldus Gr. Crit. p. 295, et Hitzigius Begriff p. 127, legendum ducunt כְּלִי־נְבִיאֵי וְכְלִי־הוֹזָה, quæ lectio quanquam summa facilitate se commendat, tamen lectioni receptæ videtur posthabenda, quandoquidem hæc etiam sensum commodum fundit, nempe hunc: *per omnes ejus prophetas, omnes vates.*

Ver. 15.

וַיִּמְאַסּוּ אֶת־הַקּוֹי וְאֶת־בְּרִיתוֹ אֲשֶׁר  
כָּרַת אֶת־אֲבוֹתָם וְאֵת עֲדוּתוֹ אֲשֶׁר  
הֶעִיד בָּם וַיִּלְכוּ אַחֲרַי הַהָבֵל וַיִּהְיֶה  
וְגו' קִמְצָן בּו' ק'

καὶ τὰ μαρτύρια αὐτοῦ, ὅσα διεμαρτύρατο αὐτοῖς οὐκ ἐφύλαξαν, καὶ ἐπορεύθησαν ὀπίσω τῶν ματαίων, καὶ ἐματαιώθησαν, κ.τ.λ.

*Au. Ver.*—15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them.

*Statutes, testimonies.* See notes on Deut. vi. 20, vol. i., p. 667.

And his testimonies which he testified against them, &c.

*Booth.*—15 And his testimonies which he testified among them; and they followed vain idols, and became vain.

And his testimonies.] Dathe agrees with the version given.

*Dathe.*—15 *Contemserunt ejus statuta et fœdus, quod cum eorum majoribus pepigerat, et doctrinam, quam ab eo acceperant. Vana idola sectantes ipsi vani facti sunt, &c.*

*Houb.*—15 *Posthabuerantque statuta ejus fœdusque, quod cum patribus ipsorum fecerat, admonitionesque ipsas, quibus eos obtestabatur, &c.*

Ver. 16.

*Au. Ver.*—16 And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal.

*Houb.*—שנים עגלים, *duos vitulos*. Masora, *sine necessitate*. ... אשרה, *lucum*. De-buisset Masora tollere; nam sic alibi passim sine ἰ, ut et hoc loco duo Codices Orat.

*Grove.* See notes on Exod. xxxiv. 13, vol. i., p. 376.

*Baal.* See notes on Judges xi. 11, p. 166.

*Host of heaven.* See notes on Deut. iv. 19, vol. i., p. 662.

Ver. 17.

וַיַּעֲבִירוּ אֶת־בְּנֵיהֶם וְאֶת־בָּנוֹתיהֶם  
בְּאֵשׁ וַיִּקְסְמוּ וַיַּחֲשֹׂוּ וַיִּתְמַדְּפוּ  
לַעֲשׂוֹת הָרָע בְּעֵינֵי יְהוָה לְהַכְעִיכוֹ :

καὶ διήγαγον τοὺς υἱοὺς αὐτῶν καὶ τὰς θυγατέρας αὐτῶν ἐν πυρὶ, καὶ ἐμαντεύοντο μαντείας, καὶ οἰωνίζοντο· καὶ ἐπράθησαν τοῦ ποιῆσαι τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου παροργίσαι αὐτόν.

*Au. Ver.*—17 And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger.

*To pass through the fire.* See notes on Levit. xviii. 21, vol. i., p. 458.

*Used divination.* See notes on Deut. xviii. 10, vol. i., p. 695.

*Enchantments.* See notes on Levit. xix. 26, vol. i., p. 466.

*Sold themselves.* See notes on 1 Kings xxi. 25, p. 864.

Ver. 18—21.

18 וַיִּתְאַפֵּץ יְהוָה מֵאֵד בְּיִשְׂרָאֵל וַיִּכְרַם  
 מֵעַל פְּנֵיו לֹא נִשְׁאַר רַק נְשִׁבְט יְהוּדָה  
 לְבָדוֹ : 19 גַּם־יְהוּדָה לֹא עָמְדָה אֶת־  
 מִצְוֹת יְהוָה אֱלֹהֵיהֶם וַיִּלְכְּדוּ בְּחַקֹּת  
 יִשְׂרָאֵל אֲשֶׁר עָשָׂו : 20 וַיִּזְאֵם יְהוָה  
 בְּכָל־זָרַע יִשְׂרָאֵל וַיַּעֲלֵם וַיִּתְּנֵם בְּיַד  
 לְשָׂמִים עַד אֲשֶׁר הִשְׁלִיכֶם מִפְּנֵיו :  
 21 כִּי־קָרַע יִשְׂרָאֵל מֵעַל בַּיִת דָּוִד  
 וַיִּמְלִיכוּ אֶת־רִבְעֵם בְּוֹנֵבֶט וַיִּזְאֵ  
 וַיִּרְבְּעֵם אֶת־יִשְׂרָאֵל מֵאֲחֵרֵי יְהוָה  
 וַיַּחֲטִיאוּם חֲמָאָה גְדוֹלָה : 22 וַיִּלְכְּדוּ  
 בְּנֵי יִשְׂרָאֵל בְּכָל־חֲמָאוֹת וַיִּרְבְּעֵם אֲשֶׁר  
 עָשָׂה לֹא־סָרוּ מִמֶּנָּה : עַד אֲשֶׁר־הִסִּיר  
 יְהוָה אֶת־יִשְׂרָאֵל מֵעַל פְּנֵיו כַּאֲשֶׁר דִּבֶּר  
 בְּיַד כָּל־עַבְדָּיו הַנְּבִיאִים וַיִּגְלַל יִשְׂרָאֵל  
 מֵעַל אֲמָרוֹ אֲשֶׁר־הָיָה עַד הַיּוֹם הַזֶּה :

יחזקאל v. 21.

18 καὶ ἐθυμώθη κύριος σφόδρα ἐν τῷ  
 Ἰσραὴλ, καὶ ἀπέστησεν αὐτοὺς ἀπὸ τοῦ προσ-  
 ὴπου αὐτοῦ, καὶ οὐχ ὑπελείφθη πλὴν φυλῆ  
 Ἰούδα μονωτάτη. 19 καὶ γε Ἰούδας οὐκ  
 ἐφύλαξε τὰς ἐντολάς κυρίου τοῦ θεοῦ αὐτῶν,  
 καὶ ἐπορεύθησαν ἐν τοῖς δικαίωμασιν Ἰσραὴλ,  
 οἷς ἐποίησαν, καὶ ἀπέωσαντο τὸν κύριον,  
 20 καὶ ἐθυμώθη κύριος παντὶ σπέρματι Ἰσραὴλ,  
 καὶ ἐσάλυσε αὐτοὺς, καὶ ἔδωκεν αὐτοὺς ἐν  
 χειρὶ διαρπαζόντων αὐτούς, ἕως οὗ ἀπέρριψεν  
 αὐτοὺς ἀπὸ προσώπου αὐτοῦ. 21 ὅτι πλὴν  
 Ἰσραὴλ ἐπάνωθεν οἴκου Δαυὶδ, καὶ ἐβασίλευσαν  
 τὸν Ἰεροβοὰμ υἱὸν Ναβατ καὶ ἐξέωσεν Ἰερο-  
 βοὰμ τὸν Ἰσραὴλ ἐξόπισθε κυρίου, καὶ ἐξή-  
 μαρτεν αὐτοὺς ἀμαρτίαν μεγάλην. 22 καὶ  
 ἐπορεύθησαν οἱ υἱοὶ Ἰσραὴλ ἐν πάσῃ ἀμαρτία  
 Ἰεροβοὰμ, ἧς ἐποίησεν, οὐκ ἀπέστησαν ἀπ’  
 αὐτῆς. 23 ἕως οὗ μετέστησε κύριος τὸν  
 Ἰσραὴλ ἀπὸ προσώπου αὐτοῦ, καθὼς ἐλάλησε  
 κύριος ἐν χειρὶ πάντων τῶν δούλων αὐτοῦ τῶν  
 προφητῶν. καὶ ἀποκίσθη Ἰσραὴλ ἐπάνωθεν  
 τῆς γῆς αὐτοῦ εἰς Ἀσσυρίους ἕως τῆς ἡμέρας  
 ταύτης.

*Au. Ver.*—18 Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

19 Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made.

20 And the Lord rejected all the seed of

Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.

21 For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the Lord, and made them sin a great sin.

22 For the children of Israel walked in all the sins of Jeroboam which he did: they departed not from them;

23 Until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

*Commandments, statutes.* See notes on Deut. iv. 45, vol. i., p. 664.

*But walked in the statutes of Israel which they made.*

*Ged., Booth.*—But walked by the statutes which the kings of Israel [*Ged.*, the Israelites] had made: they did evil in the eyes of Jehovah, so as continually to provoke him to anger [Syr., Arab., and partly LXX].

21 *Drave Israel.*

*Gesen.*—I. נָדָה in Kal not used, i. q., נָדַד, to flee, to recede. Syr. et Sam. id.

Piel נָדָה, to remove, to put away, seq. הַ Am. vi. 3; to thrust out, to exclude, Isaiah lxvi. 5. Here belongs too נִדְדוּ 2 Kings xvii. 21, Cheth. for נָדָה.—With the Rabbins נָדָה signifies excommunication.

23 See notes on verses 34—41.

*Houb.*—18 *Dominus adversum Israel irā inflammatus est, et eos ē suo conspectu eripuit, nihil eorum relinquens, præter unam tribum Juda.* (21) *Etenim secessionem fecerat Israel à domo David, et Jeroboam, filium Nabat, regem fecerat; qui cum deinde Israelem à Domino avertisset, et in peccatum grande pertraxisset, 22 Filii Israel omnia peccata, quæ Jeroboam fecerat, secuti sunt, nec ab eis recesserunt, 23 Donec Dominus, ut dixerat per omnes servos suos prophetas, eriperet ē conspectu suo Israelem, transferretque eos ex terrā suā in Assyriam, ut hactenus fecit.* (19) *Sed neque Juda præcepta Domini Dei sui servavit; nam quæ Israel statuta fecerat, hæc sequutus est.* 20 *Propterea Dominus sprevit Israel universum semen, affligens eos, tradensque in manus eorum, qui ipsum deripiebant, donec eos tandem ē conspectu suo projiceret.*

18 יזודה לבדו, *Juda solus.* Post hunc

versum 18 proximè collocamus versum 21. Ita ut hæc prima verba versûs 21. **יְרַחֵם**... **יִשְׂרָאֵל**, nam *secessionem fecerat Israel (à domo David,)* causam declarent, propter quam cæteris tribubus Israel in captivitatem ductis, remanserit una tribus Judæ, et ut quæ de tribubus decem dicuntur, cursum suum teneant usque ad versum 23 desinentem, ut postea vers. 19 et 20 de tribu Judæ singulatim dicatur. Nisi eum ordinem sequeremur, non possemus nectere hæc prima verba **יְרַחֵם**, versûs 21 ad versum 20, in quo narratur Deum fuisse omni semini Israel iratum. Quippe irarum causa non alia tangitur, quàm Idololatria, neque tribus Judæ ad cultum idololorum defecerat, antequàm decem tribus à tribu Judæ deficerent; sic ut istud **יְרַחֵם** non possit notare causam, propter quam Israel à Judâ discesserit. Quòd si verba hæc, **יְרַחֵם**, interpretabere, *postquam secessionem fecisset...* ne sic quidem bonam seriem habebis: videat Lector, et judicium suum adhibeat.

21 et 22 **יָרַחֵם**: Rectè Masora, וירחם, ex נדח, *amovere*. ... כמנה, *ab eo (peccato)*. Ita erit legendum, modò legatur, בכל המצא, *in omni peccato*, numero sing. ut habent Codices tres Orat. Sed præstat כמנה, *ab eis*, antecedente המצא, numero plur. ut legunt utrobique Vulgatus et Syrus, quoniam לֹא habet rerum numerum, non rei magnitudinem.

*Dathe.*—18 *Propterea quoque hic vehementer commotus eos repudiavit, una tantum tribu Juda relicta.* (19 *Ququam neque Judæi præceptis Jovæ, Dei sui, obtemperarunt, Israëlitarum instituta sectantes.*) 20 *Rejectos a se Israëlitas Jovæ affligi passus est a prædonibus, quibus eos tradiderat, donec eos plane repudiaret.* 21 *Postquam enim a gente Davidica secessionem fecerant, regem sibi creaverunt Jerobeamum, Nebati filium, qui eos a Jovæ avertit a) et gravi scelere obstrinxit, &c.*

a) Duplex est, h. l. in Codd. Hebr. lectio Altera textualis est **יָרַחֵם** varie tentata a viris doctis. *Cappellus* quidem in crit. s. lib. iii. cap. 10, sec. 6, deducit a דחה, *fecit avolare* et dictum esse putat pro יִרְחֵם, *fecit avolare*, דחה, quod recte ab aliis est rejectum. *Simonis* confert Arab. **ذاي** *depulit, propulit*. Melius fortasse, si lectio textualis defendi debet, posset conferri **ندأ** *terrui, deterrui*, a quo si, litteris et punctis servatis, **יָרַחֵם** de-

duceretur, Hiph. esset. At altera lectio marginalis **יָרַחֵם** præferenda videtur, quæ derivanda est a נדח, quod proprie dicitur *de ovibus, quæ a grege aberrant*, hinc idem est, quod הרה, cum quo etiam permutatur Deut. xxii. 1, coll. Exod. xxiii. 4. Sic recte **οὐκ ὁ** per ἐξέωσεν, *depulit*. Syrus vero et Chaldaeus per **אבטי** *errare fecit*, h. e. seduxit. *Kemnicotus* pro lectione marginali 18 codd. citavit.

Ver. 24.

**וַיָּבֵא מֶלֶךְ-אַשּׁוּר מִבָּבֶל וּמִפּוֹתָהַ וּמִמְעוֹתָ וּמִחַמַּת וּפְּרָוַיִם וַיֵּשְׁבּוּ בְּעָרֵי נְטַמְרוֹן וְגו'**

ומספרים קרי

*καὶ ἦγαγε βασιλεὺς Ἀσσυρίων ἐκ Βαβυλῶνος τὸν ἐκ Χουθᾶ, ἀπὸ Ἀῖᾶ, καὶ ἀπὸ Λιμὺθ, καὶ Σεπφαραυαίμ, καὶ κατοκίσθησαν ἐν πόλει Σαμαρείας, κ.τ.λ.*

*Au. Ver.*—24 And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

*And the king of Assyria brought men from Babylon.*

*Houb.*—*Cæterum rex Assyriæ, Assyriis de Babylone, &c., eductis posuit eos, &c....* ויבא: Hoc verbum est *Hiphil*, et scribendum plenè ויבא, *et adduxit*. Tamen hujus verbi casus non conparet, qui certè omitti non debuit, cum subsequatur, וישבו, *et possederunt*, quo ultimo verbo apertè declaratur, fuisse antea memoratos eos, *qui possederint*. Itaque aut addendum דהנים, *gentes*, ut versu 26 legitur; aut, quod multò antefendum, legendum bis אשור hoc modo: ויבא ויבא, *מלך אשור אשור*, *et adduxit rex Assyriæ Assyriam*. Deleverit alterum אשור Scribæ, vel imperiti Emendatores, qui, cum legerent alterum fuisse imprudenter scriptum.

Ver. 26.

**לֹא יָדַעְנוּ אֶת-מִשְׁפַּחַת אֱלֹהֵי הָאָרֶץ וְגו'**

— οὐκ ἔγνων τὸ κρίμα τοῦ Θεοῦ τῆς γῆς, κ.τ.λ.

*Au. Ver.*—16 Wherefore they spake to the king of Assyria, saying, 'The nations which thou hast removed and placed in the

cities of Samaria, know not the manner of the God of the land, &c.

Dr. A. Clarke.—26 *The manner of the God of the land.*] מִשְׁשָׁן, the judgment; the way in which the God of the land is to be worshipped.

*Ged., Booth.*—The manner of worshipping.

Ver. 27.

וַיָּבֹאוּ מִלְּאֲשֶׁר לְאֶמְרֵי הַלְיִיכוֹ שָׁמָּה  
אֶחָד מִהַכֹּהֲנִים אֲשֶׁר הִגְלִיתֶם מִשְׁשָׁן  
וַיֵּלְכוּ וַיֵּשְׁבוּ שָׁם וַיְרַם אֶת־מִשְׁפַּט אֱלֹהֵי  
הָאֲרָץ :

καὶ ἐνετείλατο ὁ βασιλεὺς Ἀσσυρίων, λέγων, Ἀπαγάγετε ἐκεῖθεν, καὶ πορευέσθωσαν, καὶ κατοικήτωσαν ἐκεῖ, καὶ φωτισοῦσιν αὐτοὺς τὸ κρίμα τοῦ Θεοῦ τῆς γῆς.

*Au. Ver.*—Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.

*Let them go.*

*Houb., Dathe, Ged., Booth.*—Let him go.

*Houb.*—27 וילכו וישבו שם, *et eant, et habitent ibi.* Dictum est antea de Sacerdote (אחד) uno, Samarium ducendo, non de pluribus. Itaque legendum, וילך וישב *et eat et habitet*; ita Syrus, ויאול ושב, numero sing. quomodo etiam Vulgatus. Fuit ו in verbo וילכו, ex ו sequenti malè geminatum, in verbo verò וישבו positum ex pravâ imitatione mendi prioris.

*Maurer.*—[וַיֵּלְכוּ וַיֵּשְׁבוּ שָׁם] “Pro plurali וַיֵּלְכוּ וַיֵּשְׁבוּ singulararem וַיֵּלְכוּ וַיֵּשְׁבוּ esse legendum, partim contextus docet, nam sermo est de uno sacerdote mittendo, partim interpretres Syrus et Vulgatus. LXX omittunt illa verba: *unum ex sacerdotibus deportatis.* Sed parum accurate, nam in sequenti versu pro more repetuntur. Scribæ error venit haud dubie ex eo, quod litera Vav sequentem vocem incipiebat, hinc eam bis scripsit et sic sequens verbum priori in numero accommodavit.” *Dathe.* Equidem lectionem receptam retinendam puto. Locum ita expedio: *cant et habitent* sc. ipse et qui cum eo erunt, ejus socii, administri.

Ver. 29.

וַיַּהֲרִיבוּ עֲשִׂים גְּזִי גְזִי אֱלֹהֵיהֶם וְגו'

καὶ ἤσαν ποιοῦντες ἕθνη ἕθνη θεοὺς αὐτῶν, ἑ.τ.λ.

*Au. Ver.*—29 Howbeit every nation made

gods of their own, and put *them* in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

*Pool.*—*Made gods of their own*, or, *worshipped* (as that verb is sometimes used; of which see Exod. xxxii. 35,) i. e., those whom they worshipped in the places from whence they came, whose names here follow. *The Samaritans*, i. e., the former people, or inhabitants, not of the city, but of the kingdom of Samaria.

*High places.* See notes on 1 Kings iii. 3, p. 719, 721.

Ver. 30, 31.

וַיַּבְנוּ אֶת־סְפוֹת בְּנוֹת  
וְאֶת־שִׁכְנוֹת עֲשִׂים אֶת־גְּזִי גְזִי אֱלֹהֵי  
עֲשִׂים אֶת־אֲשִׁמָּא : 31 וְהָעַיִם עֲשִׂים  
נִבְחָז וְאֶת־תַּרְתַּק וְהַסְפָּרַיִם שְׁפָרַיִם  
אֶת־בְּנֵיהֶם בָּאֵשׁ לְאֶדְרַמֶּלֶךְ וְעַנְמֶלֶךְ  
אֱלֹהֵי סְפָרַיִם :

בנ' א' תרנ"ב v. 30.

וין רבתי וין ורתי אלהי קרי ספרויים קרי

30 καὶ οἱ ἄνδρες Βαβυλῶνος ἐποίησαν τὴν Σωκχώθ Βενίθ, καὶ οἱ ἄνδρες Χουθ ἐποίησαν τὴν Ἐργέλ, καὶ οἱ ἄνδρες Αἰμάθ ἐποίησαν τὴν Ἀσιμάθ, 31 καὶ οἱ Εὐαῖοι ἐποίησαν τὴν Ἐβλαξερ καὶ τὴν Θαρθὰκ, καὶ ὁ Σεπφαραναῖμ ἤνικα κατέκαιον τοὺς υἱοὺς αὐτῶν ἐν πυρὶ τῷ Ἀδραμελεχ καὶ τῷ Δημελεχ θεοῖς Σεπφαραναῖμ.

*Au. Ver.*—30 And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima.

31 And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

*Bp. Patrick.*—39 *Succoth-benoth.*] The Jewish doctors do but trifle in their exposition of this word, which they say signifies “a hen and chickens.” The word plainly imports, “the tabernacles of daughters,” or of “young maidens:” who were consecrated to Venus, whose name Mr. Selden probably conjectures was derived from *Bevolh*. The old idolaters, it is evident, did prostitute their daughters in honour of Venus, as not only Strabo, Herodotus, and other profane writers testify; but some think is suggested in holy scripture, Lev. xix. 29. And therefore they of Babylon are said to make the “tabernacles of daughters;” that is, chapels

wherein their daughters were prostituted to every one that came to worship Venus, as the manner was in Babylon, from whence the forenamed authors testify this filthiness had its original (see Selden, De Diis Syris Syntag. ii. cap. 7, and Vossius, De Idolol. lib. ii. cap. 22).

*Nergal.*] Which the Jews would have to signify a *cock*. But their conjecture is better, who think it signified *fire*. For the men of Cuth are those that were afterward called Persians: who, it is certain, anciently worshipped the fire (see Selden, cap. 8). But the famous Bochartus ingeniously confesses he doth not know what *nergal* was; but that there is a sort of palm-tree called *nergil* by the Persians, Arabians, and Indians, of which they report strange things. From whence, perhaps, the Persians gave the name of *Nergal* to this idol, as in Syria their god was called *Rimmon*, from the pomegranate (Hieroziocion, par. ii. lib. i. cap. 16).

*Ashima.*] I know no ground the Jews have to say this word *Ashima* signifies a *smooth goat*. Our great Selden modestly acknowledges he doth not know what god it was (ib. cap. 9). But a late author takes *Ashima* to be the same with Mars; because among the ancients *AS* signified the same with *Ἄρης* among the Greeks; and *shemah* is as much as hearing or obedient (Jo. Gensius De Victimis Humanis, par. i. p. 92). And this *AS*, he conjectures, is the same whom the Romans called *Hesus*, whom Lucan mentions in his *Pharsalia*, lib. i. ver. 443.

—“Horretque feris altaribus Hesus.”

But, after all, my learned friend Dr. Alix hath made the most probable conjecture, that *Ashima* is the name of God, whom the Hebrews call *Hashem*, the name from whence *Ashima*, I doubt not, is derived. Accordingly, Aben Ezra saith, in his preface to the book of Esther, that he saw in a Samaritan Pentateuch, Gen. i. 1, *bara Ashima*, instead of *bara Elohim*. Which Bochart censures as a falsity, because no such word is to be found in the whole Samaritan Pentateuch: but it might be then in some paraphrase upon it.

31 *Nibhaz and Tartak.*] Nobody knows what these were; for no credit is to be given to the Jews, who say the former was in the shape of a *dog*, and the other of an *ass*. Selden thinks they were the same idol called by different names, but was not able to give an account of them.

*Adrammelech and Anammelech.*] These were the same gods with Moloch: unto whom the same sacrifices were offered. The Jews, after their vain fancies, make one of them to have been in the form of a *peacock*, and the other of a *pheasant*; but in all probability they were but different names of Moloch, which was the sun, as is evident from xxiii. 10, 11; and the addition of *addir*, which signifies magnificent or potent, makes Adrammelech as much as the mighty Moloch; and of *ana*, which signifies to answer, makes Anammelech as much as oracular Moloch. For Moloch, and Melech, and Milcom, are all the very same in the language of different people, signifying a *king*; the sun being by them accounted the *king*, as the moon the *queen of heaven*. And there is nothing more known than that the gentiles burnt their children in sacrifice to him. But whether these people did so, or only made them pass through the fire to purify them may be questioned; though the words seem to import the former: which was the practice of the Phœnicians, Syrians, Tyrians, Carthaginians, Cretans, Arabians, and many other nations; and is still practised by the Americans, and other gentiles.

A learned writer of our own, Dr. Hyde, in the book before mentioned, had a quite different apprehension of these words, for he will have Adrammelech to signify *the king of the flock*, *adre* being as much as *greges*: and Anammelech he thinks is much of the same signification, *ana* being as much as *pecus*, in the Persian language: always signifying collectively in the plural number, the lesser cattle, sheep and goats. Of which he imagines these Gods had the care, and were therefore worshipped; the riches of those people consisting much in cattle. They were also celestial constellations (as he there observes), which they imagined promoted the breeding and growth of cattle.

*Parkhurst.* — כְּבוֹד בְּנוֹת *Succoth Benoth*. The sacred historian, in recounting the idolatrous worship of the heathen people, whom the king of Assyria transplanted into the cities of Samaria, 2 Kings xvii. observes, ver. 30, that *the men of Babylon made כְּבוֹד בְּנוֹת*. The words may be literally rendered *The tabernacles of the daughters or young women*; or if בְּנוֹת be taken as the name of a female idol from בָּנָה to *build up, procreate children*, then the words will express *The tabernacles sacred to the productive powers*

feminine; and agreeably to this latter exposition, the Rabbins say the emblem was a hen and chickens. But however this be, there is little reason to doubt, but these כְּנָסוֹת were tabernacles, wherein young women exposed themselves to prostitution in honour of the Babylonish goddess Mylitta. Herodotus, lib. i., cap. 199, gives a particular account of this detestable service. "Every young woman of the country (of Babylon, says he) must once in her life sit at the temple of Aphrodite, or Venus (whom he afterwards tells us the Assyrians called Mylitta), and prostitute herself to some stranger. Those who are rich, and so disdain to mingle with the crowd, present themselves before the temple in covered chariots, attended by a great retinue. But the generality of the women sit near the temple, having crowns of \* cord upon their heads, some continually coming, others going. † Ropes are held by them in such a manner as to afford a free passage among the women, that the strangers may choose whom they like. A woman who has once seated herself in this place, must not return home till some stranger has cast money into her lap, led her from the temple and defiled her. The stranger who throws the money must say, *I invoke the goddess Mylitta for thee.* The money, however small a sum it be, must not be refused, ‡ because it is appointed to sacred uses. The woman must follow the first man that offers, and not reject him; and after prostitution, having now duly honoured the goddess, she is dismissed to her own house. In Cyprus, adds the historian, they have the same custom." § And this abomination implied by כְּנָסוֹת בָּנָה the men of Babylon brought with them into the country of Samaria. The Babylonish Μυλιττα, Mylitta, i. e., כְּנֹלִידָה, signifies the procreatrix, from the Chaldee אֹלִידָה to procreate; and both the name of the idol and the execrable service performed to

her honour, shew that by Mylitta was originally intended the procreative or productive power of nature, or of the heavens, the Αφροδιτη of the Greeks, and Venus of the Romans.\*

"A very learned † author of our own nation (say the writers of the Universal Hist., vol. xvii., p. 295) imagines that some traces of the Succoth Benoth—may be found in Sicca Venerea, the name of a city in Numidia, not far from the borders of Africa Propria. The name itself bears a near allusion to the obscene custom above taken notice of (i. e., prostitution), and seems to have been transported from Phœnicia. Nor can this well be disputed, when we consider that here was a temple where women were obliged to purchase their marriage-money by the prostitution of their bodies."

See also Vossius De Orig. and Progr. Idol., lib. i., cap. 22.

נֶרְגַל As a N. from נֵר a light, and גַּל to revolve, Nergal, the aleim or idol of the men of Cuth, mentioned 2 Kings xvii. 30. It seems to denote the solar fire or light, considered as causing the revolution of the earth, and so the return of the morning light upon it. The rabbins say the idol was represented in the shape of a cock; and probably they tell us the truth, for this seems a very proper emblem. Among the latter heathen, we find the cock was sacred to Apollo, or the sun; because, saith Proclus, "He doth, as it were, invite his influence, and, with songs congratulate his rising;" ‡ or, as Pausanias in the first book of his Eliacs, "They say this bird is sacred to the sun, because he proclaims his approaching return." So Heliodorus, speaking of the time when cocks crow, comes still nearer to the literal meaning of the Heb. נֶרְגַל; for, says that writer, αὐθροσει φυσικῆς τῆς τοῦ ἭΛΙΟΥ καθ' ἡμᾶς ΠΕΡΙΣΤΡΟΦΗΣ ἐπι τὴν τοῦ θεοῦ προσηρησὺν κινουμένων, "by a natural sensation of the sun's revolution to us, they are incited to salute the god." Æthiop., lib. 1. §

\* So Strabo, lib. xvi., p. 1681, edit. Amstel. Θωμῆγγυ ἢ εὐσπεταῖ ἑκαστῆ. Each of the women is crowned with a cord.

† See Baruch, vi. 43.

‡ A like desecration among the Egyptians or Canaanites was probably one reason of the laws, Deut. xxiii. 18, 19. See Lev. xix. 29.

§ So Justin, lib. xviii., cap. 5, "Mos erat Cyprisi, virgines ante nuptias statutis diebus dotalem pecuniam quasituras, in questum ad litus maris mittere, pro reliqua pudicitia libamenta Veneri soluturas."

\* See the beginning of Lucretius's first book De Rerum Natura, and above, under נֵר IV.

† Selden De Diis Syr. syntag. ii. cap. 7, whom see.

‡ See Pierii Hieroglyph. p. 223, fol. edit.

§ May not the Greek name for a cock, Αλεκτωρ, be most probably derived from the Heb. דלכת אור The coming of the Light, of which that bird gives such remarkable notice?

And perhaps under this name Nergal they meant to worship the sun, not only for the *diurnal return* of his light upon the earth, but also for his *annual return or revolution* to our northern hemisphere. We may observe that the emblem, a *cock*, is affected by the latter as well as by the former, and is frequently crowing both day and night at the time of the year when the days begin to lengthen.—This that great painter of nature, Shakespeare, has remarked.

“Some say, that ever ’gainst that season comes,  
Wherein our Saviour’s birth is celebrated,  
The bird of dawning singeth all night long.”

HAMLET, Act i., scene 1.

And here it may not be amiss to take notice of the beautiful propriety with which a *cock* was made use of to awaken St. Peter from his guilt, after he had denied our Lord; and to remind him, in a most striking manner, that *Christ the Divine Light* must, as his material type, the natural light, be glorified through opposition and sufferings. Comp. John xii. 23; xiii. 31; xvii. 1.\*

Steph. Morinus, in his Dissertation concerning the terrestrial Paradise, prefixed to Leusden’s edition of Bochart’s works (p. 24), observes from Josephus, Ant., lib. ix., cap. 14, § 3, that the Cuthites were of Cutha, which is a country of Persia, and that this may be confirmed by the idol they worshipped, namely נרגל: “For,” says he, “that word seems compounded of נר, *fire*, a *luminary*, and גל to *roll*, *roll round*, as denoting the sun illuminating the world by his circular motion. This is the opinion of Selden, De Diis Syris, syntag. ii., cap. 8. Now no one is ignorant that the sun was the principal god of the Persians, and that his symbol, *fire*, was religiously worshipped by them, whence their priests were called *πυραιοι*, their temples *πυραιοθεια*, in which the *unextinguished fire* was preserved, &c.” It is therefore the opinion of Morinus, that the Cuthites worshipped immediately the sun or the *fire*, as an emblem. But does not the phrase נרגל אה נרגל — they made Nergal, rather incline one to think they made some *graven or molten image*, as an emblem of their god? To which may be added, that the modern † Persees in India, who are descended from the ancient *fire-*

*worshippers* of Persia, pay a *religious regard* to the *cock*. And in the nineteenth chapter of the Vendidad Sade, one of the works of Zoroaster, the great prophet or teacher of the Magian or Persee religion (which is still extant, and which Mr. Perron a few years ago deposited in the French king’s library), he celebrates the *cock*, who next to the angel Sserosch is the guardian of the world, and secures mankind against the snares of the devil.\* However, if the Cuthites, mentioned 2 Kings xvii. 30, were really of Persia, it must be observed on the other hand, that *Magism* or the *worshipping of fire*, and not *Zabism* or *image-worship*, was at this time the national religion of that country.† But the learned Dr. Hyde (Relig. Vet. Pers., cap. ii., p. 39, edit. 1700) strenuously contends that the נרה or ניה mentioned in 2 Kings xvii. 24, 30, was situated in Babylonia, and so called, by the usual dialectical variation of ש into ה, from נש the son of Ham, who at first settled in this country. See Gen. x. 6, 10. And accordingly we find the name of this idol נרגל made a part of the appellation of two of the king of Babylon’s princes, Jer. xxxix. 3, and of that of Neriglassor king of Babylon.

אשם. 1. To be guilty, liable to punishment or penalty, or actually to undergo it. &c. As a N. *Guilt, guiltiness*.

II. As a N. in the Chaldee form, אשימא, *Ashima*, the Aleim of the men of Hamath, mentioned 2 Kings xvii. 30. The word, if uncompounded, should mean the *atoner, expiator*. The Rabbins say the emblem was a *goat*, or of a form compounded of a *man* and a *goat*, as the Roman poets describe the Satyrs and Pan. And indeed it seems probable that this idol was of a form in which the *goat* was prevalent, since that *lustful* animal seems a very proper, and is indeed a scriptural emblem of a *vicarious atoner*, as bearing the body of the sins of the flesh. See Lev. iv. 23, 24; ix. 15; x. 16; xvi. 7.

In the Samaritan version אשסך is used for the Hebrew אשם a kind of *goat*, Deut. xiv. 5.

It is known to every one who is acquainted with the mythology of the heathen, how strongly and generally they retained the

\* See the late Mr. Lee’s valuable work, entitled *Sophon*, vol. ii., p. 428, Note.

† Modern Universal History, vol. vi., p. 284.

\* See Gentleman’s Magazine for November, 1762, p. 529.

† See Prideaux’s Connect., pt. i., book iv., An. 486.

tradition of an *atonement* or *expiation* for sin; although they expected it from a false object, and by wrong means. We find it expressed in very clear terms among the Romans, even so late as the time of Horace, lib. i., ode 2, lin. 29.

נבדו. As a N. from נבדו *to bark*, and דודו *to see*, Nibhaz, the Aleim or idol of the Avites, mentioned 2 Kings xvii. 31. "The Rabbins say it had the shape of a *dog*, much like Anubis of the Egyptians;"\* and in this instance I am inclined to think they tell us nearly the truth. In Pierius's Hieroglyphics (p. 53, fol. edit.) is the figure of a † Cynocephalus, a kind of ape, with a head like a *dog*, standing upon his hinder feet, and *looking earnestly at the moon*. Pierius there teaches us that the Cynocephalus was an animal eminently sacred among the Egyptians, hieroglyphical of the *moon*, and kept in their temples to inform them of the *moon's* conjunction with the sun, at which time this animal is strangely affected, being deprived of sight, refusing food, and lying sick on the ground; but on the *moon's* re-appearance it seems to return thanks, and congratulate ‡ the return of light to both himself and her. This being observed, the name נבדו gives us reason to conclude that this idol was in the shape of a Cynocephalus, or perhaps of a man with a dog's head (for it does not appear that the Cynocephalus was known to the Avites), *looking, barking, or howling at the moon*. It is obvious to common observation, that dogs in general have these properties; and an idol of the form just mentioned seems to have been originally designed to represent the *power or influence of the moon* on all sublunary bodies, with which the cynocephali and dogs are so eminently affected. Thus the influence of the *returning solar light* was represented by a *cock* (see above נבל), and the *generative power* of the heavens, by a *fishy* idol. See רגן under רג IV. And hence, perhaps, Ἀρτεμις, or *Diana*, i. e., *the moon*, was among the Greek and Roman heathen attended by *dogs*, and at last converted into a *huntress*.

הרקק As a N. Tartak, the Aleim or idol of

the *Avites*, mentioned 2 Kings xvii. 31. It seems compounded of רר *to go about*, and ררק *to swathe, gird, round*, as with a chain, and so may denote *the heavens, or celestial fluid*, carrying the earth and planets *about* in their orbits; and at the same time *swathing* them *round* as it were, according to the expression in Job xxxviii. 9. Comp. also Job xxvi. 7, under בלם II.

The Jews have a tradition that the emblematic idol was an *ass*, which seems not improbable, as that animal, *when tethered*, might, though in a gross manner, represent the physical truth intended.\* And from this idolatrous worship of the Samaritans, joined perhaps with some confused account of the Cherubim, seems to have sprung that stupid story of the heathen, that the Jews had an *ass's head* in the Holy of Holies of their temple, to which they paid religious worship. †

VI. אדרמלך אור (from אדרמלך *illustrious*, or a *gorgeous robe*, and מלך *king*) Adrammelech. The *solar fire* was worshipped under this name by the Sepharvites, who burnt their children in fire to him, occ. 2 Kings xvii. 31. It was also the name of one of Sennacherib's sons, probably in honour of the same idol, occ. 2 Kings xix. 37. The idol seems to have been thus denominated from his *glorious appearance*, or from the *gorgeous robe* in which he was invested, and which might be designed to represent the *solar splendour*.

VII. אנמלך (from ענן *a cloud*, and מלך *king*), an idol mentioned with Adrammelech, 2 Kings xvii. 31, and worshipped in the same horrid manner. A *nimbus* or *cloud of gold*, or &c. seems to have been the distinguishing *insigne* of this idol.

Dr. A. Clarke.—[30 Succoth-benoth.] This, literally, signifies *the tabernacles of the daughters or young women*, and most evidently refers to those public prostitutions of young virgins at the temple of Melitta or Venus among the Babylonians. From *benoth* it is probable that the word Venus came, the *B* being changed into *V*, as is frequently the case, and the *th* into *s*, *benoth*, *Venos*. The rabbins say that her emblem was a *hen with her chickens*; see Jarchi on the place.

The men of Cuth made Nergal.] This is sup-

\* Calmet's Dictionary.

† Κυνοκεφαλός, from κυνός *a dog's* and κεφαλή *a head*.

‡ So Johnston, Nat. Hist. de Quadruped, p. 100. Luna exorienti congratulari dicuntur. Comp. Shaw's Travels, p. 353.

\* See Hutchinson's Trinity of Gentiles, p. 434, and Holloway's Primævity, &c., of Sacred Heb., p. 41.

† See Bochart, vol. ii., p. 221, et seq., and Vossius De Orig. et Prog. Idol., lib. iii., cap. 75.

posed to have been the *solar orb* or *light*. According to the rabbins, his emblem was a *cock*.

*The men of Hamath made Ashima.*] Perhaps *the fire*; from אָשָׁם *to make atonement or to purify*. Jarchi says this was in the form of a *goat*.

31 *The Avites made Nibhaz.*] This was supposed to be the same as the Anubis of the Egyptians; and was in form partly of a *dog*, and partly of a *man*. A very ancient image of this kind now lies before me: it is cut out of stone about *seven inches high*; has the *body, legs, and arms, of a man*; the *head and feet of a dog*; the *thighs and legs covered with scales*; the *head crowned with a tiara*; the *arms crossed upon the breasts*, with the fingers clenched. The figure stands upright and the belly is very protuberant.

*And Tartak.*] This is supposed by some to be another name of the same idol; Jarchi says it was in the shape of an *ass*. Some think these were the representations of the *sun* in his *chariot*; *Nibhaz* representing the solar orb, and *Tartak* the chariot.

*Adrammelech.*] From אָדָר, *glorious*, and מֶלֶךְ, *king*. Probably the *sun*.

*Anammelech.*] From *anah, to return*, and מֶלֶךְ, *king*. Probably, the Moloch of the Ammonites. Jarchi says, the first was in the form of a *mule*, the second in the form of a *horse*; this was probably the *moon*.

*Gesen.*—2 Kings xvii. 30 קִבוֹת בָּתוֹת *booths of the daughters*, usually taken for booths in which the maidens prostituted themselves in the Babylonian manner; see Hdöt. i. 199, and art. קְרֻשָׁה. Perhaps it should read קִבוֹת בָּמִית *booths in high places*, consecrated to idols; see in גְּמִיחַ No. 3.

נִרְגַל *Nergal*, pr. n. of an idol of the Cuthites, 2 Kings xvii. 30. According to Norberg,

נִרְגַל is i. q., Zab. נִרְגַל the planet Mars, corresponding to Arab. مَرِيَح id. The ל is

then the mark of a diminutive, for the use of which in the names of the gods see in רִגְלוֹ. Better, according to Bohlen, נִרְגַל i. q. Sanser. *Nrugal*, man-devourer, spoken of a fierce warrior, and corresponding to נִרְגַל. See Thesaur., p. 913.

אֲשִׁימָא 2 Kings xvii. 30, *Ashima*, the domestic idol of the city of Hamath. The name is of uncertain etymology; most probably it stands in connexion with Pers. آسمان *asuman* heaven, Zend. *açmânô*.

נִבְחָז *Nibhaz*, pr. n. of an idol of the Avites 2 Kings xvii. 31, to which the Hebrew interpreters have chosen to assign the figure of the dog, prob. deriving it by conjecture from r. נָבַח to bark, although there are no traces of any idol with this figure anciently worshipped in Syria; see Iken Dissert. de idolo Nibchas, in his Dissertations, Bremen

1743, p. 143 sq.—In the Zabian books נִבְחָז (i. e. נִבְחָז) is the name of an evil demon, who sits on a throne upon the earth while his feet rest on the bottom of Tartarus; but it is doubtful whether this is the same name with נִבְחָז; see Norberg Onomast. Cod. Nasar. p. 100.

תַּרְתַּק *Tartak*, pr. n. of an idol of the Avvites (עֲוִיִּים) 2 Kings xvii. 31. In the Pehlvi *tar-thakh* might be “deep darkness,” or “hero of darkness.”

אֲדָרְמֶלֶךְ (contr. from אֲדָר הַמֶּלֶךְ splendour of the king) *Adrammelech*, pr. n. a) of an idol of the Sepharvites or Sipparenes brought from Mesopotamia to Samaria, 2 Kings xvii. 31.—b) of a son of Sennegarib king of Assyria, who aided in slaying his father, Is. xxxvii. 38; 2 Kings xix. 37.

אֲנַמְמֶלֶךְ *Anammelech*, pr. n. of an idol of the Sepharvites or Sipparenes, 2 Kings xvii. 31. The name seems to be made up from עֲנָם

i. q., *עֲנָם* image, statue, ע and צ being interchanged, and מֶלֶךְ king; or, according to Hyde de Rel. vett. Persarum p. 131, from *עֲנָם* herd, and מֶלֶךְ, i. e., the group or constellation Cepheus, which the Orientals call

كواكب الفرق *stars of the flock*, and *الغنم والراعي* shepherd and flock.—The first part of this name occurs also in the name *Ἐνεμεσσάρ* Tob. i. 2, 13, 15, 16.

*Prof. Lee.*—אֲדָרְמֶלֶךְ, compd. of אֲדָר הַמֶּלֶךְ, *glory of the king*; or, perhaps, Pers. آدرم

*a weapon, a bow and arrow, spear, &c.*, and מֶלֶךְ; put for the Apollo of the Greeks.—The name of an idol to which the Sipharenes made their children pass through the fire, 2 Kings xvii. 31. It is joined with אֲנַמְמֶלֶךְ, either as another name for the same idol, or of another such idol. I think the former, i. e., *king of riches*, (مَلِكُ الْغَنَمِ): which might well apply to Apollo. It is no objec-

tion to this, that human sacrifices are not expressly said to have been made to Apollo; for it is evident enough, from Macrobius and others, that every deity might be considered as resolvable into Apollo, in one way or other. Proper name, 2 Kings xix. 37; Isaiah xxxvii. 38.

*Maurer.*—30 — מִיָּמִין בְּנֵי־מִיָּמִין et Grammaticorum et Criticorum de בְּנֵי־מִיָּמִין altum silentium. Cum status constr. hic locum habere non possit, aut מיָּמִין scribendum, aut statuendum erit, בְּנֵי־מִיָּמִין etiam in statu absol. rarius per Schwa scriptum esse. Posterius mihi magis placet. cf. מִיָּמִין al. apud E. Gr. min., §. 388, 1. Ceterum *tuguria filiarum* fuisse videntur *tuguria* in luco ex frondibus arborum contexta, in quibus virgines in honorem Veneris Milyttæ cupientibus sui copiam faciebant.

Ver. 32.

וַיַּעֲשׂוּ לָהֶם מִמְצֹדֹתָם פְּחָיִי בְמֹזוֹת וְגו' —

— και ἐποίησαν ἐαυτοῖς ἱερεῖς τῶν ὑψηλῶν, κ.τ.λ.

*Au. Ver.*—32 So they feared the Lord, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

*Of the lowest of them.* See notes on 1 Kings xii. 31, p. 815.

*Ged.*—Indiscriminately.

*High places.* See notes on 1 Kings iii. 3, p. 719—721.

Ver. 33—41.

33 אֶת־יְהוָה הָיוּ יִרְאִים וְאֶת־אֱלֹהֵיהֶם הָיוּ לְעֹבְדִים כַּמְשַׁפְּטֵי הַגּוֹיִם אֲשֶׁר־הִגְלוּ אֹתָם מִצֵּם : 34 עַד הַיּוֹם הַזֶּה הָם עֹשִׂים כַּמְשַׁפְּטִים הַקְּדָשִׁים הַקְּדָשִׁים וְיִרְאִים אֶת־יְהוָה וְאֵינֶם עֹשִׂים כַּחֲקֵיהֶם וּכְמִשְׁפָּטָם וּכְתוֹרָהּ וּכְמִשְׁפָּה אֲשֶׁר צִוָּה יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל וְעָקַב אֲשֶׁר־עָשָׂה שְׁמוֹ יִשְׂרָאֵל :

33 και τὸν Κύριον ἐφοβοῦντο, καὶ τοῖς θεοῖς αὐτῶν ἐλάτρευον κατὰ τὸ κρίμα τῶν ἐθνῶν, ὅθεν ἀπώκισαν αὐτοὺς ἐκείθεν. 34 ἕως τῆς ἡμέρας ταύτης αὐτοὶ ἐποίουν κατὰ τὸ κρίμα αὐτῶν· αὐτοὶ φοβοῦνται, καὶ αὐτοὶ ποιοῦσι κατὰ τὰ δικαιώματα αὐτῶν, καὶ κατὰ τὴν κρίσιν αὐτῶν, καὶ κατὰ τὸν νόμον, καὶ κατὰ τὴν ἐντολήν, ἣν ἐνετείλατο Κύριος τοῖς υἱοῖς Ἰακώβ, οὗ ἔθηκε τὸ ὄνομα αὐτοῦ Ἰσραήλ,

*Au. Ver.*—33 They feared the Lord, and served their own gods, after the manner of the nations whom they carried away from thence [*or*, who carried them away from thence].

34 Unto this day they do after the former manners: they fear not the Lord, neither do they after their statutes, or after their ordinances, or after the law and commandment which the Lord commanded the children of Jacob, whom he named Israel;

35 With whom the Lord had made a covenant, and charged them saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them :

36 But the Lord, who brought you up out of the land of Egypt with great power and a stretched-out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.

37 And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods.

38 And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods.

39 But the Lord your God ye shall fear; and he shall deliver you out of the hand of all your enemies.

40 Howbeit they did not hearken, but they did after their former manner.

41 So these nations feared the Lord, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

*Pool.*—33 *They feared the Lord:* they worshipped God externally in that way which the Israelites used. *Served their own gods,* after the manner of the nations whom they carried away from thence: these words belong, either, 1. To both the foregoing branches, and to the Israelites; and then the sense is, they trod in the steps of their predecessors, the Israelites, (who, in regard of their several tribes, are both here and elsewhere called nations,) who did, many of them, worship both God in their calves, and Baal too. Or, 2, 'To the last branch only; but then the words must be otherwise rendered, *they served their own gods, after the manner of the nations from which they brought, or carried them, or from whence they* (these new inhabitants) *were brought, i. e., each of them served the god of the country or place*

whence he was brought, as is related above, ver. 30, 31. But these nations could not so properly be said to be *carried away*, or to be *carried away captive*, (as this Hebrew word signifies,) as the Israelites; and therefore the former interpretation seems more proper.

34 *Unto this day they do*; either, 1. The Samaritans, whose religion he hath hitherto been describing, and to the description whereof he returns, ver. 41. So the following verses are a digression, wherein he designs only to take an occasion to compare them with the Israelites, and to aggravate the sins of the Israelites above theirs, which he doth, ver. 35, &c., and then returns to the former description, ver. 41. Or rather, 2. The Israelites, who are the principal subjects of this whole discourse; and of whom he unquestionably speaks, ver. 35, and thence to ver. 41, of whom also the last words of ver. 33 are to be understood; and from thence he takes an occasion to return to his main business, to relate and aggravate the sins of Israel, and thereby to justify his severe proceedings against them to all the world. So the sense of the place is this, As the Israelites before their captivity gave these nations an ill example, in serving the Lord and Baal together; so, or *after their former manner, they do unto this day*, in the land of their captivity. *They fear not the Lord*; though they pretended to fear and serve both the Lord and idols, yet in truth they did not, and do not fear or worship the Lord, but their own calves, or other vain inventions. Or this may intimate that the Israelites were worse than their successors, because these feared the Lord and idols too; but they did quite cast off the fear and worship of God in their captivity, and wholly degenerate into heathenish idolatry. *Their statutes*; i. e., God's law delivered to their fathers, and to them as their inheritance, Psalm cxix. 111. *The children of Jacob*: i. e., themselves; the noun put for the pronoun; which is usual among the Hebrews.

*Bp. Patrick*.—33 *They feared the Lord, &c.*] That is, after the manner of the ten tribes, who worshipped the Lord, and the golden calves together with him, and sometimes Baal, and other gods (ver. 16).

34 These, and the following words, give an account of the children of Israel; who being carried captive out of their own land,

(as hath been related), were not at all amended thereby; but still neglected all the laws which God had given them, and did not worship him alone; and therefore in truth "they feared not the Lord."

35 Whose sins he aggravates (and thereby justifies his severe proceedings against them) by representing them as a select people, who were in a strict and gracious covenant with him, obliging them not to show the least respect to any other god but himself.

41 Just thus did the nations who came in their room into the country of Samaria: they joined their own gods with the Lord God of Israel, and continued so to do, they and their posterity, unto the time this book was written, and long after.

*Bp. Horsley*.—There seems to have been a transposition of the parts of this chapter. From the 7th verse to the 23d inclusive, the corrupt manners of the people of Israel are described. From the 24th to the 33d inclusive, the new inhabitants, placed by the king of Assyria in Samaria, are the whole subject of the narrative. At the 34th, the narrative returns abruptly to the manners of the Israelites, which are described such as they were after the captivity. In the 41st verse the subject of the new inhabitants is as abruptly resumed. I am persuaded that the seven verses from the 34th to the 40th inclusive should come immediately after the 23d, and the 41st after the 33d.

*Ged*.—33 They revered the Lord, but also worshipped their own gods after the manner of those nations from which they had emigrated. (34) *Unto this day, they follow their former usages*: they revere not the Lord *only*; nor act *solely* according to those statutes and decrees; that law and that charge, which he enjoined to the children of Jacob (whose name he called Israel).

*Booth*.—33 They feared Jehovah, and served their own gods, after the manner of the nations from which they had been carried away. 34 *Unto this day they observe their former customs, they fear not Jehovah only, nor do according to those statutes, or ordinances; or according to the law and commandment which Jehovah commanded the children of Jacob, (whom he named Israel).*

*Houb*.—33 *Sic ut et dominum colerent, et Diis etiam suis sereirent, de more gentium illarum, unde transmigrarant.* 34 *Filli*

autem Israel transducti sunt à terrâ suâ, usque ad hunc diem, quia mores suos pristinos sequebantur, et quia, cum Dominum non timerent, non obtemperabant institutis ac judiciis, legibusque ac præceptis, quæ constituerat Dominus filius Jacob, cui nomen fecerat Israel.

34... עד היום הזה, usque ad hunc diem (fecerant secundum consuetudinem pristinam). Hæc de Israelitis dici, demonstratur ex versu 40, quem vide. Similiter demonstrant duo versus 35 et 36, hæc verba ואינם עשים, et quæ sequuntur, tangere Israelitas. Atqui tamen antea tangebantur Samaritæ, non Israelite: ut non dubium sit, omissum fuisse id, quod Syrus in suo Codice legebat. Nempe Syrus, ante hæc verba, עד היום הזה, hæc habet, *translati sunt autem filii Israel ex terrâ suâ*; qui deinde sic pergit, *usque ad hunc diem, eò quòd reliquerant Dominum, nec timebant Dominum, nec fecerant juxta fœdus, &c.*, vide eum. Ille, pro his verbis, אשר הגלו אתם משם, legebatur hoc modo: ובני ישראל הגלו מארצם: Nos utrumque credimus esse retinendum, quia maximè credibile est, alterutrum membrum periisse in Codicibus antiquis et in novis: prius membrum, in Syri Codice Interpretis; posterius, in nostris hodiernis; nam similitudo utriusque satis magna erat, ut unum prope alterum ommitteretur. Nempe, cum olim sic legeretur,

אשר הגלו אתם משם  
ובני ישראל הגלו מארצם  
עד היום הזה

(gentium) unde abducti fuerant; filii verò Israel transducti sunt à terrâ suâ, usque ad hunc diem, quia fecerant... facile creditur, lineam priorem fuisse omissam in Syri Codice, posteriorem in hodiernis; quæ posterior omninò necessaria est, ut transeat oratio ab illis gentibus, de quibus mox, ad Israelitas, qui aguntur in subsequentibus rebus; additâ, ex Syro, particulâ וי ante הם עשים. Suboluerat vitium Interpretibus novis; atque eos mirum est non visse ad Syrum Intt.

Dathc.—33 Sic cultum Jovæ cum cultu suorum Deorum junxerunt pro more gentium, e quibus erant translati. 34 Atque hos ritus pristinos ad hunc usque diem servant, non colunt unum Jovam, nec tantum ejus instituta et ritus, legem aut præcepta servant, quæ posteris Jacobi (cui nomen Israelis dederat) præscripsit.

CHAP. XVIII. 1, 2.

ויהי בשנת שלש להושע בן אלה 1  
מלך ישראל מלך החנה בן אחז מלך יהודה: 2  
בן שנים וחמש שנה היה במלכו ושנים ותשע שנה מלך בירושלם ושם אביו בתזכרה:

1 και ἐγένετο ἐν ἔτει τρίτῳ τῷ Ὠσηῆ υἱῷ Ἡλα βασιλεῖ Ἰσραὴλ ἐβασίλευσεν Ἐζεκιῆς υἱὸς Ἀχαζ βασιλέως Ἰούδα. 2 υἱὸς εἴκοσι καὶ πεντε ἐτῶν ἐν τῷ βασιλευέναι αὐτὸν, καὶ εἴκοσι καὶ ἐννέα ἔτη ἐβασίλευσεν ἐν Ἱερουσαλήμ, καὶ ὄνομα τῇ μητρὶ αὐτοῦ Ἄβου, θυγάτηρ Ζαχαρίου.

Au. Ver.—1 Now it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign.

2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem; his mother's name also was Abi [2 Chron. xxix. 1, Abijah], the daughter of Zachariah.

In the third year. See notes on xvii. 1.

Pool.—In the third year; in the third of those nine years mentioned chap. xvii. 1, of which see there. See below ver. 10.

Bp. Horsley.—In the third year of Hoshea. The first of Hoshea is said to have been the twelfth of Ahaz, chap. xvii. 1. If, therefore, Ahaz lived to the sixteenth year of his own reign (chap. xvi. 2, and 2 Chron. xxviii. 1), Hezekiah could not reign before the fifth of Hoshea.

2 Twenty and five years. See notes on xvi. 2.

Pool.—Twenty and five years old was he when he began to reign. How is this credible? For then Ahaz, who lived but six and thirty years, chap. xvi. 2, must beget Hezekiah at the eleventh year of his age. Answ. 1. There are some like instances mentioned by credible authors which these very men will not deny, who are so ready to quarrel with the Holy Scriptures for such matters. 2. This being the confessed custom of sacred and other writers, in the numbering of years, sometimes to omit, and sometimes to add, those which are imperfect or unfinished; and so Ahaz might be near one and twenty years old when he began to reign, and near seventeen years older when he died. And the other hand, Hezekiah, when he began

to reign, might be only four and twenty years old complete, and but entered into his five and twentieth year.—And thus Ahaz might be between thirteen and fourteen years old when he got Hezekiah; which is not at all strange, especially in that nation, to which God had promised a singular degree of fruitfulness, and in that house of David, to which God had made so many and such great promises. 3. It is not certain that Ahaz lived only thirty-six years; for those sixteen years which he reigned, chap. xvi. 2, may be computed, not from the first beginning of his reign, when he reigned with his father, (of which see the notes on chap. xv. 30,) which was at the twentieth year of his age, but from the beginning of his reign alone. 4. Some affirm that Hezekiah was not the natural, but only the legal son and successor of Ahaz; for the name of *son* is given in scripture to such persons; as 1 Chron. iii. 16, compared with 2 Kings xxiv. 17; Matt. i. 12, compared with Jer. xxii. 30; and to adopted sons, Acts vii. 21; Heb. xi. 24; and to sons-in-law, 1 Sam. xxiv. 16; xxvi. 17; Luke iii. 23. Any of these solutions are far more credible to any man of common prudence, than that these sacred books, whose Divine original hath been so fully evidenced both by God and men, are but the fictions and contrivances of a base impostor. And if none of these solutions were sufficient, it is absurd to conclude that a true resolution cannot be found, because it is not yet found; because it is manifest, that many difficulties, both in Scripture and in the arts, which were formerly judged insoluble, have been cleared in later times: and therefore we may justly expect the resolution of other difficulties, which may be thought not yet fully explained. *Abi*, or Abijah, 2 Chron. xxix. 1.

*Abi*.

*Gen.*—Abijah [2 Chron. xxix. 1].

Ver. 4.

הָיָא הַסִּיר אֶת־הַבְּמוֹת וְשִׁבַּר אֶת־  
הַמִּצְבֹּת וְכָרַת אֶת־הָאֲשֵׁרָה וְכַתַּת נִחָשׁ  
הַנְּחֹשֶׁת אֲשֶׁר־עָשָׂה מִלְּשָׁה בְּיַד הַקְּדִימִים  
הַהִמְיָה הָיָה בְּיַד־יִשְׂרָאֵל מִתְּחִלָּה לֹא  
יִתְקַדְּלוּ נִחָשָׁתָן :

αὐτὸς ἐξήγει τὰ ἕψηλά, καὶ συνέτριψε τὰς  
στήλας, καὶ ἐξώλωθρευσεν τὰ ἄλση, καὶ τὸν  
ὄφιον τὸν χαλκοῦν, ὃν ἐποίησε Μωσῆς, ὅτι ἕως

τῶν ἡμερῶν ἐκείνων ἦσαν οἱ υἱοὶ Ἰσραὴλ θυμῶντες αὐτῶ· καὶ ἐκάλεσεν αὐτὸν Νεεσθάν.

*Au. Ver.*—4 He removed the high places, and brake the images [Heb., statues], and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it *Nehushtan* [*that is*, a piece of brass].

4, 22. *High places*. See notes on 1 Kings iii. 3, p. 719—721.

*Groves*. See notes on Exod. xxxiv. 13, vol. i., p. 376.

*Pool.*—*He called it Nehushtan*, i.e., he said, This serpent, howsoever formerly honoured, and used by God as a sign of his grace, yet now it is nothing but a piece of brass, which can do you neither good nor hurt; and therefore is no fit object for your worship,

*Bp. Patrick.*—*Nehushtan*. Some think that Hezekiah called it by this name; or others, that the Israelites called it so; the words signifying indifferently “it was called *Nehushtan*” viz., by way of contempt and scorn. For the letter *nun* at the end of a word, the Jews say, is added by way of diminution. And *nechoseth* signifying brass, this is as much as to say, this serpent was mere brass or copper, and had no power in it, no profit, no ability to help, no divinity; and therefore not to be worshipped with divine honour. Thus Kimchi: It being called this name, signified as much as if Hezekiah had thereby said, “How could it come into any man’s heart to think that this serpent could do anything, which is mere brass?” Or, as Ralbag expounds it, “This serpent hath no more virtue in it than the common brass in their houses.” For he takes *an*, in the end of the word, to be the same with *am*, *ipsorum*. But there is a great and good man of our own, who, having endeavoured to show that the destruction of the old serpent the devil was foreshadowed by the lifting up the brazen serpent in the wilderness, concludes that Hezekiah was moved with the greater indignation against the worship of it, because in truth, it never was the type of our Saviour and Redeemer, but a figure of his grand enemy. This made him express such detestation of it, as is imported, he thinks, in the word *Nehushtan*. The signification of which is not to be found in our lexicons: for though *nechoseth* signify no more than brass, yet *nehushtan* imports no less than our



when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field.

*Dr. A. Clarke.*—Rabsaris.] רב שרס, the chief of the eunuchs. Rabshakeh, רב שקה, master or chief over the wine cellar; or he who had the care of the king's drink.

*Eunuch.* See notes on 1 Kings xxii. 9.

*Gesen.*—רַב־שָׁקֵה (Aram. رَبْ شَقَا; chief cup-bearer) Rabshakeh, pr. n.

*And they went up, and came to Jerusalem. And when they were come up they came and stood, &c.*

*Ged., Booth.*—And when they were come up to Jerusalem,\* they stopped, &c.

\* In the present text, there is here this addition: *and they came up and came, and.* But it is wanting in Sept., Syr., Arab., Vulg., and 5 MSS.

#### Ver. 18.

*Au. Ver.*—18 And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe [or secretary], and Joah the son of Asaph the recorder.

*Scribes.* See notes on 2 Sam. viii. 17, p. 560.

18, 37.—*Recorder.* See notes on 2 Sam. viii. 16, p. 559.

*Bp. Patrick.*—The king sent his major-domo, as they now speak, and his secretary, or a principal doctor of the law, and the master of the requests. For since the king of Assyria sent three messengers, he thought fit to send as many. Isaiah, indeed, mentions only Rab-shakeh, as sent by the king of Assyria; which Seder Olam Rabba thinks is meant of the first legation; but in the second, when he besieged Libnah (xix. 8), he joined Tartan and Rabsaris with him. It is very uncertain what officer Shebna was; for he is said, Isaiah xxii. 15, to be *over the house*, and the LXX sometimes make him *treasurer*, sometimes *scribe*, and Mr. Selden thinks he might be *praefectus pratorio* (Lib. De Succes. in Pontif. p. 142).

#### Ver. 20.

אֲמַרְתָּ אֲדֹנָיִךְ שְׂפָתַיִם עֲצָה וּגְבוּרָה  
לְפִלְחָמָה עֲתָה עֲלֵי־יָמַי כְּבִטְחָתְךָ כִּי  
כִרְדָּתְךָ בִּי :

εἶπας, πλὴν λόγου χειλέων, βουλή καὶ δύ-  
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ναμις εἰς πόλεμον· ὡν οὖν τίμι πεποιθὼς ἠθέ-  
τησας ἐν ἐμοί.

*Au. Ver.*—20 Thou sayest [or, talkest], (but they are but vain words [Heb., word of the lips]), I have counsel and strength for the war [or, but counsel and strength are for the war]. Now on whom dost thou trust, that thou rebellest against me?

*Pool.*—But they are but vain words, or, surely, or, only, words of the lips, i. e., vain, unprofitable, idle talk, without any effect; or they come not from thy heart; thou speakest this against thy own knowledge. *Counsel and strength for the war*; the words are and may be rendered otherwise; either thus, *Thou speakest surely words of the lips*, i. e., thou encouragest thyself and thy people with talk and words; but *counsel and strength* are for war, are necessary for thy defence; neither of which thou hast within thyself, but must seek them from others; and where wilt thou find them? *on whom* (as it follows) *dost thou trust?* Or thus, *Thou sayest, I have the word of my lips*, (either, 1. Words wherewith to pray to God for help; or, 2. Eloquence to encourage my soldiers and people,) *counsel and strength for war*, i. e., I am furnished with all things necessary for my defence.

*Ged.*—With thy lips thou boastest, that thou hast prudence and power to make war. Now on whom, &c. So *Booth*.

*Houb.*—19 — *hæc dicit rex magnus, rex Assyriæ: nam que te fiducia hæc cepit. 20 Quòd tu hæc sermonibus agitare soles: est consilium, est ad bella fortitudo. Etenim cujusnam tu præsidio nitebaris, ut in me rebellionem faceres?*

20 וְעַתָּה לְמַחְמָה יְנַחֵם, *consilium est et fortitudo ad bellum.* Sic loquentem Rabsaces Ezechiam inducit, non verò ipse de se loquitur; et malè Clericus, *labiis tantùm verba protulisti, at consilio et fortitudine opus est. . .* Addit ad Contextum particulam *at*, adversativam, quæ certè non abesset, si ad sententiam pertineret. Omnes Veteres rem accepère, ut nos fecimus. . . יָמָה : *Lege וְעַתָּה, nunc verò.* Nam nexus ἰ necessarius, ubi transitur ab unâ sententiâ in aliam contrariam. Sic Græci Intt. in Codice Rom. ὡν οὖν, *nunc igitur*; in Alexandrino, καὶ ὡν, *et nunc.*

*Dathe.*—20 *Jactas quidem verba ista futilia, non deesse tibi neque prudentiam, neque vires ad bellum gerendum. At enimvero cui confidis, ut rebellare adversus me audeas?*

*Mawer.*—20 — *tu dicis*—*tantum futile verbum!*—*prudentia et vires ad bellum gerendum mihi sunt.* Ita Ges., de Wettius, alii. Potest tamen etiam verti: *tu dicis*, profers, jactas *tantum verbum istud futile: prudentia* cet. cf. Jer. xiv. 17: אַכְרֵךְ אֲזִיקִים אַתָּה הַדְּבָר הַזֶּה אֶל.

Ver. 23.

וְעַתָּה הִתְעַרַב נָא אֶת־אֲדָנִי אֶת־מַלְכָּךְ  
אֲשֶׁר וְאֶתְנָה לְךָ אֲלַפִּים סוּסִים אִם־  
תִּבְלָל לְהִתָּה לְךָ רִכְבִּים עֲלֵיהֶם:

καὶ νῦν μίχθητε δὴ τῷ κυρίῳ μου βασιλεὶ Ἀσσυρίων, καὶ δώσω σοι δυσχάλους ἵππους, εἰ δυνήσῃ δοῦναι σεαυτῷ ἐπιβάτας ἐν' αὐτοῦς.

*Au. Ver.*—23 Now, therefore, I pray thee, give pledges [or, hostages] to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

*Give pledges.*—So *Houb.*, *Ged.*, *Booth.*

*Pool.*—Give pledges to my lord, i. e., give him hostages to secure him from thy future rebellion, and he will depart from thee. Or rather *contend with my lord in battle*: seeing thou hast counsel and strength for war, do not lie lurking in thy stronghold, but come out into the open field, and let us try for mastery; and whereas thou mayest pretend thou wantest horses to fight with me, if thou wilt accept of my challenge, I will furnish thee with two thousand horses, if thou hast riders for them; as it here follows.

*Gesen.*—*HiThp.* 1. to mingle oneself, to intermeddle, seq. ך with thing, Prov. xiv. 10.

2. to intermingle in social life, to have intercourse with any one, spec. to be familiar with, seq. ך of pers. Psalm cvi. 35; ך Prov. xx. 19; ך xxiv. 21; by marriage, seq. ך Ezra ix. 2. Also to enter into a contest, combat, seq. ך with any one, Isaiah xxxvi. 8; 2 Kings xviii. 23.

*Prof. Lec.*—*HiThp.* הִתְעַרְבִי, pl. m. pres. non. occ. (a) *Be, become, agreeable to, intermixed with*, with ך, Ezra ix. 4; Prov. xiv. 10, &c. (b) *Agree, make compact with*, ך, 2 Kings xviii. 23; Is. xxxvi. 8. *Gesen.* “*In certamen descendit.*” But neither the etymology nor the context will give countenance to this. Eichhorn’s *Simonis*, “*Sponsonem ini.*” LXX καὶ νῦν μίχθητε.

*Vulg.* “*transite.*” Syr. ܐܢܫܘܟܝܢܝܢ, i. q. LXX. Targ. אֶתְעַרְבִי, i. q., Heb.

*Dathe.*—23 *Audesne spondere domino*

*meo, regi Assyriae, si tibi duo millia equorum dedero, te totidem equites sistere posse?*

Ver. 25, 26.

*Houb.*—25 להשהו, mutilè, pro להשהו, *ad vastandam eam, ut lego in Codicibus Orat.* 56 et 57.

26 ההומה, adhuc mutilum, pro ההומה, *murum.* Plenum verbum exhibent quatuor Codices Orat. et similiter sequenti versu.

Ver. 29.

*Au. Ver.*—29 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand.

*Out of his hand.*

*Ged.*—Out of mine [Syr., Vulg., Arab., some copies of LXX, and above 30 MSS.] hands.

*Houb.*—מִיָּדוֹ, *de manu ejus.* Parcunt huic mendo Masoretæ, etsi planum est legendum מִיָּדוֹ, *de manu meâ*, loquente rege Assyriorum. Sic Græci Intt. in Codice Alex. χερσός μου, *manu meâ*: sic Syrus, מִיָּדוֹ.

*Mawer.*—מִיָּדוֹ ex construxione excidit, nisi malis statuere, regem in tertia persona de se loquentem induci.

Ver. 31, 32.

עֲשׂוּ אֵתִי בְּרַכָּה וְגו'

— Πουήσατε μετ' ἐμοῦ εὐλογίαν, κ.τ.λ.

*Au. Ver.*—31 Harken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present [or, seek my favour; Heb., make with me a blessing, Gen. xxxii. 20, and xxxiii. 11; Prov. xviii. 16], and come out to me, &c.

*Make (an agreement) with me by a present.*

*Bp. Horsley.*—Rather “make submission before me.”

*Gesen.*—בְּרַכָּה. 1. a blessing. 2. coner. i. q., an object of blessing, one blessed of God, one prosperous and happy. 3. A gift. 4. i. q., לשלום peace, 2 Kings xviii. 31 עֲשׂוּ אֵתִי בְּרַכָּה make ye peace with me. Isaiah xxxvi. 16.

*Houb.*—31 ברו, adhuc mutilatum, pro ברוי, *cisternâ suâ*, ut lego in Codice Orat. 57.

32 המומו, Etiam plenè legendum, *moriamini*, ut habent duo Codices Orat. et alius, manu tantum priori, sed, ut plerumque, accuratiori.

Ver. 34.

אֵתִי אֶלֶהִי חֲמַת וְאַרְפָּד אֶתִּי אֶלֶהִי סַפְרִיִם הַנֶּעַ וְעִגָּה וְגו'

34 Ποῦ ἔστιν ὁ θεὸς Διμὰθ, καὶ Ἀρφάδ; ποῦ ἔστιν ὁ θεὸς Σεφφαρουαίμ, Ἀνὰ, καὶ Ἀβὰ, κ.τ.λ.

*Au. Ver.*—34 Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and Ivah [chap. xvii. 24, Ava]? have they delivered Samaria out of mine hand?

*Pool.*—Hena and Ivah; the names, either, 1. Of idol gods [so *Houb.*]. But why should only these two be named, and not the gods of the other places here mentioned? Or rather, 2. Of cities [so *Patrick, Gesen.*] or countries, as is manifest from chap. xix. 13, where those words are repeated among other places, whose kings are there mentioned, and where they are rendered, of Hena and Ivah, as they should be here also, the words in the Hebrew being the very same.

*Houb.*—34 הנע ויעה, *Ana et Ava.* Capite superiore Dii gentis Sepharvaim vocantur *Adramelech et Anamelech.* Nunc *Ana et Ava,* seu iidem Dii censentur, nomine mutato, seu alii Dii; nam res est prorsus incerta.

Ver. 36.

*Houb.*—36 לא העירו, *ne respondete ei.* Codices circulo superno monent, legendum plenè העירו, numero plur.

CHAP. XIX. 1.

*Houb.*—1 והיחס בשק, *et operuit se sacco.* Pars Codicum circulum habet inter utrumque verbum, quo significatur deesse in medio litteram; quæ littera est ה; certè meliùs והיחס, plenè.

2 ושנא, *et Sobna.* Codex Orat. 57. ומה שנא. Quoniam antecessit מה ante אליקים, *Eliacim,* et ante וקני נא, non debuit omitti מה, ante שנא.

Ver. 3.

וַיֹּאמְרוּ אֵלָיו זֶה אֲמַר הַזְּקֵנִים יוֹם-צָרָה יִתְּנָהּ וְנִאֲצָה הַיּוֹם הַזֶּה כִּי-בָאָה בָּנִים עַד-מִשְׁבֵּר וְלָחַ אָנוּ לְלָרָה :

καὶ εἶπον πρὸς αὐτὸν, Τάδε λέγει Ἐζεκιὰς, Ἡμέρα θλίψεως καὶ ἐλεγμοῦ καὶ παροργισμοῦ ἢ ἡμέρα αὐτῆ· ὅτι ἦλθον υἱοὶ ἕως ὧδῶν, καὶ ἰσχυρὸς οὐκ ἔστι τῇ τικτούσῃ.

*Au. Ver.*—3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble and of rebuke, and blasphemy [or provocation]: of the children are come to

the birth, and there is not strength to bring forth.

*Blasphemy.*

*Gesen.*—נִצָּחָה f. *reproach, contumely,* Isaiah xxxvii. 3; 2 Kings xix. 3.

*Prof. Lee.*—*Reproach, insult.*

*Pool.*—*A day of trouble and of rebuke;* either, 1. From God, wherein God rebukes and chastens us sorely. Or rather, 2. From the Assyrian, who reviles and reproacheth us. We are like a poor travelling woman in great extremity, and having no strength left to help herself, and to bring forth her infant into the world. We have attempted to deliver ourselves from the Assyrian yoke; and had carried on that work to some maturity, and, as we thought, brought it to the birth; but now we have no might to finish, unless thou assist us. We have begun a happy reformation, and are hindered by this insolent Assyrian from bringing it to perfection. See 2 Chron. xxxii. 1.

*Maurer.*—[בָּא בָּנִים וְנִ] dictio proverbialis, quæ significat: in summo periculo versamur, nec vires nobis sunt ad illud avertendum. cf. Hos. xiii. 13. Similiter Arabes dicunt: *cutis in utero scissa est.*

Ver. 4.

אֹהֲלֵי יִשְׁמַעַל יְהוָה יִלְהִיךְ אֶת־וּ קְלִדְדִּבְרֵי רַב־שָׁקָה אֲשֶׁר שָׁלְחוּ מִלְּךָ־ אֲשֶׁר וּדְבָרָיו לְחַרֵּף אֶלְהִים חַיִּי הַחֹלִיץ פְּדִדְבָרִים אֲשֶׁר שָׁמַע יְהוָה אֶלְהֵיךְ וְגוֹ

εἰ πῶς εἰσακούσεται κύριος ὁ θεὸς σου πάντας τοὺς λόγους Ῥαψάκου, ὃν ἀπέστειλεν αὐτὸν βασιλεὺς Ἀσσυρίων ὁ κύριος αὐτοῦ ὀνειδίξειν θεὸν ζῶντα, καὶ βλασφημεῖν ἐν λόγοις, οἷς ἤκουσε κύριος ὁ θεὸς σου, κ.τ.λ.

*Au. Ver.*—4 It may be the Lord thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that are left [Heb., found].

*Will hear.*

*Houb., Ged., Booth.*—Hath heard.

*Pool.*—*Will hear,* i. e., will show by his actions that he hath heard them with just indignation. *Will reprove the words,* or rather, *will reprove the word* (an ellipsis of the pronoun, which is frequent in the Hebrew

tongue) for the words, as the Syriac, and Arabic, and Chaldee render it.

*Bp. Patrick.*—*Reprove the words which the Lord thy God hath heard.*] Reprove him for the words (as the Targum expounds it), which he had spoken against God. But Lud. De Dieu, following R. Solomon Jarchi, thinks that the word we translate *reprove*, signifies to prove, and to demonstrate by arguments. And so refers it to Rabshakeh in this manner: "It may be the Lord will hear all the words of Rabshakeh, whom the king of Assyria hath sent to reproach the living God: and that openly, with a bold face, fearing nothing, because all things succeed according to their hearts' desire." And he saith, he shall wonder if this sense displease any body.

*Gesen.*—Hiph. הוֹכִיחַ 4. Intrans. to set right by punishment, i. q. to correct, to chasten, to punish. (Comp. ἰθύω θανάτω Idot. ii. 177.) Ps. cxli. 5, let the righteous smite me...let him chastise me. Prov. xxiv. 25. Hence of God as punishing men; Job v. 17, happy the man whom God correcteth, chasteneth, comp. Heb. xii. 6 παιδέυει, Prov. iii. 12; &c. 2 Kings xix. 4, it may be the Lord thy God will hear all the words of Rabshakeh...וְהוֹכִיחַ בְּדִבְרָיִם, and will punish him for the words, etc. Is. xxxvii. 4.

*Prof. Lee.*—Hiph. הוֹכִיחַ, (a) *Shew, evince, argue, convince.* (b) *Meton. Convict, chastise, punish,* 2 Kings xix. 4, &c.

*Maurer.*—4 Hunc locum Gesenius, de Wettius, alii ita expediunt: *Fortasse audiet Jova, deus tuus, omnia verba Rabsacis, quem misit rex Assyriae, dominus ejus, ut cavillaretur deum immortalem eumque carperet (וְהוֹכִיחַ = וְלוֹחֲמִים) verbis istis, quæ audivit Jova, deus tuus.* Præterquam vero quod hæc interpretatio sensum incommodum fundit, nititur quoque dubia explicatione verbi הוֹכִיחַ, quod cavillandi notionem habere non potest probari idoneis exemplis. Verba הוֹכִיחַ בְּדִבְרָיִם non sunt cum proxime antecedentibus sed cum initio commatis construenda, hoc sensu: *fortasse audiet Jova, deus tuus, omnia verba Rabsacis, quem misit rex Assyriae, dominus ejus, ut cavillaretur deum immortalem, eumque castigabil, puniet (וְהוֹכִיחַ) præter. relat.) propter* (Gen. xviii. 28; 2 Reg. xiv. 6 al.) *verba ista, quæ audivit Jova, deus tuus. Consentientem habeo Fäsiuum.*

Ver. 5.

*Au. Fer.*—5 So the servants of king Hezekiah came to Isaiah.

*Hoüb.*—ויבאו, et venerunt, idem ac, postquam igitur venissent, resumpta oratione per conjunctionem, quæ sæpissime venit pro postquam. Sic versu 4 וישאח הזהה, vult dicere, postquam fuderis precem.

Ver. 7.

הִנְנִי כֹתֵן בְּךָ רוּחַ וְשָׁמַעַתָּ אֶשְׁמוֹעָה וְשָׁב וְגו'

Ἰδοὺ, ἐγὼ δίδωμι ἐν αὐτῷ πνεύμα, καὶ ἀκούσεται ἀγγελίαν, καὶ ἀποστραφήσεται, κ.τ.λ.

*Au. Fer.*—7 Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

*Pool.*—*I will send a blast upon him,* Heb., a wind, a storm or tempest, by which name God's judgments are oft called, i. e., a violent, and sudden, and terrible stroke; namely, that miraculous destruction of his army, of which ver. 35. Although the place may be rendered thus, *I will put a spirit within him, so that he shall hear a rumour, and return,* &c. For by *spirit* is many times understood an imagination, or inclination, or affection [so *Seeker, Gesen., Lee, Ged., Booth., Maurer*]; in which sense we read of the *spirit of fear*, 2 Tim. i. 7; of the *spirit of jealousy*, Numb. v. 14; of the *spirit of slumber*, Rom. xi. 8. Or, a *spirit against* (for so the Hebrew preposition *beth* is oft used, as hath been noted before) *him*; of whom this word is elsewhere used, as Judg. xix. 23; 1 Sam. xvi. 14, 23; 1 Kings xxii. 23; as it is also given to man's soul, Job xii. 10; Eccles. xii. 7, which is a spiritual substance, as the angels are. And this interpretation seems most agreeable to the design of this verse, which is in brief to represent all the judgments of God which were to befall him, and which are related in the following history; and therefore all the other particulars being contained in the following branches of this verse; the tidings of T'irhakah, ver. 9, in these words, *he shall hear a rumour*; his returning to his own land, and being slain there, ver. 36, 37, in the next words; it seems most probable that the chiefest of all the judgments, to wit, the destruction of 185,000 soldiers in one night, ver. 35, is not omitted here, but expressed in the first branch of the verse; and the *spirit* here is the same thing which is there called an *angel*; this latter word being there

used to limit and explain the former, which otherwise was of a doubtful signification.

*Dr A. Clarke.*—The rumour was, that Tirhakah had invaded Assyria. The blast was that which slew one hundred and eighty-five thousand of them in one night; see ver. 35.

*Ged.*—7 Lo! I will put him in another mind: for he shall hear a report, that will make him return unto his own land.

*Booth.*—7 Behold, I will put another spirit in him, and he shall hear a rumour, and shall return to his own land, &c.

*Another spirit in him.*] Secker has observed, that this is the uniform sense of the words. They here mean another mind, a spirit of fear. Compare Isa. xxxi. 8, 9. This was produced by hearing of the invasion of his own country by Tirhakah, the Ethiopian, or of his coming towards Judea.

*Gesen.*—פ' רחם to suggest a purpose to any one, to inspire him with it, 2 Kings xix. 7; Is. xxxvii. 7.

*Prof. Lee.*—רַחֵם IV. *Mind, spirit, disposition,* &c. רָחַן, רָחַן, placed — in, 2 Kings xix. 7.

*Maurer.*—7 h. e. indam ei hunc animum, ut audito rumore quodam (vs. 9) consilium in terram suam redeundi capiat.

Ver. 9.

*Au. Ver.*—9 And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying,

*Pool.*—King of Ethiopia, Heb., of Cush, i. e., either, 1. Of Arabia, as that word is most commonly meant; of which see the notes, and especially my Latin Synopsis, upon Numb. xii. 1. Or rather, 2. Of Ethiopia beyond Egypt. Nor was there any need that he should force his passage through Egypt, which is objected against this opinion by a very learned man; because the Egyptians (against whom this Sennacherib warred, as heathen historians, Herodotus and Berosus, relate) and the Ethiopians were confederates in this expedition, as Josephus expressly affirms; who lived above 1600 years nearer the time when this was done than we, and therefore was more likely to understand it.

*Bp. Patrick.*—It is to be noted, that there were two countries called Cush (which we translate Ethiopia); one in Africa beyond Egypt, the other in Arabia, which is the

Ethiopia here meant. For the king of the other was far off, and must have marched through Egypt before he could come to fight with Sennacherib. But this was near, and was able to raise a powerful army, as appears by the vast forces which Zerah brought against Asa (2 Chron. xiv. 9). And thus 2 Chron. xxi. 16, as Bochartus observes, must necessarily be understood, where the Arabians, whom God stirred up against Jehoram, are said to be near to the Ethiopians, which cannot be true of those beyond Egypt (see his Phaleg., lib. iv., cap. 2).

Ver. 13.

אֵינוּ מִלְּךְ-חַמַּת וּמִלְּךְ אַרְפָּד וּמִלְּךְ לְעִיר סְפַרְוַיִּם הַנֶּנֶע וְעִנָּה :

ποῦ ἔστω ὁ βασιλεὺς Διμάθ, καὶ ὁ βασιλεὺς Ἀρφαδ; καὶ ποῦ ἔστω ὁ βασιλεὺς τῆς πόλεως Σεπφαρουαίμ, Ἀνά, καὶ Ἀβά;

*Au. Ver.*—13 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

*Pool.*—Where is the king of Hamath? either, 1. Their god, whom he here calls their king, because they looked upon him as their protector and governor. Or rather, 2. Their king properly so called.

*Of Hena and Ivah.* See notes on xviii. 34.

Ver. 14.

וַיִּקְרָא הַזְּקֵנִים אֶת-הַסְּפָרִים בְּיַד הַמְּלָאכִים וַיִּקְרְאוּ וַיַּעַל בְּיַת יְהוָה וַיִּפְרְשֵׁהוּ חֲזַקְיָהוּ לְפָנֵי יְהוָה :

καὶ ἔλαβεν Ἐζεκιῶς τὰ βιβλία ἐκ χειρὸς τῶν ἀγγέλων, καὶ ἀνέγνω αὐτὰ· καὶ ἀνέβη εἰς οἶκον Κυρίου, καὶ ἀπέπτυξεν αὐτὰ Ἐζεκιῶς ἐναντίον Κυρίου.

*Au. Ver.*—14 And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the Lord, and spread it before the Lord.

*Houb.*—14 וַיִּקְרָא: Antecessit legere, et legit eas, et decipher, litteras; itaque legendum, et expandit eas. Ita Syrus, אָנַן, eas, et Greci in Codice Rom. αὐτὰ, ea. Natum videtur פּרְשֵׁהוּ ex פּרַשׁ pro פּרַשׁ scripto.

*Maurer.*—14 וַיִּפְרְשֵׁהוּ et explicuit illud (h. e., literas illas, suff. sing. tanquam neutrum capiendum est) coram Jova.

Ver. 15.

*Cherubims.* See notes on Exod. xxv. 18, vol. i., p. 325.

Ver. 16.

*Au. Ver.*—And hear the words of Sennacherib, &c.

*The words.*

*Ged., Booth.*—All [Chald., Syr., Arab., Vulg., and sixty-eight MSS.] the [*Ged.*, these] words.

Ver. 21.

*Au. Ver.*—The virgin the daughter of Zion hath despised thee, &c.

*Bp. Patrick.*—He calls Zion a virgin, because this fortress, since David conquered it, had remained inviolable, and had never been taken by any enemy. Joash, indeed, king of Israel, took Jerusalem, and brake down the wall of it (xiv. 13, 14); but I think the fort of Zion had never been taken.

Ver. 23.

בְּיַד מַלְאָכָיוֹ הַרְחַפְתָּ אֲדָנָי וְהַלְאֵמַר  
בְּלִבְכֶם רַבְבְּנֵי אֲנִי עָלִיתִי מְרוֹם הָהָרִים  
וְרַבְתִּי לְבִגְדֹן וְאֶפְרַת הַיְמִינִי אֲרֻזֵּי  
מִבְּחֹר בְּרֻשָׁיו וְאֶבְרָאָה מְלֹן קִשְׁוֹ  
יַעַר בְּרַמְלוֹ :

קצו קרי ברב קרי

ἐν χειρὶ ἀγγέλων σου ὠνείδισας κύριον, καὶ εἶπας, ἐν τῷ πλῆθει τῶν ἀρμάτων μου ἐγὼ ἀναβήσομαι εἰς ὕψος ὀρέων μηρούς τοῦ ἀβιάβου, καὶ ἔκοψα τὸ μέγεθος τῆς κέδρου αὐτοῦ, τὰ ἐκλεκτὰ κυπαρίσσω αὐτοῦ, καὶ ἤλθον εἰς μέσον δρυμοῦ καὶ Καρμήλου.

*Au. Ver.*—23 By [Heb., by the hand of] thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall [Heb., the tallness, &c.] cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel [or, the forest and his fruitful field, Is. x. 18].

*Pool.*—Will cut down the tall cedars thereof, and the choice fir trees thereof: this may be understood, either, 1. Mystically, I will destroy the princes and nobles of Judah, or their strongest cities. Or rather, 2. Literally, I will cut down the trees that hinder my march, and plain and prepare the way for all my numerous army and chariots.

And by this one instance he intimates that nothing should stand in his way; no, not the highest and strongest places. *The lodgings of his borders*, i. e., those towns and cities (which he calls *lodgings* in way of contempt) which are in his utmost borders, and most remote from me. I am come into the land of Canaan at one border, Lebanon, and I resolve to march on to the other *extreme border*, and so to destroy the whole country, from one border to another; the borders of a land being oft put for the whole land within its borders. Or, as it is in the Hebrew, *into the lodging of his border*; for which, in the parallel place, Isa. xxxvii. 24, it is *into the height of his border*. And so this may be understood of Jerusalem; which it is not probable that in all his brags he would omit; and against which his chief design now lay; which he here calleth a *lodging* for its contemptible smallness, if compared with his great and vast city of Nineveh: or, as it is in Isa. xxxvii., *the height*, for its two famous mountains, Zion and Moriah; or for the mountains which were round about Jerusalem, Psal. cxxxv. 2; and he adds, *of his border*, because this city was in the border of Judah; as being part of it in the tribe of Benjamin, and near the kingdom of the ten tribes, which was now in the Assyrians' hands. *The forest of his Carmel*, i. e., the forest of Mount Carmel, which may seem to be another inaccessible place, like Lebanon. Or, *into his forest*, and *his fruitful field*; for Carmel, though properly it was a pleasant and fruitful mountain in the tribe of Issachar, of which see Josh. xii. 22; yet it is oft used to signify any *fruitful place*, as is manifest from Isa. x. 18; xvi. 10; Jer. ii. 7. And thus all the parts of the land are here enumerated; the mountains, the cities, the woods, and the fruitful fields. Or, *his fruitful forest*, to wit, Jerusalem; which is thought by many interpreters to be called a *forest*, Jer. xxi. 14; Ezek. xx. 46, a name which agrees well enough to cities, where buildings are very numerous, and close, and high, like trees in a forest. And if Jerusalem might be called a *forest*, it might well be called Hezekiah's *Carmel*, or *fruitful place*, because his chief strength, and treasure, and fruit was now in it; and this last word may seem to be added here, to intimate that this was not like other forests, unfruitful and barren. And so both this and the foregoing words

are understood of the same place, even of Jerusalem; the last branch being joined to the former by way of apposition; *into the lodging of his border, the forest of his Carmel, or his fruitful forest*; there being no more words in the Hebrew text.

*Bp. Horsley.*—*The lodgings of his borders.* For מלון, read, as in the parallel place in Isaiah, מרום; and for קצה, קצו; “the height of his border.”

*And I will enter, &c.*

*Ged.*—I have “reached its utmost extremity, its most fruitful forest.”

*Booth.*—And I entered his extreme retreat, his rich forest.

*Gesen.*—מ. c. suff. מ. an end, i. e.

1. Of place, end, extremity. 2 Kings xix. 23 מלון קצה *his extreme lodging-place*, i. e., the highest.

מְרִכְלִי m. c. suff. מְרִכְלִי 2 Kings xix. 23; from the noun מְרִכְלִי, with the ending *el*, which perhaps may have a diminutive force; see in 7.

1. *A garden, orchard, park*, i. e., a place cultivated like a garden and planted with fruit-trees, herbs, corn, &c. (Kinchi מְרִכְלִי, אילנות פירות ושרות תבואה,) opp. to the desert, and also to the forest. Isaiah xxix. 17, *Lebanon shall be turned into a garden, and the garden shall become a forest.* xxxii. 15, 16; Jer. ii. 7, *I brought you אֶל-אֲרָצְךָ מְרִכְלִי into a country like a garden, that ye should eat the fruit thereof.* Isaiah x. 18; xvi. 10; Jer. xlvi. 33; 2 Chron. xxv. 10; 2 Kings xix. 23; of Lebanon, מְרִכְלִי *the forest of his garden*, prob. the nursery of his cedars in the deep recesses of Lebanon.

2. Meton, most prob. *garden fruits.*

3. *Carmel*, pr. n.

*Prof. Lee.*—See notes on Levit. ii. 14, vol. i., p. 394.

*Houb.*—23 ברכב רכבי, *in equitando curribus meis.* Sic interpretabatur Lud. Capellus idemque hanc scriptiorem sic tuebatur: “Retineri potest lectio *טוֹ* *Cetib*, hoc sensu . . . *equitando curribus meis ascendi juga montium*, quasi dicas, non modò peditibus meis, vel equitibus, sed etiam curribus meis concendam et superabo ipsa montium juga:” Cui respondetur *lo.* verbum ורכב, ubi ad nomen adjungitur, desiderare præpositionem על, vel similem, quæ tamen è Contextu abest. 2o. Non comparere in oratione oppositionem currus inter ac pedites et equos; eam igitur esse aliunde petitam. 3o. Legi

loco parallelo, Is. xxvii. 24 ברכב, *in multitudi-*ne, ut Masora monet hic legendum; lego etiam מרכב, in Codicibus tribus Orat. Itaque pro mendo habendum מרכב. מלון קצה: Masora, קצו; *tanquam extrema ejus*; neque castigat מלון, quod tamen sententiam habere ullam vix potest. Nam quòd Clericus convertit, *diversorium quod est in ejus extremitate*, de habitaculo quodam, quod in summo Libano esset, id accipiens, non credo id sapienti Lectori placiturum, ut Sennacherib, magna jactans, dixerit se penetrasse tandem cum suis curribus ad diversorium quoddam, quod in summo Libano esset. Et præterea scriptiorem מלון in mendo esse demonstrant omnes Veteres, qui nec legunt מלון, nec aliud verbum, in quo inesse possit *diversorium*. Adde; apud Esaiam xxxvii. 24, legi מרום, quæ scriptura multò est commodior, *penetravi ad altitudinem extremitatis ejus*; quanquam melius עבי, *densitatum ejus*, quàm קצו. Certe legit Syrus עבי, loco utroque parallelo; nam utrobique convertit מרכב, quod Gabriel Sionita poterat interpretari *ramorum*, non, ut fecit, *extremitatis*; nempe oppositio est inter *densitatem*, et ים, *sylvam*. Græci Intt. εἰς μέσον, *in medium*, tanquam legerent מרכב, pro מלון; quæ scriptio non temnenda: מרכב עבי, *in medium densitatum ejus*, idem ac *in sylvam densam*.

*Dathe.*—23 *Per tuos legatos conviciis proscidisti Dominum, quando dixisti: Ego cum curru meorum multitudine a) montium fastigia occupavi, cacumina Libani, prostravi cedros ejus proceras, abietes ejus præstantissimas, penetravi ad summam ejus altitudinem, b) ad silvam ejus amœnissimam.*

a) Sic verto lectionem marginalem מרכב, quæ quoque exstat Jes. xxxvii. 24, et quam h. l. quoque versiones omnes antiquæ et plus quam quadraginta codd. Kennicotti exhibent. Nec tamen inepta est lectio textualis מרכב רכבי *vetus curru meo*.

b) In textu est מלון, pro quo in loco parallelo Jes. xxxvii. 24, legitur פרום. Illud significat *locum*, quo pernoctatur, *hospitium*, id quod huic loco minime convenit. Quamobrem sine dubio פרום lectio præferenda est.

*Maurer.*—[ מרכב רכבי ] h. c. *innumerabili curru meorum multitudine.* Cf. similis loquutio Hos. x. 15: מַעֲזֵי רַגְלֵיכֶם *propter summam pravitatem vestram.* מרכב רכבי וי, quod etiam plures libri exhibent. Sed recepta lectio ut difficilior ita verior est.

Ver. 24.

אֲנִי לְרַחֵם וְשָׂתִיתִי מִיָּם זָרִים  
וְאֶחָרָב בְּבֶקֶף פְּעָמַי לֵל וְאֶרְוִי מִצָּדָר :

ἐγὼ ἔψυξα καὶ ἔπιον ὕδατα ἀλλότρια, καὶ ἐξερῆμωσα τῷ ἰχθυί τοῦ ποδός μου πάντας ποταμούς περιοχῆς.

Au. Ver.—24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged [or fenced] places.

With the sole of my feet.

Ged., Booth.—In my progress.

Bp. Patrick.—And with the sole of my feet have I dried up all the rivers of besieged places.] This is commonly thought to signify, that he had gone dry-shod with his whole army over great rivers, whose streams he turned another way; and so had taken the strongest fortresses, surrounded with deep waters and great ramparts. But Bochartus hath made a plainer paraphrase upon these words, which he thus translates: "I have dried up the rivers of Egypt." As much as to say, "I will enter as easily into Egypt, in which you confide, as if, when I come thither, all the rivers wherewith it is environed, should be dried up" (see his Hierozoicon par. ii. lib. v. cap. 15). For the Hebrew word *masor* (which we translate everywhere *besieged places*, or *defences*, or *fortresses*) should rather be taken for the singular of *Mesoraim*, which by contraction is called *Mitzraim*, that is, *Egypt*. And if this be allowed, the sense here then is, as I said before, "I have dried up all the rivers of Egypt:" which was the highest vaunt he could make of his power, and numerous forces. Thus Isaiah xix. 6, "The brooks of defences shall be dried up," is interpreted by Kimchi, "The rivers of Egypt shall be emptied and dried up." And more plainly, Micah vii. 12, where "from the fortress to the river" is so obscure, that it is not to be understood; but "from Egypt to Euphrates" is such clear sense, that one cannot but think it should be so translated; for those were the bounds of the land of Canaan.

Gesen.—כִּצְרוֹ. R. צור I. [to bind up, or together].

1. straitness, distress.
2. siege.
3. mound, entrenchment of the besiegers, Hence
4. fortification, fortress. Often צור כִּצְרוֹ a fortified city.

II. *כִּצְרוֹ* pr. n. for *Egypt*, and apparently for Lower Egypt; thrice *כִּצְרוֹ* the streams or canals of *Egypt*, branches of the Nile, Isaiah xix. 6; xxxvii. 25; 2 Kings xix. 24.

—Under the name *כִּצְרוֹ* there seems to lurk the Egyptian *κετογορο* kingdom, as in

פְּרִיָה the word *φουγο* king. But the Hebrews doubtless ascribed to it a domestic origin, prob. as signifying a border, limit,

(*כִּצְרוֹ*), i. q. Arab. مصر, perh. as sing. of

the dual *כִּצְרוֹ* double *Egypt*, q. v. Others, e. g. Bochart in Phaleg. IV. 24, suppose *Egypt* to be so called, as being strong and fortified; see Diod. Sic. i. 31.

Prof. Lee.—כִּצְרוֹ, masc. i. q. כִּצְרוֹ. Arab. مصر, a name of *Egypt*, alluding, perhaps,

by a sort of play upon words, to its confined and, hence, naturally fortified situation. See the first paragraph in Abdolaph's *Egypt* by White; Bochart's *Phaleg*. iv. 24; Diodor. Sic. i. 31. Phr. *כִּצְרוֹ*, Isaiah xix. 6; xxxvii. 25; 2 Kings xix. 24; Mic. vii. 12.

Houb.—ואדרב, et siccavi; mutile id scriptum, pro אדרב, quod lego in Codicibus tribus Orat.

Dathe.—24 Ego fodi et bibi aquas; jam exsiccabo progrediendo *Egypti* flumina.

Ver. 25.

הֲלֹא־שָׂמַעְתָּ לְמַרְחֹלֹק אֶתְהָי עֲשִׂיתִי  
לְמִימֵי קָדָם וַיִּצְרְתִּי עִתָּהּ הַבְּיָאִתִּי  
וַתְהִי לְהִשָּׁוֹת בְּגֵלִים נְשִׂים עָרִים  
בְּצָרוֹת :

להשאות קרי

ἔπλασα αὐτήν, συνήγαγον αὐτήν· καὶ ἐγε-  
νήθη εἰς ἐπάρσεις ἀποικισίων μαχίμων πόλεις  
ὄχυράς.

Au. Ver.—25 Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps [or, Hast thou not heard how I have made it long ago, and formed it of ancient times? should I now bring it to be laid waste, and fenced cities to be ruinous heaps?].

Pool.—Hast thou not long since learned that there is a supreme God, by whose decree and providence all these wars and

calamities were sent and ordered, whose mere instrument thou art? Or, as it is in the margin of our Bibles, *Hast thou not heard* that (a particle oft understood) *I have made* (i. e., constituted, or purchased, or adorned, for all these ways is this Hebrew verb used) *it* (either Jerusalem, or rather, the Jewish nation; the relative pronoun being put without the antecedent, which is to be gathered out of the context;) *long ago, and formed it of ancient times?* i. e., didst thou not hear what I did for this people many ages since, that I carried them out of Egypt in spite of Pharaoh and all his host; and through the Red Sea, and through the vast howling wilderness; and then brought them into this land by a strong hand, by which I destroyed all their enemies, and planted them in their stead? By which thou mayest understand how dear this people are to me, and how easily I could destroy thee before them, if I saw it fit; and that the places which thou hast taken, and the conquest which thou hast made here, are not to be imputed to thy valour or numbers, but unto my providence, who for wise and just reasons have given them up into thy hands, as it here follows. This may seem to be the truest sense, because that barbarous prince and people were much more likely to hear the tidings of what God did for the Israelites in Egypt, and at the Red Sea, and in Canaan, the fame of which was spread in all those parts, than to hear of or be instructed in the doctrine of God's particular providence in the government of several nations, and all their counsels and actions of state and war. For though the *Assyrian* was indeed *the rod in God's hand*, &c., Isaiah x. 5, yet he did not so understand it, nor was God in all his thoughts.

*Now have I brought it to pass that thou shouldst be to lay waste fenced cities into ruinous heaps*: this translation seems better to agree both with the foregoing branch of this verse, and with the following verse, than the other interrogative translation in the margin; and the plain sense seems to be this: Great things I have done for this people, which thou canst not be ignorant of; but now I have changed my course towards them, resolved to punish them severely for their sins; and therefore *now I have brought it to pass*, i. e., I have so disposed of things by my providence that thou shouldst be a great and victorious prince, and that thou

shouldst employ thy forces against them to do my work upon them, *that thou shouldst be* to wit, a person raised up and fitted and strengthened for this very purpose) *to lay waste fenced cities* (and to turn them) *into ruinous heaps.*

*Bp. Horsley.*—*Ruinous heaps*; rather, “sprouting heaps;” that is, heaps of rubbish sprouting with spontaneous vegetation. See Parkhurst, נצה.

*Parkhurst.*—נצה. In general it signifies to shoot, break, or burst, forth or out, emicare, erumpere.

1. *To shoot forth*, as a tree doth its flowers or flower-buds, *to bud, bud forth, germinate.*

2. *To shoot forth or spring*, as ruined cities or buildings do with spontaneous vegetables. Occ. Jer. ii. 15; iv. 7; ix. 10, 12, or 9, 11; xlvi. 19; 2 Kings xix. 25; Isaiah xxxvii. 26. So the learned *Leigh* in his *Critica Sacra*, “*Germinavit, pullulavit, herbas et gramina produxit, Jer. iv. 7.*” Comp. Isaiah. xxvii. 10, 11; xxxii. 13; xxxiv. 13; Hos. ix. 6; x. 8; 1 Mac. iv. 38.

*Gesen.*—נצה. 1. pp. to fly, to flee.

2. Arab. نَصَا and نَصَا to seize by the locks, and conj. III. reciproc, to seize each other by the hair. Hence in Hebrew to strive, to quarrel; comp. Syr. and Chald.

نَصَا, i. q. Heb. נָצַח, also Arab. نَصَا  
Conj. VI. id. See Hiph. and Niph.—Hence

3. *to lay waste, to desolate a city*, pp. to tear in pieces houses, to pull down. In Kal. intrans. or pass. to be laid waste, to be desolate; Jer. iv. 7, *thy cities shall be laid waste.* Sept. καταρθείσονται.

*HIPH.* הִנְחָה to strive, to contend; Num. xxvi. 9 הִנְחָה עִלְיָהּ when they strove with Jehovah. Hence to wage war; Psalm lx. 2, הִנְחָה אֶת־אֲרָם וְהִנְחָה אֶת־אֲרָם when he warred upon Mesopotamia.

*NIPH.* I. נִחָה to strive one with another, to quarrel. Deut. xxv. 11 יִנְחָה אִישׁ אֶת־אִישׁוֹ if men strive one with another. Ex. ii. 13; xxi. 22; Lev. xxiv. 10; 2 Sam. xiv. 6.

2. to be laid waste, desolate; Isaiah xxxvii. 26 יָלִים יָלִים יָלִים desolate ruins. 2 Kings xix. 25.

*Prof. Lee.*—נצה. III. Niph. pres. הִנְחָה, *Are stripped*, Jer. iv. 7. Arab. نَصَا, r.

نَصَا, detraxit vestem alteri.

Part. pl. נָצִים, *Bare*, 2 Kings xix. 28 ; Isaiah xxxvii. 26.

*Booth.*—

25 Hast thou not heard of old, that I disposed this ?

And that from ancient times I determined it ?

Now have I brought it to pass, that thou shouldest be

To reduce into heaps of ruin the strongest cities. So *Ged.*

*Houb.*—25 *Non-ne vero tu antea et olim audisti, ut ego hæc, temporibus anteactis, cogitabam et destinabam? Ergo hæc nunc ad eventum adduxi ut quasi colles devastati, urbes munitæ subverterentur.*

וְהָיָה לְהַשִּׁיחַ: Masora, לְהַשְׁחִיחַ, in vastationes, ut loco parallelo, Is. xxxvii. 26. Pertinet והי, vel הרהי, singulare femininum, ad affixum ה, quod antecedit; et fuit id in vastationes. Tamen haud scio, an meliùs להשחית, ex שהי, similem esse, in hanc sententiam: fuitque, ut similes essent urbes munitæ acervorum ruinis; fortè etiam והרי, et fuerunt urbes...in vastationes, &c.

*Dathe.*—25 *Tunc audivisti, me jam pridem hoc decrevisse, indeque a longo tempore præparasse? Jam vero ea adduco, nimirum ut tu urbes munitas in acervorum ruinas redigas.*

Ver. 26.

*Au. Ver.*—26 Therefore (1) their inhabitants were, &c.

*Ged.*—That their inhabitants should be, &c.

Ver. 27.

וְשָׁבַתְךָ וְנִיאָתְךָ וּבִצְיָתְךָ יִדְעָתִי וְאֵת הַתְּרִיזוֹתַי אֵלָי:

27 καὶ τῆν καθέδραν σου καὶ τῆν ἔξοδόν σου ἔγνω, καὶ τὸν θυμόν σου ἐπ' ἐμέ 28 Διὰ τὸ, κ.τ.λ.

*Au. Ver.*—37 But I know thy abode [or sitting], and thy going out, and thy coming in, and thy rage against me.

*Pool.*—And thy rage against me, i. e., against my servant Hezekiah, and my people. But the words may well be rendered, and thy rage is with me, or before me, as the Syriac hath it; or, is manifest to me, as the Chaldee renders it. And so this branch of the verse answers to the former, I know, &c., and it is before me.

*Gesen.*—יָדַע. Hithp. to rage, to rave, seq. ἔγνω against any one, Isaiah xxxvii. 28, 29; 2 Kings xix. 27, 28.

*Prof. Lee.*—Hithp. Infin. aff. only, הִתְרַצְצָה. Thy commotion, excitement, 2 Kings xix. 27, 28; Isaiah xxxvii. 28, 29, with אָ, al. non occ.

Ver. 29.

וְהָיָה לְךָ הָאֹת אֲכֹל הַשָּׂנֶה קִפְיִים וּבִשְׁנֵה הַשָּׁנִית קִטְיִשׁ וּבִשְׁנֵה הַשְּׁלִישִׁית זִרְעִי וְקָצְרִי וְנִטְעִי כְרָמִים וְאֲכֹלֵי פְרִיָם:

καὶ τοῦτό σοι τὸ σημεῖον· φάγε τούτων τὸν ἐνιαυτὸν αὐτόματα, καὶ τῷ ἔτει τῷ δευτέρῳ τὰ ἀνατέλλοντα, καὶ ἔτει τρίτῳ σπορὰ καὶ ἀμητός καὶ φυτεῖα ἀμπελώνων, καὶ φάγεσθε τὸν καρπὸν αὐτῶν.

*Au. Ver.*—29 And this shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye and reap, and plant vineyards, and eat the fruits thereof.

*Pool.*—A sign unto thee, to wit, of the certain accomplishment of the promises here made to thee; that Zion should triumph over this insulting enemy, ver. 21; that God would not only preserve the city from his present fury, ver. 34, but also that God would bless his people with a durable prosperity, and a happy increase, ver. 30, 31. And thus it is not only a sign of a short deliverance, which would be past before this sign was fulfilled, (though there are instances of such signs as followed the thing done, as Exod. iii. 12; Isaiah vii. 14,) but of a future mercy which was to continue long after that sign. And this sign was the more necessary, because otherwise Hezekiah and his people had cause to fear that the Assyrians would be greatly enraged for their shameful repulse, and the destruction of their army, and would quickly recruit their army, and return against them with far greater force and violence. But some affirm that Sennacherib, when he heard of Tirhakah's march against him, of which ver. 9, went with his army to meet him, and overthrew him, and the Egyptian who was joined with him, as was noted before; and prosecuted his victory by following them into Egypt and Ethiopia; in the conquest of which he spent two years, in which space the people did eat such things as grew of themselves; and in the third year returned to Jerusalem, intending to besiege it. It is true, it is said, and so the sign went before

the thing, (which may be objected against the truth of this relation,) ver. 9, that *when he heard of Tirhakah, he sent messengers to Hezekiah*, pretending as if he would forthwith come against him; but it is not said that he did so, nor is it set down what he did with Tirhakah, because the design of the sacred writer was only to write the history of the Jewish nation; not of others, but only with respect to them.

*Bp. Patrick.*—29 *This shall be a sign unto thee*, This is spoken to Hezekiah.

*Ye shall eat this year such things as grow of themselves, &c.*] This was not a sign of the truth of his prophecy, because it was to come after that was fulfilled; but a token of God's extraordinary favour and love to them, when Sennacherib was gone; and they were in fear of another enemy, viz., a grievous famine. For though he had trodden down or eaten up all the corn with his army, yet they should find sufficient left to maintain them this year, which was the fourteenth of Hezekiah. And though the next was the sabbatical year, in which they were to let the land rest, and neither sow nor reap, yet he promises enough should grow up of itself to sustain them, without any culture, out of the corn scattered in the former year. And then, in the sixteenth year, God assures them of liberty to till their land as they were wont, and that they should sow and reap as in a time of peace, when no enemy appeared, nor there was any fear of any. But until the corn sprung up and was ripe that year, they lived upon what grew of itself in the sabbatical year without tillage.

*Dr. A. Clarke.*—*Ye shall eat this year, &c.* This was to be a *sign* to Hezekiah, that his deliverance had not been effected by *natural or casual* means; for as without a *miracle* the ravaged and uncultivated land could not yield food for its inhabitants, so not without *miraculous* interference could the Assyrian army be cut off and Israel saved.

*Booth.*—And this shall be a sign to thee, *Hezekiah*.

Eat [so *Dathe., Ged.*] this year, &c.

29 *This shall be a sign.*] How could an event after the deliverance be a sign of that deliverance? For the direction to *sow* in the third year supposes the departure of the enemy. No answer to this difficulty is more pertinent, than what Rosenmüller has given.

—that to predict a subsequent event, is a clear indication of the certainty of a prior event, on which it depends. Thus Exod. iii. 12, worshipping God on Mount Horeb implied the deliverance of Israel from the fiery furnace of Egypt. Hence the word *אֵימָה* not only signifies a *prodigy—a miracle*, but anything which confirms a promise made.

*Houb.*—29 אֵימָה: Id circulo castigatur in Codicibus: vel אֵימָה, comede, vel אֵימָה, comedit.

*Maurer.*—אֵימָה ] non est documentum s. argumentum, sed *signum s. imago rei futurae*. Sensus: terra per duos annos ab hostibus devastata *hoc tertio anno iis liberabitur*. אֵימָה ] infinitivus historicus: *editis s. edistis*. Alii pro imperativo positum putant: *edite*, ut hæc omnia ad futurum tempus respiciant. Sed cf. vs. 35, 36, ubi Sancheribus non multo post castra movisse dicitur.

*Pillington.*—We read 2 Kings xix. 29, “Ye shall eat this year such things as grow of themselves, and in the second year *that which springeth of the same.*” This is the translation of אֵימָה (which is only used in this place;) but the propriety of the expression cannot well be defended; nor is it much better expressed in the other versions. It is sometimes very difficult properly to render appropriated terms, of which this seems to be one, for from hence it appears, that אֵימָה was made use of as a term, to signify the natural produce of the ground, the first year it was uncultivated; and אֵימָה the natural produce of it the second year.

*Gesen.*—אֵימָה m. (r. אֵימָה) what is poured out, *effusum*. Hence

1. *An inundation, flood*, plur. Job xiv. 19.

2. *The self-sown, what grows of itself*, i. e., grain produced spontaneously from the self-sown kernels of the former year, without new seed, Lev. xxv. 5, 11; 2 Kings xix. 29; Isaiah xxxvii. 30. Comp. אֵימָה.

אֵימָה ἄπ. λεγόμεν. 2 Kings xix. 29, for which in the parall. passage Isaiah xxxvii. 30 is found אֵימָה *that which grows of itself the third year after sowing*; on which compare Strabo XI. 4, 3, p. 502 Casaub. Comp. אֵימָה. Sept. 2 Kings l. c. τὰ ἀνατέλλοντα, Vulg. *quæ sponte nascuntur*. The etymology see under אֵימָה.

See the notes on Isaiah xxxvii. 30.

*Prof. Lee.*—אֵימָה, m. once, 2 Kings xix. 29, but in Isaiah xxxvii. 30, אֵימָה. *What is produced without sowing, spon-*

taneous. The etymology is very doubtful. *Æth.* **אֲרִי־יָ:** *refecit*, &c.

Ver. 30.

*Au. Ver.*—30 And (1) the remnant, &c. *Houb., Dathe, Ged., Booth.*—For the remnant, &c.

Ver. 31.

— קָנְיַת יְהוָה תַּעֲשֶׂה יָדָאֵת :

צְבָאוֹת קְרִי וְלֹא כְהִיב

— ὁ ζῆλος κυρίου τῶν δυνάμεων ποιήσει τοῦτο.

*Au. Ver.*—31 — The zeal of the Lord of hosts shall do this.

*Of hosts.* So LXX, Syr., Chald., Vulg., Arab., with above fifty MSS., *Houb., Ged., Booth.*

*Houb.*—31 יהוה חַסְדָּה: Superstitiosè relinquent vacuum locum Masoretæ, quod tamen circulo castigant. Nempe legebant in quibusdam Codicibus צְבָאוֹת, *Dominus exercituum*, ut lego in duobus Codicibus Orat. neque addere audebant id verbum, quod non comparebat in Codicibus deterioribus, sed quod legebant omnes Veteres: vide Polyglotta.

Ver. 32.

*Au. Ver.*—Cast a bank against it. See notes on 2 Sam. xx. 15, vol. ii., p. 634.

Ver. 35.

יְהוָה י | בְּלַיְלָה הַהוּא וַיִּנְצֵא | מְלֹאכֶה  
יְהוָה וַיִּבֶן בְּמַחֲבֵה אֲשֹׁר מֵאֶה שְׂמוֹכִים  
וַחֲמִשָּׁה אֶלֶף וְגו'

καὶ ἐγένετο νυκτὸς, καὶ ἐξῆλθεν ἄγγελος Κυρίου καὶ ἐπάταξεν ἐν τῇ παρεμβολῇ τῶν Ἀσσυρίων ἑκατὸν ὀγδοηκονταπέντε χιλιάδας κ τ λ.

*Au. Ver.*—35 And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

*Pool.*—That night; either, 1. In the night following this message of the prophet to Hezekiah; or, 2. In that famous night when God destroyed the Assyrians, it was done in this manner. For such expressions are oft used of an indefinite and uncertain time, as *that day* is frequently taken, as Isa. iv. 1; xxvi. 1; xxvii. 1, &c.

*The angel of the Lord.*

*Ged., Booth.*—An angel of the Lord [*Æth., Booth., Jehovah.*].

*An hundred fourscore and five thousand.* So the ancient versions and most modern commentators.

*Boothroyd.*—Rosenmüller, after Wepler, understands אֶלֶף to signify *leaders* or *chiefs*, and renders, “a hundred and eighty-five chiefs,” and if so many of the chiefs, of course a large number of the others, perished. This interpretation, they think, is supported by 2 Chron. xxii. 21. “And Jehovah sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria.” All the ancient versions render, “a hundred and eighty-five thousand.”

Ver. 37.

וַיְהִי הוּא מִשְׁתַּחֲוֶה בַּיַּת וְנִסְרַח  
אֱלֹהָיו וְאַדְרַמֶּלֶךְ וְשָׂרְאֵזֶר  
בְּחָרְבַּ וְהַמָּה נִמְלֹטוּ אֶרֶץ אֲרָרַט  
וַיִּמְלֹךְ אֶסְרַחְדֹּן בְּנוֹ פַחְתִּי :  
בְּנוֹ קְרִי וְלֹא כְהִיב

καὶ ἐγένετο αὐτοῦ προσκυνούτος ἐν οἴκῳ Μεσεράχ τοῦ θεοῦ αὐτοῦ, καὶ Ἀδραμέλεχ καὶ Σαρασάρ οἱ υἱοὶ αὐτοῦ ἐπάταξαν αὐτὸν ἐν μαχαίρᾳ, καὶ αὐτοὶ ἐσώθησαν εἰς γῆν Ἀραράθ, καὶ ἐβασίλευσεν Ἀσορδάν ὁ υἱὸς αὐτοῦ αὐτ' αὐτοῦ.

*Au. Ver.*—37 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia [Heb., Ararat]. And Esar-haddon his son reigned in his stead.

*Bp. Patrick.*—37 *Nisroch.*] The LXX here calls this god Nesorach; and upon Isaiah, where this story is again told, Asarach. But what any of these names signify, Mr. Selden acknowledges he cannot tell. But Kircher adventures to say it was the image of a *ship*, representing the ark of Noah; the relics of which Josephus tells us, some reported, were, in his time, in the neighbouring mountains of Armenia. And a later writer, Beyerus (in his additions to Selden, *De Diis Syris*), thinks it signifies as much as the *bird of Noah*, that is, a dove which was worshipped by the Assyrians; or, as others conjecture (for they can do no more), this word is derived from *nes*, which in Chaldee signifies a province, and *rac*, which signifies a king; that is Jupiter the king, and conservator of that province.

*Gesen.*—נסרַח *Nisroch*, pr. n. of an idol of

the Ninevites, 2 Kings xix. 37; Isaiah xxxvii. 38; perh. *eagle*, from the Semit. נֶשֶׁר <sup>s c</sup>, and the syllable *ôch*, *âch*, which in

Persian is intensive; whence *Nisr-och*, great eagle. On the worship of the eagle by the heathen Arabs, see Jauhari art. نسر.

Jurien Hist. des Dogmes IV. 4, c. 11.—Bohlen proposes several derivations from the Sanscr. and Zend; see Thesaur. p. 892.

*Adrammelech*.—See notes on xvii. 31.

شَرَزَر Sharezer, Persian pr. n. Pers.

سر آذر prince of fire: comp. Sanscr.

*âthar-s* fire.

אֶסַר-חַדְדוֹן pr. n. *Esar-haddon*, a king of Assyria, the son and successor of Sennacherib, 2 Kings xix. 37; Isaiah xxxvii. 38; Ezra iv. 2. Before his father's death he had been made viceroy over the province of Babylonia, with regal honours. See Berosus in Eusebii Chron. Arm T. I. p. 42, 43, where he is called Ἀσσορδάν, as also in Sept. 2 Kings et Isaiah l. c. elsewhere Σαχερδάν, Σαχερδονός Tob. i. 21.—This name was perh. in ancient Assyrian equivalent to *Athro-dâva*, Pers. اذردان "gift of fire," which comes near to *Asordan*. Bohlen.

*Houb*.—37 ושאר הכהו °. Adhuc superstiosæ Masoretæ, qui non audebant addere inter utrumque verbum scripturam בני quam quidam Codices habebant, quamque etiam habet Codex Orat. 53 antiquissimus omnium, quos vidi, Codicum. Eandem habebant omnes Veteres in suis Codicibus. Cæterum liquet ab his duobus exemplis id, quod in Prolegomenis nostris declaravimus, Hod. Impressa fuisse ex Codicibus transcripta deterioribus.

#### CHAP. XX. 1.

*Au. Ver.*—1 In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order [Heb., Give charge concerning thine house, 2 Sam. xvii. 23]; for thou shalt die, and not live.

*Pool*.—*In those days*, i. e., in that year of the Assyrian invasion, as is manifest from hence, that that was in Hezekiah's fourteenth year, chap. xviii. 13, and God now added fifteen years more to him, chap. xx. 6; and

yet Hezekiah reigned only twenty-nine years in all, chap. xviii. 2. And this happened either, first, After the destruction of Sennacherib's army. Or, secondly, Before it [so *Usher*, *Patrick*, *Clarke*], as may be thought from ver. 6, where he speaks of his deliverance from the king of Assyria as a future thing. It is true, that when Hezekiah received that insolent message from the Assyrian, he was in health, and went into the temple to pray, chap. xix. 14; but there might be time more than enough for this sickness and recovery between that threatening and this destruction of the Assyrian.

*Bp. Patrick*.—*In those days was Hezekiah sick unto death.*] This is set down after the death of Sennacherib; but with this general note only of the time, wherein this sickness fell out, *in those days*. Which, as Primate Usher observes in his annals, doth not relate to what went just before (to the time when the king of Assyria invaded the land), as is evident from ver. 6 of this chapter; where he promises to add fifteen years to his life, and also to deliver him from the king of Assyria. Which deliverance, therefore, was after this sickness, which was in the latter end of his fourteenth year; to which if we add fifteen, they make up the whole twenty-nine years of his reign.

Ver. 4.

וַיְהִי וַיִּשְׁעֶיהָ לֹא יָצָא הַעֲרִיר הַקִּיִּלָּה וַיְבַרְכֵהָ הָהָה אֶלְוִי לְאָמָר :

הַעֲרִיר

καὶ ἦν Ἡσαΐας ἐν τῇ αὐλῇ τῆ μέσῃ, καὶ ῥῆμα Κυρίου ἐγένετο πρὸς αὐτὸν, λέγων.

*Au. Ver.*—4 And it came to pass, afore Isaiah was gone out into the middle court [or, city], that the word of the LORD came to him, saying,

*Pool*.—*Into the middle court*, to wit, of the king's palace; of which see on 1 Kings vii. 8. Or, *into the middle city*, as it is in the Hebrew. For some observe that there were three cities, or three parts of this city; one called *the city of David* in *Zion*; another called *Jebus*, or *Salem*; and a third, which was betwixt these two parts, and united them all into one city, called *Jerusalem*. This is noted to show God's great readiness to hear the sincere and fervent prayers of his children.

*Houb*.—1 לא יצא העיר התיכונה, *nondum exierat urbe media*. Lud. Cappellus scripturam hoc modo tuebatur: "Nempe Jerusalem in tres partes, quasi totidem urbes, divisa

atque distincta erat, uti constat ex Josepho. Erat nempe *forum superius*, sive civitas David, in qua arx, regum domicilium atque regia. Erat et *forum inferius*, sive civitas inferior, in qua acra erat, et præterea *mons templi*, qui inter utramque civitatem superiorem et inferiorem situs erat. Sensus itaque fuerit, Esaïam nondum ingressum fuisse montem templi; per quem e regia in inferiorem civitatem erat transitus...cum a Deo jussus est redire ad Ezechiam...Sed Masoretæ Isaïæ iter multo brevius contraxerunt; volunt enim legi *הצר*, atrium, pro *הצר*, ita ut non unam litteram, sed totam vocem mutent, nulla necessitate...LXX tamen et Hieronymus in vulgata versione et Targum sequuntur omnes constanter lectionem *טוֹוֹ Keri*. LXX enim habent, *ἦν Ἡσαίας ἐν τῇ ἀλλῆ τῇ μεσῆ*, vulgata versio, *antequam egredieretur Esaïas mediam partem atri.* Targum, *והיה כציהא, atrium medium.* Adde potuit Lud. Cappellus, habere etiam: *atrium medium*, Syrum et Arabem; ut constet in omnium Veterum Codicibus scriptum fuisse *הצר*, non *הצר*; quibus addendi sunt Codices novi illi, ad quos Masora verbum *הצר* castigabat; itaque auctoritatem majorem habere *הצר*, quam *הצר*. Præterea hæc Cappelliana distinctio *urbis mediæ*, a cæteris urbis Jerusalem partibus, locum habere in sacris Codicibus explicandis non potest, quoniam de illa *urbe mediæ* ne γρὺ quidem apud sacros scriptores: Nec ipse Josephus memorat *urbem mediam*, sed *forum superius et inferius*; sic ut ne ipse quidem Josephus Lud. Cappello favere videatur.

Dathe.—4 *Tim Jesaiam, qui nondum ad medium atrium a) processerat, Jova sic est allocutus.*

a) Lectio textualis habet quidem *הצר*, sed marginalis *הצר*, atque hanc quoque expresserunt omnes antiqui interpretes, et præterea quoque viginti Codd. *Kennicotti*. Illa videtur tantum errore scribarum litteras non valde dissimiles mutantium orta esse, cum ne quidem commodam admittat explanationem, neque satis doceri possit, quænam illa urbs mediæ fuerit; cf. *Hubigantius*.

Maurer.—*Nondum egressus erat mediam urbem*. K'ri, multi libri et versiones omnes pro *הצר* exhibent *הצר*, quam scripturam præferendam duxerunt Dathius, de Wettius, alii. "Illam videri tantum errore scribarum litteras non valde dissimiles mutante ortam esse, cum ne quidem commodam admittat explicationem." Quidni? Maxime com-

modam admittet, simul atque statueris, Jesaïæ ex arce domum redituro per mediam urbem eundem fuisse. Accedit, quod haud improbabilis est conjectura Gesenii, *mediam urbem* vocatam esse certam quandam urbis partem. cf. ἡ ἄνω πόλις (Zion), ἡ κάτω πόλις (Akra).

Ver. 7.

וַיֹּאמֶר יְשַׁעְיָהוּ הֲחַוּ דְּבַלְתַּת הַתְּאֵנִים  
 וַיִּקְחוּ וַיִּשְׂמוּ עַל-הַשְּׁחִין וַיְחַיֵּי  
 καὶ εἶπε, Λαβέτωσαν παλάθην σύκων, καὶ ἐπιθέτωσαν ἐπὶ τὸ ἔλκος, καὶ ὑγιαίσει.

Au. Ver.—7 And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered.

Ged., Booth.—Let a lump of figs be brought \* [Booth, take a lump, &c.], and laid upon the ulcer; and he shall be well.

\* So Sept., Syr., Arab. The rest, *Bring a lump of figs; and they brought, and put it upon the ulcer: and he was well.*

Boil. See the notes upon Exod. ix. 9, vol. i., p. 239.

Bagster's Bible.—*שחין* from the Arabic *سخان*, *sachana*, to be hot, signifies an *inflammatory tumour*, or *burning boil*; and some think that Hezekiah's malady was a *pleurisy*; others that it was the *plague*; and others, the *elephantiasis*, a species of *leprosy*, as one of the Hexapla versions renders in Job ii. 7.

Prof. Lee.—*שחין*, m. Arab. *سخن*, *caluit, incaluit; سخن*, *calor, febrilis. An inflammation*, either local or general. *Any burning disease*, Exod. ix. 10; Lev. xiii. 18; 2 Kings xx. 7; Job ii. 7, &c.

Ver. 9.

Au. Ver.—9 — Shall the shadow go forward ten degrees, or go back ten degrees?

Houb.—9 *הלך*: Lege *הלך*, cum interrogatione *ה*, *an ibit*; ita Chaldaeus *הלך*. Altera interrogatio *ע*, quæ sequitur, non patitur abesse *ה* priorem.

Degrees. See notes on ver. 11.

Ver. 11.

וַיִּקְרָא יְשַׁעְיָהוּ הַכְּבִיא אֶל-יְהוָה  
 וַיֵּשֶׁב אֶת-הַגִּל בְּמַעְלוֹת אֲשֶׁר יְרִידָה  
 בְּמַעְלוֹת אֹהֶו אֲחֵרִית עֶשְׂרֵ מַעְלוֹת  
 καὶ ἐβόησεν Ἡσαίας ὁ προφήτης πρὸς κύριον, καὶ ἐπέστρεψεν ἡ σκιά ἐν τοῖς ἀναβαθμοῖς εἰς τὰ ὀπίσω δέκα βαθμοῖς.

*Au. Ver.*—11 And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the dial [Heb., degrees] of Ahaz.

*Pool.*—Ten degrees backward. *Quest. 1.* What were these degrees? *Ans.* Lines in the dial; but whether each of these lines or degrees noted an hour, or half an hour, or a quarter of an hour, is uncertain, and not very considerable in this case. *Quest. 2.* What was it that went down? *Ans.* Either, first, The shadow alone went back without the sun. And whereas the sun is said to have gone down, that may be spoken according to appearance, as other passages of Scriptures are understood; as when the sun is said to go down, Jer. xv. 9, and to be turned into darkness, Joel ii. 31. Or, secondly, The sun itself went back, and the shadow with it. This may seem most probable, first, By comparing this with Josh. x. 13, where the sun itself stood still. Secondly, Because it is said the sun itself returned, Isa. xxxviii. 8; for which he here mentions the shadow only, because the miracle was not so easily discovered in the sun as in the shadow of a dial. And though the sun may be elsewhere taken improperly, yet where the improper signification is unnecessary, the proper is and ought to be preferred before it. Thirdly, Because this miracle was noted by the Babylonians, who, having understood that it was done for Hezekiah's sake, sent to inquire into the truth and manner of it, 2 Chron. xxxii. 31. *Object.* If this had been done, the heathen historians and astronomers would have taken notice of it, which we do not find that they did. *Ans.* So it is most probable they did, although those books be not now extant; which is not strange; this being confessed and bewailed, that so very few of the first and ancient writers are now left; Herodotus himself, the first, and father of the ancient historians, being long after this time. And yet it is observed, that there are some intimations of these things left, though mixed with fables, as many true histories were; as what the poets fabled of Jupiter's making the night twice as long as it should have been, that he might enjoy Alcmena longer.

*Bp. Patrick.*—11 It is observed by many modern interpreters, that there is not a word here spoken concerning the sun's going back; but only of the shadow upon the dial,

which might by the power of God go either forward or backward, the sun still holding its course, as it was wont to do. And the degrees or lines in the dial may signify either hours, or half-hours, or, as some think, quarters (see Vossius, de Orig. et Progressu Idol., lib. ii., cap. 9). Now the going back being three times mentioned in this chapter, and always spoken of the shadow, therefore they conclude the miracle was wrought upon the dial only, not upon the very body of the sun. It is said, indeed, in Isaiah xxxviii. 8, "So the sun returned ten degrees;" but they think that may be meant of the shadow of the sun (as it goes before), God so disposing of the rays of the sun, and ordering the light, that no shadow should be projected, but where the prophet foretold. This I thought fit to represent; but must add, that the ancient Jews and Christians too, took the words of Isaiah to signify that the sun itself went back, and not merely the shadow. Whom Primate Usher in his annals follows, whose words are these: "The sun and all the heavenly bodies went back; and as much was detracted from the next night as was added to this day" (A.M. 4001). Which was done, I suppose on a sudden, by the power of God, and lasted not long before all was restored again to their usual place, so that no change was made in the state of the heavenly bodies. But, that there was some change for the present, was observed both in the northern part of the world at Babylon (from whence Merodach-baladan sent to inquire about this wonder, 2 Chron. xxxii. 31) and also in the southern, in the land of Egypt. As we may gather from a remarkable passage in Herodotus, who tells us in his Euterpe, cap. i., 42, that the Egyptians had observed strange alterations in the motions of the sun; so that it had risen four times ἐξ ἡθέρων, "out of its usual course," ἐντεῦθεν νῦν δις καταδύεται, ἐντεῦθεν δις ἐπαντεῖλαι, &c. "it rising twice where it now sets, and setting twice where it now rises;" and yet, οὐδὲν τῶν κατ' Αἰγυπτίων ὑπὸ ταῦτα ἐτεροιοῦσθαι; "and yet no change at all made among the Egyptians by these things," neither in the earth, nor the river, nor any thing else. This is a plain evidence that their neighbours (and many others it is like) had heard of the unusual motions of the sun (though without any alteration in the heavenly bodies, which were soon returned to their former station), but had not

a perfect knowledge of them, or had corrupted their knowledge; for to those two mentioned in Scripture, in the time of Joshua and Hezekiah, the Egyptians added two more, and make them to have been near the same time. But the Jews themselves have been thus fabulous, who say in the chapter *Chelek*, that the day on which Ahaz died was but two hours long; but now when Hezekiah's life was prolonged, God restored those ten hours which were then wanting, and so brought time even (see Schickard, in his *Bechinah Happeruschim*, p. 122). They also believe this miracle was wrought a little before sunset; but that excellent person whom I have often mentioned, Dr. Alix, thinks it evident it was before noon, about our ten of the clock.

*Dr. A. Clarke.*—Perhaps it would not be right to suppose that the *sun* went ten degrees back in the heavens, or that the *earth* turned back upon its axis from *east* to *west*, in a contrary direction to its natural course. But the miracle might be effected by means of *refraction*.

*Gesen.*—פָּנְיָהּ 1. *a going up.*

2. *A step, stair*, by which one ascends; Trop. plur. put for the *degrees* of a dial, 2 Kings xx. 9—11; Is. xxxviii. 8. Hence פָּנְיָהּ the *degrees of Ahaz*, for the dial of *Ahaz*, sc. as divided up into degrees, 2 Kings xx. 11; Is. l. c. Others here understand the *steps* of a staircase, but less well; so Sept. Syr. and Jos. Ant. x. 11, 1.

Ver. 12.

בָּעֵת הַהִיא שָׁלַח בְּרֹאדַךְ בֶּלְאָדָן  
בֶּן־בֶּלְאָדָן מֶלֶךְ־בָּבֶל סִפְרִים וּמִנְחָה  
אֶל־חֶזְקִיָּהוּ וְגו'

*'En τῷ καιρῷ ἐκείνῳ ἀπέστειλε Μαρῶδᾶχ Βαλαδᾶν υἱὸς Βαλαδᾶν βασιλεὺς Βαβυλῶνος βιβλία καὶ μανὰ πρὸς Ἑζεκιάν, κ.τ.λ.*

*Au. Ver.*—12 At that time Berodach-baladan [*or*, Merodach-baladan], the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.

*Dr. A. Clarke.*—*Berodach-baladan.*] He is called *Merodach-baladan*, Isaiah xxxix. 1, and by the Septuagint, Syriac, and Arabic versions; and by several of Kennicott's and De Rossi's MSS.; and also by the Babylonian and Jerusalem Talmuds. The true reading seems to be *Merodach*; the ב and

ג might be easily interchanged, and so produce the mistake.

*Gesen.*—בְּרֹאדַךְ בֶּלְאָדָן *Berodach Baladan*, pr. n. of a king of Babylon, 2 Kings xx. 12; called also *Merodach Baladan* Is. xxxix. 1. This latter orthography seems to be more ancient, and accords better with the etymology; see בְּרֹאדַךְ.

בְּרֹאדַךְ (Merodach [see notes on Jer. l. 2], or Mars his lord; according to Bohlen

i. q., Pers. مرادک بلادان vir laudatus, but

less well,) *Merodach-Baladan*, pr. n. of a king of Babylon, Isaiah xxxix. 1, according to Berosus (in Euseb. Chron. Vers. Arm. ed. Aucher. T. I., p. 42, 43,) a viceroy of the king of Assyria, who rebelled and seized the kingdom of Babylon for himself; see Comm. on Isaiah l. c. Hitzig supposes the *Merodach-Baladan* of Berosus to have been a different person.

*Sent letters, &c.*

*Houb., Bp. Lowth, Booth.*—Sent letters and ambassadors.

*Houb.*... שִׁלַּח *misit*. Addimus nuntios ex sententia necessitate; nam sequitur, *ostendit eis*, ver 13, *nempe nuntius*. Itaque שִׁלַּח, sine addito, idem erit hoc loco, ac שִׁלַּח במלאכים, *misit per nuntios (litteras)*, quomodo שִׁלַּח, non addito casu, habet aliquandò *mittere litteras*. Sed tamen meliùs additur מלאכים, ut legunt suprà-dicto Isaiaë loco Græci Intt. ne non sit in oratione nomen ad quod pertineat affixum, quod est in ויראם, *et ostendit eis*: vide ad eundem Isaiaë locum.

Ver. 13.

וַיִּשְׁמַע עֲלֵיהֶם חֶזְקִיָּהוּ וַיִּרְאֵם אֶת־  
כָּל־בַּיִת נְתָרָה וְאֶת־הַכֶּסֶף וְאֶת־הַזָּהָב  
וְאֶת־הַבְּשָׂמִים וְאֶת־וְשֵׁן הַפֹּזֹב וְאֶת־  
כָּל־בַּיִת בָּלְיוּ וְגו'

נכתו כר

καὶ ἐχάρη ἐπ' αὐτοῖς Ἑζεκιᾶς, καὶ ἔδειξεν αὐτοῖς ὅλον τὸν οἶκον τοῦ νεφθαῖ, τὸ ἀργύριον καὶ τὸ χρυσίον, τὰ ἀρώματα καὶ τὸ ἔλαιον τὸ ἀγαθόν, καὶ τὸν οἶκον τῶν σκευῶν, κ.τ.λ.

*Au. Ver.*—13 And Hezekiah hearkened unto them, and shewed them all the house of his precious things [*or*, spicery], the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour [*or*, jewels; Heb., vessels], &c.

*And Hezekiah hearkened.*

*Houb., Bp. Lowth, Ken., Ged., Booth.*—And Hezekiah rejoiced at their arrival.

*Dr. A. Clarke.*—Instead of *ישמע*, *he hearkened*, *ישמח*, *he rejoiced*, or *was glad*, is the reading of twelve of Kennicott's and De Rossi's MSS., the parallel place, Isaiah xxxix. 2, the Septuagint, Syriac, Vulgate, Arabic, some copies of the Targum, and the Babylonian Talmud.

*Dathe.*—13 *Qua de re Hiskias valde lætatur est.*

*Maurer.*—[*וַיִּשְׂמַע עֲלֵיהֶם*]. Locus parallelus Jes. xxxix. 2, habet *וַיִּשְׂמַח עֲלֵיהֶם*, et sic quoque plures libri et antiqui interpretes, si a Chaldæo discesseris, omnes. "Error scribæ ex *ישמע*, quod tres voces præcedit, facile potuit oriri." *Dathe.* Sed vide tamen, an non etiam *ישמע* h. l. cum *על* construi possit. Solent reges orientales, cum legationes audiunt, in solio eminenti sedere. Cf. Gen. xviii. 8, al.

*Precious things.*

*Bp. Horsley.*—*נכרו*; perhaps "all the house of his *mint*," where his coin was stamped. See Parkhurst, *נר*.

*Parkhurst.*—*נר*. I. In Kal, *To pound, beat, or wear to pieces.*

II. As a N. fem. *נכרה*, *A beating, or pounding*, occ. 2 Kings xx. 13; Isaiah xxxix. 2; in which passages *נכרה* *בית* may mean *the house* not only where the spices were *pounded* for sacred and civil uses, but also where the gold and silver were *beaten* or *stamped* for coin. Compare under *נכר*. Aquila and Symmachus render *נכרה* in Isa. by *των αρωματων αυτου*, *of his spices*; and the Targum in both texts by *גנוזה*, *of his treasures*.

*Gesen.*—*נכאת* f. (*נכאתה*, r. *נכא*, *to beat*) Gen. xxxvii. 25; xliiii. 11, strictly infin. after the form *קראח*, *קראח*, *קראח*; pp. *contusion, a breaking in pieces*. Hence *aromatic powder*, and then this general name seems to have been transferred to some certain *kind of spice* or aromatic substance. Sept. *θυμίαμα*, Aqu. *στέρας*, Vulg., *styrax*.

Arab. *نكأة* is i. q. *نكأة* gum, gum tragacanth.

Here seems also to belong the phrase *נכרה בית* 2 Kings xx. 13; Isaiah xxxix. 2, which literally perhaps may be rendered *house of his spices*, as Aqu. Symm. Vulg., but more correctly as to the sense, *treasury, store-house*, as Chald., Syr., Saad., and Arabs

Polygl. (also Is. l. c., for Gr. *νεχρωθᾶ*). In this house there seems to have been laid up, as is said immediately after, "silver and gold and spices and precious ointments," so that it took its name from the latter rather than from the former. Less probable is the suggestion of Lorschach, that *נכר* is a Persian word from *نکاهیدن* *deponere*, *نکاه* *custodia*.

Jena. Lit. Zeit. 1815, No. 59.

*Prof. Lee.*—*בית נכרה*, *his perfume-house*, 2 Kings xx. 13; Isaiah xxxix. 2. See notes on Gen. xxvii. 25, vol. i., p. 85.

*House of his armour.* So *Gesen., Prof. Lee.*

Ver. 14.

*Au. Ver.*—They came.

*Ged.*—They came to me. [LXX., Syr., Chald., Arab., Vulg., and thirty MSS.]

Ver. 15.

*Houb.*—15 *הראתם*: Circulo animadvertunt Codices. *הראתם* Legendum *ostenderim eis*, ut in Codicibus Orat. 56 et 57 non omisso 'primæ personæ.

Ver. 19.

— *טוב דבר יהיה אשר דברתה*  
*יהאמר תקווא אם שלום ואמת יהיה*  
*ביומי*

*פחה באהת*

— *ἀγαθὸς ὁ λόγος Κυρίου, ὃν ἐλάλησεν, ἔστω εἰρήνη ἐν ταῖς ἡμέραις μου.*

*Au. Ver.*—19 Then said Hezekiah unto Isaiah, *Good is the word of the Lord which thou hast spoken. And he said, Is it not good, if peace and truth be [or, shall there not be peace and truth, &c.] in my days?*

*Is it not good, &c.*

*Ged., Booth.*—19 — Only, said he, let there be peace and truth in my days.

*Houb.*—19 — *Bona verba Domini hæc sunt, quæ tu locutus es; addiditque: ita faxit, modò par veritasque non absit, quancùm vivam.*

19 .. *הלו אם*, *non-ne si (par erit in diebus meis)*. Sententia perplexa est et suspensa, et superfluere videtur conditio *אם*, *si*, post *הלו אם*, *non-ne*. Id non latuit Veteres; quippe alii aliò divertunt. Nos, pro *הלו אם*, credimus legendum *הלו אם*, *velit*, *vel faxit*, ut alibi sæpe, ex *אם*, *consentire*. Nam si legitur *הלו אם*, non jam superfluit *אם*, *si*, vel *modò* tamen: vide versionem.

Maurer.—[הָיָה אִם יָדָה] bene! modo sit. כִּי hic optandi particula est.

СНАР. XXI. 1.

Houb.—1 הַשִּׁיבָה, *Haphsiiba*. Id nomen, quod separate legitur, legendum conjuncte, ut id legebant Veteres, præter unum Chaldaicum, quem Scribæ hic ducem sequentur.

Ver. 3.

*High places*. See notes on 1 Kings iii. 3, pp. 719—721.

*Baal*. See notes on Judges ii. 11, p. 166.

*Grove*. See notes on Exod. xxxiv. 13, vol. i., p. 376.

3, 5 *All the host of heaven*. See notes on xxiii. 4.

Ver. 4.

Houb.—מִזְבְּחֵיהֶם, *altaria*. Potiùs מִזְבְּחֵיהֶם, ut lego in quatuor Codicibus Orat.

Ver. 6.

וַהֲעִבִיר אֶת־בָּנָו בְּאֵשׁ יְעֹנָן וַנְּהַשׁ יַעֲשֶׂה אֹזֶב וַיְדַלְעִים הַרְפָּה לַעֲשׂוֹת הֲרַע בְּעֵינָיו יְהוָה לְהַכְעִיִּים :

καὶ διήγε τοὺς υἱοὺς αὐτοῦ ἐν πυρὶ, καὶ ἐκληθονίζετο καὶ οἰωνίζετο, καὶ ἐποίησε τεμένη, καὶ γνώστας ἐπλήθυνε τοῦ ποιεῖν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου παροργίσαι αὐτὸν.

*Au. Ver.*—6 And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the Lord, to provoke him to anger.

*Made his son pass through the fire*. See notes on Levit. xviii. 21, vol. i., pp. 458—460.

*Observed times, and used enchantments*. See notes on Deut. xviii. 10, vol. i., pp. 694—696.

*Familiar spirits and wizards*. See notes on Levit. xx. 6, vol. i., pp. 469, 470.

Houb.—6 להכעיס, *ad provocandum eum*, non sine afflixo, quod quidem non omittit Codex Orat. 12 quodque omnes Veteres legebant. Litteræ י omittendæ locum dedit alterum י, quod sequitur in verbo וישם.

Ver. 7.

וַיִּשֶׂם אֶת־פְּסָל הָאֲשֶׁרָה אֲשֶׁר עָשָׂה בְּבֵית וְגו'

καὶ ἔθηκε τὸ γλυπτόν τοῦ ἄλσους ἐν τῷ οἴκῳ, κ.τ.λ.

*Au. Ver.*—7 And he set a graven image of the grove that he had made in the house, of which the Lord said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever.

*Grove*. See notes on Exod. xxxiv. 13, vol. i., p. 376.

*Bp. Patrick*.—[*He set a graven image—in the house.*] The Hebrew words in this place are *pesel haasherah*, which our Selden hath well resolved (by comparing this with other texts) signify a wooden image of Ash-taroath, or Astarte (Syntagm. ii. De Diis Syris, cap. 2). For Baal and Astarte were chief gods of the Sidonians, whose worship was introduced by Ahab, whom Manasseh imitated (ver. 3).

*Jerusalem*. See notes on Joshua x. 1, pp. 56, 57.

Ver. 8—11.

*Au. Ver.*—9 But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel.

And (1) Manasseh.

*Ged., Booth*.—For Manasseh.

Houb.—8 וְלֹא אָסַף, *neq addam*. Lege אִסַּף, plene, ut legitur in Codicibus Orat. 42 et 57. Nunquam istud י, τοῦ, radicalis vicarium, deest in Impressis, quin hoc exhibeant quidam Codices.

11 ההעבות, *abominaciones*. Idem dixeris de littera י, quam sæpe in hoc vocabulo Impressa omittunt, cum plerique Codices habeant, vel ההעבות, vel ההעבת, ut hoc loco quatuor Codices Orat.

Ver. 13.

וַנְּמִיתִי עַל־יְרוּשָׁלַם אֶת־קוֹן שֹׁמְרוֹן וְאֶת־מִשְׁקְלַת בַּיִת אֲחָאָב וּמִיתִי אֶת־יְרוּשָׁלַם בְּאֲשֶׁר־יְמַחֶה אֶת־הַצִּלְחָת מִזָּה וְהַפֶּסֶף עַל־פְּנֵיהָ :

καὶ ἐκτενώ ἐπὶ Ἱερουσαλὴμ τὸ μέτρον Σαμαρείας καὶ τὸ στάθμιον οἴκου Ἀχάαβ· καὶ ἀπαλείψω τὴν Ἱερουσαλὴμ, καθὼς ἀπαλείφεται ὁ ἀλάστροπος ἀπαλείφόμενος καὶ καταστρέφεται ἐπὶ πρόσωπον αὐτοῦ.

*Au. Ver.*—13 And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish,

wiping it, and turning it upside down [Heb., he wipeth and turneth it upon the face thereof].

*Pool.*—*Jerusalem* shall have the same measure and lot, i. e., the same judgments, which Samaria had. The *line* is oft put for one's lot or portion, as Psal. xvi. 6; 2 Cor. x. 16, because men's portions or possessions used to be measured by lines, Psal. lxxviii. 55; Amos vii. 17. Or it is a metaphor from workmen who mark out by lines what part of the building they would have thrown down, and what they would have stand. See Isaiah xxxiv. 11; Lamentations ii. 8; Amos vii. 7, 8; Zech. i. 16. Or it is an allusion to that fact of David, who destroyed the Moabites by a measuring line, 2 Sam. viii. 2.

*Bp. Patrick.*—*I will wipe Jerusalem as a man wipeth a dish.*] That is, leave no more people in it than you see any thing in a dish after it is emptied, and wiped, and turned upside down; as the manner is when it is perfectly cleaned. So the meaning is, I will cleanse her of all her inhabitants, and leave none remaining [so *Pool*]. The Hebrew word which we translate *dish* [so *Dathe*, *Gesen.*, *Lee*], the LXX. translate ὁ ἀλάβαστρος, "an alabaster box" of precious ointment, as the Chaldee translates it *selecta*, in which the Greek word λίκυθος lurks (as the illustrious Spanhemius observes upon Callimachus's hymn in Palad., ver. 13), signifying that Jerusalem was once in high esteem with God, like a precious ointment; but having lost its savour, he would reject her as a man doth such ointment when it is nothing worth.

*Dr. A. Clarke.*—*I will wipe Jerusalem as a man wipeth a dish.*] The Vulgate translates this clause as follows: *Delebo Jerusalem, sicut deleri solent tabulae*; "I will blot out Jerusalem as tablets are wont to be blotted out." This is a metaphor taken from the ancient method of writing: they traced their letters with a stile on boards thinly spread over with wax; for this purpose one end of the stile was sharp, the other end blunt and smooth, with which they could rub out what they had written, and so smooth the place and spread back the wax, as to render it capable of receiving any other word. Thus the Lord had written down Jerusalem, never intending that its name or its memorial should be blotted out. It was written down *The Holy City, The City of the*

*Great King*; but now God turns the stile and blots this out; and the Holy Jerusalem, the City of the Great King, is no longer to be found!

But the idea of *emptying out* and *wiping a dish* expresses the same meaning equally well. Jerusalem shall be emptied of all its wealth, and of all its inhabitants, as truly as a dish turned up is emptied of all its contents; and it shall be turned upside down, never to be filled again.

*Houb.*—*Ego extendam super Jerusalem funiculum Samariae, et libellam domus Achab: ego Jerusalem sic detergam, ut detergitur vas, quod, cum detersum fuit, invertitur in os suum.*

13 והפך על פניה: Nos, et invertitur in os suum. Non enim dubitamus, quin scriptum sit פניה, faciem suam, pro פיה, os suum. Id mendum non semel Scribæ fecerunt, atque id vidimus aliquandò à Masoretis castigatum. Nunquam venit in Sacris Codicibus facies vasis, pro ejus ore. Vulgatus, longe aliter, quamquam litterâ ex unâ ejus in Codice prætermisâ. Nam, cum sic vertat, sicut deleri solent tabulae, &c. ostendit se, pro הפניה, legisse הפניה, tabula. Mendo id favebat, quòd hæc, quæ sequuntur, in *tabulam* conveniebant. Comparatur Jerusalem, civibus suis viduata, lecytho in os suum inverso, in quem nihil jam liquoris injicitur, ut significetur sordes Jerusalem nunquam abstersum iri, si quidquam in eâ veteris fermenti, aut odoris, remanebit.

Ver. 15.

*Houb.*—15 מנעסם, ad iram provocantes. Habent מנעסם, plene, Codices tres Orat.

Ver. 18, 25.

*Au. Ver.*—25 Now the rest of the acts of Amon which he did, are they not written in the book of the chronicles of the kings of Judah?

*Which he did.*

*Ged., Booth.*—And all [LXX., Syr., Arab., and twenty MSS.] that he did.

18, 25 *Book of the chronicles.* See notes on 1 Kings xiv. 19, p. 824.

Ver. 26.

וַיִּקְבֹּר אֱלֹהֵי בְּתֻרְתּוֹ וְגו'

καὶ ἔθαψαν αὐτὸν ἐν τῷ τάφῳ αὐτοῦ, κ.τ.λ.

*Au. Ver.*—26 And he was buried in his sepulchre in the garden of Uzza, &c.

*And he was buried.*

*Houb.*—וַיִּקְבֹּר אֱלֹהֵי: Non licet convertere, et

*sepultus est ille*; obstat enim verbum passivum, cujus nominativum comitari non solet præpositio **אֵה**, nisi sequitur nomen, non autem, ut hic, pronomen, sive affixum **ו**. Itaque legendum, **וַיִּקְבְּרוּ אֹהוּ**, et *sepelierunt eum*, ut habetur, manu priori, in Codice Orat. 42. Ita etiam legebant omnes Veteres, præter unum Chaldæum, quem Scribæ recentiores sæpe autorem habuerunt mendorum ejusmodi faciendorum.

CHAP. XXII. 2, 3.

*Au. Ver.*—2 And he did that which was right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

After this verse Boothroyd inserts verses 4—20 of chap. xxiii.

3 *Scribe*. See notes on 2 Sam. viii. 17, p. 760.

Ver. 4.

עָלָה אֶל־יְהוֹיָכִיָּה הַכֹּהֵן הַגָּדוֹל וַיִּתֵּן  
אֶת־הַכֶּסֶף הַמּוֹבָא בְּיַד יְהוֹיָכִיָּה אֲשֶׁר  
אָסְפוּ שְׁמֵרָיו הַכֶּסֶף מֵאֵת הָעָם :

*ἀνάβηθι πρὸς Χελκίαν τὸν ἱερεῖα τὸν μέγαν, καὶ σφράγισον τὸ ἀργύριον τὸ εἰσενεχθὲν ἐν αἰκῶ Κυρίου, ὃ συνήγαγον οἱ φυλάσσοντες τὸν σταθμὸν παρὰ τοῦ λαοῦ.*

*Au. Ver.*—4 Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the door [Heb., threshold] have gathered of the people.

*That he may sum up.*

*Gesen.*—Hiph. **הָסָה**. 3 Causat. of Kal No. 4 [to be complete], to make whole, to complete, e.g. a) A number; Dan. viii. 23 **כִּתְּהֵם הַפְּשָׁעִים**, when the transgressors shall have completed, sc. the number of their sins. ix. 24, Keri. Hence to pay out in full, as money, i. q., **עָלָם**, 2 Kings xxii. 4. b) Of a way of life, to make upright; Job xxii. 3 **כִּי תֵסֵב דְרָכֶיךָ**, if thou livest uprightly.

*Prof. Lec.*—**הָסָה** Hiph. (c) According to some, Took the sum of, counted. 2 Kings xxii. 4.

*Houb.*—4 *Vade ad Helciam, Sacerdotem magnum; ponderet pecuniam in Templum Domini allatam, &c.*

4 **וַיָּהָם**: Hoc verbum circulo animadvertitur in nonnullis Codicibus, nec sine causâ. Nam et id parum convenit cum verbo **דָּרָכֶיךָ**, quo verbo, ver. 9, declaratur facta hæc

fuisse, quæ Josias aliter imperabat, et id Veteres alii aliter exhibuerunt. Vulgatus, *conflat*, quia legeret **וַיִּתֵּךְ**, ex **נָתַךְ**, *conflare*; Chaldæus **וַיִּשְׁקֵם**, et *disponat*, vel *præparet*; legebat **וַיִּהַן**: Syrus, **נָשַׁם**, *reddet*, forte hodiernâ ex scripturâ **וַיָּהָם**, nisi ex **וַיִּתֵּךְ**. Assentior Clerico existimanti, scriptum fuisse utrobique verbum **הָן**; itaque hoc versu 4, legendum **וַיִּהַן**, et *ponderet*, vel *numeret*; versu 9. **וַיִּהַנוּ**, et *ponderârunt*, vel *numerârunt*.

*Dathe.*—4 *Conveniret Hilkiam, pontificem maximum, eumque juberet numerare a) pecuniam illatam ædi Jovæ.*

a) Lectio textus **וַיִּתֵּם** Clerico et Hubigantio ejus conjecturam approbanti suspecta videtur. Hæret illa in significatione vulgari verbi **הָמָם**, *perficere*, quasi ex hac lectione pontifex maximus jussus esset a rege *summam perficere*, cum tamen tantum juberetur pecuniæ jam datæ *summam cognoscere*. Atqui id ipsum etiam lectio recepta potest significare, coll. Job. xxii. 3. Nec me movet, ut eam suspectam habeam, antiquorum interpretum dissensus. Nam *οἱ ὁ* vertunt: καὶ σφράγισσον, quoniam legerunt **וַיִּתֵּם**. Vulgatus: *conflat*, idem verbum, quod vers. 9, legitur, **נָתַךְ** substituit. Chaldæus habet **וַיִּנְטֵם** *instruat* s. *paret*, legens fortasse **וַיִּתֵּן**. Tandem Syrus **וַיִּנְטֵם**, cujus versio receptæ lectioni respondet. Kennicottus nullam codd. diversitatem in h. v. annotavit.

Ver. 7.

אָמַר לְיְהוֹיָכִיָּה אֲתֵם הַכֶּסֶף הַזֶּה הִנֵּתֶן  
עַל־יְדֵיכֶם כִּי בְּאֵמוּנָה הֵם עָשִׂים :

*πλὴν οὐκ ἐξελογίζοντο αὐτοὺς τὸ ἀργύριον τὸ διδόμενον αὐτοῖς, ὅτι ἐν πίστει αὐτοὶ ποιοῦσι.*

*Au. Ver.*—7 Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

See notes on xii. 15.

*Ged.*—Nor let any reckoning of the money, that is delivered into their hands, be demanded of them: let them act in trust.

*Dathe.*—7 *Attamen non rationes ab eis exigebatur super pecunia eis commissa, nam bona fide agebant.*

Ver. 8.

*Au. Ver.*—8 And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the

LORD. And Hilkiah gave the book to Shaphan, and he read it.

*Scribe.*—See notes on 2 Sam. viii. 17, pp. 559, 560.

*Bp. Patrick.*—*I have found the book of the law, &c.*] The book of Deuteronomy, saith Procopius Gazæus. But it was rather the whole book of the law written by Moses; that authentic copy which by God's command was laid up in the most holy place (Deut. xxxi. 24, &c.). About which the Hebrew doctors made great difficulties in their explication of this place, particularly R. Lipman in his Nitzacon, out of which Hottinger hath alleged a long passage concerning this matter, in his *Historia Ecclesiastica*, N. T., sect. 16, par. iv., p. 137, where he justly thinks it a wonder that Josiah should so early fear God, and begin to reform religion, if he had never seen the book of the law before this time. And how should the people have kept such a passover, and the priests been so well instructed in the rites of it this very year (2 Chronicles xxxiv. 19)? For the copies of the book now found could not be so soon made and dispersed every where as to teach them these things. It is most likely therefore, nay certain, that though this was the original book, yet the Jews had many copies of the law among them, though some of them perhaps imperfect or corrupted. For they report that Manasseh blotted the name of Jehovah out of all the books he could find. Hilkiah, therefore, rejoiced that he had found the original, by which all might be corrected. Which had been hid, it is probable, from the impious fury of their idolatrous kings, in some secret place of the temple, where it was now found when they were about to repair it: and the finding it at this very time, when Josiah was making a reformation of religion, could not but be looked upon as a remarkable providence, which very much affected him, as we read afterward.

Ver. 9.

וַיִּבְרָא שָׁמֶן חֶסֶדֶל אֱלֹהֵי הַמִּלְחָמָה וַיִּשָּׁב  
אֶת־הַמִּלְחָמָה דָּבָר וַיֵּאמְרוּ הַתְּמִימִים עֲבָדָיךָ  
אֶת־הַכֶּסֶף הַזֶּה מִבְּיַת וְגו'

καὶ εἰσηλθεν ἐν οἴκῳ Κυρίου πρὸς τὸν βασιλέα, καὶ ἀπέστρεψε τῷ βασιλεὶ ῥῆμα, καὶ εἶπεν, Ἐχώνουσας αἱ δούλοι σου τὸ ἀργύριον τὸ εὔρεθὲν ἐν οἴκῳ Κυρίου, κ.τ.λ.

*Au. Ver.*—9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered [Heb., melted] the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

9, 12 *Scribe.* See notes on 2 Samuel viii. 17, pp. 559, 560.

*Have gathered the money.* See notes on ver. 4.

*Bp. Horsley.*—Rather, “have poured out the money;” namely, from the chest in which it was collected. See Parkhurst, נָחַךְ.

*Parkhurst.*—נָחַךְ. I. In Kal or Niph. *To be poured out, to distil*, as liquids. Exod. ix. 33; 2 Sam. xxi. 10. Comp. Job iii. 24, as money from a chest. 2 Kings xxii. 9; 2 Chron. xxxiv. 17 [these two last instances belong to Hiphil]. In Hiph. *To pour out*. Job x. 10.

*Gesen.*—Hiph. נָחַךְ.

1. *To pour out or forth*, Job x. 10; money, 2 Kings xxii. 9; 2 Chron. xxxiv. 17.

*Prof. Lee.*—Hiph. נָחַךְ, pres. נִחֵךְ. Constr. immed. it. med. נָחַךְ. (a) *Poured out.* (b) *Melted.* (a) 2 Kings xxii. 9; 2 Chron. xxxiv. 17; Job x. 10. (b) Ezek. xxii. 20.

*Houb.*—*Servi tui pecuniam ponderarunt.*

9 הַחֶסֶדֶל Lege הַחֶסֶדֶל, ut supra monuimus ad versum 4. Omnes Veteres legebant idem verbum hoc versu 9 quod versu 4 extulerunt; quo ex consensu suspicio augetur mendi facti utrobique hodiernis in Codicibus. . . וַיִּתְּנוּ, et dederunt eam (pecuniam). Hic legendum numero plur. וַיִּתְּנוּ, quia non jam unus Helcias agitur, ut versu 4.

*Dathe.*—9 *Hic, postquam ad regem retulerat de negotio mandato, nempe servos ejus numerasse a) pecuniam in templo Jovæ inventam, &c.*

a) Quod de executione mandati aliud verbum adhibetur, quam in mandato ipso vers. 4, hoc quidem suspicionem movere potest, pro הַחֶסֶדֶל legendum esse הַחֶסֶדֶל, ut sic respondeat verbo vers. 4 de mandato adhibito. *Clericus* in utroque loco vult substitui. Quod in illo quidem minime necessarium videtur, uti modo observavi. In hoc vero num rectius prius הַחֶסֶדֶל repetatur, alii judicent.

*In the house.*

*Dathe, Ged., Booth.*—In the house of Jehovah [LXX, Arab., Vulg., and 5 MSS.].

Ver. 12.

Houb.—12 וַיֵּאָכֶבֶר וַיֵּאָחָב, et Achobor. Loco parallelo, 2 Paral. xxxiv. 20. עבדון, Abdon. Utra scriptura verior, incertum, nec eum filium Micha fuisse binominem, colligitur ex scripturâ utrâque עבדון et עבדון, ut olim scribebatur, quarum similitudine Scribæ facillè decepti fuerint.

Ver. 14.

וְהָיָה יִשְׁבֵּת בִּירוּשָׁלַם בְּמִשְׁנֵהָ וְגו' —  
— καὶ αὐτὴ κατῴκει ἐν Ἱερουσαλὴμ ἐν τῇ μασενᾶ, κ.τ.λ.

Au. Ver.—14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum, the son of Tikvah [Tikvath, 2 Chron. xxxiv. 21], the son of Harhas [or, Hasrah], keeper of the wardrobe [Heb., garments]; (now she dwelt in Jerusalem in the college [or, in the second part];) and they communed with her.

In the college.

Pool.—In the college; where the sons of the prophets, or others who devoted themselves to the study of God's word, used to meet and discourse of the things of God, and receive the instructions of their teachers. Others both ancient and modern render it, in another or the second part, to wit, of the city, i. e., in the suburbs, which also were fortified and walled about by Hezekiah, 2 Chron. xxxii. 5.

Bp. Patrick.—The Hebrew word *mishneh*, which we translate *college* (and which the Targum takes to signify a *school*), is, in the margin of our Bibles, translated the *second part*. For there were three walls about Jerusalem, as Abarbanel observes. Within the *first* of which lived artificers, and the common people; within the *second*, the better sort, the wise men, prophets, and prophetesses, lived; and within the *third*, was the mountain of the Lord, as they speak. Now of the middle part of Jerusalem they think the holy writer here speaks, in which Huldah dwelt.

Ged., Booth.—14—In the suburbs of Jerusalem.

Gesen.—הָעִיר מִשְׁנֵהָ the second part of the city, Neh. xi. 9, and simpl. מִשְׁנֵהָ id. 2 Kings xxii. 14; Zeph. i. 10.

Prof. Lee.—A division of Jerusalem so called.

Ver. 17.

Houb.—17 לִמְצֵי הַכְּעָסִי, ut me ad iram

provocarent. Habent הכעסתי, plene, omnes, quos vidi, Codices, uno 54 excepto, in quo perperam deletum fuit י, quod scriptum fuerat manu priori.

Ver. 18, 19.

לְבַבְךָ וְגו' — 18 — תָּדַע הַדְּבָרִים אֲשֶׁר שָׁמַעְתָּ: 19 עֵצוֹן רָחֵם

18 — τάδε λέγει Κύριος ὁ Θεὸς Ἰσραὴλ, Οἱ λόγοι οὓς ἤκουσας, 19 ἀνθ' ὧν ὅτι ἠπαλύνθη ἡ καρδιά σου, κ.τ.λ.

Au. Ver.—18 But to the king of Judah which sent you to enquire of the Lord, thus shall ye say to him, Thus saith the Lord God of Israel, As touching the words which thou hast heard;

19 Because thine heart was tender, and thou hast humbled thyself before the Lord, &c.

18, 19 As touching, &c. Tender.

Houb., Ged., Booth.—18 — Thus saith Jehovah, the God of Israel, Because at the words which thou hast heard, (19) thy heart was softened, &c.

Houb.—19 Quoniam ad verba, quæ audisti, pavidum fuit cor tuum.

18 et 19 יֵין שְׁמֵעָה: ידוע הרבים אשר שמעת: Duplex mendum ut loco parallelo, 2 Paral. xxxiv. 26. Nam in illâ serie, (*hæc dicit Dominus Deus*) *Israel, verba quæ audisti quia (pavidum fuit cor tuum), nemo non videt nihil esse Hebraicum, ut nec Latinum. Omissum fuit אַל, post ישראל, ex similitudine utriusque אַל, et male posita, ante יֵין, interpunctio major, ubi ne minor quidem non interciperet seriem, quæ talis est; ad verba quæ audisti, quia pavidum fuit cor tuum: vide quæ diximus ad locum parallelum.*

Ver. 20.

Au. Ver.—20 Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place, &c.

Pool.—In peace, i. e., in a time of public peace, and the tranquillity of thy kingdom; or so as thou shalt not see all the evil which I will bring upon this place [so Bp. Patrick], as the following words explain it; for otherwise he died in battle, chap. xxiii. 29. Besides, he died in peace with God, and was by death translated to everlasting peace.

CHAP. XXIII. 2.

Au. Ver.—2 And the king went up into the

house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great [Heb., from small even unto great]: and he read in their ears all the words of the book of the covenant which was found in the house of the Lord.

*The prophets.*

*Pool.*—*The prophets*; either Jeremiah, Zephaniah, Urijah; or the sons or disciples of the prophets.

*Houb.*—2 הנביאים, *prophetæ*. Legitur 2 Par. xxxiv. 30 הלויים, *Levitæ*, quam scriptionem antetulit Lud. Cappellus, cum forte crederet non fuisse eo tempore in Israel prophetas, sed unam Holdam prophetissam, quam consultum iverbatim homines à rege missi. Sed fieri potuit multis de causis, ut Holda consuleretur, non ceteri prophetæ, cum præsertim Holda in Jerusalem habitaret. Itaque incertum est, utra scriptura verior, an *prophetæ*, an *Levitæ*.

*He read.*

*Bp. Patrick.*—He ordered some to read (xxii. 10) in several places, so that all might hear.

Ver. 3.

וַיַּעֲמֵד הַמֶּלֶךְ עַל־הָעַמֹּוד וַיִּקְרָא  
אֶת־הַבְּרִית וְלִפְנֵי יְהוָה לָלֶכֶת אַחֵר  
יְהוָה וְלִשְׁמֹר מִצְוֹתָיו וְאֶת־עֲוֹנוֹתָיו  
וְאֶת־חַקֹּתָיו בְּכָל־לֵב וּבְכָל־שֹׁפֵט  
לְחֻקִּים אֶת־דַּבְּרֵי הַבְּרִית הַזֹּאת  
הַבְּהָרִים עַל־הַסֶּפֶר הַזֶּה וַיַּעֲמֵד כָּל־  
הָעָם בַּבְּרִית:

καὶ ἔστη ὁ βασιλεὺς πρὸς τὸν στήλον, καὶ διέθετο διαθήκην ἐνώπιον Κυρίου τοῦ πορεύεσθαι ὀπίσω Κυρίου, τοῦ φυλάσσειν τὰς ἐντολάς αὐτοῦ, καὶ τὰ μαρτύρια αὐτοῦ, καὶ τὰ δικαιώματα αὐτοῦ ἐν πάσῃ καρδίᾳ καὶ ἐν πάσῃ ψυχῇ, τοῦ ἀναστήσαι τοὺς λόγους τῆς διαθήκης ταύτης, τὰ γεγραμμένα ἐπὶ τῷ βιβλίῳ οὗτο. καὶ ἔστη πᾶς ὁ λαὸς ἐν τῇ διαθήκῃ.

*Au. Ver.*—3 And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all *their* heart and all *their* soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

*Stood by a pillar.* See notes on xi. 14.

*Bp. Patrick.*—*The king stood by a pillar.*] Unto which his throne adjoined; wherein

the king was placed when he came to the temple, as the Hebrew doctors will have it. The king's seat, saith Jacob Juda Leo, was in the court of the Israelites, at the entrance into the court of the priests, by a marble pillar.

*Dr. A. Clarke.*—*By a pillar.*] על המזרח, "upon the stairs or pulpit." This is what is called the brazen scaffold, or pulpit which Solomon made, and on which the kings were accustomed to stand when they addressed the people. See 2 Chron. vi. 13, and the parallel places.

*Commandments, testimonies, statutes.* See notes on Deut. vi. 2, 20, vol. i., pp. 666, 667.

*Stood to the covenant.*

*God., Booth.*—*Consented to the covenant.*

*Gesen.*—קָרָא. Seq. ᾶ to persist, to persevere in any thing, Isaiah xlvi. 12; Eccl. viii. 3; 2 Kings xxiii. 3; once c. acc. Ez. xvii. 14 to keep the covenant and לְקַדֵּךְ to stand to it. Comp. Esth. iii. 4, whether Mordecai's matters would stand, i. e., whether he would persist in that course.

*Maurer.*—*Et perstitit* (ut Eccles. viii. 3; Jes. xlvi. 12) *populus in fœdere, stetit fœdere, uti etiam Latini dicunt*; vel: *atque ita fecerat fœdus, propr. und so stand es damm im Bunde* (cf. E. Gr. crit., p. 540. Gr. min., §. 476, 2). Prior interpretatio præferenda videtur. De Wettius: *und es trat in den Bund, temere.*

Ver. 4.

וַיִּצַו הַמֶּלֶךְ אֶת־חִילְקִיָּהוּ הַכֹּהֵן  
הַגָּדוֹל וְאֶת־קָהָנֵי הַפְּזוּשָׁנָה וְאֶת־שְׂמֹרֵי  
הַסֶּהף לְהוֹשִׁיֵא מִהֵיכַל יְהוָה אֶת־כָּל־  
הַכֵּלִים הָעֲשׂוּיִים לַבַּעַל וְלַאֲשֵׁרָה וְלִכְלֵל  
בְּבָא הַשָּׁמַיִם וּגְו'

καὶ ἐνετείλατο ὁ βασιλεὺς τῷ Χιλκίᾳ τῷ ἱερεὶ τῷ μεγάλῳ καὶ τοῖς ἱερεῦσι τῆς δευτερώσεως καὶ τοῖς φυλάσσοσι τὸν σταθμὸν, τοῦ ἐξαγαγεῖν ἐκ τοῦ ναοῦ κυρίου πάντα τὰ σκεύη τὰ πεποιημένα τῷ Βάαλ καὶ τῷ ἄλσει καὶ πάσῃ τῇ δυνάμει τοῦ οὐρανοῦ· κ.τ.λ.

*Au. Ver.*—4 And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el.

*The priests of the second order.*

*Pool.*—*The priests of the second order*; either those two who were next in degree to the high priest, and in case of his sickness were to manage his work [so *Dr. A. Clarke*]; of whom see 2 Sam. viii. 17; or the heads of the twenty-four courses, which David had appointed, 1 Chron. xxiv.

*Gesen.*—*מִשְׁנֵה* m. (r. שְׁנָה). 1. *Second rank, second place*, in order, dignity, honour, etc. Often in the gen. after a noun, as *בְּהַשְׁבָּעָה* the *second priest*, who stands next to the high priest (*בְּהַשְׁבָּעָה*) 2 Kings xxv. 18; Jer. lii. 24; Plur. *הַמִּשְׁבָּעִים*, *sacerdotes secundarii*, priests of the second order, 2 Kings xxiii. 4. So *מִכְבַּת הַמִּשְׁבָּעִים* the *second chariot* in order, Gen. xli. 43.

*Prof. Lee.*—Priests of the second rank.

*Bp. Patrick.*—*The priests of the second order.*] They that were under the high priests; especially the sagan (as the Targum here hath it), who was the vicar of the high-priest, and stood at his right hand when he officiated, as the Jews tell us in Joma, where they say a man could not be made a high-priest unless he had been first a sagan.

*The keepers of the door.*] Whom the Jews call *amarcelim*; which word we find xii. 10, where the Targum expounds it, “priests that were treasurers:” that is, such Levites as had the custody of the sacred money, which was for the repair of the temple. And the Hebrew phrase is not much different, “the keepers of the thresholds;” that is the entrance into those chambers (as Hottinger thinks) wherein were kept such things as were of public use in the temple. Of which there were seven: wherein the priests’ garments were laid up, and other such-like things.

*All the vessels.*] The word we translate *vessels* or *instruments*, signifies all the various furniture belonging to Baal, and the rest of the false gods, which served either for offering of incense, or sacrifices, or the vestments of the priests, &c.

*Baal.* See notes on Judg. ii. 11, p. 166.

*The grove.* See notes on Exod. xxxiv. 13, vol. i., p. 376.

*For all the host of heaven.*

*Bp. Patrick.*—*All the host of heaven.*] That is, the planets, and the rest of the stars, which the Sabæans, and Chaldeans, and other eastern people, worshipped.

Ver. 5.

וְהַשְׁבִּית אֶת־הַכִּמְרִים אֲשֶׁר נָתַן מֶלֶךְ יְהוּדָה וְנִמְצָר בְּבָמוֹת בְּעָרֵי יְהוּדָה וּמִכְבֵּי וְרוּשָׁלַם וְאֶת־הַמִּשְׁבָּעִים לְבַעַל לְשֵׁמֶשׁ וּלְגִזְרָה וּלְמִצְלֹת וּלְכָל צְבָא הַשָּׁמַיִם :

καὶ κατέκαυσε τοὺς χωμαρίμ, οὓς ἔδωκαν βασιλεῖς Ἰούδα, καὶ ἐθυμίων ἐν τοῖς ὑψηλοῖς καὶ ἐν ταῖς πόλεσιν Ἰούδα καὶ τοῖς περικύκλω Ἱερουσαλήμ, καὶ τοὺς θυμιώνας τῶ βάαλ, καὶ τῷ ἡλῖω, καὶ τῇ σελήνῃ, καὶ τοῖς μαζουράθ, καὶ πάσῃ τῇ δυναμί τοῦ οὐρανοῦ.

*Au. Ver.*—5 And he put down [Heb., caused to cease] the idolatrous priests [Heb., chemarim, Hos. x. 5. Foretold, Zeph. i. 4], whom the king of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun and to the moon, and to the planets [or, twelve signs, or, constellations], and to all the host of heaven.

*The idolatrous priests.*

*Bp. Patrick.*—These idolatrous priests are called *chemarim* in the Hebrew, because they were clothed in black garments (as Kimchi gives the reason, both upon this place and upon Zeph. i. 4); whereas the priests of the Most High were clothed in white; especially those whose genealogy was not questioned. They, indeed, who could not make out their descent, were clothed in a black habit, to distinguish them from undoubted priests; and so were they who had any defect or blemish in their body, as appears from the Talmud in Middoth. And indeed it is certain, that they among the heathens, who sacrificed to the infernal gods, were clothed with such vestments, as appears by Canidia in Horace, lib. i., sat. 8, and Medea in Apollonius Rodius, lib. iii., ver. 861; from whence some think they had the name of *μελανηφόροι*, which we find in some ancient inscriptions. And thus the Egyptians bewailed Osiris, all which was suitable to their nightly sacrifices; wherein they were sad for the absence of the sun, who was meant by Osiris, as Gilbertus Cuperus observes in his Harpocrates, p. 129. And here now we have found the original of these *chemarim*, priests clothed in black. For it was a black ox which represented Osiris among the Egyptians, and it was covered *ἰματίω μελανί βυσσίνω*, “with a

black silk garment;” from whence, in all likelihood, the priests came to be so clothed.

*Dr. A. Clarke.*—5 *The idolatrous priests.* Who these were is not well known. The Chaldee, Syriac, and Arabic call them the *priests* simply, *which the kings of Judah had ordained.* Probably they were an *order* made by the idolatrous kings of Judah, and called *kemarim*, from כמר, which signifies to be scorched, shrivelled together, made dark, or black, because their business was constantly to attend *sacrificial fires*, and probably they wore *black garments*; hence the Jews in derision call Christian ministers *kemarim*, because of their *black clothes and garments.*

*Gesen.*—כמר only in plur. כְּמָרִים *idol-priests* 2 Kings xxiii. 5; Hos. x. 5; Zeph. i. 4.

Syr. כְּמָרִים a priest in general. But this word, as well as other Syriac words relating to Divine worship, is restricted by the Hebrews to idol-worship: see *Gesch. der Hebr. Sprache* p. 58.—As to the etymology,

כְּמָרִים, כְּמָרִים, is pp. blackness, sadness, and concr. “one who goes about in black, in mourning,” hence an ascetic, a priest.

Comp. אֲבִיִל, אֲחִמָּל, gloomy, sad, mourning, also an ascetic, monk, ecclesiastic. See *Comment. on Isaiah* xxii. 12; xxxviii. 15.

*Prof. Lee.*—כמר, pl. only, כְּמָרִים. Syr.

כְּמָרִים, *sacrificulus*; v. כְּמָרִים, *tristatus est. Idolatrous priests*, from their ascetic character, as *Gesenius* thinks; but from

the Pers. کمر, belt, worn by the Magi, as *Ikenius* thinks. See his *Dissertation on the כְּמָרִים*. 2 Kings xxiii. 5; Hos. x. 5; Zech. i. 4.

*To burn incense.*

*Houb.*—יִקְרָב, *et adolevit*: Legendum, vel לקרב, *ad adolendum*, ut legere videtur Syrus, vel ויקרבו, *et adolebant*, ut Græci Intt. et ut Chaldaeus.

*High places.* See notes on 1 Kings iii. 3, pp. 719—721.

*Bp. Horsley.*—5, 8, 9, 13, 15, 15, 19, 20. *High places*; rather, *chapels.* The chapels in verse 9, are to be understood of chapels for the service of Jehovah; but in all the other places, of idolatrous chapels.

*Round about.*

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*Houb.*—ומסביב: circulo animadvertunt Codices; legendum ומסביב, *et in circuitu.*

*Baal.* See notes on Judg. ii. 11, p. 166.

*Bp. Patrick.*—[*Unto Baal, to the sun, and to the moon.*] Here Baal is distinguished from the sun [so *Dr. A. Clarke*]; and therefore signifies the same with Belus, who was a deified king: and indeed it is highly probable, that not only Baal, but Moloch and Adonis, were the names only of some very potent kings, who were adored when they were dead, and in time were thought to be real gods.

*To the planets.*

*Bp. Patrick.*—The Hebrew word *mazaloth*, which the LXX pronounce *mazuroth*, is thought by *Procopius Gazæus* to be the name of a star, and most likely the evening star: which others take to signify a constellation, as we translate it in the margin; or all the twelve signs. For the Jewish astronomers call the zodiac, *ophanhamazaloth*, the circle of the signs.

*Bp. Horsley.*—*To the planets.* The Heb. word seems rather to express the physical influences of the planets.

*Gesen.*—כְּמָרִים f. plur. (see note) *constellations*, spec. *the twelve signs of the zodiac*, 2 Kings xxiii. 5. Sept. μαζουρώθ, as if reading כְּמָרִים, as in Job xxxviii. 32. Vulg.

*duodecim signa.* Targ. כְּמָרִים, Syr. כְּמָרִים.

—The same word is frequent in later Heb. writers, and also in a form slightly changed in Aramaean; e. g., כְּמָרִים כְּמָרִים *constellations of heaven* Targ. Isaiah xlvii. 13; הַקְּרָב כְּמָרִים *the twelve signs* Targ. Esth. iii. 7, al. כְּמָרִים 2 Kings i. c. Wisd. vii. 17, &c.

The sense *signs of the zodiac*, therefore, is supported not only by the context, but also by the Aramaean usage, as well as by the almost constant tradition of ancient interpreters. See *Thesaur.* p. 869.

Note. More difficult is it to determine the origin and true signification of the forms כְּמָרִים and כְּמָרִים, which are justly regarded as identical, *r* and *l* being interchanged (see in *l*); although it is uncertain which form is the primary one. Taking first, the softer, כְּמָרִים, these constellations are held to be so called from their *influx* or *influence* upon the destinies of men, from *r* כְּמָרִים to flow; (comp. Lat. *influxus stellarum* Firmic.) or from their *going, revolving*, from *r* כְּמָרִים

q. v., or again, the signs of the zodiac were regarded as the *stations* or lodgings of the sun in his course; comp. <sup>مَنْزِل</sup> station,

night-quarter, from r. نزل to descend, dismount: as the Arabs in like manner call the zodiac <sup>فلك البروج</sup> circle of palaces.

More correctly, however, the harder מַצֵּוֹת, Job xxxviii. 32, is assumed by others as the earlier and primary form, though they have not succeeded in pointing out its true origin; for the מַצֵּוֹת are not *crowns*, as if cognate with מצו diadem; nor *zones, belts*, from r. מצו, as implying either the belt of Orion or the zone of the zodiac; but in accordance with the certain usage of the Hebrew and Arabic, the word signifies *premonitions, forewarnings, coner. forewarners, presagers*, (comp. *præsaga* Stat. Theb. 8, 145,) i. e. constellations having a foreknowledge of future events and foretoking them to mortals, according to ancient and popular belief; see in r. מצו Hiph. no. 1, for the Arabic usage.

Arab. نذر IV. to premonish, to admonish.

*Prof. Lee.*—מַצֵּוֹת, fem. plur., r. נול. Arab. مَنْزِل, mansio, domus. The Arabian name for the signs of the zodiac generally. The <sup>فلك البروج</sup> is not the “*circulum palatiorum*,” or signs of the zodiac, as Gesenius erroneously states; but that orb (supposing on the Ptolemæan system, that there are many, “*orbs on orbs*”) in which they are found. Once, 2 Kings xxiii. 5. But here as the context seems to intimate, the *planets*, LXX τοῖς μαζουράθ.

*Host of heaven.* See notes on ver. 4.

Ver. 6.

וַיִּשְׁלֶה אֶת־עַפְרָה עַל־הַבֵּר בְּנֵי־הָעַם :

— καὶ ἔρριψε τὸν χοῦν αὐτοῦ εἰς τὸν τάφον τῶν νύων τοῦ λαοῦ.

*Au. Ver.*—6 And he brought out the grove from the house of the Lord, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder

thereof upon the graves of the children of the people.

*Grove.* See notes on Exod. xxxiv. 13, vol. i., p. 376.

*Of the children of the people.*

*Pool.*—i. e., of the common people, whose graves were made together in some common place, which was generally accounted very impure and contemptible, and therefore a fit place for this filth to be thrown into. Or, of bastards, who are oft called the *children of the people*; who as they had this brand of infamy laid upon them, that they might not enter into the congregation of the Lord, Deut. xxiii. 2; so possibly they were exposed to this further ignominy, to be buried in a peculiar, and in the most infamous place. Or rather, as it is in the Hebrew, of that *people*, i. e., those idolatrous people, as it is explained, 2 Chron. xxxiv. 4, and here sufficiently implied in this and the foregoing verse.

*Dathe, Ged., Booth.*—Upon the graves of the common people.

Ver. 7.

וַיִּהְיוּ אֶת־בְּתֵי הַקְּדוֹשִׁים אֲשֶׁר בְּבֵית־יְהוָה אֲשֶׁר הִנָּשִׂים אֲרָגוֹת שָׁשׁ בָּתָּיִם לְאִשְׁרָה :

καὶ καθεῖλε τὸν οἶκον τῶν καθησῖμ τῶν ἐν τῷ οἴκῳ Κυρίου, οὗ αἱ γυναῖκες ὕφαινον ἐκεῖ χεττίμ τῷ ἄλσει.

*Au. Ver.*—7 And he brake down the houses of the sodomites, that were by the house of the Lord where the women wove hangings [Heb., houses] for the grove.

*Sodomites.* See notes on 1 Kings xiv. 24, pp. 825, 826.

*Bp. Patrick.*—R. Solomon Jarchi thinks it probable, that among those who worshipped the statues of the moon, or Venus, there were those who prostituted themselves to filthy mixtures. But Mr. Selden, by *kedeshim* (which we translate *sodomites*), understands the priests of Astarte, whom St. Jerome upon Hosea iv. calls *exsectos*, upon pretence of greater purity, depriving themselves of those parts that serve for procreation of children.

*Hangings.*

Or, *garments* for the service of the grove, for the idols or the priests belonging to them. Heb. *houses*, i. e., either little chapels made of woven work, like those which were made of silver, Acts xix. 24; within which

there were some representations of their grove idols; or rather, tents made of those curtains. So *Bp. Patrick*.

*Gesen.*—בית. 1 A moveable house or dwelling, a tent, tabernacle, Arab. بيت. Gen. xxvii. 15; xxxiii. 17; of tabernacles, consecrated to idols, 2 Kings xxiii. 7; comp. נקב No. 3, 4.

*Grove.* See notes on Exod. xxxiv. 13, vol. i., p. 376.

Ver. 8.

וַיִּבֶן אֶת־כָּל־הַתְּקֵנִים מִצְּעֵי יְהוּדָה וַיִּטְמָא אֶת־הַתְּקֵנֹת וְאֶשֶׁר הַמְּרִישָׁפָה הַתְּקֵנִים מִגְּבַע עַד־בְּאֵר שֶׁבַע וְנֹתֵץ אֶת־בָּמֹת הַשְּׁעָרִים וְאֶשְׂרֵי־תַח שְׁעַר יְהוּשָׁע שַׁר־הַעִיר אֲשֶׁר־עַל־שְׂמֹאל אִישׁ בְּשַׁעַר הָעִיר :

καὶ ἀνήγαγεν πάντας τοὺς ἱερεῖς ἐκ πόλεως Ἰουδα, καὶ ἐμίανε τὰ ὑψηλὰ, ὃ ἐθυμίασαν ἐκεῖ οἱ ἱερεῖς ἀπὸ Γαιβαλ καὶ ἕως Βηρσαβεεῖ καὶ καθεῖλε τὸν οἶκον τῶν πυλῶν τὸν παρὰ τὴν θύραν τῆς πύλης Ἰησοῦ ἄρχοντος τῆς πόλεως, τῶν ἐξ ἀριστερῶν ἀνδρὸς ἐν τῇ πύλῃ τῆς πόλεως.

*Au. Ver.*—8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-sheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city.

*Brake down the high places of the gates.*  
*High places.* See notes on 1 Kings iii. 3, pp. 719-721.

*Of the gates.*  
*Houb., Horsley, Ged., Booth.*—Of the satyrs.

*Houb.*—8 *Accersitis autem ex urbibus Judæ Sacerdotibus, contaminavit aras, ubi sacrifici thura incendebant, à Gabaa usque ad Bersabee, subvertitque aras Satyrorum, quæ erant in portâ Josue, principis civitatis, ad sinistram eorum, qui urbis portam subibant.*

8 ויבא: *Meliùs* ויביא, *et venire jussit.* ... כברו שמה, *incendebant hic thura.* Legendum טם, *ibi;* fuit ה malè geminatum, ex ה subsequenti... במות שטים... Plerique vertunt, *excelsa portarum.* Tamen malè *portarum,* ubi agitur una porta Josue. Tolerabiliùs Chaldæus הרשא, *janitorum.* Nos

השערים sic tractamus, ut השערים, *pilosorum,* vel *satyrorum,* de quorum cultu et sacrificiis interdicatur, Lev. xvii. 7. ... על שמאל אשׁוּ, *ad dexteram viri.* Hæc sine addito, nihil significant. Chaldæus monet nos, omissum fuisse בנוא, vel לנוא, post שמאל, ut sit *ad dextram viri, intrante eo portam urbis.* Nempe Chaldæus habet, על שמאל גברא במולה, הרע, *ad sinistram viri, eo intrante portam.*

*Dathe.*—8 Removit omnes sacerdotes ex oppidis Judææ, et polluit loca excelsa, in quibus adoleverant, a Gibeæ usque ad Bersabam. Destruxit sacella portarum a) *et in primis id, quod erat ad introitum portæ Josuæ, urbis præfecti, ad sinistram ei, qui portam urbis intrabat.*

a) Quoniam בָּמֹת in numero plurali legitur, in singulis portis אַרַע, uti vulgatus vertit, exstructæ videntur, ut intrantes et exeuntes idola, quibus aræ istæ dicatæ erant, adorarent. Quod si est, sequens אַשֶׁר præcipientiam aliquam harum ararum indicat, in loco illo designato, de quo nihil amplius constat, exstructam. Sed οἱ ὁ legerunt singularem: καὶ καθεῖλε τὸν οἶκον τῶν πυλῶν τὸν παρὰ τὴν θύραν τῆς πύλης, κτ.λ., nec non Arabs.

וַיִּטְמָא] *et diruit sacella portarum, in primis id, quod erat ad introitum portæ Josuæ.* בָּמֹת = חַמְצוֹת, בָּמֹת, cf. vs. 15: *etiam altare illud et sacellum (הַתְּקֵפָה) diruit, cremavitque sacellum, comminuit in pulverem.* Ceterum bene Dathius: "quoniam," etc. [*vid. supra.*]

Ver. 10.

וַיִּטְמָא אֶת־הַתְּפֹת אֲשֶׁר בְּגִבְיֵיהֶם לְבִלְתִּי לְהַעֲבִיר אִישׁ אֶת־בְּנֵוֹ אֶת־בְּתוּלָתוֹ בָּאֵשׁ לְקַלְהָ : בְּיָרֵךְ

καὶ ἐμίανε τὸν Ταφέθ τὸν ἐν φάραγγι υἱοῦ Ἐννόμ, τοῦ διαγαγεῖν ἄνδρα τὸν υἱὸν αὐτοῦ καὶ ἄνδρα τὴν θυγατέρα αὐτοῦ τῷ Μολὸχ ἐν πυρὶ.

*Au. Ver.*—10 And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

*Topheth.*  
*Dr. A. Clarke.*—St. Jerome says, that Topheth was a fine and pleasant place, well watered with fountains, and adorned with gardens. The valley of the son of Hinnom, or *Gehenna,* was in one part; here it appears the sacred rites of Molech were performed,



*Bp. Patrick.*—11 *He took away.*] That is, he destroyed, as the Hebrew word signifies, ver. 5, where we translate it, “he put down the chemarim;” that is, destroyed or slew those priests, as Bochartus interprets it. So Lev. xxvi. 6, we translate the same word, “I will rid evil beasts out of the land;” that is, destroy them. The LXX here translate it *κατέκαυσε*, “he burnt” the horses; as before, *κατέκαυσε χωμήριμ*, “he burnt the priests.” Though, perhaps, in both places it should be *κατέπανσε*, “he made to cease,” as the Hebrew word literally signifies.

*Had given to the sun.*] That is, had consecrated to the sun; as Lev. xx. 2, they are said to give their children to Moloch. A great number of authors tell us, that among several nations these animals were sacred to the sun (as hawks and some other creatures were), because of their swiftness in their course. But it is uncertain whether they were kept to be sacrificed to the sun (as they were among the Massageteæ, Persians, Armenians, and other people mentioned by Bochartus), or only to be led forth in pomp (as some of the Jews speak) every morning to meet the rising sun. Or, as others take it, the worshippers of the sun got upon these horses early in the morning, and rode out to adore the sun at its rising (see Hierozoicon, par. i., lib. xi., cap. 10).

*Which was in the suburbs.*] So the Targum interprets the word *parvarim*; which most translations retain as the name of a place, unto which the street in which these horses were kept reached; from the chamber of Nathan-melech. He was the principal officer, perhaps, that looked after them: and had the oversight of all those stables which were built from the temple gate to Parvarim. And perhaps he rode out himself every morning upon one of them, to salute the rising sun in the king's name.

*And burned the chariots of the sun with fire.*] The ancients fancied the sun itself was carried about in a chariot (as Bochart observes in the place above mentioned), and therefore chariots as well as horses were dedicated to it. Which he makes an argument, that they were not mere brazen, silver, or golden statues of horses that are here meant; but real living horses to draw those chariots (see Vossius, de Orig. et Prog. Idol., lib. xi., cap. 4). Some of those who think they were only imagines equorum et quadrigarum (as Selden speaks, Syntag. ii. De Diis

Syris, cap. 8), “images of horses and chariots,” made of some metal or other, imagine they were represented in the shape of griffins, as the famous M. Spoon thought (see Dr. Hyde, De Relig. Vet. Pers., p. 117).

*God.*—11 He took away the horses which the kings of Judah had dedicated to the sun, and which were at the entrance of the house of the Lord, by the apartment of Nathan-melech the eunuch, in the suburbs: and, &c.

*Booth.*—11 And he took away the horses which the kings of Judah had dedicated to the sun, which were at the entrance of the house of Jehovah, by the chamber of Nathan-melech, the eunuch, which was in the suburbs, &c.

*Gesen.*—פָּרְוֵרִים 1 Chron. xxvi. 18, and פָּרְוֵרִים plur. פָּרְוֵרִים 2 Kings xxiii. 11, prob. the open porticos surrounding the courts of the temple, from which was the entrance to the cells or chambers, לְשֵׁנוֹת. The form פָּרְוֵרִים corresponds to Pers. فروار, فرواره, پروار, پروار; also فروال, فروال; which signify a summer-house, or rather an apartment open on all sides to the light and air. In the Targ. and Talm. פָּרְוֵרִין are the suburbs or places adjacent to a city.

*Prof. Lee.*—פָּרְוֵרִים, pl. m. once, 2 Kings xxiii. 11. The LXX, Vulgate, and Syriac leave this word untranslated, the last having a ך for the second ך. Modern interpreters translate it *suburbs*, but on what good authority it does not appear. Gesenius goes to the Persian, and considers it as compounded

of *בָּאוּ*, a wall, rampart, and *וָאָר*, possessing. But surely the Jews would be under no necessity to borrow a word to express what was *outside the wall*; and, besides this, the passage requires a place near the Temple, as Bochart has rightly observed. If it is not a Semitic word, it is probably connected in signification with the sun or its worship.

Now the Persian پروار, denotes *flying, swift*, and would be a suitable epithet for the horses of the sun, being dedicated *ὡς ταχύτατοι τῶ ταχύτατῳ*; and we might then translate the clause, אֲדִי־שָׁמַיִת נְתַנְמֶלֶךְ הָאֵזֶר בְּפָרְוֵרִים at the chamber of Nathan-melech, the eunuch, who was over the swift (horses).

*Houb.*—11 *Interdixitque, ne equi illi, quos reges Judeæ soli donabant, domum Domini, in ædem Nathan-melech, eunuchi, qui*

in Pharurim erat, admittentur, currusque solis igne combussit.

11 כבא Potius כבא, ut habent Codices tres Orat. ne ingrederentur. Ita Chaldæus, כמעלה, ab ingressione; etiam Clericus, ab introitu. Alii, in introitu, quanquam vetante כ prepositione. Quod si כ non est præpositio, habet כבא potius exitum, quam introitum... בפּוּרִים, in Pharurim. Codex Orat. 12. פּוּרִים, sine altero ר. Codex autem 53. פּוּרִים, per Daleth, ultima in syllaba, ut legebat Syrus.

Dathc.—11 Sustulit quoque equos, quos reges Judæe soli consecraverant ad introitum templi Jovæ prope conclave Nathanmelechi, aulici hominis, in Parvarim. a) Currus autem solis igne combussit.

a) Hebr. פּוּרִים quid significet, incertum est. Multi per suburbium explicant. Alii cum interpretibus antiquis habent pro nomine proprio loci, qui templo vicinus fuerit; cf. Bochartus in Hieroz., p. i., lib. ii., cap. 10, p. 175.

Ver. 13.

וְאֵת־הַמָּזוֹת הַיְאֹר וְעַל־בְּנֵי יְרוּשָׁלַם  
 הָאֲשֵׁר מִיַּמִּין לְחַרְהַמְשֻׁחֹתַי הָאֲשֵׁר בְּנָה  
 שְׁלֹמֹה מִלְּךְ־יִשְׂרָאֵל לְעִשְׁתָּרְתַי וְשֵׁקֶץ  
 כִּידֹזִים וְלִכְמוֹשׁ שֵׁקֶץ מוֹאָב וְלִמְלָכָם  
 הַיְעֵבֶת בְּנֵי־עַמּוֹן מִמָּנָה הַמְּקֹלֶה :

καὶ τὸν οἶκον τὸν ἐπὶ πρόσωπον Ἱερουσαλήμ τὸν ἐκ δεξιῶν τοῦ ὄρους τοῦ Μοσθαὶ ὃν ᾠκοδόμησε Σαλωμών βασιλεὺς Ἰσραὴλ τῇ Ἀστάρτῃ προσοχθίσματι Σιδωνίων, καὶ τῷ Χαμῶς προσοχθίσματι Μωάβ, καὶ τῷ Μολόχ βδελύγματι υἱῶν Ἀμμων, ἐμίανεν ὁ βασιλεὺς.

Au. Ver.—13 And the high places that were before Jerusalem, which were on the right hand of the mount of corruption [that is, the mount of Olives], which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

Bp. Patrick.—13 Mount of corruption.] That is, mount Olivet (1 Kings xi. 2), which was anciently called harmischah, the mount of unction; because of the olives that grew there in great plenty; but by way of contempt and scorn, was called by the prophets harmaschith, the “mount of corruption,” because of the idols that were placed there, whereby the people were corrupted in their religion.

Which Solomon the King of Israel had builded.] It is not to be doubted but these detestable idols had been taken away by such religious kings as Asa, Jehoshaphat, and Hezekiah; but they were restored again by their impious successors, in the very same place, and the same figure with those ancient ones; and so are here called those that Solomon made, because he was the first author of them [so Pool], or at least permitted them to be made by his wives, and connived at their worship, as R. Levi thinks.

Commentaries and Essays.—הַמְשֻׁחֹתַי. The mount of olives, so called on account of this profanation, by a little change of the letters from הַמְשָׁחָה. But it may be queried, whether it stood so originally, or was altered afterwards for the sake of the allusion, as the Chaldee reads מוֹר וְחַיָּה, mons olivarum, and a Hebrew MS. reads הַר הַמְשָׁחָה. This, among many other instances, affords a suspicion of wilful corruption.

Gesen.—הַמְשֻׁחֹתַי pp. part. Hiph. (ר. שָׁחַת) destroying, a destroyer; hence Subst.

1. destruction.

2. a snare, trap, Jer. v. 26, comp. מִנְשָׁךְ. Hence, an ambush, i. e., troops in ambush, 1 Sam. xiv. 15. Also הַר הַמְשָׁחָה, mount of destruction, or snare-mountain; spoken of mount Olivet, on account of the idols there worshipped, a snare and destruction to the people; also of Babylon, for the same reason, Jer. li. 25.

Houb.—13 Contaminavit etiam rex aras, quæ erant contra Jerusalem ad dexteram montis olivarum, quas rex Salomon edificarat Astaroth, idolo Sidoniorum, &c.

13 לַהַר מְשֻׁחָה: Nos, post Clericum, montis olivarum, ex radice מְשָׁח, ungere; quia forte oleo, quod nascebatur in monte Oliveti, idololatræ excelsorum locorum in suos usus utebantur. In re incerta conjecturæ indulgentium, ut etiam indulgent, qui convertunt, perditionis.

Jerusalem. See notes on Josh. x. 1, pp. 56, 59.

Ashtoreth. See notes on Judg. ii. 13, p. 166.

Chemosh. See notes on 1 Kings ii. 7, p. 33.

Milcom. See notes on 1 Kings xi. 5, p. 807.

Ver. 15.

Au. Ver.—15 Moreover the altar that was at Beth-el, and the high place which Jeroboam the son of Nebat, who made Israel

to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove.

*High place.* See notes on 1 Kings iii. 3, pp. 719—721.

*Grove.* See notes on Exod. xxiv. 13, vol. i., p. 376.

*Houb.*—15 וישרף את הבמה, et combussit excelsum. Ex eo loco colligi potest, fuisse aliquando excelsa lignea, seu locum editum, in modum theatri, fuleris nixum ligneis. Nam si excelsa fuissent tantum terræ aggeres, non necesse fuisset hæc comburi, et in cineres redigi. Cæterum במורה sunt aliquando aræ ipsæ locorum excelsorum, etsi hoc versu ara distinguitur ab excelso.

Ver. 16.

וַיִּפֶן וַיֹּאשְׁרֶהוּ וַיִּרְא אֶת־הַקְּבָרִים וַיֹּאשְׁרֶם שָׁם בְּהָר וַיִּשְׂלַח וַיִּקַּח אֶת־הַעֲצָמוֹת מִן־הַקְּבָרִים וַיִּשְׂרֹף עַל־הַמִּזְבֵּחַ וַיִּטְמְאֵהוּ כַּדָּבָר יְהוָה אָמַר הָרָא אֵישׁ הַאֲלֹהִים אֲשֶׁר הָרָא אֶת־הַדְּבָרִים הָאֵלֶּה :

καὶ ἐξένευσεν Ἰωσίας καὶ εἶδε τοὺς τάφους τοὺς ἐκεῖ ἐν τῇ πόλει, καὶ ἀπέστειλε, καὶ ἔλαβε τὰ ὀστᾶ ἐκ τῶν τάφων, καὶ κατέκαυσεν ἐπὶ τὸ θυσιαστήριον, καὶ ἔμιανεν αὐτὸ, κατὰ τὸ ῥῆμα κυρίου, ὃ ἐλάλησεν ὁ ἄνθρωπος τοῦ θεοῦ ἐν τῷ ἐστᾶναι Ἰεροβοὰμ ἐν τῇ ἑορτῇ ἐπὶ τὸ θυσιαστήριον καὶ ἐπιστρέψας ἦρε τοὺς ὀφθαλμούς αὐτοῦ ἐπὶ τὸν τάφον τοῦ ἀνθρώπου τοῦ Θεοῦ τοῦ λαλήσαντος τοὺς λόγους τούτους.

*Au. Ver.*—16 And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, who proclaimed these words.

*Ken.*—This verse is now remarkably defective, in the Heb. text; but is happily complete in the Greek version, supported by the old Hexaplar Syr. MS. in this manner, *And as Josiah turned himself, he spied the sepulchres that were there in the mount; and sent, and took the bones out of the sepulchres, and burnt them upon the altar, and polluted it: according to the word of the Lord, which the man of God proclaimed [when Jeroboam stood by the altar, at the feast. And (king Josiah) turning about,*

cast his eyes on the sepulchre of the man of God] who proclaimed these words. Then he said, &c. See 1 Kings xii. 32—xiii. 3: and Hallet's Note, ii. 5. So Hallet, Clarke, Booth.

Ver. 17.

וַיֹּאמֶר מַה הַזְּמִינִן הַלְּזוֹ אֲשֶׁר אֲנִי רֹאֶה וְגו' καὶ εἶπε, τί τὸ σκόπελον ἐκεῖνο, ὃ ἐγὼ ὄρω, κ.τ.λ.

*Au. Ver.*—17 Then he said, What title is that that I see, &c.

*What title.*

*Bp. Horsley.*—Rather, “What dry heap.” *Gesen.*—זָמִין m. (r. זָמַן pp. to set up) a pillar, cippus, a short column, as being set up; either sepulchral, 2 Kings xxiii. 17; Ez. xxxix. 15; or as a way-mark, guide,

Jer. xxxi. 21.—Chald. id. Syr. مَوْج .

Arab. صَوْرَة, id.

Ver. 19.

וְגַם אֶת־כָּל־בְּתוּי הַבָּמֹת אֲשֶׁר אֶבְעָרֵי וְשִׁמְרוֹן אֲשֶׁר עָשׂוּ מַלְכֵי יִשְׂרָאֵל לְהַבְעִים הַסִּיר וַיֹּאשְׁרֶהוּ וְגו' καὶ γε πάντα τοὺς οἴκους τῶν ὑψηλῶν τοὺς ἐν ταῖς πόλεσι Σαμαρείας, οὓς ἐποίησαν βασιλεῖς Ἰσραὴλ παροργίζεν Κύριον, ἀπέστησεν Ἰωσίας, κ.τ.λ.

*Au. Ver.*—19 And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the LORD to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

*High places.* See notes on 1 Kings iii. 3, pp. 719—721.

*In the cities of Samaria—to provoke the Lord.*

*Houb.*—בְּתוּי סַמְרוֹן, in uribus Samariae. Ita legitur Lib. i., cap. xiii. 32, ubi Graeci habent in Samarid. Non malè eo loco in uribus; non item hic, ubi meliùs בְּתוּי, in urbe. Nam tangi unam urbem Samaritanam demonstrat illud וְגַם, ibi, quod legitur ver. 20. Nempe id adverbium notare solet locum unum, non plures. Non semel וְגַם scriptum fuit mendose, pro וְ: vide dicta ad Jud. xii. 7... והבטיס, ad irritandum. Omnes Veteres, præter Chaldeum addunt, Dominum; nempe legunt יהוה, quod nomen

flagitat verbum activum להניע, quo casu utatur. Facile omisum fuerit nomen יהרה in Chaldaeo Interprete, quia id scribebatur, quae duae minutae litterae vetustate perierint.

Ver. 20.

*Au. Ver.*—20 And he slew [or, sacrificed] all the priests of the high places that were there upon the altars, and burned men's bones upon them, and returned to Jerusalem.

*High places.* See notes on 1 Kings iii. 3, pp. 719—721.

*Pool.*—The priests of the high places; either, 1. The priests which Jeroboam had made of the meanest of the people, whom he slew, both for their presumptuous usurpation of that sacred office, which of itself was punishable with death by God's law, Numb. iii. 10, and for their idolatry. Or, rather, 2. The priests of Baalim; by comparing this verse with the former, where speaking of the same high places, he doth not say, which Jeroboam made, as is usual when he speaks of the high places of the calves; but, which the other kings of Israel made, who were divers of them worshippers of Baal; and by considering the parallel place, 2 Chron. xxxiv. 4, where it is said, they brake down the altars of Baalim, &c.

Ver. 24.

וְגַם אֶת־הַקְּבֻצֹת וְאֶת־הַיְדֹלִים וְאֶת־  
הַתְּרָפִים וְאֶת־הַגְּזֵלִים וְגו'  
καὶ γὰρ τοὺς θελητάς, καὶ τοὺς γνωμιστάς,  
καὶ τὰ θεράφια, καὶ τὰ εἰδῶλα, κ.τ.λ.

*Au. Ver.*—24 Moreover the workers with familiar spirits, and the wizards, and the images [or teraphim, Gen. xxxi. 19], and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, &c.

*Familiar spirits, wizards.* See notes on Levit. xx. 6, vol. i., pp. 469, 470.

*Images.* See notes on Gen. xxxi. 19, vol. i., pp. 50, 51.

*Idols.* See notes on Levit. xxvi. 30, vol. i., pp. 499, 500.

Ver. 25.

*Au. Ver.*—25 And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

*Bp. Patrick.*—25 He doth not compare him with David and Hezekiah (as Procopius Gazæus here notes), but with other pious kings, such as Asa, Jehoshaphat, and Jotham; who were far inferior to him in piety. And Hezekiah himself was not so exact, and did not make such a thorough search as he did, after all idolatrous practices. The nation also was so much corrupted since his days, by his son, Manasseh, who reigned a long time, that it made the work of reformation more difficult in the time of Josiah. Yet in some regard Hezekiah excelled him; and therefore the same character is given of him xviii. 5, which is here given of Josiah; because of his trust in God, in the time of his greatest distress, for which he was very eminent. But as to repentance, Josiah was most exemplary.

Ver. 28.

*Au. Ver.*—21 Book of the Chronicles. See notes on 1 Kings xiv. 19, p. 824.

Ver. 29.

*Au. Ver.*—29 In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him.

*Pool.*—When he had seen him, i. e., when he fought with him, or in the first onset [so *Ged.*, *Booth.*]. Thus fighting is called a looking in the face, 2 Kings xiv. 8.

Ver. 30.

וַיִּרְכְּבֵהוּ עַבְדָּיו מֵת בְּמִגְדּוֹ וְגו'  
καὶ ἐπέβιβασαν αὐτὸν οἱ παῖδες αὐτοῦ νεκρὸν  
ἐκ Μαγεδδῶ, κ.τ.λ.

*Au. Ver.*—30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre, &c.

*Dead.*

*Howb.*, *Horsley*, *Clarke*, *Ged.*, *Booth.*—Dying.

The word מת should here be considered as a participle, *dying*, for it is certain he was not *dead*; he was *mortally wounded* at Megiddo, was carried in a *dying state* to Jerusalem, and there he *died* and was buried. See 2 Chron. xxxv. 24.—*Dr. A. Clarke.*

Ver. 33.

וַיִּאֲסְרֵהוּ פְרָעֹה נָכְה בְּרַבְּלָה בְּאַרְצֵי  
חִמָּת בְּמִלְחָה בִּירוּשָׁלַם וְגו'  
במלך קרי

καὶ μετέστησεν αὐτὸν Φαραὼ Νεχαὼ ἐν  
'Ραβλαὰμ ἐν γῆ Ἐμβὸθ τοῦ μὴ βασιλεύειν ἐν  
'Ιερουσαλὴμ, κ.τ.λ.

*Au. Ver.*—33 And Pharaoh-nechoh put him in bands at Riblah in the land of Hamath, that he might not reign [or, because he reigned] in Jerusalem, &c.

*Pool.*—That he might not reign [so *Houb.*, *Ged.*, *Booth.*]; or, because he had reigned, i. e., taken the kingdom without right, and without his leave. Or, according to the other reading, in the beginning of his reign; the word reigning being commonly used for beginning to reign; when he was scarce warm in his throne. *A* tribute, to wit, a yearly tribute, whereby they should acknowledge him to be their superior; and for which he would be their protector when they needed his help.

*Bp. Horsley.*—For ויִסְרֹו, read, as in 2 Chron. xxxvi. 3, and ויִסְרֹו, read, with many of Kennicott's best MSS., כִּמְכֹר,—deposed him—from being king.

*Houb.*—33 כִּמְכֹר: Rectè Masora, כִּמְכֹר, ne regnaret. Sic fuerat scriptum manu priori in Codice Orat. 53, in quo littera כ partem obliterata, fuit atramento novo renovata.

*Dathe.*—33 Hunc Pharao Necho Riblae in regione Hamathensi in vincula conjecit, cum regnare Hierosolymæ capisset.

Ver. 34.

*Au. Ver.*—34 And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, &c.

*Dr. A. Clarke.*—Turned his name to Jehoiakim.] These names are precisely the same in signification: ELIAKIM is God shall arise; JEHOIAKIM, Jehovah shall arise: or, the resurrection of God; the resurrection of Jehovah. That is, God's rising again to show his power, justice, &c. The change of the name was to show Nechoh's supremacy, and that Jehoiakim was only his vassal or viceroj.

*Gesen.*—אֵלְיָקִים (whom God hath appointed) *Eliakim*, pr. n. m. a) of a prefect of the palace under king Hezekiah, 2 Kings xviii. 18, &c. b) a son of king Josiah, set upon the throne by Necho king of Egypt, who also changed his name to יְהוֹיָקִים (whom Jehovah hath appointed), 2 Kings xxiii. 34, &c.

Ver. 35.

*Au. Ver.*—35 — he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-nechoh.

*Bp. Patrick.*—According to his taxation.] Proportionable to every man's estate.

*Maurer.*—אִישׁ כְּכֹפְרוֹ וְנִשְׁ אֶת־הַכֶּסֶף וְנוֹ ] *ab unoquoque, prouti aestimatus erat, exegit argentum cet. וְנִשְׁ ursit, adegit hic cum gemino acc. constructum videt.*

CHAP. XXIV. 1.

וַיָּשָׁב וַיְמַרְדּוּבוֹ —

— καὶ ἐπέστρεψε καὶ ἠθέτησεν ἐν αὐτῷ.

*Au. Ver.*—1 In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

*Then he turned and rebelled against him.*

*Houb.*—Posteà iterùm rebellans, ab eo defecit.

וַיָּשָׁב וַיְמַרְדּוּבוֹ: Verbum pro verbo, et rediit, et rebellavit in eum. Indicat verbum יָשָׁב iterationem verbi יָמַר, nam jam rebellaverat Joakim adversùs Ægypti regem. Sed hoc primùm rebellat Joakim in regem Assyriorum; itaque adjungenda iteratio ad verbum יָמַר, non autem ad וַיָּשָׁב, quod affixum pertinet ad regem Assyriorum.

Ver. 2.

*Au. Ver.*—2 Bands. See notes on 2 Kings vi. 23, p. 896.

Ver. 3.

אָהָה וְעַל־פִּי יְהוָה הִיָּתְהָ בְּיַהֲוִיָּה  
לְהַסִּיר מֵעַמְּךָ בְּנֵי בְּחַפְזָת מִנְּשָׂאָה כָּל־  
אִשְׁרֵי עַמְּךָ :

πλήν ἐπὶ τὸν θυμὸν κυρίου ἦεν ἐν τῷ Ἰουδα ἀποστήσαι αὐτὸν ἀπὸ τοῦ προσώπου αὐτοῦ ἐν ἀμαρτίας Μανασσῆ κατὰ πάντα ὅσα ἐποίησε.

*Au. Ver.*—3 Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did.

*Houb.*—3 Neque enim in Judam hæc advenirent, nisi Domino mandante; ut eos, propter peccatum Manasse, et omnia quæ perpetrarat, è conspectu suo tolleret.

3 כֹּל פִּי יְהוָה הִיָּתְהָ, ad mandatum Domini erat hoc. Sic tractamus הִיָּתְהָ, tanquam וַהֲיָה זֶה; nam sic licet per genus femininum, quod pro neutro genere habent Hebræi. Veteres plerique, pro פִּי, legunt פֶּה, ira,

ut infra ver. 20. Sed versus 20, ex hoc 3, potius emendandus, ut mox dicemus. ... להכירו; legendum non habeat verbum *Hiphil*. Itaque non sine affixo legunt omnes Veteres. ... נכל: Lego בכל, in Codice Orat. 42 quod sic legendum, addendumque י, quod exhibent Syrus et Græci Intt. ut sit ובכל, et propter omnia (qua fecerat).

Ver. 4.

וְגַם דִּם־הַנְּקִי אֲשֶׁר נִשְׁפָּה וְגו'  
קמין בו'ק

καὶ γὰρ τὸ αἷμα ἀθῶον ἐξέχεε, κ.τ.λ.

*Au. Ver.*—4 And also for the innocent blood that he shed, &c.

*Houb.*—4 *Et propter innoxium sanguinem, quem fuderat Manasses, &c.*

4 וגם דם: Non dubium, quoniam מרם, et propter sanguinem, ut legere videtur Vulgatus. Aliter nulla erit series.

*Maurer.*—[דִּם־הַנְּקִי]. See Hitzigium Be-griff, p. 135, articulus hic soli adjectivo additus est, ut Gen. xli. 26. 1 Sam. xix. 22, al. Sed נָקִי hic non esse adjectivum (uti est in sequenti נָקִי) sed substantivum, plane apparet ex eo, quod דם נקי per Patach scriptum est: *sanguis insontis, insontium.*

Ver. 5.

*Au. Ver.*—*Book of the Chronicles.* See notes on 1 Kings xiv. 19, p. 824.

Ver. 6.

*Au. Ver.*—6 So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.

*Bp. Patrick.*—6 *Jehoiakim slept with his fathers.*] It appears by this, that to sleep with one's fathers, signifies no more than to die, as he did. For Jehoiakim was not buried with them, nor died in his bed; but being taken by the Chaldeans, he died as they led him out of Jerusalem, and, according to the prophecy of Jeremiah (xxii. 18, 19), they cast him out of the gates, and he had the burial of an ass; that is, lay upon the ground unburied. Abarbanel thinks he died in the way to Babylon; and his body was left in the highway, without any care taken to inter it; but it lay exposed to the sun by day, and to the frost by night. (Jer. xxxvi. 30.)

Ver. 8.

בְּיָמֵינִי מָלַךְ יְשַׁרְיָהוּ בֶן־יְשַׁרְיָהוּ

בְּמַלְכוֹ וְיִשְׁלַח הַדְּשִׁים מִלְּהָ בִירוּשָׁלַם  
וְגו'

νῖος ὀκτωκαίδεκα ἐτῶν Ἰωαχὴμ ἐν τῷ βασιλεύειν αὐτὸν, καὶ τριμήνον ἐβασίλευσεν ἐν Ἱερουσαλὴμ, κ.τ.λ.

*Au. Ver.*—8 Jehoiachin [called Jeconiah, 1 Chron. iii. 16; Jer. xxiv. 1; and Coniah, Jer. xxii. 24, 28] was eighteen years old when he began to reign, and he reigned in Jerusalem three months. &c.

*Pool.*—*Jehoiachin was eighteen years old when he began to reign. Object.* He was then but eight years old, 2 Chron. xxxvi. 9. *Ans.* 1. Both are true; in his eighth year he began to reign with his father, who made him king with him, as divers other kings of Israel and Judah had done in the like times of trouble; and in his eighteenth year he reigned alone. 2. He is called a son of eight years when he began to reign, 2 Chron. xxxvi. 9, because this was the eighth year, not of his age, but of the Babylonish captivity, or bondage; under which both he and his father had been just so long; for it began in the fourth year of Jehoiakim, as it is affirmed Jer. xxv. 1, and continued all his reign, which lasted eleven years, chap. xxiii. 36; and so the first year of Jehoiachin was precisely the eighth year of that captivity. 3. To all this might be added, that some here acknowledge an error of the scribe, and affirm, that in the first and best copies, in 2 Chron. xxxvi. 9, it was not eight but eighteen [so *Houb.*, *Dathe*]; which they gather from hence, because those two ancient and venerable translators, the Syriac and Arabic, read there, as it is here, was eighteen years old; which, they say, they never would have presumed to do, if they had not so read it in those Hebrew copies, out of which they drew their translation, or in some of them.

*He reigned in Jerusalem three months, and ten days, which are added, 2 Chr. xxxvi. 9.* But such small sums are frequently omitted in great numbers. See on Gen. xv. 13; 1 Kings xvi. 8.

Ver. 10.

*Au. Ver.*—10 At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, &c.

*The servants of Nebuchadnezzar.*

*Ged.*—Nebuchadnezzar [LXX, Syr., Arab., and five MSS.].

## Ver. 12.

*Au. Ver.*—12 And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes and his officers [*or, eunuchs*]: and the king of Babylon took him in the eighth year of his reign.

12, 15 *Officers* [*or, eunuchs*], see the notes upon 1 Kings xxii. 9, p. 865.

*In the eighth year of his reign.*

*Bp. Patrick.*—That is, in the eighth year of Nebuchadnezzar's reign; for he began to reign in the fourth year of Jehoiakim, who reigned seven more after that, which was the eighth year of Nebuchadnezzar.

## Ver. 13.

וַיִּתְּצוּ וְיִמְצְאוּ אֶת-כָּל-כֵּלֵי הַהֵבֶה אֲשֶׁר עָשָׂה שְׁלֹמֹה וְגו'

καὶ συνέκοψε πάντα τὰ σκεύη τὰ χρυσᾶ, ἃ ἐποίησε Σαλωμών, κ.τ.λ.

*Au. Ver.*—13 And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.

*Pool.*—*Cut in pieces*; or rather, *took away*, as this word elsewhere signifies; or *cut off*, to wit, from the temple [*so Patrick*]. For why should they cut in pieces those vessels which might conveniently be carried away? And that they were not cut in pieces, but reserved whole, is manifest from Ezra i. 7; Dan. v. 2, 3. *All the vessels of gold*, i. e., the most and choicest of them, by comparing this with chap. xxv. 14, 15. *Which Solomon king of Israel had made*; so he expresseth it, either, first, Because these vessels were made by the godly kings of Judah, instead of those which Solomon made, and so they go by his name; Or, secondly, Because though the city and temple had been rifled more than once, both by the kings of Egypt and Israel, and by the wicked kings of Judah, yet these golden vessels preserved from them, either by the care of the priests, who hid them out of the way; or by the clemency of the conquerors, and the reverence which they bore to such sacred instruments; or by the special providence of God disposing their hearts to leave them. Or if they had been taken away by any of these kings, they might afterwards be recov-

ered by the entreaty or at the cost of the godly kings of Judah.

## Ver. 14.

*Au. Ver.*—14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land.

*Pool.*—*All Jerusalem*, i. e., the inhabitants of Jerusalem; not simply all, but the best and most considerable part, as the following words explain and restrain it.

*All the mighty men of valour.* See notes on Ruth ii. 1, p. 321.

*Ged.*—The principal and most powerful men.

*Gesen.*—הֵל. 1. *Strength, might, valour.* 2. *Forces, army, host.* 3. *Ability, i. q., wealth, riches.* 4. *Trop. moral strength, good quality, integrity, virtue.* אֲשֶׁר הֵל, active, capable men. הֵל אֲשֶׁר הֵל, capable woman, well qualified for her station, Ruth iii. 11; Prov. xii. 4; xxxi. 10. 5. *Strength of a tree, poet. for its fruit.*

## Ver. 16.

וְאֵת כָּל-אֲנָשֵׁי הַחַיִל שְׁבַע־עָרָב וְהָרֶשֶׁת וְהַמְסָגָר אֲלֵהָ הַכֹּל בְּבוּרִים עֲשֵׂי מַלְחָמָה וְגו'

καὶ πάντας τοὺς ἄνδρας τῆς δυνάμεως ἐπτακισχίλιους, καὶ τὸν τέκτονα καὶ τὸν συγκλείοντα χιλίους· πάντες δυνατοὶ ποιοῦντες πόλεμον κ.τ.λ.

*Au. Ver.*—16 And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon.

*Men of might.* See notes on ver. 14.

*All that were strong.*

*Houb.*—הבל: Lege, ובכל, et omnes (vires fortes), ut legit Syrus, qui ובנהק; nempe הבל si relinqueretur, pertinere ad artifices fabrosque, in quos non convenit, ut dicantur postea, viri fortes, facientes bellum.

## Ver. 17.

*Au. Ver.*—17 And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.

*Gesen.*—פִּיֶּהֱדָי וּפִיֶּהֱדָה (gift of Jehovah, r. זֶדֶק) Mattaniah, pr. u.

זְדַקְיָהוּ (justice of Jehovah, r. זָדַק) *Zedekiah*, pr. n.

*Pool.*—*Changed his name, &c.* That he might admonish him of (what this name signifies) *the justice of God*, which had so severely punished Jehoiakim for his rebellion; and would no less certainly overtake him, if he should be guilty of the same rebellion and perfidiousness of which his predecessor was guilty.

Ver. 18.

*Houb.*—18 המובל: Ita legunt Syrus et Chaldaeus. Sed Graeci Intt. Ἀμιτά, *Amital*, ut et Vulgatus; itaque incertum utra scriptio sit verior, quonquam Masoretæ volunt המובל. Hodierni Codices habent alii המובל, alii המובל.

Ver. 20.

כִּי וְעַל־אַף יִהְיֶה הַיָּתֵה בִּירוּשָׁלַם וּבִיהוּדָה עַד־הַשְּׁלֶכֶן אֹתָם מֵעַל פְּנֵי יַמְיָם זְדַקְיָהוּ בְּמֶלֶךְ בָּבֶל :

ὅτι ἐπὶ τὸν θυμὸν Κυρίου ἦν ἐπὶ Ἱερουσαλήμ καὶ ἐν τῷ Ἰουδα, ἕως ἀπέρριψεν αὐτοὺς ἀπὸ προσώπου αὐτοῦ. καὶ ἠθέτησε Σεδεκίας ἐν τῷ βασιλείῳ Βαβυλωνος.

*Au. Ver.*—20 For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

*Ged.*—20 And now, so irritated was the Lord against Jerusalem and Judah, that he would reject them out of his sight.

1 For, Zedekiah having revolted from the king of Babylon; in the ninth year of his reign, &c.

*Booth.*—20 For the anger of Jehovah was against Jerusalem and Judah, until he cast them out of his sight.

1 Zedekiah then rebelled against the king of Babylon; and in the ninth year of his reign, &c.

*Houb.*—20 *Hæc enim in Jerusalem et in Judam, de Dei verbis, adveniebant, donec eos è suo conspectu eriperet. Rebellavit autem Sedecias in regem Babylonis.*

20 על אף יהוה: Fatetur Clericus, se parùm intelligere, quid sibi velit על. Idemque suspicatur legendum sic, עלה אף יהוה בירושלם, *ascenderat ira Jehovah in Jerosolymam*, tollitque adco. verbum יהוה, *fuit*. Nos eum sapientiùs facturum fuisse credimus, si verbo היה non sublato, adhibuisset versûs 3, auto-

ritatem, ut mutaret אף, in פי. Nam cætera verba cum sint similia utrobique, satis intelligitur parallelo esse versum 3, et versum 20. Mendum quasi digito monstrabat illud על, quod Clerico rectè displicebat. Etenim על אף ... היה, *super iram (Domini) erat*, loquendi forma est inaudita, et sine altero exemplo. Vide versionem, et confer utrumque versum.

*Maurer.*—Hoc quoque loco (cf. ad 1 Reg. ii. 7) non audiendus esse Hitzigius, cum על pro פי על positum esse judicat. Verte: *nam propter iram (propr. ob des Zorns) Jovæ ita factum est* (cf. Jos. xi. 20) *cum Hierosolymis* cet. cf. supra comm. 3. על פי יהוה, *ex voluntate Jovæ* cet. nec non Jer. xxxii. 31.

СНАР. XXV. 3.

בַּתְּשַׁעָה לַחֹדֶשׁ וַיְהִיזָן הָרָעֵב בְּעִיר וְלֹא־הָיָה לָהֶם לֶעֶם הָאָרֶץ :

καὶ ἐνίσχυσεν ὁ λιμὸς ἐν τῇ πόλει, καὶ οὐκ ἦσαν ἄρτοι τῷ λαῷ τῆς γῆς.

*Au. Ver.*—3 And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land.

*Houb.*—3 *Anno undecimo regno Sedecia, mense quarto, die nona mensis, sæviit in urbe fames, &c.*

3 בתשעה לחדש, *nond die mensis*. Non dictum est antea, *cujus mensis*; itaque rectè Clericus: “*Supplevimus ex Jeremiæ lii. 6 בחדש הרביעי, mense quarto, quæ verba hic exciderunt, neque enim additur dies mensis, omissis ipso mense.*” Nos addimus *supplendum esse annum ipsum, ante mensem, quomodò legebat Syrus, qui hæc Syriacè habet, anno autem undecimo regis Sedecia, mense quinto, nona mensis*. Nam iteratio anni non modò habet redintegrationem suprâ notati temporis usitatissimam et fere hic necessariam, sed per eam etiam manifestum sit, quomodò hæc omiserint Scribæ quæ hic desunt. Nempè errandi locus fuit in his verbis, in *anno undecimo regni Sedecia*, positis olim post alia hæc, *usque ad annum undecimum regni Sedecia*, cum Scriba ex verbis similibus, lineam totam prætermitteret in quâ, post annum, notatus erat mensis. Syrum interpretem. hæc, quæ posuit, legisse, admonemur ex mense illo quinto, qui apud eum legitur. Etenim si hæc suo Marte et ex Jeremiâ supplevisset,

postisset mensem *quartum*, qui extat apud Jeremiam, non *quintum*.

Ver. 4.

וַתִּפְתָּח הָעִיר וּכְלֵאֲנָשֵׁי הַמְּלָחָמָה וְהַלְיָהּ הָרְחֹקָה שְׁעַר וּבֵין הַחֻמּוֹתִים אָשַׁר עַל־בְּנֵי הַמְּלָחָה וּכְשָׂאִים עַל־הָעִיר קִבְּבוּ וַיִּלְחָקוּ הָרְחֹקָה הָעֲרֻבָה :

καὶ ἐβράγη ἡ πόλις, καὶ πάντες οἱ ἄνδρες τοῦ πολέμου ἐξῆλθον νυκτὸς ὁδὸν πόλης τῆς ἀναμέσον τῶν τειχῶν, αὕτη ἐστὶ τοῦ κήπου τοῦ βασιλέως, καὶ οἱ Χαλδαῖοι ἐπὶ τὴν πόλιν κύκλω· καὶ ἐπορεύθη ὁδὸν τὴν Ἀραβα.

*Au. Ver.*—4 And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: (now the Chaldees were against the city round about;) and the king went the way toward the plain.

*Hallet.*—And all the men of war fled by night. Our translators have well noted that the word fled is wanting in the Hebrew. And every one must think that it was not omitted by the author of the book, but by careless transcribers. The truth is, one or two words more are here omitted, as is most evident from the other, and more correct copy which we have of this chapter, Jerem. lii., where verse 7 is read thus, and all the men of war fled, and went forth out of the city by night [so *Horsley*]. It is to be observed too, that the *Syriac* and *Arabic* versions of the *Kings* retain all these words.

*Houb., Dathe, Maurer, Ged., Booth.*—Fled in the night.

*Houb.*—*Et omnes viri bellatores ... per viam.* Deest verbum, quo nominativo utantur viri bellatores; et solus Chaldæus mutilum contextum habuit. Nam ceteri legebant, vel exierunt, (יצאו) vel fugerunt (יברחו). Melius utrumque restituitur ex Jeremiae, cap. lii. 7, ubi legitur, ויצאו ויברחו, et fugerunt et exierunt per viam.

*Dathe.*—Deest verbum יברחו ex Jeremiae supplendum, quod etiam omnes antiqui interpretes præter Chaldæum habent. Codd. *Kennicotti* varias h. l. lectiones exhibent. Cod. 93, et 168 habent ויצאו הילל, 180 et 250 habent וברחו הילל, tandem 201 in margine additum habet ברחו. Verbum deesse non posse, contextus probat.

*And the king went.*

*Houb., Dathe, Horsley, Ged., Booth.*—And they went.

*Houb.*—Sequitur ילך, et abiit, quod ut de rege Sedecia intelligi possit, tamen melius legitur ילכו, et abierunt, ut legere videtur Syrus, qui, ואלו, et iverunt.

*Dathe.*—Pro ילך legendum est ילכו. Sic Jer. lii. 7. Syrus interpres et quatuor codd. *Kennicotti* 85, 150, 175, 601.

Ver. 5.

*Houb.*—5 וידו בנשבו ידו, in caespitibus Jericho. Codices duo Orat. וידו, plene, ut alibi saepe, et ut semper scribunt in Pentateucho Samaritani.

Ver. 6, 7.

6 וַתִּתְּשֹׁעוּ אֶת־הַמְּלָחָה וַיַּעַלְהָ אֹהֶל אֱלֹהֵי מִלְחָה בְּבָבֶל וּבְלִבְיָהּ וַיִּדְבְּרוּ אֹהֶל מִשְׁפָּט : 7 וְאֶת־בְּנֵי זְדַקְיָהוּ שָׁחָטוּ לְעֵינָיו וְאֶת־עֵינָיו זְדַקְיָהוּ עָזַר וַיִּאֲכַרְהוּ בְּהַחֲשֵׁמָתִים וַיְבִיאֵהוּ בְּבָבֶל :

6 καὶ συνέλαβον τὸν βασιλέα, καὶ ἤγαγον αὐτὸν πρὸς βασιλέα Βαβυλωνος εἰς Ῥεβλαθά· καὶ ἐλάλησε μετ' αὐτοῦ κρίσιν. 7 καὶ τοὺς υἱοὺς Σεδεκίου ἔσφαξε κατ' ὀφθαλμοὺς αὐτοῦ, καὶ τοὺς ὀφθαλμοὺς Σεδεκίου ἐξετύφλωσε, καὶ ἔδησεν αὐτὸν ἐν πέδαις, καὶ ἤγαγεν εἰς Βαβυλῶνα.

*Au. Ver.*—6 So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him [Heb., spake judgment with him].

7 And they slew the sons of Zedekiah before his eyes, and put out the eyes of [Heb., made blind] Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

*Pool.*—Thus two prophecies were fulfilled, which seemed contrary one to the other, that he should go to Babylon, Jer. xxxii. 5; xxxiv. 3; and that he should never see Babylon [Ezek. xii. 13].

*Sp. Horsley.*—6, 7 They gave—they slew—and put out. These verbs are all singular in the LXX and Vulgate, as they are in the original in the parallel place of Jeremiae, and as the first is here in many of *Kennicott's* best Codd., and the last in the printed text.

*Houb.*—7 שחבו... עור, jugulaverunt ... excacavit. Hæc discordia numerorum oriri videtur ex Chaldæo, quem saepe autorem sequebantur Scribæ Judæi. Quippe omnes Veteres, שחב, jugulavit, de Nabuchadonorsore dictum; solus Chaldæus, נכסר, jugulaverunt.

## Ver. 8.

*Au. Ver.*—8 And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard [or, chief marshal], a servant of the king of Babylon, unto Jerusalem.

*Ged.*—On the seventh day. So the present text, with Sep., Vulg., and Chald. But Syr., Arab., and 3 MSS. have *ninth*. And the p. p. Jerem. lii. 12 has *tenth*.

*Pool, Patrick.*—On the seventh day of the month. *Quest.* How doth this agree with Jer. lii. 12, where he is said to come thither on the tenth day. *Ans.* Either he came to Jerusalem on the seventh day, and burnt the temple on the tenth day (so *Houb.*, *Horsley*); or this sacred writer speaks of the day of his departure from Riblah towards Jerusalem, and Jeremiah speaks of his coming to Jerusalem, which was about three days' journey from Riblah.—*Pool.*

8, 10, 12, 20 *Captain of the guard.*

*Gesen.*—מַבְּרָה m. pp. a slaughterer, slayer; hence

1. *A cook*, 1 Samuel ix. 23, 24. Arab.

طباخ id.

2. *An executioner*, then a *lifeguard*, *body-guard* of a king; since these in the East act as executioners. מַבְּרָה 2 Kings xxv. 8 sq.; Jer. xxxix. 9 sq.; and מַבְּרָה Gen. xxxvii. 36; xxxix. 1; xl. 3, 4; xli. 10, 12, *captain of the body-guard*, pp. chief executioner. In Egypt he had a public prison in his house, Gen. xl. 3; in Babylon Nebuzaradan, who held this office, commanded also a part of the Royal army, Jer. xxxix. 13; lii. 15.

## Ver. 9.

*Au. Ver.*—9 And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire.

*Bp. Patrick.*—And the king's house, —and every great man's house burnt he with fire.] By *col beth gadol*, which signify, *every great house*, the Talmudists understand all the Synagogues. But Kimchi, Ralbag, and Abarbinel, interpret the words as we do, and so the Targum.

## Ver. 10.

— אֶשֶׁר רַב־מַבְּרָהּ

*Au. Ver.*—10 And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about.

*That were with.*

*Houb.*—10 אֶשֶׁר אִתּוֹ רַב־מַבְּרָהּ: Lege, ut apud Jeremiam lii. 13. ... אֶשֶׁר אִתּוֹ רַב־מַבְּרָהּ, qui erat cum principe... Ita legere videntur Chaldeus, Syrus, Arabs. So *Hallet*.

8, 12 *Captain of the guard.* See the notes upon ver. 8.

## Ver. 12.

*Houb.*—10 וְלִיגְבִים: Lege וְלִיגְבִים, et arvis, ut lego in Codice Orat. 56, nec non, manu priori, in Codice 54, Codex autem 42, וְלִיגְבִים, ut emendat Masora in Editione Athianâ; male. Nam bonæ notæ Codices emendant ad marginem וְלִיגְבִים, sine י.

## Ver. 14, 15.

*Au. Ver.*—14 And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

15 And the fire-pans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away.

14 *Pots.* See notes on 1 Kings vii. 45, p. 778.

*Shovels.* See notes on 1 Kings vii. 40, pp. 777, 778.

*Snuffers.* See notes on 1 Kings vii. 50, p. 776.

*Spoons.* See notes on Exod. xxv. 29, vol. i., pp. 327, 328.

15 *Fire-pans.* See notes on 1 Kings vii. 50, p. 777.

*Gesen.*—מַבְּרָה f. (ר. דָּהָה). 1. *Fire-pan*, *fire-shovel*, *censer*, in which coals were taken up and incense kindled, Lev. xvi. 12; Ex. xxvii. 3; xxxviii. 3; Num. xvi. 6, sq.; 1 Kings vii. 50, al.

2 *Snuff-dishes*, Ex. xxv. 38; xxxvii. 23; Sept. ἀποθήματα, Vulg. vasa, ubi quæ emuncta sunt, exstinguantur. This accords with the context, which treats of the lamps.

*Bowls.* See notes on 1 Kings vii. 40, pp. 777, 778.

*Such things as were of gold, in gold, and of silver, in silver.*

*Houb.*—Quæ aureæ erant, et quæ argentæ.

*Dalhe.*—Sive aureas, sive argentæas.

## Ver. 17.

*Au. Ver.*—17 The height of the one

pillar was eighteen cubits, and the chapter upon it was brass: and the height of the chapter three cubits; and the wreathen work, and pomegranates upon the chapter round about, all of brass: and like unto these had the second pillar with wreathen work.

*The height of the chapter three cubits.* See notes on 1 Kings vii. 16, p. 768.

*Houb.* — 17 שלש אמה, *trium cubitorum*. Masora אמה, recte. Sed apud *Jeremiam* lii. 22, legitur, חמש אמה, *quinque cubitorum*, quæ vera scriptio est. Ea enim concordat cum loco parallelo, lib. i., cap. 7, ver. 16, ubi columnæ illæ duæ describuntur.

*Wreathen work.* See notes on שְׁבָבָה, 1 Kings vii. 17, p. 769.

## Ver. 19.

*Au. Ver.*—19 And out of the city he took an officer [*or, eunuch*] that was set over the men of war, and five men of them that were in the king's presence [*Heb., saw the king's face, Esther i. 14*], which were found in the city, and the principal scribe of the host [*or, scribe of the captain of the host*], which mustered the people of the land, and threescore men of the people of the land that were found in the city.

*Officer* [*or, eunuch*]. See notes on 1 Kings xxii. 9, p. 865.

*Five men.*

*Pool.* — *Object.* These were *seven*, Jer. lii. 25. *Answ.* Either five were first taken, and two after them; or two of the seven were of an inferior rank, who therefore are here omitted.

*Houb.* — 19 וחמשה, *et quinque*. Hic etiam variant Codices; nam Chaldæus, חמשים, *quinquaginta*; Arabs, سبعة, *septem*, ut apud *Jeremiam* lii. 25, qui numeri conciliari vix possunt, quoniam tanguntur utrobique homines iidem; nempe illi, qui erant, vel regii corporis stipatores, vel regis familiares.

*Scribe.* See notes on 2 Sam. viii. 17, p. 560.

## Ver. 20.

*Au. Ver.*—20 And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah.

*Houb.*—יָדָה: Lege vel, ויילך; vel יילך, *et duxit eos*. Alterutram scripturam habent

duo Codices Orat. Legebant etiam vocem *Hiphil* omnes Veteres; ut non liceat convertere, ex voce *Kal*, *et iovi cum eis*.

Ver. 23.

וַיִּשְׁמְעוּ קָל־עֲרֵי הַחַיָּלִים הַהֵוא וְהָאֲנָשִׁים וְגו'

καὶ ἤκουσαν πάντες οἱ ἀρχοῦτες τῆς δυνάμεως αὐτοῦ καὶ οἱ ἄνδρες αὐτῶν, κ.τ.λ.

*Au. Ver.*—23 And when all the captains of the armies, they and their men, heard, &c.

*And their men.*

*Houb.*—וְהָאֲנָשִׁים: Lege, וְהָאֲנָשִׁים, *et homines ipsorum*, ut legunt omnes Veteres, et ut infra legitur, hoc eodem versu.

Ver. 27.

*Au. Ver.*—27 And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evil-merodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison.

*Bp. Patrick.*—*On the seven and twentieth day of the month.*] It was resolved on the twenty-fifth day of the month, and executed two days after [*so Houb., Bp. Horsley*]. So this place is easily reconciled with Jer. lii. 35.

*Did lift up the head of, &c.* See notes on Gen. xl. 13, vol. i., p. 98.

*Gesen.*—נָשָׂא רֹאשׁ פִּי כַּבֵּית פְּלֹא: *to lift up the head of any one out of prison*, is to bring him up out of prison, these being usually under ground, 2 Kings xxv. 27; and so without the words כַּבֵּית פִּי Gen. xl. 13, 20.

*Houb.* — נָשָׂא רֹאשׁ יְהוֹיָכִן; verbum pro verbo, *extulit caput Joachin*: vide quæ diximus ad Genesis xl. 13. Habet נָשָׂא רֹאשׁ, *censum habere*, et ad hæc verba כִּלְא דְּבַיְתָא, *ex domo carceris*, adjunctum, significat, *tollere de censu captivorum*.

Ver. 29.

*Au. Ver.*—29 And changed his prison garments, &c.

*Houb.*—29 וַיִּשְׂמַח, *et mutavit*. Lege וַיִּשְׂמַח, ut ad marginem Codicum monetur legi quibusdam in Codicibus. Illæ טוּט מ ה ה, et טוּט מ ה מ permutaciones, quæ sunt satis crebræ, Librariis Judæis, non Hebraicæ Linguae, sunt attribuendæ.

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