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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.

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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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P A S S A G E S

IN WHICH MODERN COMMENTATORS DIFFER FROM THE AUTHORIZED
VERSION OF THE OLD TESTAMENT.

FIRST BOOK OF CHRONICLES.

CHAP. I. 6, 7, 8.

Au. Ver.—6 And the sons of Gomer; Aschenaz, and Riphath [*or*, Diphath, as it is in some copies], and Togarmah.

7 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim [*or*, Rodanim, according to some copies].

6 *Sons.*

Dathe.—*Posteri.*

Dodanim.

Ged, Booth.—Rodanim.

Dathe.—*Rodanaei.* Sic 8 codd. Kennicotti. Sed plures habent ורודנים, uti est Genes. x. 4.

Houb.—7 ורודנים, et *Rhodanim.* Legitur Gen. x. 4; ורודנים, et *Dodanim*, et similiter hoc loco Syrus, nec non Codex Orat. 53. Cæteri Codices ורודנים, per litteram *Ress*, ut Sam. Codex, supra-dicto Genesis loco. Utrum præstet incertum. Sed anteferimus *Dodanim* ne discordia sit cum scriptione, quæ in Genesi.

8 פוט, *Phut.* Codex Orat. 53 ופוט, et *Phut.* In cæteris Codicibus, quia superstitio scribarum non audebat addere litterulam ו, quam deesse viderent, circumlocutionem inter פוט et מצרים.

Ver. 10.

— הוּא הַחַיִל לְהַיּוֹת גְּבוּרַת בְּאַרְצָא —

— οὗτος ἦν ἰσχυρὸς εἶναι γίγας κωνηγὸς ἐπὶ τῆς γῆς.

Au. Ver.—10 And Cush begat Nimrod: he began to be mighty upon the earth.

He began, &c.

Ged.—The first potentate upon earth.

Dathe.—10 *Cush genuit Nimrodum, qui primus fuit potentia insignis.*

Ver. 11—12.

Houb.—11 לודים: Masora לודים, *Ludim*, uno scriptum, et ita duo Codices Orat. Ita etiam Gen. x. 13.

12 פתרוסים: Codices duo plenè פתרוסים, *Phetrusim*: sic Syrus et plerique; sic etiam postea נסלוחים, plenè.

Ver. 17.

בְּנֵי שֵׁם עֵילָם וְאַשּׁוּר וְאַרְפַּכְשָׁד
וְלִיד וְאַרָם וְעוּץ וְחִיל וְגִתֵר וְנֹמֶשֶׁךְ
סגול בסף

vioi Sēm Ailām, kai' Assour, kai' Arphaxād, kai' Louδ, kai' Arām. Kai' vioi' Arām' Ωs, kai' Oδδ, kai' Γαθέρ, kai' Μοσόχ.

Au. Ver.—17 The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech [*or*, Mash, Gen. x. 23].

And Aram, and Uz, and Hul, &c.

Pool.—*The sons of Shem*; either the name of *sons* is so taken here as to include grandsons, who are called *sons*, Gen. xxix. 5, 2 Sam. xix. 24; or, these words, *the children of Aram*, are understood and inserted before *Uz*, out of Gen. x. 23, where they are expressed.

Bp. Patrick.—*Uz, and Hul, and Gether, and Meshech.*] These were not the sons of Shem, but his grandsons by Aram his youngest son: as appears from Gen. x. 22. But nothing is more usual in Scripture, than to call grandsons by the name of sons. As Laban is called the son of Nahor, Genesis xxix. 5, being his grandchild by Bethel. And Mephibosheth is called the son of Saul, 2 Sam. xix. 24, because he was descended

from him by his son Jonathan. Meshech had two names; for he is called Mash, Gen. x. 23, and possessed the mountain of Masius in Mesopotamia; as Bochart thinks in his Phaleg., lib. ii., cap. 11. Though Mash may very well be thought not to be another name, but only the contraction of Meshech: who some think was the father of the Capadocians.

Houb., Ken., Pilkington, Dathe, Ged., Booth.—And Aram; and the sons of [*Dathe, posteri*] of Aram were [Genesis x. 23, one MS., and some copies of LXX] Uz, and Hull, &c.

Pilkington.—Five sons of Shem are mentioned, Gen. x. 22, and four of Aram. But 1 Chron. i. 17, all the nine are said to be the sons of Shem: It may be alleged indeed, that, grandsons are frequently called sons, in Scripture; yet this appears not to be the intention of the writer of Chronicles here; but the difference to have been occasioned by the omission of ארם. Since, in the Alex. copy of the LXX, the four last are expressly said to be *the sons of Aram*, as in Genesis.

Houb.—17 *Et Aram, et Hus*, Genesis x. 23, legitur, *filiū Aram Uz, Hul*, cū tamen hic *Uz et Hul* fratres *Aram* dicantur. Utraque scriptio stare non potest, et ea amplectenda, quam in Genesi sic habemus, ארם וּבְנֵי אָרָם טוֹץ וְחַל, *Aram; filii autem Aram Uz et Hul*; quippe non dubium est, cū olim sic legeretur, saltum fecisse Librarios ex uno ארם in alterum, atque adeò omisisse וּבְנֵי, quod inter utrumque legebatur. Hæc docebat in Criticâ Sacrà Lud. Capellus, neque quidquam contradicere aut mutire ausus est Buxtorfius in *Anticriticâ* suâ.

Ver. 18.

וְאַרְפַּכְשָׁד וְיֶלְדָּו אֶת־שֵׁלַח וְשֵׁלַח וְיֶלְדָּו
אֶת־עֵבֶר :

καὶ Ἀρφαξὰδ ἐγέννησεν τὸν Καϊνὰν, καὶ Καϊνὰν ἐγέννησεν τὸν Σαλὰ, καὶ Σαλὰ ἐγέννησεν τὸν Ἐβερ.

Au. Ver.—18 And Arphaxad begat Shelah, and Shelah begat Eber.

Bp. Patrick.—18 He follows Moses exactly; who gives no account of the posterity of the two sons of Shem first mentioned, but only of the third, Arphaxad; that he might the sooner come to him from whom the Israelites descended. Here the LXX

interpose Cainan between Arphaxad and Shelah; but it is not in the Greek Muscovite translation; as is observed by primate Usher, in his Letters, cxcxvi. (and see Bochart, in his Phaleg., lib. ii., cap. 13).

Ged.—Some copies of Sept. and Luke iii. 36, read, *And Arphaxad begat Kainan; and Kainan begat Shelah*. It is not however in Josephus, and may be an interpolation.

Ver. 19.

וְיֶלְעָבֶר יֶלְדָּו שְׁנֵי בָנִים וְגו'
καὶ τῶν Ἐβερ ἐγέννηθησαν δύο υἱοί, κ.τ.λ.

Au. Ver.—19 And unto Eber were born two sons, &c.

Houb.—19 ילד שני בנים, *nati sunt duo filii*, ex scripturâ ילדו, quam habet Sam. Codex, parallelo loco Gen. x. 25, ubi Hod. Codex ילד, undè mendum ילד fuerit hùc fortè allatum, nisi ex ילד, ut lego in uno Codice, per litteram ו malè collocatam.

Ver. 22.

Au. Ver.—22 Ebal.

Ged., Booth.—Obal. Gen. x. 28.

Bp. Patrick.—See Gen. x. 28, where the first of these is called Obal: from whence some have argued, that the name in this place is corrupted. As if, in process of time, there might not be a variation in the vowel: Moses pronouncing the name as they spake it in his time, and this author as they spake in his.

Houb.—עיבאל, *Hebal*. Gen. x. 28, עיבאל, per litteram ו. Hic etiam Syrus עיבאל, et similiter Codex Orat. 42.

Ver. 27.

See notes on Gen. xvii. 5, vol. i., p. 18.

Ver. 30.

Au. Ver.—Hadad [*or, Hada*, Genesis xxv. 15].

Ged.—Hadar.

Ver. 32.

וּבְנֵי קְטוּרָה פִּילֶגֶשׁ אֶבְרָהָם וְיֶלְדָּהּ
אֶת־זִמְרֹן וְגו'

עפ"י ית"ל
καὶ υἱοὶ Χεττούρας παλλακῆς Ἀβραάμ· καὶ ἔτεκεν αὐτῷ τὸν Ζεμβράμ, κ.τ.λ.

Au. Ver.—32 Now the sons of Keturah, Abraham's concubine: she bare Zimran, &c.

Houb.—32 *Filiū Cethuræ. Cethura concubina Abraham genuit Zamran, &c.*

32 בני קטורה, *filii Cethuræ*, Desideratur alterum קטורה, *Cethura*, quo nominativo utatur verbum ירה, *peperit*; quod quia Veteres non legebant, alii aliter rem extulerunt, et in salebrâ hæserunt. Videt prudens Lector, quàm facîle unum קטורה propè alterum fuerit prætermisum. Nisi fortè olin legebatur, ויריה, non omisso nexu, ut legunt Græci Interpretes.

Ver. 36.

בְּנֵי אֵלִיָּפָז הַיְמָן וְאֹמֶר זְפֹי וְנַעֲמָן
קָנָה וְהַמְנַע וְעַמְלֵק :

ἱοὶ Ἐλιφᾶς, Θαιμὰν, καὶ Ὠμάρ, Σωφάρ, καὶ Γοωθάμ, καὶ Κενεζ, καὶ Θαμνά, καὶ Ἀμαλήκ.

Au. Ver.—36 The sons of Eliphaz; Theman, and Omar, Zephi [*or*, Zepho, Gen. xxxvi. 11], and Gatam, Kenaz, and Timna, and Amalek.

Zephi.

Pilkington, Ged., Booth.—Zepho. [Gen. xxxvi. 11, and *Arab.*]

Timna.

Pool.—*Timna*: there is another *Timna*, the concubine of Eliphaz, Gen. xxxvi. 12, but this was one of his sons, though called by the same name; there being some names common both to men and women in the Hebrew and in other languages.

Bp. Patrick.—It is plain from Genesis xxxvi. 12, that *Timnah* was not one of his sons, but his concubine; by whom he begat *Amalek*. This, therefore, is a short form of speech, as much as if he had said, “Of *Timnah Amalek*.” Who was not equal to the rest of his sons, and therefore he mentions his mother’s name. *Kimchi* hath expressed this so well, that it may be for the reader’s use to transcribe some of his words: which may serve for a rule in such-like cases. “In my judgment (saith he) the Scripture uses here a concise and compendious way of speaking; for there was no need that *Ezra* should recount all these things exactly and accurately, which had been done before in the law (he means in the book of *Genesis*), therefore he describes these genealogies briefly.” Thus he doth in the seventeenth verse of this chapter, mentioning *Uz* and *Hul* after *Aram*: who were not his sons but his grandsons. *R. Solomon* hath the same observation (see *Buxtorf’s Anticritica*, par. ii., cap. 2).

Ken.—*Timnah* was the concubine (not the son) of *Eliphaz*, and the mother (not the brother) of *Amalek*; and *Eliphaz* had only six sons; (see Gen. xxxvi. 11, 12, and page 376 :) so that there must be a mistake here. And yet, as the printed Hebrew text is, so is the present Greek version, Vatican edition, so the Syriac version, so the Latin, but not so the Arabic. For the Arabic version has here the true reading—*And Timnah, which was the concubine of Eliphaz the son of Esau, bear him Amalek* [so *Lud. Cappell., Houb., Dathe*]; and thus the Alexandrian copy of the Greek version—*Αμνα δε η παλλακη Ελιφας ετεκεν αυτη τον Αμαληκ.*

Ged. and Booth. omit the word *Timna*. So one MS.

Houb.—והמנע, et *Thamna*. Ita observat in hunc locum *Lud. Cappellus*: “1 Chron. i. 34, sic legimus in Hebræo, *filii Theman, Eliphaz, Omer, Tsephi, Gatham, Kenez, et Thimnah et Hamalec*; atque sic quidem habet sext. edit. At editio *Wecheli* habet, *Θαμνά δὲ ἡ παλλακὴ Ἐλιφᾶς ἔτεκεν ἀντὶ τὸν Αμαλήκ*, atque sic esse legendum liquet ex Gen. xxxvi. 12, ubi idem habetur totidem verbis in Hebræo. Et sane *Thimna* non fuit *Eliphazi* filia, sed vel uxor, vel pella, vel concubina.” Ex quo colligebat *Lud. Cappellus*, ex *Genesi* supplendum esse locum, quod et nos, interpretando, fecimus. Huic verò *Cappellianæ* criticæ favet interpres *Arabs*, qui sic habet, et *Thamna erat concubina Eliphaz filii Esau, et peperit ei Amalecum.*

Ver. 41.

Au. Ver.—*Amram* [*or*, *Hemdan*, Gen. xxxvi. 26].

Ged., Booth.—*Hemdan*.

Pilkington.—We read דמרון, Gen. xxxvi. 26; דמרון, 1 Chron. i. 41, but when we find *Hamdan* in the Samaritan Pentateuch, and the Arabic version of *Chronicles*, we can be in very little doubt which was the proper name, though the other versions give *Hamran*, according to the faulty copy in *Chronicles*; which only proves that mistakes in the similar letters were made in some more early copies.

Ver. 42.

Au. Ver.—*And Jakan* [*or*, *Akan*, Gen. xxxvi. 27].

Pilkington, Ged., Booth.—*And Akan*.

Pilkington.—יעקן, Gen. xxxvi. 27, is יעקן, 1 Chron. i. 42. The *jod* was evidently put

to the name in Chronicles instead of the *vau*; it was written, *And Achan*. But this mistake was made so early that the Latin and Syriac versions read *And Jacan*; though the Greek and Arabic have it properly, *And Achan*.

Ver. 43—54.

Au. Ver.—43 Now these *are* the kings that reigned in the land of Edom before *any* king reigned over the children of Israel; Bela the son of Beor: and the name of his city *was* Dinhabah.

44 And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead.

45 And when Jobab was dead, Husham the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith.

46 And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith.

47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.

48 And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead.

49 And when Shaul was dead, Baalhanan the son of Achbor reigned in his stead.

50 And when Baal-hanan was dead, Hadad [*or*, Hadar, Gen. xxxvi. 39] reigned in his stead: and the name of his city *was* Pai [*or*, Pau, Gen. xxxvi. 39]; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

51 Hadad died also. And the dukes of Edom were; duke Timnah, duke Aliah [*or*, Alvah], duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram. These *are* the dukes of Edom.

See the notes on Genesis xxxvi. 31—43, vol. i., p. 79—82.

Houb.—46 עייה: Masora, עייה, ex quorundam codicum fide; nam sic lego in uno mcorum. Ita etiam legebant Vulgatus et Syrus.

50 *Hadad.*

Ged.—Hadar [Gen. xxxvi. 39].

Pai.

Houb., Ged., Booth. — Pau [Genesis xxxvi. 39].

Houb.—פסי: Nos, פסי, cum Vulgato,

Phau: sic omnes veteres legebant, et sic ego in uno Codice Orat.

Mezahab.

Bp. Patrick.—Some of the Jews fancy this Mezahab to have been a very ingenious woman, being the first that found out the art of drawing gold out into wires or threads: for *zahab* signifies *gold* in Hebrew. But the LXX take this for the name of a man, and translate it *υιοῦ Μαζωῶβ*.

Duke. See notes on Gen. xxxvi. 15, vol. i., p. 74.

Ged.—The prince of Thimna, the prince of, &c. See notes on Gen. xxxvi. 40, vol. i., p. 81.

CHAP. II. 6.

Au. Ver.—Zimri [*or*, Jabdi, Josh. vii. 1].

Booth.—Zabdi.

Au. Ver.—Dara [*or*, Darda].

Ged., Booth.—Darda.

Ver. 7.

וּבְנֵי צַרְמִי עֶבְרֹן וְיִשְׂרָאֵל וְגו'

καὶ υἱοὶ Χαρμὶ, Ἰσραὴλ ὁ ἐμποδοστᾶτης Ἰσραὴλ, κ.τ.λ.

Au. Ver.—7 And the sons of Carmi; Achar [*or*, Achan], the troubler of Israel, who transgressed in the thing accursed.

And the sons of Carmi; Achar, &c.

Houb., Ged., Booth.—And the son of Zabdi was Carmi [Josh. vii. 1], and the son of Carmi was Achar.

Achar. See notes on Josh. vi. 1.

Houb.—7 ובני צרמי, *et filii Charmi.* Mirum videri debet scriptorem sacrum recensere filios *Charmi*, antequam dixerit, ille *Charmi* cujus esset filius. Neque enim unquam sacre genealogiæ filios recensent, patre non prius commemorato. Quod nisi factitarent, filii, cujus stirpis essent, omnino ignorarentur. Sed ex Josue vii. 1, cognoscimus *Charmi* fuisse filium *Zamri* ejusdem, qui Josue eodem loco vocatur *Zabdi*. Itaque hic locus ex loco Josue sic supplendus, בני צרמי עברון ובני צרמי, *filii autem Zamri Charmi, filii autem Charmi, Achar.* Omissum fuit a scribis membrum prius, ob similitudinem ejus cum altero membro. Porro nihil mendii est in בני צרמי, *filii*, numero plur. quamvis sequitur unus filius *Achar*, non plures filii. Nam *filii* tituli loco est in singulis generationibus, sive illæ plures sunt, sive unæ. Sic postea ver. 8, *filii Ethan, Azarias.* Cæterum hic עברי, melius quam עברי, Josue vii. 1, ut ad eum Josue locum docemus.

Ver. 9.

וַבְּכֵן הֵצְרוֹן וְאֶשֶׁר נוֹלְדוּ לּוֹ אֶת־
וְיֶרְחִמְאֵל וְאֶת־רָם וְאֶת־כְּלֻבַּי׃

καὶ υἱοὶ Ἑσρών, οἱ ἐτέχθησαν αὐτῷ, ὁ Ἱεραμεὴλ, καὶ ὁ Ἄραμ, καὶ ὁ Χαλέβ.

Au. Ver.—9 The sons also of Hezron, that were born unto him; Jerahmeel, and Ram [or, Aram, Matt. i. 3, 4], and Chelubai [or, Caleb, ver. 18, 42].

That were born to him.

Houb.—אשר נולד לו (filii Hesron) qui ei nati sunt. Omittit hæc Arabs, quæ quidem habent aliquid insuetum, forsân etiam mendosum, tum in eo נולד num. sing. tum in illis אש, quæ sequuntur, quæque alius sunt tenoris, quam quæ supra et infra.

Ram.

Ged., Booth.—Aram [Matt. i. 3, 4].

Chelubai.

Booth.—Chaleb [see verses 18, 42].

Ver. 11.

Au. Ver.—Salma [or, Salmon, Ruth iv. 21, Matt. i. 4].

Ged., Booth.—Salmon.

Houb.—שלמא, Idem nominatur Ruth iv. in fine, nunc שלמה, nunc שלמון. Diximus ad eum locum esse legendum שלמון; ubi etiam legere liceret שלמה, modo alterutro modo bis legatur. Nam in eadem oratione vix credibile est scriptorem sacrum idem nomen proprium aliis atque aliis litteris enuntiasse. Secus est hic loci, ubi tam bene שלמא, quam vel שלמה, vel שלמון. Nam nomen proprium litteræ vocales nudum pronuntiandi sonum sæpe habent, qui sonus alio atque alio modo diversis temporibus, potuit vel scribi vel enuntiari. Itaque eæ castigationes nominum, quæ fiunt ex locis parallelis, variarum tantum scriptio in loco habendæ sunt, ubi occupantur in eorum nominum litteris vocalibus, neque aperta in iis menda sunt, nisi quæ consonas spectant. Sic ענן, *Acan*, mendum est in libro Josue, pro ענר, *Achar*, in quo verbo inest *turbavit*, non item in *Acan* (ענן). Contra ver. 13, ubi nunc legimus שמעא, *Simmaa*, cum tamen 1 Sam. xvi. 9, legatur שמד, *Simme*, variam scripturam dixeris esse, potius quam mendum.

Ver. 13.

Houb.—13 ואשי, et *Isai*. Circulo superno animadvertitur τὸ α; recte. Nam legendum ושי ut proxime accessit ושי sine α. Quod α ortum ex scribis Syris et

Arabibus, qui utrique eam litteram α præponunt nomini *Isai*.

Ver. 15.

אֶזֶם הַשְּׁשִׁי הַדָּוִד הַשְּׁבִיעִי׃

Ἄσαμ ὁ ἕκτος, Δαυὶδ ὁ ἕβδoμος.

Au. Ver.—15 Ozem the sixth, David the seventh.

Houb., Ged., Booth.—15 Ozem, the sixth, Elihu, the seventh, and David the eighth.

Houb.—רויד השביעי, *David septimus*. Habent Syrus et Arabs, *Elihu septimus*, *David octavus*. Et quidem fuisse *Isai* octo filiorum patrem declaratur 1 Sam. xvii. 12, Davidem autem fuisse eorum natu minimum docetur 1 Sam. xvi. 11. Ergò parùm intelligitur, cur hic omittendus fuerit *Elihu*, præsertim cum ille *Elihu* infrà xxvi. 18, narretur fuisse dux satellitum ex Tribu Juda; et cum hoc ipso in loco pagina sacra præ se ferat se velle omnes filios *Isai* esse nominatos; nam ne ipsas quidem omittit filias. Ergo nos non vituperandi sumus, qui ex Syro Int. eum filium *Isai* in contextum revocemus.

Ver. 16.

Houb.—ואהיהיהם, et *sorores eorum*. Nunquam id nomen sine ו scriptum recurrit, quin illud suppleant quidam Codices; ut hoc loco duo Codices Orat. habent ואהיהיהם; tertius, ואהיהיהם, utque cæteri ad marginem docent esse legendum.

Ver. 17.

Au. Ver.—17 And Abigail bare Amasa: and the father of Amasa was Jether the Ishmeelite [2 Sam. xvii. 25, Ithra an Israelite].

Jether the Ismeelite. See notes on 2 Sam. xvii. 25, vol. ii., pp. 610, 611.

Ver. 18.

וְכֻלָּב בֶּן־הֵצְרוֹן הוֹלִיד אֶת־עֲזוּבָה וְאֶשָׁה וְאֶת־יְרִיעוֹת וְאֶלְהָ בֶּן־יֶשָׁר וְשׁוּבָב וְאַרְדוֹן׃

καὶ Χαλέβ υἱὸς Ἑσρώμ ἔλαβε τὴν Γαζουβὰ γυναικα, καὶ τὴν Ἱερώθ: καὶ οὗτοι υἱοὶ αὐτῆς, Ἱασάρ, καὶ Σουβάβ, καὶ Ἀρδών.

Au. Ver.—18 And Caleb the son of Hezron begat children of Azubah his wife, and of Jerioth: her sons are these; Jeshes, and Shobab, and Ardon.

Pool.—Her sons, i. e., the sons, either 1. Of Jerioth, she being last mentioned; or rather, 2. Of Azubah, who is by way of distinction called his wife, when Jerioth

probably was only his concubine, and, as it may seem, barren; and therefore upon Azubah's death he married another wife, ver. 19. And those other sons of this Caleb, mentioned below, ver. 42, are his sons by some other wife distinct from all these.

Bp. Patrick.—*Of Jerioth.*] This is understood by Conradus Pellicanus, as if he had said, that "of his wife Azubah he begat Jerioth:" for there is nothing in the Hebrew that answers to the word *children*.

Ken.—וּכְלַב וְגו'—rendered by the English translators—*And Caleb the son of Hezron, begat children of Azubah his wife and of Jerioth.* But, omitting the words inserted in a different character, it will be—*And Caleb begat Azubah wife and Jerioth!* That Azubah was Caleb's wife, appears from ver. 19, and the true reading here seems to be preserved in the Syriac and Arabic versions—*And Caleb begat Jerioth by Azubah his wife.* And therefore, (as *Noldius* tells us, that אִשָּׁה sometimes signifies *de or ex*) there needs but the following correction—

וּכְלַב הוֹלִיד אֶת עֻזָּבָה אִשָּׁה וְאֵת
וּכְלַב הוֹלִיד אֶת עֻזָּבָה אִשְׁתּוֹ אֶת
יְרִיּוֹת :
יְרִיּוֹת :

Ged., Booth.—18 And Caleb, the son of Hezron, begot of Azubah his wife, Jerioth; whose sons are these: Jeshar, and Shobah, and Ardon.

Begot . . . Jerioth. The Hebrew here is badly arranged, and has much puzzled interpreters. I take *Jerioth* for a daughter, with the Latin vulgate; which reconciles the text to itself; by the exclusion of a single letter: which letter is wanting in, at least, one manuscript. Others make *Jerioth* another wife; and others, one of Chaleb's sons.—*Ged.*

Houb.—18 *Caleb autem filius Hesron genuit ex Azubá uxore suâ; cujus hi fuerunt filii, Jerioth, Jaser, Sobab, et Ardon.*

אִשָּׁה עֻזָּבָה, *Azubam.* Hunc locum depravatam fuisse multæ res persuadent. Nam quam *Azubam* Caleb genuisse hic dicitur, eam fuisse Caleb, non filiam, sed uxorem, docemur ex versu sequenti. Sed præterea compositionem hanc, *genuit Azubam mulierem*, quis dixerit esse Hebraicam, ut significetur *genuit filiam*? Neque licet interpretari, *genuit ex Azubá*, cum legatur אִשָּׁה עֻזָּבָה, non. . . . מֵאִשָּׁה. Nam nugantur, qui unum sæpè alterius loco esse volunt.

*Nec denique genuit . . . Iriaoth; nam cum sequatur, isti sunt autem filii ejus, manifestum est nondum fuisse nominatum ullum ejus filium. Nobis quidem sic videtur constituenda oratio. 1o. Ut אִשָּׁה אֶת rejiciatur post וְאֵלֶּה בְּנֵיהֶו, ut *Jerioth* annumerari possit cum filiis Caleb, quos habuit ex *Azubá*. 2o. Ut pro his verbis, הוֹלִיד אֶת עֻזָּבָה אִשָּׁה וְאֵת, quæ compositionem falsam habent et versui 19, contradicunt, legatur hoc modo, הוֹלִיד מֵאִשָּׁה עֻזָּבָה אִשְׁתּוֹ, *genuit ex Azubá uxore suâ*; ut deinde appositè subsequatur. . . . וְאֵלֶּה, *isti sunt autem filii ejus.* Huic animadversioni favet ex parte Syrus qui vertit, אִלְר כֵּן עֻזָּבָה, *genuit ex Arubá*. Ubi *Aruba*, pro *Azuba* ex mendo Syriaco, ob similitudinem litterarum; quod quidem descriptoribus Syris sæpè accidit, cum nomina propria exarant. Denique *Jerioth* non esse alteram Caleb uxorem, probat id בְּנֵיהֶו, *filii ejus*, quod sequitur. Nam legeretur בְּנֵיהֶוּ, *filii earum*, si duæ uxores essent antea nominatæ. Et præterea liquet *filios* eos, qui hoc versu memorantur, esse *Azubæ* filios, ex eò quòd deinde narratur, eà *Azubá* mortuâ, cepisse Caleb alteram uxorem, quam non cepisset, si ei superesset uxor nomine *Jerioth*: cepisset tantum concubinam, quo nomine venit *Epha* ver. 46. Sic *Dathe*.*

Dathe.—18 *Calebus, filius Hesronis, sustulit ex Asuba, uxore sua, hos filios: Jeriothum, Jeserum, Sobabum, Ardonem.*

Maurer.—18 Hæc verba haud dubie sunt corrupta. Neque enim forma loquendi Hebraica est, *parere fecit mulierem*; neque *Jerioth* est nomen alterius mulieris Calebi; sequitur enim numerus singularis, et in sequenti versu narratur, eum *Asuba* mortua aliam duxisse uxorem. Igitur sic videtur verba esse legenda: הוֹלִיד מֵאִשָּׁה עֻזָּבָה אִשְׁתּוֹ הוֹלִיד אֶת הַיְשָׁרִים וְאֵת הַשׁוֹבָבִים וְאֵת הַיְרִיּוֹת. —*Dathius.* Sanissima omnia. Ad הוֹלִיד—cf. 8, 8, ubi in verbis הוֹלִיד אֶת הַיְשָׁרִים וְאֵת הַשׁוֹבָבִים וְאֵת הַיְרִיּוֹת נָשְׂיוֹ, quoniam ante הַיְשָׁרִים abest, non potest non esse nota accusativi. *Dathius* quidem illo loco verba הוֹלִיד אֶת הַיְשָׁרִים sed a הוֹלִיד regantur; quod tamen non fecisset vir doctus, si consulisset comma 11. Sed potest אֶת הוֹלִיד nostro hoc loco etiam verti: *genuit*, libros procreavit *eum*, licet hanc conversionem, quam de *Wettio* placuisse video, ob locum ante laudatum non probaverim. Ad suffixum autem et vs. seq. quod attinet: *Jerioth* fuit Calebi concubina, *Asuba* legitima uxor; ad hanc refertur suffixum, hac mortua *Calebus* aliam duxit.

Ver. 21.

וְאַחַר כָּא הֶעָרֹן אֶל־בֵּית־מְכִיר אֲבִי
גִלְעָד וְהָיָא לְקֹרְחָה וְהָיָא בְּרֵן־שֵׁשׁ־
שָׁנָה וַתֵּלֶד לֹ אֶת־שֵׁגֹב :

καὶ μετὰ ταῦτα εἰσῆλθεν Ἑσρῶν πρὸς τὴν
θυγατέρα Μαχὶρ πατρὸς Γαλαὰδ, καὶ αὐτὸς
ἔλαβεν αὐτήν, καὶ αὐτὸς ἐξήκονταπέντε ἔτων
ἦν· καὶ ἔτεκεν αὐτῷ τὸν Σερούχ.

Au. Ver.—21 And afterward Hezron went into the daughter of Machir the father of Gilead, whom he married [Heb., took] when he was threescore years old; and she bare him Segub.

Pool.—*The father of Gilead*; of a man so called. Or if *Gilead* be the name of that known country, *father* is put for head or governor, as it is used 1 Sam. xxiv. 11; 2 Kings v. 13; xvi. 7; Isa. xxii. 21; or for protector or curator, as *father* is used Job xxix. 16; Jer. ii. 27; Lam. v. 3; this man being a man of noted valour, and the great champion in those parts. *Whom he married*, Heb., and he took her, to wit, to wife. Or, *after he had taken her*; for so the particle *u* is used, as hath been formerly noted.

Ver. 22, 23.

וַיִּקַּח גִּשּׁוּר־וְאַרָם אֶת־חֹרֶת יֶעֱרֹר
מֵאֵתָם אֶת־מְנָתָה וְאֶת־כְּבוֹדֶיהָ שֵׁשׁ־
עִיר כָּל־אֵלֶיהָ בְּנֵי מְכִיר אֲבִי־גִלְעָד :

עברי " יעיר

23 καὶ ἔλαβε Γεδσοῦρ καὶ Ἀρὰμ τὰς κόμας
'Ιαῖρ ἐξ αὐτῶν, τὴν Κανὰθ καὶ τὰς κόμας
αὐτῆς, ἐξήκοντα πόλεις. πᾶσαι αὐταὶ υἷων
Μαχὶρ πατρὸς Γαλαὰδ.

Au. Ver.—22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

23 And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, *even* threescore cities. All these *belonged* to the sons of Machir the father of Gilead.

Pool.—*And he took*, or, *for he had taken*. So this is the reason why he had so great a territory and jurisdiction given to him. *With the towns of Jair*, i. e., with those twenty-three cities which he is said to have, ver. 22. *From them*, i. e., from the former inhabitants, which is easily understood. *To the sons of Machir*; partly to his own sons, and partly to his son-in-law Jair, who is here reckoned as his own son.

Ged.—22 Segub begot Jair, who had twenty-three cities in the land of Gilead: 23 all those cities belonged to the descendants of Machir [transposed from ver. 23]; but were taken from them by the Geshurites and Syrians; together with Havoth-Jair [*the villages of Jair*], namely Kenath and its dependancies, sixty townships.

Booth.—22 And Segub begot Jair, who had twenty-three cities in the land of Gilead. 23 All these cities belonged to the descendants of Machir; but the Geshurites and Syrians took them from them, with the towns of Jair, with Kenath, and its towns, sixty cities.

Houb.—22 *Segub autem genuit Jair, qui possedit in terrâ Galaad viginti tres civitates. 23. Quibus Gessur et Aram præriperunt oppida Jair, et Canath vicisque ejus, sexaginta urbes. Omnes illi filii erant Machir, patris Galaad.*

23 מארח, *ex illis*. Antea dictum est de uno *Jair*, qui possedit civitates *viginti tres*. Itaque id, *ex illis*, numero in plurali, significat aliquid hic deesse, ubi dicebatur de alio filio, vel aliis filiis *Segub*, qui possiderent alias eas civitates, quæ junctæ viginti tribus, numero erant sexaginta; quas sexaginta urbes cepere *illis Gessur et Aram*. Nisi sumitur aliquid deesse, habebit hic versus nodum non solvi facilem; quomodo urbes *Jair*, quæ ver. 22, dicuntur esse numero *viginti tres*, nunc *sexaginta* esse memorentur, etsi viginti tribus sola urbs *Canath* additur cum vicis suis. Denique id quod sequitur, *omnes hi filii Machir*, pertinere ad ea tantum, quæ suprâ sunt, non potest, cum de unâ filiâ *Machir* dictum fuerit, non autem de cæteris ejusdem filii. Itaque censendum abesse nunc è contextu filios *Machir* eos, ad quos spectaret *מארח, ex illis*, et qui, ad filios *Jair* adjuncti, urbes haberent eas *sexaginta*, quas eis cepere *Gessur et Aram*.

Ver. 24.

וְאַחַר מוֹת־הֶעָרֹן בְּכָל־בְּנֵי־הָאָרֶץ
וְאַשְׁתֵּי הֶעָרֹן אֲבָבָה וַתֵּלֶד לֹ אֶת־
אֲשִׁיחַר אֲבִי תְּקוּעַ :

καὶ μετὰ τὸ ἀποθανεῖν Ἑσρῶν, ἦλθε Χαλέβ
εἰς Ἑφραθά· καὶ ἡ γυνὴ Ἑσρῶν Ἀβιά· καὶ
ἔτεκεν αὐτῷ τὸν Ἀσῶχ πατέρα Θεκωῆ.

Au. Ver.—24 And after that Hezron was dead in Caleb-ephraiah, then Abiah Hez-

ron's wife bare him Ashur the father of Tekoa.

Pool.—*Caleb-ephatah*; a place [so *Dathe*, *Gesen.*, *Ged.*, *Booth.*], then so called by a conjunction of the names of the man and his wife; afterwards supposed to be called *Bethlehem Ephratah*. Others translate the words thus, *When Caleb took Ephratah*. So it is an ellipsis of the verb, which is here to be understood out of ver. 19, where it is expressed. *Abiah bare him Ashur*, after the father's death. *The father of Tekoa*; a known place, 2 Sam. xiv. 2, 4; Jer. vi. 1; Amos i. 1; whose *father* he is called, because he was either the progenitor of the people inhabiting there, or their prince and ruler, or the builder of the city.

Gesen.—בְּלֵב אֶפְרַתָּה *Caleb-ephratah* pr. n. of a place otherwise unknown, 1 Chron. ii. 24.

Houb.—24 *Postquam autem mortuus esset Hesron, venit Caleb in Ephrata, erat autem uxor Hesron Abia, quæ peperit ei Ashur, patrem Thecuæ.*

בְּלֵב אֶפְרַתָּה: Non licet convertere (*postquam mortuus est Hesron*) in *Caleb Ephrata*. Nam nullam fuisse nec regionem, nec urbem *Caleb Ephrata* nominatam, abunde probant sacri interpretes. Quamobrem superest ut cum vulgato et cum græcis interpretibus sic legamus ... בְּלֵב אֶפְרַתָּה, *venit Caleb in Ephrata*, i. e., in regionem, ut videtur, Ephraïtidem. Nam autem *Caleb conjugem Ephrata*, de qua versus 19 id probat, quod abest propositio אֵל post verbum בְּלֵב אֶפְרַתָּה, quæ præpositio non abesset, si sententia esset, *ingressus est ad Ephrata, vel congressus est cum* ... Non semel accidit ut verbi בְּלֵב litteram א scribæ omitterent, et id Masora ipsa confitetur, cum in Genesi xxx. 11, emendat בְּלֵב אֶפְרַתָּה, ut sit בְּלֵב אֶפְרַתָּה, *venit fortuna.*

Ver. 25.

וְיָאָשָׁן אֶחָיָהּ —

— καὶ Ἄσαν ἀδελφὸς αὐτοῦ.

Au. Ver.—25 And the sons of Jerahmeel the firstborn of Hezron were, Ram the first-born, and Bunah, and Oren, and Ozem, and Ahijah.

26 Jerahmeel had also another wife, whose name was Atarah; she was the mother of Onam.

Ram.

Ged.—Aram. See notes on ver. 9.

And Ahijah.

Bp. Patrick.—26 There being (according to our translation of ver. 25) mention of his former wife, it seems not to be unreasonable to take Ahijah to have been the mother of Ram, and the rest which he had by Ahijah. So the words may be understood, supposing the particle *mem* to be wanting before Ahijah.

Houb.—25 אָחָיָהּ: Græci interpretes ἀδελφὸς αὐτοῦ, *frater ejus*, qui quanquam legerent αὐτοῦ, reprobanda esset eorum hæc scriptio. Neque enim apud sacrum scriptorem usu venit, ut postquam ejusdem patris plures filios nominarit, ultimum filium dicat penultimi esse fratrem; diceret *fratrem eorum*, non *fratrem ejus*, quoniam tres fratres ultimum antecesserunt. Syrus et Arabs, *soror eorum*, ex conjectura, quia forte, post fratres recensitos, venire solent, si quæ sunt, fratrum sorores. Clericus supplet אָחָיָהּ, *ex*, et sine autoritate, et sine necessitate; fingitque *Achia* fuisse Jerameel uxorem. Erat sapientius cum vulgato convertere, et *Achia*, ex scriptione אֶחָיָהּ, quam habuisse vulgatum non dubitabit lector, si eam in hod. codicibus superstitem repererit, ut ego eam reperio in Codice Orat. 42.

Ver. 31.

Au. Ver.—31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai.

Bp. Patrick.—*The sons of Appaim; Ishi.*] The plural number is often used when one son or daughter only is spoken of (as I observed ver. 8) for in that one all the posterity are comprehended. The next words are another example of this.

Children of Sheshan.

Dathe, Geddes, Booth.—Daughter of Sheshan [ver. 34].

Houb.—“The children [i. e., son] of Sheshan.” See his notes on ver. 34.

Ver. 34.

וְיָאָשָׁן אֶחָיָהּ לְיָשָׁן בְּנִים כִּי אִם-בָּנוֹת וְגו'

καὶ οὐκ ἦσαν τῶ Σωσαν υἱοὶ, ἀλλ' ἡ θυγατέρες κ.τ.λ.

Au. Ver.—34 Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarha.

Had no sons.

Houb.—34 *Porrò Sesan non jam erant filii, sed tantum filia, &c.*

... וְיָאָשָׁן: Nos, non jam erant. Addimus

iam, quia ver. 31, dictum est *Sesan* habuisse filium *Oholai*. Qui filius mortuus erat eo tempore, cum de eo dicitur, *non erant illi filii*.

Ver. 36.

Houb.—36 הליד : Lege הליד, genuit, et infra ver. 37, sic lego in quinque codicibus. Sic etiam emendandum vers. 38, 39, et 40. Nam הליד barbarum, et Grammaticam contra normam, quæ non sinit abesse litteram ך, litteræ ך radicalis vicariam.

Ver. 42.

וּבְנֵי קֵלֶב אֶחָיו יְרַחֲמֵל מִיֵּשֶׁע
כָּלְרוּ הָיָא אֲבִי־זִפְּהָ וּבְנֵי מַרְשָׁה אֲבֵי
הַקְּבָרוֹן :

καὶ υἱοὶ Χαλέβ ἀδελφοῦ Ἰεραμεήλ, Μαρῖσά ὁ πρωτότοκος αὐτοῦ· οὗτος πατήρ Ζίφ· καὶ υἱὸς Μαρῖσᾶ πατρὸς Χεβρών.

Au. Ver.—42 Now the sons of Caleb the brother of Jerahmeel were, Mesha his first-born, which was the father of Ziph; and the sons of Mareshah the father of Hebron.

Pool.—The sons of Caleb, to wit, of that Caleb mentioned ver. 18, as appears by comparing that verse with ver. 24. And these are his sons by another and his third wife. See on ver. 18. *Ziph*; the name either of a man, or of a place, of which see Josh. xv. 24, 55; and then *father* is to be understood here, as vers. 23, 24. *The father of Hebron*; not the place so called, but a man, as is evident, because his sons here follow.

Bp. Patrick.—The father of Ziph.] The prince of Ziph, as some understand it. There were two places of this name in the tribe of Judah (see Josh. xv. 24, 25).

The sons of Mareshah the father of Hebron.] Hebron here is the name of a man, not of a place: for his posterity is immediately mentioned: but Kimchi makes this to be the sense of these and the foregoing words: “The sons of Ziph, were Mareshah [so *Houb.*, see below], the father of Hebron.” Which is very natural.

Houb.—42 מישה, *Mesa*. Ille *Mesa* nunc dicitur fuisse Caleb filius primogenitus, etsi antea non nominatus est vers. 18 et 19, ubi filii Caleb agebantur. Neque ex iis duobus versibus docemur quis fuerit Caleb filius omnium primogenitus. Itaque ex hoc versu nihil confici potest adversum id, quod ver. 18, emendavimus. Græci interpretes hoc versu 42, convertunt Μαρῖσᾶ, *Marisa*, quem *Marisa* dicunt fuisse patrem *Ziph*. Sed mox

additur, *filii Marisa patris Hebron*. Hæc seriem non habent, et conciliari vix possunt. Itaque non adsciscendum id prius *Marisa*, pro *Mesa*, græcorum interpretum. Sed quaeritur is *Marisa* (מרשה) qui nunc legitur, cujus sit filius. Nam de ejus patre silet hic versus. Nihil magis obvium, quam si dicas omissum fuisse ויהי, post בני ויהי, et sic legendum, בני ויהי מרשה.

Ver. 46, 47.

Au. Ver.—46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez; and Haran begat Gazez.

47 And the sons of Jahdai; Regem, &c.

And Haran begat Gazez.

Houb., Ged., Booth.—And Haran begat Jahdai.

Houb.—46 et 47 ובני יהדי : *Gezez*; filii autem *Jaddai*. Idem vitium hic quod supra ver. 42, ubi *Marisa* in genealogiâ sine patre comparet. Nam pater istius *Jaddai* non comparuit in antedictis. Sed error in promptu est. Nam cum versu 46, sic narretur, *Epha concubina Caleb genuit Haran, Mosa et Gezez; porro Haran genuit Gezez*, satis apertum est, et non tangi duos *Gezez*, et unius non fuisse patrem Haran eundem, qui ejus frater fuisse mox dicitur. Itaque pro altero גז, legendum יהדי.

Ver. 48.

Au. Ver.—48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah.

Houb.—ילד, *peperit*, masculino genere, etsi habet pro suo nominativo *concubinam Caleb*, mendum non excusandum, cum præsertim ver. 49, legatur הולד, ut est legendum.

Ver. 49.

Au. Ver.—49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibeá: and the daughter of Caleb was Achsa.

Bp. Patrick.—49 By the word *father* in this verse, in all likelihood, is meant the prince or ruler of these places [so *Pool, Dathe*]. For Gibeá was a city in the tribe of Judah; and so was Madmannah (Josh. xv. 31, 57).

Dathe.—In textu est אב, *pater*, quod h. l. et in sequentibus sæpe pro conditore oppidi dicitur. Nam Siph et alia, quæ sequuntur, sunt nomina propria locorum.

Ver. 50.

אֵלֶּה הָיָה בְּנֵי קֵלֶב בְּיָהוּר בְּכוֹר
אֶפְרָתָה שׁוֹכֵל אֲבֵי קְרֵית יִעָקֹב :

οὗτοι ἦσαν υἱοὶ Χαλέβ· υἱοὶ ὧρ πρωτοτόκου Ἐφραθά· Σωβὰλ πατήρ Κιριαθιαρίμ.

Au. Ver.—50 These were the sons of Caleb the son of Hur, the firstborn of Ephrathah [or, Ephrath]; Shobal the father of Kirjath-jearim.

These were the sons of Caleb, &c.

Houb., Ged.—50 The progeny of Chaleb, by his son Hur,* the first-born of Ephrathah, were these: 51 Shobal, &c.

* The present reading is *the son of Hur*. I think, with Houbigant, that the two names have been transposed.

Houb., Booth.—50 These were the sons of Hur, the son of Caleb, the first-born of Ephrathah, &c.

Houb.—*מה בני כלב הור*, *hi fuerunt filii Caleb, filii Hur*. Est is *Caleb filius Hesron*, non autem *filius Hur*; vide versum 18 sed *Hur* est *filius Caleb*, ut vidimus ver. 19. Itaque scripsere librarii *Caleb*, ubi erat scribendum *Hur*; ibi *Hur*, ubi *Caleb*; et legendum *מה בני הור כלב*; ומה בני הור כלב, *illi autem fuerunt filii Hur, filii Caleb*; ומה, additâ conjunctione, ut significetur pertinere pronomen מה ad ea quæ subsequuntur, qui mos est perpetuus sermonis Hebraici. Aliter nesciunt quos patres habuerint illi filii, qui mox recensentur vers. 51, 52, &c. Est *Hur* filius uxoris *Caleb Ephratæ* primogenitus, ut dictum ver. 19. Itaque *בנור* pertinet ad *הור*, *Hur*.

The father of Kirjath-jearim. See notes on ver. 49.

Bp. Patrick.—The Targum translates it “the prince of Kirjath-jearim:” which is a place, as Beth-lehem and Beth-gader were, of which two other persons are presently after said to be the father. But Kimchi takes the word *father* in the proper sense, and thinks Shobal’s posterity possessed the city of Kirjath-jearim.

Dathe.—50 *Hi fuerunt filii Calebi, qui filius Huri fuit; primogenitus Ephratæ, Sobal, qui Kirjathjearimum condidit.*

Ver. 51.

Au. Ver.—51 Salma the father of Beth-lehem, Hareph the father of Beth-gader.

Bp. Patrick.—51.] It is not material which way we understand this; either as the Targum or as Kimchi expounds the word *father* in the foregoing verse.

Dathe.—*Sabna, qui Bethlehemum, et Hareph, qui Bethgaderum condidit.*

Ver. 52—55.

52 ויהיו בנים לשוּבַל אֲבִי קִרְיַת יֶעָרִים
וְהָיָה הָרְעִיָּה חֶצְיוֹ הַמְּנַחֲוֹת
וּמִשְׁפַּחַת קִרְיַת יֶעָרִים הַיְתֵרִי
וְהַפּוּתִי וְהַשְּׁמֵתִי וְהַמִּשְׁרָעִי מֵאֵלֶּה
יָצְאוּ הַצְּרַעֲתִי וְהָאֲשָׁתָאֵלִי 54 בְּנֵי
שְׁלֹמָה בְּיַת לָחֶם וּבְנֵימֹתֵי עֲמֹת
בְּיַת יוֹאָב וְחֶצְיוֹ הַמְּנַחֲוֹת הַצְּרַעֲתִי
55 וּמִשְׁפַּחַת סוֹפְרִים וְשִׁבְרֵי יַעֲזָרָה
תְּרַעֲתִים שְׁמַעְתִּים שׁוֹכְתִים הַמָּה
הַקִּינִים הַפְּאִים מִחֶמֶת אֲבִי בֵּית־רַכָּב
v. 53 נ"ו הַבְּאֲשָׁתִי v. 55 שְׁבִי קָרַי

52 καὶ ἦσαν υἱοὶ τῷ Σωβὰλ πατρὶ Κιριαθιαρίμ Ἀραὰ, καὶ Αἰσί, καὶ Ἀρμανὶθ, 53 καὶ Οὐμασφὰε, πούλει Ἰαίρ, Αἰθαλίμ, καὶ Μιφιθίμ, καὶ Ἑσσαμιθ, καὶ Ἑμασαραίμ ἐκ τούτων ἐξῆλθον ἅ τινες Σαραθαῖοι, καὶ υἱοὶ Ἐσθαάμ. 54 υἱοὶ Σαλωμών Βαυθαλαέμ, ὁ Νετωφατί, Ἀταρώθ οἶκου Ἰωάβ, καὶ ἦμισον τῆς Μαλαθι, Ἡσαρί, 55 πατριά γραμματέων κατοικοῦντες ἐν Ἰάβις Θαραγαθίμ, καὶ Σαμαθίμ, καὶ Σωχαθίμ οὗτοι οἱ Κιναῖοι οἱ ἐλθόντες ἐξ Αἰμάθ πατρὸς οἴκου Ῥηχάβ.

Au. Ver.—52 And Shobal the father of Kirjath-jearim had sons; Haroeh [or Reaiah], and half of the Manahethites [or, half of the Menuchites, or, Hatsihammenuchoth].

53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraitites; of them came the Zareathites, and the Eshtaulites.

54 The sons of Salma; Beth-lehem, and the Netophathites, Ataroth, the house of Joab [or, Asarites, or, crowns of the house of Joab], and half of the Manahethites, the Zorites.

55 And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites. These are the Kenites that came of Hemath, the father of the house of Rechab.

The father of Kirjath-jearim. See notes on ver. 49.

Dathe.—*Qui Kirjathjearimum condidit.*

Bp. Patrick.—Ver. 52.] The Hebrew words being “Haroe, Hatzi, Hammenioth,” the LXX expound them, as if Shobal had three sons, Araa and Aisi, and Ammanith. But Kimchi takes the last word for the name of a place; which is evident from ver. 54, where the other half of it is mentioned: and of one half he thinks

Haroeh was the lord and governor. But Jacchiades follows the LXX, and leaves Kimchi's explication.

Ver. 54.] This Salma, the son of Caleb the younger (ver. 51), had a numerous posterity. For from him descended the inhabitants of Beth-lehem (so we are to understand this word, for Beth-lehem was the name of a place, not of a man), the Netophathites, and those of Ataroth, and Beth-joab (so these words we translate "the house of Joab" should be rendered: for he is not speaking of Joab's family, but of Caleb's), and half of the Manahethites, and the Zorites, who were a people possessed of a town called Zorah: where the other half dwelt.

Pool.—53 *The families of Kirjath-jearim*; or, in *Kirjath-jearim*; all which descended from Shobal, ver. 50. *Of them*, i. e., of the family of the Mishraitcs, last mentioned. *The Eshtaulites*; the inhabitants of two places called *Zoreah* and *Eshtaul*, Josh. xv. 33.

55 *The scribes*; either civil, who were public notaries, who wrote and signed legal instruments; or ecclesiastical. And these were either Levites, or Simeonites, or rather Kenites, and are here mentioned not as if they were of the tribe of Judah, but because they dwelt among them, and probably were allied to them by marriages, and so in a manner incorporated with them. *Which dwelt*, or rather, *dwelt*; Heb. were *dwellers*. For the other translation, *which dwelt*, may seem to insinuate that these were descendants of Judah, which they were not; but this translation only signifies their cohabitation with them, for which cause they are here named with them. *At Jabez*; a place in Judah, so named probably from that famous Jabez of that tribe, chap. iv. 9. *The Kenites that came of Hemath*; who dwelt in Judah, Jud. i. 16. Thus they are distinguished from the other branch of the Kenites, who dwelt in the tribe of Manasseh, Judg. iv. 11.

Ged.—52 Shobal Abi-Kirjath-jearim had a son, Reiah, who peopled one half of Manuhath: 53 but the families of Kirjath-jearim were the Ithrites, the Phuthites, the Shumathites, and the Mishraitcs; from whom the Zorathites and the Eshtaulites.

54 Shalmah Abi-Bethlehem peopled Netophath [so *Booth*.] and Ataroth-Beth-Joab; and one half of Manuhath and of Zorath.—55 But the Sopherite families, who inha-

bited Jabez, the Thirathites, the Shimanthites, and the Shuchathites, were Kenites, who came from Hamath Abi-Beth-Rechab.

52—54. Although I have translated these verses, I confess I am not content with my version. I have already observed, that there is much confusion in the genealogies of Chronicles, which no interpreter has yet been able to remove. I have spent much time in the attempt, but to little purpose.

CHAP. III. 1.

וְאֵלֶּה הָיָה בְּנֵי דָוִד אֲשֶׁר נִוְלְדוּ-לָו
 בְּחֶבְרוֹן הַבְּכוֹר הַבְּכֹרֹר וְאֶמְנֹן לְאֵחֵינָעֻם
 הַיְזְרְעֵאלִית שְׁנֵי דֶגְנָאֵל לְאֵבִיגַיִל
 הַכַּרְמֵלִית :

καὶ οὗτοι ἦσαν υἱοὶ Δαυὶδ οἱ τεχθέντες αὐτῷ ἐν Χεβρών· ὁ πρωτότοκος Ἀμμών τῇ Ἀχίσαμ τῇ Ἰερασηλίδει· ὁ δεύτερος Δαμνυλ τῇ Ἀβιγαίᾳ τῇ Καρμηλίᾳ·

Au. Ver.—1 Now these were the sons of David, which were born unto him in Hebron; the firstborn Ammon, of Ahinoam, the Jezreelitess; the second Daniel [or, Chileab, 2 Sam. iii. 3], of Abigail, the Carmelitess.

Bishop Patrick. — *The second Daniel.*] This second son is called Chileab in 2 Sam. iii. 3, where I have given an account of it. And here it may be noted, once for all, that it was a frequent thing among the Jews for men to have two names; especially when they lived sometimes in one country and sometimes in another.

Dr. A. Clarke.—*Daniel.*] In 2 Sam. iii. 3, this person is called *Chileab*; he probably had two names. The Targum says, "The second, Daniel, who was also called Chileab, because he was in every respect like to his father." The Targumist refers here to the import of the word כְּאָב, *like to the father*. Jarchi says the two names were given to this person because David, having taken Abigail immediately after the death of Nabal, it could not be ascertained whether this child were the son of *David* or of *Nabal*, therefore David called him דָּנִיֵּאל, *Daniel, God is my Judge*, and כְּאָב, *Chileab*, he who is *like to the father*; probably from the striking resemblance he bore to David, his reputed father. "God is my Judge, I have not fathered another man's child; this is entirely like unto myself."

Houb.—1 נולדו לו: Infrà ver. 5, נולדו לו, *qui*

nati sunt ei, ut hic legendum. Alter locus non relinquit alteri mendi excusationem... דניאל, *Daniel*. Idem 2 Sam. iii. 3, vocatur כלמב, *Calab*. Esse verò idem utrobique nomen, aliter atque aliter descriptum, satis significat similitudo litterarum; ut non liceat statuere eum filium David fuisse binominem. Sed utrum sit nomen germanum, an *Calab*, an *Daniel*, omninò incertum.

Ver. 2.

הַשְּׁלִישִׁי לְאַבְשָׁלוֹם וְגו'

ὁ τρίτος Ἀβσσσαλὼμ, κ.τ.λ.

Au. Ver.—2 The third, Absalom, &c.

Dathe.—Lamed ante *Absalom* debet abesse, et abest in 20 Codd. *Kennicotti*; coll. 2 Sam. iii. 3. So *Houb.*, *Winer*, *Maurer*.

Ver. 3.

Au. Ver.—3 The fifth, Shephathiah of Abital: the sixth, Ithream by Eglah his wife.

Pool.—*His wife.*] Which title belongs either to all the foregoing women, or rather, as the singular number showeth, to Eglah only, last mentioned; who possibly may be so called, because she was his first, and therefore most proper, wife, though her son was born after all the rest before mentioned, and therefore both she and her son are put in the sixth place; the wives being here named only for the sons' sakes.

Bp. Patrick.—Ver. 3. *Eglah his wife.*] This Eglah is generally thought by the Jews to be Michal, daughter of Saul, who, some think, is peculiarly called *his wife*, because she was his only legal wife, according to the Divine institution: all the rest he took by custom then reigning.

Dr. A. Clarke.—*By Eglah his wife.*] The *Targum*, *Jarchi*, and others, maintain that this was *Michal*, the daughter of Saul; but this does not well agree with 2 Sam. vi. 23: *Michal had no child to the day of her death*. Yet she might have had a child *before* the time that is mentioned above. [So *Bishop Patrick* on 2 Sam. vi. 23.]

Ver. 5.

Au. Ver.—5 And these were born unto him in Jerusalem; Shimea [or, Shammua, 2 Sam. v. 14], and Shobab, and Nathan, and Solomon, four, of Bath-shua [or, Bath-sheba, 2 Sam. xi. 3], the daughter of Ammiel [or, Eliam, 2 Sam. xi. 3].

Bath-shua.

Bp. Patrick.—*Bathshua.*] In 2 Sam. xi.

3, she is called *Bath-sheba* (as she is through the whole Scripture), and her father Eliam. But I observed just now, it was usual among the Jews to have two names; though there is no great difference in this first of these, no more than there is between Shammah and Shimea; the vowels being only changed, not the consonants, of which the names consist. Solomon was the eldest of these four sons; but he is mentioned last, because the discourse was to return to his genealogy (ver. 10).

Houbigant, *Booth.*—*Bath-sheba* [2 Sam. xi. 3].

Ammiel.

Booth.—Eliam [2 Sam. xi. 3].

Houb.—5 לבה שוע : לבה שבב, *Beth-sabee*, ut loco parallelo, 2 Sam. xi. 3, et ut alibi passim. Porro eadem *Bethsabee*, quæ hic est filia *Ammiel*, עמיאל, eodem loco dicitur filia *Aliam*, אליים, ex litteris alterutro in loco trajectis.

Ver. 6—8.

וּבְחָר וְאֶלְיָשָׁמַע וְאֶלְיָפְהֵט : 7 וְנָגַב
וְנֶפְתָּח וְנִפְעִי : 8 וְאֶלְיָשָׁמַע וְאֶלְיָרֵעַ
וְאֶלְיָפְהֵט הַשְּׂעֵבָה :

6 καὶ Ἐσαῦρ, καὶ Ἐλισᾶ, καὶ Ἐλιφάληθ, 7 καὶ Ναγαί, καὶ Ναφέκ, καὶ Ἰαφιέ, 8 καὶ Ἐλισαρά, καὶ Ἐλιαδὰ, καὶ Ἐλιφάλα, ἐννέα.

Au. Ver.—6 *Ibhar* also, and *Elishama* [or, *Elishua*, 2 Sam. v. 15], and *Eliphelet*, 7 And *Nogah*, and *Nepheg*, and *Japhia*, 8 And *Elishama*, and *Eliada* [or, *Beeliada*, chap. xiv. 7], and *Eliphelet*, nine.

6 *Elishama* [or, *Elishua*, 2 Sam. v. 15].

Booth.—*Elishua*. [LXX].

8 *Eliphelet*.

Ged.—*Eliphala* [LXX].

Booth.—*Elipheloh*.

Dr. A. Clarke.—Ver. 6. *Elishama*, and *Eliphelet*.] In this and the eighth verse these two names occur twice; some think this is a mistake, but others suppose that two persons of these names died young, and that the next born received the name of the deceased.—See *Jarchi*.

Verse 8. *Nine.*] There are *thirteen* if we count the *four* sons of Bath-sheba, and *nine* without them; and in the Second Book of Samuel there are *eleven*, reckoning the above *four*, and without them only *seven*. In the Book of *Samuel* probably only those who were *alive* were reckoned, while the author of the *Chronicles* comprises those

also who were *dead* in his enumeration. *Jarchi* supposes that the duplicate *Elishama* and *Eliphelet* are those which increase the regular number *seven* to *nine*; and that the dead without posterity, as well as the living, are mentioned to increase the number of David's descendants: for, says he, the whole book is written for the honour of David and his seed.

Pool.—*Object.* There are but seven mentioned in 2 Sam. v. 14, &c. *Ans.* Two of them are omitted there, because they died very early [so *Bp. Patrick*], or were inglorious, or died without issue; and here we have *all the sons of David*, as it here follows, ver. 9, which clause is not added, 2 Sam. v.

Houb.—6 אוֹלִישָׁמָא וְאֵלִישָׁמָא, et *Elisama* et *Elipheleth*. Eadem nomina recurring ver. 8. Quod cum videret Lud. Cappellus, statuebat hunc locum emendandum esse ex loco parallelo 2 Sam. v. 15, ubi unus tantum legitur *Elisama*, et unus *Elipheleth*, et ubi Davidis filii septem nominantur, post Bethsabee filios, non, ut hic, novem. Nobis contra sic videtur, supplendum esse ex hoc loco prædictum Libri Samuelis locum. 1o. Quia in Libro Samuelis nominantur quidem filii Davidis, hic autem non tantum nominantur, sed et numerantur, *novemque* fuisse, præter Bethsabee filios, affirmantur. 2o. Quia sunt etiam *novem* filii infra xiv. vers. 4, 5. Non illi autem cognomines, quæ re commovebatur Lud. Cappellus, ut duos filios ex hoc loco crederet esse tollendos, sed unus *Alipheleth*, alter *Alpheleth*, unus *Elisama*, alter *Elisua*. 3o. Quia eodem loco etiam *Noge* legitur, quem filium ex alio etiam tollendum esse Lud. Cappellus judicabat. Denique proclivius est, ut verba, Codicibus describendis, paulum immutentur, quam ut perperam iterentur. Hoc dico, facilius fuisse, ut אוֹלִישָׁמָא bis scriberetur, cum fuisset semel אוֹלִישָׁמָא, semel etiam אֵלִישָׁמָא, sine; et ut אוֹלִישָׁמָא etiam bis scriberetur, cum scribendum semel fuisset אֵלִישָׁמָא, postea אֵלִישָׁמָא, quam ut bis scriberetur אוֹלִישָׁמָא, et bis אֵלִישָׁמָא, cum utrumque semel tantum fuisset scribendum. Etiam proclivius est ut verba omittantur, quam ut addantur. Itaque, quanquam cætera paria essent, quæ certè non sunt, tamen potius supplendus ex hoc loco Samuelis locus, quam hic ex illo mutilandus et amputandus. Huc adde Græcos, Vulgatum, Arabem habere etiam *novem* filios, tametsi alios aliter aut collocatos, aut nominatos; Syrum denique legisse אוֹלִישָׁמָא,

quod habetur infra cap. xiv. Antea ver. 5 scriptum fuit בְּנֵי שֶׁבַע, pro בְּנֵי שֶׁבַע; nunc contrario errore, sed simili ex causâ, אֵלִישָׁמָא, pro אוֹלִישָׁמָא.

Ver. 12.

Au. Ver.—Azariah [or, Uzziah, 2 Kings xv. 30].

Ken., Gesen., Booth.—Uzziah. See notes on 2 Kings xv. 1.

Ver. 15.

Au. Ver.—15 And the sons of Josiah were, the firstborn Johanan [or, Jehoahaz, 2 Kings xxiii. 30], the second Jehoiakim [or, Eliakim, 2 Kings xxiii. 34], the third Zedekiah [or, Mattaniah, 2 Kings xxiv. 17], the fourth Shallum.

Pool.—*Shallum.*] Of whom, at least under that name, there is no mention in the history in the reign of Josiah's sons, 2 Kings xxiii., xxiv. But in Jer. xxii. 11, there is mention of *Shallum the son of Josiah, king of Judah, which reigned instead of Josiah his father*; which most conceive to be the same who is otherwise called *Jehoahaz*, 2 Kings xxiii. And this seems most probable.

Bp. Patrick.—Ver. 10—15. *The sons of Josiah were, the firstborn Johanan.*] There is nothing needs explaining in the foregoing genealogy down from Solomon to this time; but here is some difficulty: for this Johanan is thought by many to be the same with Jehoahaz, who succeeded Josiah in the throne. But he was not his firstborn; being but twenty-three years old when the people made him king, and after three months' time, his brother, being put in his place, is said to be twenty-five years old (2 Kings xxiii. 31, 36). Petavius hath said a great deal about this in his annotations upon Epiphanius ad Hæres. Epicur. p. 18. But, after all, I take the truth to be, that Johanan was his eldest son, but died before his father: and therefore is not mentioned in the book of the kings: as Jehoahaz is not mentioned here, being made king by the people of the land, and presently dethroned.

Jehoiakim.] Who was next to him, to whom by right of succession the kingdom belonged: he being the eldest now Johanan was dead. He was called by his father Eliakim: but had this other name imposed on him by the king of Egypt (2 Kings xxiii. 34).

Zedekiah.] Who was the youngest of all Josiah's sons, as appears by his age, when

he was made king after Jehoiakim was carried captive. The same Petavius thinks there were two Zedekiahs; one the son of Josiah, who was their last king; the other the son of Jeconiah (mentioned in the next verse), who never came to be king.

Shallum.] This was the next son to Jehoiakim, and the same with Jehoahaz, as is plain from Jer. xxii. 11 (see my notes upon 2 Kings xxiii. 30, 31). He is put last, because he was not at all considerable; being made king by a popular faction; and in three months' time thrust out of his throne by the king of Egypt, who carried him thither, and there he died.

Ver. 16.

וּבְנֵי יְהוֹאִכִם יְכִיָּהוּ בְּנוֹ זְדַקְיָהוּ
בְּנוֹ :

καὶ υἱοὶ Ἰωακὴμ, Ἰεχονίας υἱὸς αὐτοῦ, Σεδεκίας υἱὸς αὐτοῦ.

Au. Ver.—16 And the sons of Jehoiakim; Jeconiah [or, Jehoiachin, 2 Kings xxiv. 6; or, Coniah, Jer. xxii. 24] his son, Zedekiah his son.

Zedekiah his son.

Pool.—Not his natural son, for he was his uncle, 2 Kings xxiv. 17; but his legal son, or his successor, upon whom the son's right was devolved by virtue of that law, Numb. xxvii. 8—10, and therefore it is not strange if he have the name of *son* with it. See the notes on Luke iii. Or this was another Zedekiah; because it is improbable, and without example, that one and the same man should be twice mentioned in the same genealogy as the son of two several parents.

Dr. A. Clarke.—*Zedekiah his son.*] If this be the same who was the last king of Judah, before the captivity, the word *son* must be taken here to signify *successor*; for it is certain that Zedekiah was the successor of Jeconiah, and that Zedekiah was the son of Josiah, and not of Jehoiakim.

Gen., Booth.—16 And the sons of Jehoiakim were Jeconiah and Zedekiah.

That errors have obtained here, cannot be doubted. All the versions have the *sons* of Jehoiakim; from which it seems that בְּנוֹ, *his son*, has been written by mistake after Jeconiah and Zedekiah, as both the Vulgate and Arabic omit the word.—*Booth.*

Houb.—16 יְכִיָּהוּ בְּנוֹ זְדַקְיָהוּ בְּנוֹ, (*filiū Joachīm*) *Jechonias filius ejus, Sedecia filius ejus.* Initio versus 17, legitur יְכִיָּהוּ וּבְנֵי יְכִיָּהוּ, *filiū autem*

Jechonia; in quibus verbis sacer scriptor declarat se non antea dixisse qui fuerint filii Jechoniae, sed mox dicturum. Ergo in antecedentibus non bene legitur, *Sedecia filius ejus, nempe Jechoniae*. Ergo legendum, vel cum Vulgato et cum Arabe, יְכִיָּהוּ בְּנוֹ זְדַקְיָהוּ בְּנוֹ, sublatō utroque בְּנוֹ ante et post זְדַקְיָהוּ, (*filiū autem Joachīm*) *Jechonias et Sedecia: filii autem Jechoniae*; vel hoc altero modo יְכִיָּהוּ בְּנוֹ זְדַקְיָהוּ בְּנוֹ, *Jechonias filius ejus et Sedecia*; ita ut *Sedecia* sit alter *Jechoniae* filius, sublatō eo tantum בְּנוֹ, quod post זְדַקְיָהוּ legitur, et quod ex antecedentibus facile geminatum fuerit. Nisi placet ut relictis duobus בְּנוֹ, addatur וְ ante זְדַקְיָהוּ hoc modo, בְּנוֹ זְדַקְיָהוּ בְּנוֹ, (*Jechonias filius ejus et Sedecia filius ejus, i. e., ejusdem Jechoniae*. Quanquam בְּנוֹ iteratum de diversis hominibus solet enuntiari. Porro iste *Sedecia* non idem est, qui ante ejusdem fere nominis, filius *Josia*. Utrumque distinguit Arabs. Nam Sedeciam Josiae filium appellat זְדַקְיָהוּ, per litteram *Sin*, Hebraicam *Samech*; hunc vero זְדַקְיָהוּ, per litteram *Sad*, Hebraicam *Tsade*, addito etiam א post צ. Imo distinguit utrumque Hebr. codex. Nam alter nominatur זְדַקְיָהוּ, alter זְדַקְיָהוּ, sine י.

Ver. 17.

וּבְנֵי יְכִיָּהוּ אַסִּיר נְשֵׂאֵלֶיחָל בְּנוֹ :

καὶ υἱὸς Ἰεχονία, Ἀσίρ, Σαλαθιὴλ υἱὸς αὐτοῦ.

Au. Ver.—17 And the sons of Jeconiah; Assir, Salathiel [Heb., Shealtiel] his son.

Pool.—*Of Jeconiah; Assir, or, of Jeconiah the captive, or prisoner* [so *Dr. A. Clarke, Booth.*]; which is added to show that he begat his son when he was captive in Babylon, as it is noted, Matt. i. 12, whither he was carried captive, 2 Kings xxiv. 15. *Object.* It is said of this Jeconiah, Jer. xxii. 30, *Write this man childless.* *Ansu.* So he is called, because he was an unhappy prince, and had no son that succeeded him in the throne [so *Dr. A. Clarke*], as the next words explain it. See more on that place. *Salathiel his son*; either his legal or his natural son.

Bp. Patrick.—17 Some think that Assir is not the name of his son, but signifies *captive*; to denote that his son Salathiel was born when he was a captive in Babylon, as St. Matthew notes (ch. i. 12), which doth not contradict the prophecy of Jeremiah, who said he should die childless (Jer. xxii. 30), for his meaning is no more, but that he

should have no child sitting on the throne after him. But Jacobus Capellus, in the place forenamed, makes Salathiel another instance of an heir being called a son. For he thinks he succeeded Jeconiah in the dignity to which he was restored by Evil-merodach; but was the son of Neri, who sprung from Nathan.

Salathiel his son.

Booth.—בני after Salathiel is inconsistent with the first part of the text, 2 Kings xxiv. 15.

Ver. 18.

וּמְלִיכֵיהֶם וַיִּפְדֵּיהָ וְשֵׁנָאָזָר וַיִּמְחֶדָּהּ
הַיְשָׁמַע וַיְנָבִיחָהּ :

Μελχिरάμ, καὶ Φαδαΐας καὶ Σανεσάρ, καὶ Ἰεκεμία, καὶ Ὀσαμὰθ, καὶ Ναβαδίας.

Au. Ver.—18 Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

Pool.—*Malchiram also and Pedaiah*: the sentence seems to be short and imperfect, as is frequent in the Hebrew language, and something is here understood, as, the sons also of *Salathiel* were *Malchiram* and *Pedaiah*, &c., as they gather from hence, that the same *Zerubbabel* is called the son of *Pedaiah*, ver. 19, and the son (i. e., the grandson) of *Salathiel*, Matt. i. 12. Or *Malchiram* and the rest here named were the sons of *Jeconiah*; and they are different *Zerubbabels*, which are mentioned here, ver. 19; Matt. i. 12; Luke iii. 27; of which see the notes on those places.

Bp. Patrick.—Ver. 18.] These were not all the immediate sons of *Jeconiah*, but the sons of *Salathiel*; as may be gathered from hence: that in the next verse *Zerubbabel* is said to be the son of *Pedaiah*, and in St. Matthew (ch. i. 12) to be the son of *Salathiel*; that is, his grandson. So there is something to be supplied, to make out the sense of this verse, viz., “The sons also of *Salathiel* were *Malchiram*, and *Pedaiah*, &c.” But *Grotius* (on Matt. i. 23) thinks, that *Zerubbabel* here mentioned is not he who was the leader of God’s people when they returned from their captivity in *Babylon*; with whom *Huetius* also agrees. But others think, this may better be solved by supposing, that *Salathiel* dying without children, *Pedaiah* raised up seed to his brother, as the Scripture speaks, and begat *Zerubbabel* of *Salathiel*’s wife. Who therefore was the son of *Pedaiah*, because begotten by him; and yet the son of *Salathiel*, because begotten of

his wife; who had no son by *Salathiel*, but by *Pedaiah*; who begat him, not to be his heir, but the heir of his brother who was dead.

Dr. A. Clarke.—18 *Malchiram also.*] *Calmet* supposes we should read here, and the sons of *Salathiel* were *Malchiram* and *Pedaiah*, &c.

Ver. 19.

וּבְנֵי פְדִיָּה זְרֻבָּבֶל וְשִׁמְעִי וְבָדָן
זְרֻבָּבֶל מְשֻׁלָּם וְחַנְנִיָּה וְשִׁלְמִיָּה
אֲחֻוֹתָם :

καὶ υἱοὶ Φαδαΐας, Ζοροβάβελ, καὶ Σεμεῖ καὶ υἱοὶ Ζοροβάβελ, Μοσολλάμ, καὶ Ἀνανία, καὶ Σαλωμεθὶ ἀδελφῆ αὐτῶν.

Au. Ver.—19 And the sons of *Pedaiah* were, *Zerubbabel*, and *Shimei*: and the sons of *Zerubbabel*; *Meshullam*, and *Hananiah*, and *Shelomith* their sister:

20 And *Hashubah*, and *Ohel*, and *Berechiah*, and *Hasadiah*, *Jushab-hesed*, five.

19 *And the sons of Pedaiah.*

Dr. A. Clarke.—*Houbigant* thinks these words should be omitted. *Pedaiah* is wanting in the *Arabic* and *Syriac*. If this be omitted, *Zerubbabel* will appear to be the son of *Salathiel*, according to Matt. i. 12, and not the son of *Pedaiah*, as here stated.

Booth.—And the sons of *Salathiel* were *Zerubbabel*, &c.

Houb.—19, 20 *בני פדיה וזרבל, filii autem Phadaiaæ Zorobabel.* Atqui *Mathæus Evangelista* facit *Zorobabel* filium *Salathiel*, non autem *Phadaiaæ*. Quæ pugnancia interpretēs ut concilient, alii dicunt fuisse *Zorobabel* filium adoptivum vel *Phadaiaæ*, vel *Salathiel*. Sed quo exemplo docent in genealogiis sacris locum habere adoptionem filiorum? Alii docent *Mathæum*, cum diceret *Zorobabel* esse filium *Salathiel*, dicere voluisse filium filii, filium nempe *Phadaiaæ*, filii *Salathiel*. Sed cum in cæteris *Mathæus* filios recensuerit, quis eum credit in uno *Zorobabel* recensuisse filium filii? Nimium credulos habere se putant lectores, qui hæc comminiscuntur. Omittunt פדיה, *Syrus* et *Arabs*, et quanquam difficultatem non tollunt, tamen suspicionem movent, hæc verba וּבְנֵי פְדִיָּה esse supervacanea, seu quod פְדִיָּה ex linea superiori, in qua id legitur, in inferiorem, scribæ lapsu, descenderit, seu quod וַיְנָבִיחָהּ, quod proxime antecedit, scriba corrupte geminarit, scribens פְדִיָּה. Nam si hæc verba tollas, erit *Zorobabel*, qui sequitur, filius *Salathiel*,

ut et *Nadab* et cæteri, qui antecedunt..... | וְיָנ וְרַבְלָה, *filii autem Zorobabel*... Non com-
paret hoc loco inter Zorobabelis filios ille | *Abiud*, quem nominat Mathæus. Nec dic-
endum prætermisisse eum *Abiud* hujus libri | scriptorem. Nam non dubium est volun-
tatem ejus fuisse, ut ne quem prætermitteret. | Itaque aut scriba omisit *Abiud*, aut potius
Anania ex *Abiud* fuerit depravatum. Nam | si *Abiud* erat Hebraice scriptum חַבְיִד, cum
Anania ita sit exaratum, חַנְיָה, non difficile | fuerit, ut alterum pro altero describeretur...
וישׁבּ חֶסֶד חֶמֶשׁ: Syrus hæc tria verba omittit. | Plures hic sunt quam *quinque* Zorobabelis
filii. Itaque propius accedit Syrus ad | numerum *quinque* hic notatum. Nam in eo
sunt tantum sex filii Zorobabel.

Ver. 21.

וְיָנ וְרַבְלָה וְיִשְׁעִיָּה וְיִשְׁעִיָּה בְנֵי
רִפְיָה בְנֵי אַרְנָן בְּנֵי עֹבַדְיָה בְנֵי
שֶׁחַנְיָה :

καὶ υἱοὶ Ἀνανία, Φαλετρία, καὶ Ἰεσίας υἱὸς
αὐτοῦ, Ῥαφὰλ υἱὸς αὐτοῦ, Ὀρνὰ υἱὸς αὐτοῦ,
Ἀβδία υἱὸς αὐτοῦ, Σεχενίας υἱὸς αὐτοῦ.

Au. Ver.—21 And the son of Hananiah ;
Pelatiah, and Jesaiah : the sons of Re-
phaiah, the sons of Arnan, the sons of
Obadiah, the sons of Shechaniah.

Houb., Ged., Booth.—21 And the son of
Hananiah was Pelatiah, and Isaiah, his son ;
Rephaiah, his son ; Arnan, his son ; Obadiah,
his son ; Shechaniah, his son.

Houb.—21 בני : Illud בני, quod hoc versu
quater legitur, quater esse legendum בננ
filiius ejus, docet ipsa per se pagina sacra.
Nec aliter legunt omnes veteres. Sed in
fine post שכניה, addendum בננ, *filiius ejus*,
quod etiam legebant veteres, et quod scriba
omisit, deceptus similitudine ejus ובני, quod
sequitur initio versûs 22.

Dath.—21 Filii a) *Hananja Pelatja et*
Jesaja.—Filii *Rephajæ, Arnanis, Obadjæ,*
Sechanjæ.

a) Pro וְיָנ legendum est וְיָנֵי sequuntur
enim duo nomina. Sic οἱ ὁ et Syrus et 6
codd. *Kennicotti.* Sic quoque in versu 23.

Ver. 22.

וְיִשְׁעִיָּה וְיִשְׁעִיָּה וְיִשְׁעִיָּה —

— καὶ Νωαδία, καὶ Σαφάθ, ξξ.

Au. Ver.—22 And the sons of She-
chaniah ; Shemaiah : and the sons of She-
maiah ; Hattush, and Igeal, and Bariah, and
Neariah, and Shaphat, six.

And Neariah, and Shaphat, six.

Pool.—To wit, including the father. But
the Hebrew word *shishu*, which is rendered
six, may be the proper name of one of the
sons of Shemaiah, who may be so called,
because he was the sixth son.

Bp. Patrick.—Here are but five sons of
Shemaiah ; and therefore the Hebrew word
shishah (which we translate *six*) is rather the
name of his last son ; who might possibly be
so called, because he was his sixth son.

Dr. A. Clarke.—22 *The sons of She-
maiah—six.*] Five only are found in the
text, and the versions give us no assistance ;
neither do the MSS. correct the place. If
the *father* be not here included with his *sons*,
some *name* must be lost out of the text.

Ged., Booth.—And Neariah, and Azariah,
[Syr., Arab.] and Shaphat, six.

Houb.—*Naariah, Saphat, quinque.*

CHAP. IV. 1.

Au. Ver.—The sons of Judah ; Pharez,
Hezron, and Carmi [or, Chelubai, ch. ii. 9,
or, Caleb, ch. ii. 18], and Hur, and Sho-
bal.

Bp. Patrick.—By the sons of Judah are
meant his posterity [so *Pool*] : for here is
only one of his sons mentioned in this
place : viz. Pharez : whose son Hezron begat
Carmi, (the same with Chelubai and Caleb,
ch. ii. 9, 18), whose sons were Hur and
Shohab : who is the same, I suppose, with
Shobal ; of whose posterity he intends here
to give an account.

Ver. 2, 3.

וְיִשְׁעִיָּה וְיִשְׁעִיָּה וְיִשְׁעִיָּה — 2
וְיִשְׁעִיָּה וְיִשְׁעִיָּה וְיִשְׁעִיָּה וְיִשְׁעִיָּה 3

2 — αὐτὰι αἱ γενέσεις τοῦ Ἀραθί. 3 καὶ
οὗτοι υἱοὶ Αἰτὰμ, Ἰεζραήλ, κ.τ.λ.

Au. Ver.—2 And Reaiah [or, Haroeh,
ch. ii. 52] the son of Shobal begat Jahath ;
and Jahath begat Ahumai, and Lahad.
These are the families of the Zorathites.

3 And these were of the father of Etam ;
Jezreel, and Ishma, and Idbash : and the
name of their sister was Hazeleponi.

2 *Begat.*

Houb. — הליד, *genuit*, vitiose sine ו, ut
jam diximus ; itaque etiam hoc loco habent
הוריד, plene, quatuor codices. Porro ille
רואי, *Raja*, idem est, qui cap. ii. 52, vocatur
הראה, *Eraa*. Nam utrobique ille dicitur
fuisse filius *Shobal*.

2 *These are the families of the Zorathites.*

3 *And these were of the father of Etam ; Jezreel, &c.*

Father of. See notes on ii. 49, p. 9.

Ged.—These were the Zorathite families, who peopled Ethan, Jezreel, &c.

Booth.—3 — These are the families of the Zorathites. And these peopled Etam, Jezreel, &c.

Houb.—*Hæ sunt cognationes Sarathi.*

3 *Hi sunt stirps Etam : Jezrahel, &c.*

Dathe.—*Hæ sunt familiæ Zorathæorum.*

3 *Hæ autem sunt familiæ conditoris Etami, Jezreel, &c.*

Bp. Patrick.—2 Zora is not the name of a man, but of a place in the tribe of Judah : where several families of that tribe settled themselves, who descended from Jahath, Shumai, and Lahad, the sons and grandsons of Shobal, by whom this city was built and inhabited. Thus Kimchi explains this place.

Pool.—*Etam* is the name either of a man, or of a place ; of which see below, ver. 32 ; 2 Chron. xi. 6 ; whose inhabitants descended from him. The name of his father is not here expressed.

Ken.—3 *And THESE are the FATHER of Etam, Jezreel and Ishma and Idbash.* This is the true version of the printed Hebrew ; and if words ever wanted sense, they do so here. Doubtless, instead of אבִי, *pater*, the original MS. had בִּי, *filii* ; agreeably to all the ancient versions.

Ver. 4.

Au. Ver.—4 And Penuel the father of Gedor, and Ezer the father of Hushah. These are the sons of Hur, the first-born of Ephratah, the father of Beth-lehem.

And Penuel, &c.

Ged., Booth.—And Jahath begot Penuel, &c.

Father of. See notes on ii. 49, p. 9.

Bp. Patrick.—*Penuel the father of Gedor.*] In the eighteenth verse of this chapter, Jered is said to be the father, that is, the lord, of Gedor. But there might be then two lords of the same city ; as there are now among us several lordships in the same town.

These are the sons of Hur.] By some other wife than her by whom he had the children mentioned, chap. ii. 20.

The father of Beth-lehem.] In the second chapter, ver. 52, Salma is said to be the father of Bethlehem ; but that doth not contradict this : for they might both be lords

of the same place, especially one being the grandfather, the other the son.

Pool.—4 Either they are other sons besides those mentioned chap. ii., or there is some variation in their names, which is most frequent among the Hebrews, as hath been oft proved. *The father of Beth-lehem* : this title is here given to the father, and chap. ii. 51, to Salma, his son, who had it either with or after his father. See the notes on chap. ii. 51, 52.

Ver. 7, 8.

Au. Ver.—7 And the sons of Helah were Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

7 *And Ethnan.*

Pool.—Understand here, *and Coz*, out of the beginning of the following verse. The like ellipses we have in the end of ver. 13, and of chap. vii. 18.

Houb., Dathe, Clarke, Ged., Booth.—And Ethnan and Coz [Chald.].

Houb.—8 וַיִּזְכֹּר, *Cos autem.* Deest alterum וַיִּזְכֹּר, post *Ethan* ; quod non videre non potuit *Piscator*, et post eum *Clericus*. Neque enim diceretur, *Cos autem genuit* nisi antea dictum fuisset, ex quo parente is fuisset prognatus.

8 *The son of Harum.*

Dr. A. Clarke.—*The son of Harum.*] *Jabez* should be mentioned at the end of this verse, else he is as a *consequent* without an *antecedent*.

Ged.—It is not plainly said whose son *Jabez* was : but it is highly probable that *Koz* was his father.

Booth.—8 And Coz begot Anub, and Zobebah, and the families of Aharel, the son of Harum. 9 And *Aharel* begot *Jabez*, who was more honourable, &c.

Ver. 9.

וַיְהִי וַיִּזְכֹּר נִכְבֵּד מֵאֶחָיו וְאִמּוֹ
הָרָאָה שָׂמוֹ וַיִּזְכֹּר לְאִמֵּר כִּי וַלְדָתָּהּ
בְּעֵינָיִם :

καὶ ἦν Ἰγαβὴς ἔνδοξος ὑπὲρ τοὺς ἀδελφούς αὐτοῦ· καὶ ἡ μήτηρ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰγαβὴς, λέγουσα, Ἔτεκεν ὡς γαβὴς.

Au. Ver.—9 And *Jabez* was more honourable than his brethren : and his mother called his name *Jabez* [that is, sorrowful], saying, Because I bare him with sorrow.

Bp. Patrick.—*Was more honourable than*

his brethren.] Wiser in the law, as the Targum expounds it: who had respect, it is likely, to his piety and devotion, expressed in the next verse. Others think he was a person of greater courage and valour.

Jabez [that is sorrowful].

Gesen.—יָבֵז pr. n. *Jabez* [r. יָבֵז obsol. i. q. יָבֵז to be in pain]. a) A man 1 Chron. iv. 9, 10, where it is explained as if for יָבֵז he causes pain, sc. to his mother.

Houb. — 9 וירי יבֵזן pr. n. *Jabez*. Idem reprehendum, quod antea ver. 8. Nam de *Jabez* nihil antea dictum fuit. Deest יבֵזן post דרם, *Arum*. Forte etiam plurima desunt. Nec abest suspicio mendii in originatione illa nominis *Jabez* (יבֵזן) ex עבב ducti, trajecta una littera. Quod omnino est insuetum. Quod si vero legeretur בעבב, nominis originatione rite et consueto more facta esset, et diceret mater *Jabez*, *peperium in lippitudine*, vel in *lacrymis*, ex significatione Arabico verbi עבב.

Ver. 10.

וַיִּקְרָא יָבֵז בְּאֵלֹהֵי יִשְׂרָאֵל לֵאמֹר
 אֲבִיבֵרְךָ וְהִגְדַּלְתָּ אֶת־גְּבוּלֵי
 וְהִזְרִיתָ יָדְךָ עָמַי וְעָשִׂיתָ מְרֻעָה לְבִלְתִּי
 עָשָׂה וְגו'

καὶ ἐπεκαλέσατο Ἰαβὴς τὸν Θεὸν Ἰσραὴλ, λέγων, Ἐάν εὐλογῶν εὐλογῆσῃς με, καὶ πληθύνῃς τὰ ὄρια μου, καὶ ἦ ἡ χεὶρ σου μετ' ἐμοῦ, καὶ ποιήσῃς γῶσιν τοῦ μὴ ταπεινώσαι με, κ.τ.λ.

Au. Ver.—10 And *Jabez* called on the God of Israel saying, Oh that thou wouldst [Heb., If thou wilt, &c.] bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldst keep me [Heb., do me] from evil, that it may not grieve me! And God granted him that which he requested.

That thou wouldst keep me from evil.

Pool.—*That thou wouldst keep me from evil, or work with* (for so the Hebrew prefix *mem* is sometimes used, as Cant. i. 2; iii. 9; Isaiah v. 7, 8) *evil*, i. e., so restrain and govern it.

Gesen.—עָשָׂה n) Once מְרֻעָה, 1 Chron. iv. 10, pp. to do so as to abstain from evil, i. q., to abstain from evil. Others less well, to do me from evil, i. e., to keep me from harm.

Gesen., Thesaur.—n) Singulare est עָשָׂה מְרֻעָה, 1 Par. iv. 10 quod non aliud esse

potest quam: *abstinit a malo* alicui inferendo, pr. ita *egit* ut abstineret a malo. Ita certe formulam explicare malim, quam cum *Winero: facere* aliquem abesse a malo, i. e., incolumem præstare.

Houb.—10 וועציה מרעה, et feceris a malo. Id nihil sonat Hebraice, ut nec Latine. Verum ordinem putabat Clericus esse talem, Verum ordinem putabat Clericus esse talem, *feceris ut ne doleam a malo*. Sed vereor ut hæc loquendi forma, *feceris ut ne.....parum* sit Hebraice. Sane ea est sine exemplo. Mendum latet in עשה, quod ex Syro corrigi potest, qui, quanquam diversa in sententia, tamen scripturam bonam suppeditat. Nempe ille sic, ונפקך מן, ובשא, et servet te a malo, matre *Jabez* loquente; legebat Syrus verbum השך, servare. Itaque si leges ודשכתי, et serves me, pro וועציה, erit oratio plana et expedita. Litteras ע et פ scribæ sæpe permiscuerit, neque multum distabat השכתי ab עשה.

That it may not grieve me.

Pool.—*That it may not grieve me; that it may not oppress and overcome me, which will be very grievous to me. The consequent put for the antecedent; and more is understood than is expressed. He useth this expression in allusion to his name, which signifies grief: q. d., Lord, let me not have that grief which my name implies, and which my sin deserves.*

Ged., Booth.—That I may be no more sorrowful!

Gesen.—עָשָׂה 1. To work, to form, to fashion, see Piel no. 1. The primary idea lies perhaps in cutting both wood and stone, comp. קָצַב, קָטַב, קָצַב.

2. To travail, to suffer pain, to be afflicted, grieved; also in mind, and in Kal trans. to pain, to afflict, to grieve, 1 Kings i. 6; 1 Chron. iv. 10. Part. pass. f., Isaiah liv. 6.

Prof. Lee.—Infin. aff. עָשָׂה. Giving me pain, 1 Chron. iv. 10, only.

Ver. 11.

Au. Ver.—11 And *Chelub* the brother of *Shuah* begat *Mehir*, which was the father of *Eshton*.

Houb.—11 וכלוב, et *Calub*. Quis sit iste *Calub*, et cujus prosapia, non apparet ex ante-dictis. Itaque etiam hoc loco quædam desiderantur, vel fragmentum hic habemus alius genealogiæ, quod fuerit huc allatum, suppositumque antecedenti.

Ver. 13.

Au. Ver.—13 And the sons of *Kenaz*;

Othniel, and Seraiah : and the sons of Othniel ; Hathath [*or, Hathath, and Meonothai, who begat, &c.*].

Pool.—*Kenaz* ; the son either of Chelub, ver. 11, or of his son Eshton, ver. 12, and the father of Jephunneh, and consequently Caleb's grandfather, ver. 15 ; whence Caleb is called a *Kenezite*, Numb. xxxii. 12. *Hathath* ; understand *and Meonothai*, out of ver. 14. See above on ver. 7.

Houb., Ged., Booth.—Hathath and Meonothai [*Vulg.*].

Houb. — 13 חתח, *Hattath*. Supplemus, post id nomen, alterum *Maonathi*, quem legere videtur Vulgatus, et quem abesse docet initium versus sequentis. Vide supra ad versus 8 et 9.

Ver. 14.

— וְשָׂרָיָה הוֹלִיד אֶת־יֹאבָב אֶבְיָ בְנֵי תַרְשִׁים בְּיַ חַרְשִׁים הָיוּ :

— καὶ Σαραῖα ἐγέννησε τὸν Ἰωβὰβ, πατέρα Ἀγχεδαῖρ, οὗ τῆκτονες ἦσαν.

Au. Ver.—14 And Meonothai begat Ophrah : and Seraiah begat Joab, the father of the valley [*or, inhabitants of the valley*] of Charishim [*that is, craftsmen*]; for they were craftsmen.

Father of. See notes on ii. 49.

Bp. Patrick.—Ver. 14. *The father of the valley of Charashim.* Or, of those that dwelt in Gecharashim : which was a city in the tribe of Benjamin, mentioned in Neh. xi. 35.

Ged., Booth.—*Who peopled the valley of artisans, &c.*

Something is wanting after *Ophrah*. At the end of this verse may have been, *Jephunneh begot Chaleb.*—*Ged.*

Dathe.—*Et Seraja genuit Joabum, qui vallis incolis instruxit, qui, quoniam fabri fuerunt, huic valli nomen vallis fabrorum dederunt.*

Ver. 15, 16.

15 וּבְנֵי בְלָב בְּרִיְשָׁפָה עִירוֹ אֵלָה וְגַעַם וְגַבְנִי אֵלָה וְלָבֹז :

פָּרַח בֶּט' ט' v. 15.

15 καὶ υἱοὶ Χαλεβ υἱοῦ Ἰεφοννη Ἰηρ, Ἀδὰ, καὶ Νοόμ· καὶ υἱοὶ Ἀδὰ Κενεζ.

Au. Ver.—15 And the sons of Caleb the son of Jephunneh ; Iru, Elah, and Naam : and the sons of Elah, even Kenaz [*or, Uknaz*].

16 And the sons of Jehaleleel ; Ziph, and Ziphah, Tiria, and Asareel.

Bp. Patrick.—15 *Jephunneh.* Some take this Jephunneh to be the same with Hezron, whose son Caleb was : and had this son by a different wife from her mentioned ch. ii. 18.

The sons of Elah, even Kenaz. Or rather, Uknaz was the son of Elah : as some of the Jews understand it.

Ged.—“ The sons of Elah were Uknaz.”

15 Here seems to be wanting, *Jealeleel.*

16 Here seems to be wanting, *Ezrah.*

Booth.—15 And the sons of Elah were Kenaz and *Jehaleleel*. 16 And the sons of *Jehaleleel*, &c.

Houb.—15 *Filii Caleb, filii Jephone, Hir, Ela, Naham.* Filii autem Ela, Cenez.

15 שִׁירֵי, *Hir*. Sic Vulgatus, et Græci interpretes. Pertinet ו, ad nomen subsequens אלה, et conjunctio est, quæ eadem non abest ante נגם, *Naham*. Eadem vero conjunctio supervacanea est in fine versus ante אלה ; et legendum וקנו : vide versionem.

Ver. 17, 18.

17 וּבְרִיעֲזָרָה יֵתֵר וְעֶפֶר וְיָלֹן וְיֵתֵר אֶת־מְרִיָם וְאֶת־שָׁפֵי וְאֶת־שָׁפָה אֲבִי אֲשֶׁת־מַעַ : 18 וְאֵשֶׁת־יָהוּדִיָּה יֵלֶרָה אֶת־יֵרֵד אֲבִי נָדָר וְאֶת־תְּבַר אֲבִי שׁוֹכֵן וְאֶת־יְהוּדִיָּאל אֲבִי זָבוּחַ וְאֵלָה בְּנֵי בְרִיָּה בַת־פְּרֻעָה אֲשֶׁר לָקָח מֶרֶד :

καὶ υἱοὶ Ἐσρί, Ἰεθέρ, Μωράδ, καὶ Ἀφερ, καὶ Ἰαμών· καὶ ἐγέννησεν Ἰεθέρ τὸν Μαρῶν, καὶ τὸν Σεμεί, καὶ τὸν Ἰεσβὰ πατέρα Ἐσθαμών. Καὶ ἡ γυνὴ αὐτοῦ αὕτη Ἀδία ἔτεκε τὸν Ἰάρεδ πατέρα Γεδωρ, καὶ τὸν Ἀβέρ πατέρα Σωχών, καὶ τὸν Χετιήλ πατέρα Ζαμών· καὶ οὗτοι υἱοὶ Βερθία θυγατρὸς Φαραῶ, ἧν ἔλαβε Μωρήδ.

Au. Ver.—17 And the sons of Ezra were, Jether, and Mered, and Epher, and Jalon : and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 And his wife Jehudijah [*or, the Jewess*] bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah the daughter of Pharaoh, which Mered took.

Father of. See notes on ii. 49.

17 *And she bare Miriam.*

Ged.—*Jether begot Miriam.*

So Sept. The present text has *and she begot Miriam* : which is neither Hebrew nor sense. Indeed, the whole of verses 17, 18, and 19, is a jumble of words so oddly

23 οὗτοι κεραμεῖς οἱ κατοικοῦντες ἐν ᾿Αραῖμ καὶ Γαδὶρὰ μετὰ τοῦ βασιλέως ἐν τῇ βασιλείᾳ αὐτοῦ ἐνίσχυσαν, καὶ κατόκησαν ἐκεῖ.

Au. Ver.—22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubilehem. And these are ancient things.

23 These were the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.

Pool.—22 *Who had the dominion in Moab* [so *Gesen.*]; which they ruled in the name and for the use and service of the kings of Judah, to whom Moab was subject from David's time. Or, *who had possessions in Moab*; or, *who married wives in Moab.* These are ancient things: the sense is either, 1. These persons and things were in ancient times, and therefore it is not strange if now they be so little known. But that might have been with equal truth said of divers other parts of this account. Or rather, 2. But those blessed times and things are long since past and gone. Our ancestors then had the dominion over the heathen, but their degenerate posterity are now slaves to them in Chaldea, Persia, &c., where they are employed as potters or gardeners, or in other servile works.

Bp. Patrick.—*Joash, and Saraph, who had the dominion in Moab.*] Conquered several places there, in the time of David: or had the government of them given by him. The Targum takes the Hebrew word *baalu*, as if it signified that they married wives in the country of Moab.

Jashubi-lehem.] Or rather, "the inhabitants of Lehem:" a place where some of Shelah's posterity settled.

These are ancient things.] That is, these things which have been related concerning Joash and Saraph (as Kimchi interprets it), who had dominion in Moab, show that they were long ago; but now, as it follows, their condition was altered.

23 *These were the potters.*] Or rather, "these now are potters," &c., being fallen from the glory and splendour wherein they formerly lived, to common and mean employments [so *Pool*].

There they dwelt with the king for his work.] This is commonly understood, as if they stayed in Babylon (for there was no king now in Judea) to be vine-dressers, gardeners, and husbandmen, under that monarch: whose service they liked so well,

that they chose to continue in it, rather than return to Jerusalem [so *Pool*, *There they now dwell*].

Ged., Booth.—22 Also Jokim, and the men of Chozeba; and Joash and Sharaph, who *sojourned* in Moab, but returned to *Beth-Lehem* and *Adaberim-Aithikim*. 23 These were potters, and the inhabitants of *Netaim* and *Gadera*: there they resided, employed by the king, in his work.

The greater part of verses 22 and 23 is, to me, utterly unintelligible. I have, therefore, contented myself with picking from our different versions what I deemed the least exceptionable.—*Ged.*

Houb.—22 *Et Jochim, et viri Chazba, et Sireph, qui principes fuerunt in Moab, et habitaverunt Lahem, et ii, qui veterem Dabberim.* 23 *Illi erant figuli, et qui habitabant plantaria et Gadara, prope regem, in operibus ejus ibi commorabantur.*

Dathe.—22 *Item Jokimus et incolæ oppidi Cosebæ, et Joasus et Saraphus, qui Moabitibus imperarunt, et Jasubilechem. Sed res istæ antiquæ sunt.* 23 *Isti enim Selaë posterii figuli fuerunt, qui habitarunt Netaimum et Gederum tanquam regis operarii.*

Ver. 24.

Au. Ver.—24 The sons of Simeon were, Nemuel [or, *Jemuel*, Gen. xlv. 10; Exod. vi. 15; Num. xxvi. 12], and Jamin, Jarib [or, *Jachin Zohar*], Zerab, and Shaul.

Pool.—*The sons of Simeon*: these are here joined with Judah, because their possession was taken out of Judah's portion, Josh. xix. 1 [so *Bp. Patrick*]. This account seems to differ from that Gen. xlv. 10, both in the number and names of the persons, which is not strange, considering how customary it was amongst the Hebrews for one person to have two or three names given to him upon several occasions. And for Ohad, Genesis xlv. 10, he may be omitted here, because he left no posterity or family after him, as the rest did [so *Bp. Patrick*].

Ged.—The names in Gen. xlv. 10, run thus: *Jemuel, Jamin, Ohad, Jachin, Zochar, and Saul* [so *Booth*].

Pilkington.—An account of the sons of Simeon is given in two different ways. Gen. xlv. 10, and 1 Chron. iv. 24.

ימואל, ימין, אהד יבן, צחר, Gen.
 נמואל, ימין, יריב, זרח, Chron.
 שאול Gen.
 שאול Chron.

The versions of the text in Chronicles must convince us that there were mistakes made in ancient copies: but as the Samaritan text literally agrees with the present Hebrew of Genesis, we can scarcely doubt but that we have there a true account of the number and the names of the sons of Simeon.

Ver. 28.

Au. Ver.—28 And they dwelt at Beer-sheba, and Moladah, and Hazar-shual.

Beer-sheba.

Ged.—Beer-sheba, and Sheba.*

* Added from Josh. xix. 2, where the names of the cities are thus named and arranged: *Beer-sheba, Sheba, Molada, Zazarshual, Bala, Azem, Eltholad, Bethul, Horma, Ziklag, Beth-marchaboth, Hazar-Susa, Beth-leboath, and Sharhuen.*

Ver. 31, 32.

וּבְבֵית מַרְכָּבוֹת וּבְחֵיִר כּוֹסִים
וּבְבֵית בְּרָאִי וּבְשֵׁעָרִים אֶלֶּה עָרֵיהֶם
עַד-מֶלֶךְ דָּוִד: 32 וְחֵיִרְהֶם עֵיטָם
וְעֵינוֹ רְמוֹן וְתָנוּן וְעֵשָׂן עָרִים חֲמֵשׁ:

31 καὶ ἐν Βαιθμαριμῶθ, καὶ Ἑμισουσεωσίν, καὶ οἴκου Βαρουσεωρίμ· αὐταὶ αἱ πόλεις αὐτῶν ἕως βασιλείως Δαυὶδ. 32 καὶ ἑπαύλεις αὐτῶν Λιτὰν, καὶ Ἡν, Γεμῶν, καὶ Θεοκὰ, καὶ Λισάρ, πόλεις πέντε.

Au. Ver.—31 And at Beth-marcaboth, and Hazar-susim [*or, Hazar-susah, Josh. xix. 5*], and at Beth-birci, and at Shaaraim. These were their cities unto the reign of David.

32 And their villages were, Etam [*or, Ether, Josh. xix. 7*], and Ain, Rimmon, and Tochen, and Ashan, five cities.

Pool.—*Unto the reign of David.*] Either, 1. Of David's posterity, i. e., as long as the kingdom of Judah lasted, or until the captivity of Babylon. But this seems not to be true, for Simeon was gone into captivity with the rest of the ten tribes long before that time. Or rather, 2. Of David himself. And this may seem to be added, because some of these cities, though given to Simeon by Joshua, yet through the sloth or cowardice of that tribe were not taken from the Philistines until David's time, who took some of them, and, the Simeonites having justly forfeited their right to them by their neglect, gave them to his own tribe. For it is evident concerning Ziklag, one of them, that it was in the Philistines' hands in

David's time, and by them given to him, and by him annexed to the tribe of Judah, 1 Sam. xxvii. 6.

Bp. Patrick.—*These were their cities unto the reign of David.*] Who, the Jews fancy, took these cities from them, and gave them again to Judah. Which is not likely, nor doth the word *unto* denote that they held them no longer than till the reign of David: but that when he came to the crown their families dwelt here; though Ziklag had been in the possession of the Philistines, who gave it to David, as his own town.

32 Here is one place mentioned, more than is in Josh. xix. 7, which they had some way acquired since his days.

Ged.—31—These, unto the reign of David, were their cities; *fourteen cities*, with their dependent villages. (32) Also, Etham, and En-rimon, and Thochen, and Ether [*Josh. xix. 7, so Booth.*], and Ashan; five cities.

31 and 32. There is an impropriety in the common manner of rendering these two verses, which is rectified from Joshua. According to the present bad division of the text, and perhaps the want of two words, Etham and the other cities after it are made only villages; although, in the same verse they are called cities. Compare Joshua xix. 7.

Ver. 33.

זֵאת מוֹשְׁבֹתָם וְהַתְּחַשֵּׁם לָהֶם—

—αὕτη κατάσχεσις αὐτῶν, καὶ ὁ καταλοχισμὸς αὐτῶν.

Au. Ver.—33 And all their villages that were round about the same cities, unto Baal [*or, Baalathbeer, Josh. xix. 8*]. These were their habitations, and their genealogy [*or, as they divided themselves by nations among them*].

Bp. Patrick.—33 *Baal.*] Called Baalathbeer, Josh. xix. 8.

These were their habitations, and their genealogy.] Or, as it is in the margin, "they divided themselves by nations among them;" i. e., among these places.

Gesen.—חֵשֶׁן m. a word of the silver age, stem, lineage, family; once Neh. vii. 5 כְּפָר חֵשֶׁן table of genealogy, family register. Hence the denom. verb in

Hithp. חֵשֶׁן to enrol one's name in the genealogical tables, to be enrolled, ἀπογραφῆσθαι, 1 Chron. v. 1, 7, 17; ix. 1; Neh. vii. 5.—Inf. חֵשֶׁן often as a noun, i. q., register, genealogical table, 1 Chron. vii. 5,

7, 9, 40; 2 Chron. xxxi. 16, 17; 2 Chron. xii. 15, the acts of Rehoboam, ... are recorded in the annals of Shemaiah ... *להתחשב* in the manner of a genealogical table.

Gesen. Thesaur.—*Hithpa.* ἀπογράφεσθαι (Luc. ii. 1, 3, 5), *censeri, nomen dare in tabulas genealogicas inscribendum*, i. q., *התחשב* in Pentateucho. (Chald. אֲתִּיבֵס id. stemma.) 1 Par. v. 1, 7, 17; ix. 1; Neh. vii. 5. Inf. *התחשב* vim nominis induit: *stemma, γενεαλογία, index*, 1 Par. vii. 5: *septem millia erat stemma eorum in universum*, i. e., numerus inscriptorum universus. Comm. 7, 9, 40; 2 Par. xxxi. 16, 17, 1 Par. ix. 22: *בְּהַצְרֵרָם הִתְחַשְּׁבוּ*, secundum atria eorum digestus erat *index eorum*. iv. 33: *הָאֵם הִתְחַשְּׁבוּ לָהֶם* et *index eorum factus est secundum has*. 2 Par. xii. 15: *res gesta Rehabeami memoriae proditæ sunt in commentariis Schemajæ הִתְחַשְּׁבוּ מִרֵּשֶׁת הַשְּׂטֵמָתוֹ* more *stemma*tum, ita ut singula more in stemmatis recepto diligenter exposita sint. Vulg. diligenter exposita. Coccejus: sigillatim.

Prof. Lee.—*Hithp.* *התחשב*, pres. non occ. *Being, becoming registered*, as to pedigree. Constr. abs. med. *ב*, in, of time, *ל*, thing, 1 Chron. v. 1, 7, 17; ix. 1; Ezra viii. 3, &c.

Inf. *התחשב*, *Being registered, registration*, 1 Chron. v. 1; 2 Chron. xii. 15, &c.

Aff. *התחשב*, 1 Chron. vii. 5, 7, &c.

Part. pl. m. *התחשבים*, *Registered persons*, Ezra ii. 62; Neh. vii. 64, al. non occ.

Ver. 40.

— *בְּי מוֹדֵחֵם הִשְׁתַּבְּחוּ שָׂם לְפָנֵינוּ* —

— ὅτι ἐκ τῶν υἱῶν Χαμ τῶν κατοικούντων ἐκεῖ ἔμπροσθεν.

Au. Ver.—40 And they found fat pasture and good, and the land was wide, and quiet, and peaceable; for they of Ham had dwelt there of old.

Pool.—*They of Ham*; either the Arabians; or the Canaanites or Philistines, who descended from Ham, Gen. x. 6. And accordingly these words contain a reason, either, 1. To prove that the land was good; because the Arabians, who, being wholly given to pasturage, used to find out the choicest grounds, had formerly pitched their tents there. Or, 2. Why they went and possessed this place, because it was not in the hands of their brethren of Judah, but in the possession of that people which they had

authority and command to expel. *Had dwelt there of old*, i. e., had possessed it of old and hitherto. Or, *dwelt there before*, i. e., before they came and cast them out of their possessions.

Ver. 41.

וַיִּבְנוּ אֵלֶיהָ הַפְּחוּבִים בְּשֵׁמוֹת
 בְּיָמָיו וַיְהִי־הֵנוּ מְלִי־יְהוֹדָה וַיִּפְּנוּ אֶת־
 אֹהֶל־יָהוּם וְאֶת־הַמְּעִילִים אֲנָשֵׁר נִמְשָׂאוּ
 שָׂפָחָה וְגו'

המנונים קרי

καὶ ἦλθοσαν οἱ οἱ γεγραμμένοι ἐπ' ὀνόματος ἐν ἡμέραις Ἐζεκιῶν βασιλέως Ἰούδα, καὶ ἐπάταξαν τοὺς οἴκους αὐτῶν καὶ τοὺς Μωαίους οὓς εὐροσαν ἐκεῖ, κ.τ.λ.

Au. Ver.—41 And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms; because there was pasture there for their flocks.

Bp. Patrick.—*And smote their tents, and the habitations that were found there.*] If they smote their tents, then it was sufficiently evident they smote their habitations; for they dwelt in tents. Therefore the word *meunim*, I have shown upon Judg. x. 12 (see my notes there), doth not signify *habitations*, but a people in Arabia, who dwelt in tents; which the Simeonites smote, as it here follows, and settled themselves in their place.

See notes on Judg. x. 12, pp. 262, 263.

Gesen. — *מְעִילִים* m. (ר. עין) plur. *כְּעִילִים*, 1 Chron. iv. 41.

1. *Habitation, dwelling.*

3 *Maon*, pr. n. a) A town in the tribe of Judah, Josh. xv. 55; 1 Sam. xxv. 2. b) An Arabian tribe coupled Judg. x. 12 with the Amalekites, Sidonians, and Philistines, and 2 Chron. xxvi. 7 with the Arabians properly so called; Plur. *כְּעִילִים*, 2 Chron. l. c., and 1 Chron. iv. 41 *Keri*. At the present day there exists a town *Ma'an*,

معان, with a castle, in Arabia Petraea to the south of the Dead Sea; see Seetzen in Zach's Monatl. Corresp. xviii., p. 382; Burckhardt's Travels in Syria, etc., p. 437, sq.; Robinson's Palest., II., p. 572.—That the *Minai* of Arabia are a different people has long since been shown by Bochart, Phaleg. ii. 23.

Houb.—41 המצרים: Masora המצרים, quod quidem meliùs, seu veritas *habitacula*, seu credas esse nomen proprium *Maonenses*, i. e., incolae regionis ejus, in quâ desertum *Maon*.

Ver. 43.

Au. Ver.—43 And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.

Pool.—*The rest of the Amalekites*; not destroyed by Saul, or David, or his successors. *Unto this day*; either, 1. Until the captivity of the ten tribes. Or rather, 2. Until the Babylonian captivity, or the time next after it, when these books were written. For although the main body of that tribe dwelling in Canaan were carried into captivity, yet this small remnant of them having removed their dwellings, and being planted in Mount Seir, which lay southward from Judah, might possibly be continued and preserved in those parts, when their brethren were gone into captivity. So *Bp. Patrick*.

CHAP. V. 1, 2.

וַיְבָרֵךְ אֱלֹהִים אֶת יִשְׂרָאֵל בְּיָמָיו
וַיְבָרֵךְ אֶת יִשְׂרָאֵל בְּיָמָיו

καὶ υἱοὶ 'Ρουβὴν πρωτοτόκου 'Ισραὴλ· ὅτι οὗτος ὁ πρωτότοκος, καὶ ἐν τῷ ἀναβῆναι ἐπὶ τὴν κοίτην τοῦ πατρὸς αὐτοῦ, ἔδωκε τὴν εὐλογίαν αὐτοῦ τῷ υἱῷ αὐτοῦ 'Ιωσήφ υἱῷ 'Ισραὴλ, καὶ οὐκ ἐγενεαλογήθη εἰς πρωτοτόκια, 2 ὅτι 'Ιούδας δυνατὸς ἰσχυρὴ καὶ ἐν τοῖς ἀδελφοῖς αὐτοῦ, καὶ εἰς ἡγούμενον ἐξ αὐτοῦ, καὶ ἡ εὐλογία τοῦ 'Ιωσήφ·

Au. Ver.—1 Now the sons of Reuben the first-born of Israel, (for he was the first-born; but, forasmuch as he defiled his father's bed, his birth-right was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birth-right.

2 For Judah prevailed above his brethren, and of him came the chief ruler [or, prince], but the birth-right was Joseph's:)

The genealogy. See notes on iv. 33, pp. 22, 23.

Pool.—*For he was the first-born*: these and the following words to ver. 3, which are enclosed within a parenthesis, seem to be inserted here as an answer to a secret ob-

jection, or as a reason why Reuben's genealogy was not set down first, but Judah's was put before it, which is double; the first follows immediately, the other is in the last clause of this verse. *His birthright*, i. e., the right of the first-born, which, although it contain in it something of dominion, Gen. xxvii. 1, 32, which Joseph had in his own person, Gen. xlix.; yet principally consisted in having a double portion, as appears from Deut. xxi. 17, which Joseph enjoyed both in his person and in his posterity, which had two parts of twelve in Canaan. And it is Joseph's posterity which is here considered. *Unto the sons of Joseph*; Ephraim and Manasseh, each having a distinct portion. *The genealogy is not to be reckoned after the birthright*; this is the second reason, which showeth both why Reuben's genealogy was not first mentioned; and if another tribe was to be ranked before it, why that was Judah, and not Joseph, as it might seem most fit for the former reason; because, saith he, the order of their genealogy was not to be ruled by the birthright, but by a higher privilege, which was given to Judah, and which here follows.

2 *Prevailed above his brethren*; excelled the other tribes in number and power, and especially in the following privilege. *And of him, or for of him*, as the Hebrew *vau* is oft used; this being a reason of the foregoing assertion, or a declaration wherein he did prevail. *Came the chief ruler*; the government was by God's promise and appointment to be seated chiefly and most durably in that tribe, first in David and his successors, and then in the Messiah, who sprang out of Judah, Heb. vii. 14, which was a far greater privilege than the birthright. Or, *as to the ruler*, (i. e., as to the point of dominion,) he was *more than he, or preferred before him*, i. e., before Joseph, who is named in the very next clause, the pronoun being referred unto the following noun, which is frequent among the Hebrews, as Psalm lxxxvii. 1; cv. 19. *But the birthright*; or *although*, as *vau* is oft used; so this prevents or removes an objection against Judah's precedence taken from his birthright.

Bp. Patrick.—1 *Now the sons of Reuben the first-born of Israel.*] The double portion which was the right of the first-born (Deut. xxi. 16, 17), was given to Joseph; whose two sons had each of them a lot in the land of Canaan; as if they had been the

sons of Israel. The Jewish doctors say there were two other prerogatives belonging to the first-born; viz. the *principality*, and the *priesthood*: the former of which was given to Judah, the latter to Levi. But I see no ground to think the priesthood was annexed to it: and as for the other, it is taken notice of in the following verse.

The genealogy is not to be reckoned after the birthright.] This is the reason why neither Reuben's nor Joseph's genealogy is first set down: for though the double-portion belonged to the first-born, yet he had not therefore the pre-eminence in other things, as it here follows.

2 *For Judah prevailed above his brethren.*] That is, the tribe of Judah (not his person), which was the most powerful, and in all things preferred to the rest.

And of him came the chief ruler.] This is the principal reason why he prevailed, because the great prince of the people was to arise out of this tribe: first David, and at last the Messiah.

But the birthright was Joseph's.] Or, though the birthright was Joseph's; yet, for the reason before mentioned, Judah's genealogy is first set down.

Ged.—1 The sons of Reuben, the first-born of Israel (for the first-born he was, although, because he defiled his father's bed, his birth-right was given to the sons of Joseph, the son of Israel, yet so as not to be genealogically reckoned the first-born: (2) for, although the birthright was Joseph's, yet Judah, being braver than his brothers, had the chiefship over him).

1 *Yet so, &c.* That this is the true meaning of the text I have endeavoured to show clearly in C. R. The primogeniture had two privileges annexed to it: a double portion of goods, and the patriarchal chiefship. Both these naturally belonged to Reuben; but were divided by his injured father between Joseph and Judah.

Booth.—1 Now the sons of Reuben, the first-born of Israel (for he was the first-born; but because he defiled his father's bed, his birth-right was given to the sons of Joseph, the son of Israel; yet not so as that the genealogy should be reckoned after the birthright: 2 For although the birthright was Joseph's, Judah prevailed above his brothers, and a chief was chosen from him).

Houb.—1 *Filii autem Ruben primogeniti Israel: nam ille erat primogenitus. Sed,*

cùm thorum patris violasset, data fuit ætatis ejus prerogativa filiis Joseph, filii Israel; sed non ita, ut primum locum sibi vendicarent. 2 Nam fuit Juda suis fratribus potentior, et is, qui principatum præ eo gereret; sed fuit Joseph ætatis prerogativa.

וְלֹא הִרְחִישׁ לְבָרָה: Nos, sed non ita, ut prerogativam sibi vendicarent (filii Joseph), i. e. quanquam portionem duplicem filii Joseph habuerunt, primum tamen locum non obtinuerunt. Nam Juda fuit fratribus suis potentior, et principatum, præ eo (Rubene) gessit; sed fuit Joseph jure primogeniti. Ambiguitas est in verbo בְּרִיָּה, primogenitura. Nam significatur et emolumentum et honor primogeniti. Habuit emolumentum Joseph in parte duplici filiorum suorum Ephraim et Manasse, quibus tantum regiones attributum fuit, quantum tribubus duabus satis esset. Habuit honorem Juda, et eum sibi quidem debitum, tum propter ejus tribus, supra cæteras tribus præstantiam, tum etiam suo quodam jure, postquam Jacob, pater tribuum, filiis suis Simeoni et Levi, Judâ natu majoribus, maledixerat. Hæc verba וְלֹא הִרְחִישׁ, de filiis Joseph dicuntur, non de Ruben, ut liquet ex conjunctione ipsâ וְ, et ex infinito modo הִרְחִישׁ, quæ duo ad indicativum modum נִרְחַהּ et ad בְּרִיָּה, adjungi non licet. Nam, qualem seriem orationis hæc haberent, data est primogenitura ejus... et non ut recenseatur, si de uno eodemque Ruben dicta essent? Verum hæc eadem ad filios Joseph legitimo nexu copulantur hoc modo, data est primogenitura... filiis Joseph, non tamen ita (וְלֹא) ut illis primogeniti jus adjudicetur; i. e., ut principem ii locum habeant. Nam Juda... His ita explicatis, intelligitur, cur Juda huc in medium adducatur. Nempè eò adducitur, ut intelligatur principem inter fratres locum, quem filii Joseph non habuerunt, et quo privatus fuit Ruben, habuisse Judam, et Judæ attributum fuisse, הִרְחִישׁ לְבָרָה, quod idem filiis Joseph non fuerat concessum. Ita rem accepit Castalio; quem Clericus, si sapiens fuisset, imitatus esset, non autem interpretationem talem fecisset, ut non amplius recenseatur (Ruben) primogeniti loco, omittens conjunctionem וְ, quæ est in וְלֹא, et postea verbum וְלִנְיָהּ sic convertens, electus est, qui dux esset, addens electus est, tyronemque agens, non interpretem.

Dathe.—1 *Filii Rubenis, primogeniti Israelis (qui quidem fuit primogenitus, sed quod cubile patris sui contaminaverat, translatum*

est jus primogenituræ in posteros Josephi, filii Israël, neque ille ex hac primogenituræ prærogativa recensetur. 2 Juda quidem fratribus suis prævaluit, ut dux quoque ex eo eligeretur, sed illa primogenituræ prærogativa mansit Josepho).

Mauver.—Cap. v. 1. וְיָאָהֳרָה־שֵׁשׁ לְבָנָיו.] *Ita tamen ut (Josephus) non recenseretur in tabulis publicis ex primogenituræ prærogativa. Ita de Wettius, alii. At si jus primogenituræ in Josephum translatum est, equidem non video, quomodo hæc prærogativa in tabulis publicis Rubeni vindicari poterit. Præterea verba etiam per se spectata commodius referuntur ad subjectum primarium. Itaque verterim: neque ille (Ruben) ex hac primogenituræ prærogativa in tabulis publicis recensetur.*

Ver. 3.

Au. Ver.—3 The sons, *I say*, of Reuben the firstborn of Israel were, Hanoch, and Pallu, Hezron, and Carmi.

And Carmi.

Ged.—3. Here something is wanting, unless we follow the Syriac reading, which connects the chain. Perhaps the chasm should be thus filled up: *The son of Charmi was Joel.*

Booth.—And Carmi, and Joel [ver. 4].

Ver. 6.

Pilkington.—12 מֵאֵשֶׁת 2 Kings xv. 29 is פִּלְסֵסֶר 1 Chron. v. 6, but as it is Pileser in the Greek, Syriac, and Arabic versions of Chronicles, we must be convinced that the 2 hath been improperly inserted.

Houb.—חֲדָרֹתָם, *per familias suas.* Meliüs חֲדָרֹתָם, duo Codices Orat. Adhuc meliüs חֲדָרֹתָי, Codex Reg. 29, quoniam antecessit חֲדָרֹתָי, ejusdem affixi.

Ver. 9.

וְלִמְזֹנָה וְשֵׁב עַד לְבָאָה מִן־רָבָא
לְמִנְיַה־הַקָּדָר פָּרָת וְגו'

καὶ πρὸς ἀνατολὰς κατὰ κρησὶν ἕως ἐρχομένων ἤης ἐρήμου, ἀπὸ τοῦ ποταμοῦ Εὐφράτου, κ.τ.λ.

Au. Ver.—9 And eastward he inhabited unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied in the land of Gilead.

Pool.—*He inhabited, i. e., the tribe of Reuben. From the river Euphrates; from Jordan and the wilderness beyond it unto Euphrates. Or, of the wilderness, which lies towards or reacheth to the river Euphrates, namely, the great wilderness of Kedemoth,*

Deut. ii. 26, which was extended far and wide towards Euphrates; for that was the eastern border of Reuben's possession, and not Euphrates, to which their habitation never reached.

Ged., Booth.—And eastward he inhabited unto the entrance of the wilderness which borders on the river Euphrates.

Ver. 13.

וְאַחֵיהֶם לְבָיִת אֲבוֹתֵיהֶם וְגו'

καὶ οἱ ἀδελφοὶ αὐτῶν κατ' οἴκους πατριῶν αὐτῶν, κ.τ.λ.

Au. Ver.—13 And their brethren of the house of their fathers were, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

13, 15, &c.—*Of the house of their fathers.*

Ged.—Of the same patriarchal house.

Dathe.—13 *Contribules eorum pro majorum suorum familiis fuerunt, &c.*

Heber.

Ged.—Several MSS. and LXX read Hebed.

Ver. 14, 15.

15 אַחִי בְּיַעֲבֹדֵי־אֵל
14 — בְּיַעֲבֹדֵי : בְּיַעֲבֹדֵי :
בְּיַעֲבֹדֵי רֹאשׁ לְבָיִת אֲבוֹתָם :

14 — *υἱοῦ Βουζ* 15 *ἀδελφοῦ υἱοῦ Ἀβδιήλ, υἱοῦ Γουνι, ἀρχων οἴκου πατριῶν.*

Au. Ver.—14 These are the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

14, 15 *The son of Buz; Ahi the son of Abdiel.*

Ged.—Ben-Buzahi, Ben-Abdiel.

Ver. 15. Ben-Buzahi. I make *Buzahi* but one name. Of those translators who divide *Ahi* from *Buz*, some make the former still a proper name: others render it, *the brother of.*

Booth.—The son of Buzahi, the son of Abdiel, &c.

Houb.—*Filii Buz. 15 Achi filius ejus, Abdiel filius ejus, et Guni princeps familiae ipsorum.*

15 *אחי בן עבדיאל*: *Vulgatus, fratres filii Abdiel.* Sed in tali interpretatione ignoratur qui sint illi *filii Abihail*, quos versus 14, promiserat esse mox recensendos. Ea propter nos tractamus *אחי* ut *Achi*, nomen proprium, deinde pro duplici בן, bis legimus בני, *filii*

ejus, deinde וגוי addito ו et Guni, qui tertius est filiorum Abihail.

Ver. 16.

וַיֵּשְׁבוּ בְּגִלְעָד בְּצִפְשָׁן וּבְכַנּוֹתַיִם
 וּבְכָל-מְנַרְשֵׁי שָׂרֹן עַל-הַיַּבֵּאוֹתָם :
 κατώκουν ἐν Γαλαὰδ, ἐν Βασάν, καὶ ἐν ταῖς
 κόμαις αὐτῶν, καὶ πάντα τὰ περιχώρα Σαρὼν
 ἕως ἐξόδου.

Au. Ver.—16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon, upon their borders [Heb., their goings forth].

Pool.—They dwelt, i. e., the children or tribe of Gad. *In Gilead*, i. e., in part of Gilead; for the Reubenites and Manassites dwelt in other parts of it, Deut. iii. 12, 13, 16. *In Bashan*; in the land of Bashan, as it is said, ver. 11. *Quest.* How come the Gadites to dwell in Bashan, when all Bashan is expressly said to be given to the half tribe of Manasseh, Deut. iii. 13; Josh. xiii. 29, 30? *Ans.* All Bashan is put for the greatest part of it by a synecdoche, very frequent in Scripture and all authors; and so the Gadites might possess a part of it. And thus both Bashan and Gilead are used for parts of them, Josh. xvii. 1, where it is said of Machir a Manassite, that he had Gilead and Bashan. And as it is unquestionably true that Gilead is taken sometimes more largely for all the land of the Israelites beyond Jordan, sometimes more strictly for that part of it which borders upon Mount Gilead; of which see my notes on Josh. xvii. 1; the like may be presumed concerning Bashan; and so in its strictest sense it might be all given to the Manassites, and yet in its largest sense might comprehend a part of the land belonging to the Gadites. *In her towns*, i. e., in some of her cities and towns. *In all the suburbs*, i. e., in its fields and pasture grounds, 1 Chron. xxvii. 29. *Of Sharon*; not that within Jordan, Isa. xxxv. 2, but another without Jordan. *Upon their borders*, to wit, of Gilead and Bashan; for Gilead properly so called, or the greatest part of it, belonged to the Reubenites; and Bashan, or the greatest part of it, to the Manassites; and so the Gadites (whose habitation was between the Reubenites and Manassites) had those parts of both their countries which were towards their borders.

Or, unto their borders; i. e., as far as the suburbs or fields of Sharon, which were last mentioned, were extended.

Ver. 17.

כָּלֶם הַהֲנַחְשֵׁי בִימֵי יוֹתָם וְגו'

πάντων ὁ καταλοχισμὸς ἐν ἡμέραις Ἰωθάμ,
 κ.τ.λ.

Au. Ver.—17 All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

Were reckoned by genealogies, &c. See notes on iv. 33.

Bp. Patrick.—In the several reigns of Jotham and Jeroboam this account was taken. Kimchi thinks that all these (i. e., the children of Reuben, the children of Gad, and half tribe of Manasseh) were reckoned, that were listed to undertake the war afterward mentioned with the Hagarites: so that it may not concern the genealogy.

Ver. 19, 20.

וַיַּעֲשׂוּ מִלְחָמָה עִם-הַחֲגָרִיאים
 וַיִּטְוֹר וַנְּפִישׁ וְנוֹדָב :¹⁹ וַיַּעֲזְרוּ עֲלֵיהֶם
 וַיִּנְחַתְוּ בְּיָדָם הַחֲגָרִיאים וְגו'

19 καὶ ἐποίησαν πόλεμον μετὰ τῶν Ἀγαρηῶν,
 καὶ Ἰτουραίων, καὶ Ναφισαίων, καὶ Ναδαβαίων,
 20 καὶ κατίσχυσαν ἐπ' αὐτῶν καὶ ἐδόθησαν
 εἰς χεῖρας αὐτῶν Ἀγαραῖοι, κ.τ.λ.

Au. Ver.—And they made war with the Hagarites, with Jetur, and Nephish, and Nodab.

20 And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he was intreated of them; because they put their trust in him.

Houb., Dathe, Ged., Booth.—19 And they made war on the Hagarites [*Ged.*, the Hagarites, and their allies], and on Jetur, and Nephish, and Nodab, who helped them. 20 But the Hagarites were delivered into their hand, &c.

And their allies, &c. I think, with Houbigant and Dathe, that this is the true meaning; and that two Hebrew words have been disjointed from ver. 19, and badly added to ver. 12.—*Ged.*

Houb.—19 *Et bellum gesserunt adversus Agaræos, quibus auxilio erant Ituræi, Naphis, et Nodab.* 20 *Traditique sunt in manus eorum Agaræi, &c.*

20 וַיִּעֲזְרוּ: *Vulgatus, præbuerunt eis auxilium; rectè, omittens, fortè etiam non legens conjunctionem, quæ hic otiosa est,*

et malè dissociat à verbo suo nominativos, tres, *Itur, Nophis, et Nodab*. Etiam tollenda est major interpunctio, quæ versiculum potiùs indicat, quàm finit sententiam.

Dathe.—Male hæc verba וַיִּצְרְרוּ יְלִידֵיהֶם, quæ versum 20 incipiunt, ab hoc separata sunt. Vau ante יצרו delendum est, et verba cum antecedentibus sunt jungenda. Qui nexus ex sequentibus apparet. Sic quoque Vulgatus.

Ver. 23.

וּבְנֵי חֲצִי נְשֶׁבֶט מְנַשֶּׁה יֹשְׁבֵי בְּאֶרֶץ
מְדִינֹת עַד-בְּעֵל הַרְמֹן וּשְׁנִיר וְחֶר-
חַרְמֹן הַתְּמָה רְבוּ :

καὶ οἱ ἡμίσεις φυλῆς Μανασσῆ κατώκησαν ἀπὸ Βασάν ἕως Βαὰλ, Ἐρμῶν, καὶ Σανίρ, καὶ ὄρος Ἀερμών· καὶ ἐν τῷ Λιβάνῳ αὐτοὶ ἐπλεονάσθησαν.

Au. Ver.—23 And the children of the half tribe of Manasse dwelt in the land: they increased from Bashan unto Baal-hermon and Senir, and unto Mount Hermon.

24 And these were the heads of the house of their fathers, even Ephraim, and Ishi, and Eliel, and Azriel, &c.

Ged.—23 The children of the half tribe of Manasse inhabited the land from Bashan unto Baal-hermon, and Shenir, and Mount Hermon [LXX, and to Lebanon]: they were very numerous: 24 and these were their patriarchal chiefs: and Ephraim, &c. ...A name seems to be wanting here.

Booth.—23 And the children of the half-tribe of Manasse inhabited the land, from Bashan unto Baalhermon, and Senir, and unto mount Hermon: and they became numerous.

Houb.—23 *Homines quoque dimidiæ tribus Manasse regionem habitârunt à Basan, usque ad Baal Hermon, et Sanir et montem Hermon, atque ibi multum creverunt.*

23 *המה רבו, illi multiplicati sunt.* Hæc ad superiora non annectuntur. Syrus, המן רבו, *hinc creverunt et multiplicati sunt;* ex quo mutuamur scripturam, *et ibi,* à quâ videntur scriba deviasse in illo המה, quod nunc legitur.

Ver. 26.

Au. Ver.—To the river of Gozan. See notes on 2 Kings xvii. 6.

Heb., V. 36; LXX, Au. Ver., VI. 10.

וַיִּחַזְקוּ הַלְוִיִּם אֶת-עֲזָרָהּ הָיָא אֲשֶׁר
בָּהֶן בְּפִיֹת אֲשֶׁר-בָּנָה לְשִׁלְמֹה
בִּירוּשָׁלַם :

καὶ Ἰωανὴν ἐγέννησε τὸν Ἀζαρίαν οὗτος ἱεράτευσεν ἐν τῷ οἴκῳ, ᾧ ἀφοδόμησε Σαλωμὼν ἐν Ἱερουσαλήμ·

Au. Ver.—10 And Johanan begat Azariah, (he it is that executed the priest's office in the temple [Heb., in the house] that Solomon built in Jerusalem.)

Pool.—*He it is that executed the priest's office:* so did all the rest, but it is implied that he did it worthily, he filled his place and valiantly discharged his office in Uzziah's time; of which see 2 Chron. xxvi. 17, &c. Or this *he* may relate to Johanan, otherwise called Jehoiada, who is so highly commended for the good service which he did to the house of God and of the king; of whom see 2 Kings xi. *In the temple that Solomon built;* in Solomon's temple; so called to distinguish it from the second temple, which was built or in building when these books were written.

Dr. A. Clarke.—10 *Executed the priest's office.*] Probably this refers to the dignified manner in which Azariah opposed king Uzziah, who wished to invade the priest's office, and offer incense in the temple. See 2 Chron. xxvi. 17, 18.

Houb.—10 הוא אשר כהן, *ille est qui sacerdotio fungebatur,* hoc est, inquit Vatablus, "qui strenuè functus est officio Sacerdotis, quia restitit Oziaë regi, volenti præter officium offerre incensum in templo Salomonis." Quam Vatabli interpretationem Grotius fecit suam. Sic sæpè verba dant interpretes, ubi non sentiunt medicam manum esse adhibendam. Habet כהן *sacerdotio fungi,* non autem *strenuè fungi,* ut vult Vatablus, aut *egregiè tutari,* ut Grotius. Nec uterque vidit hæc verba, אשר בנה שלמה, *quam ædificárat Salomon,* idem valere atque, *quam mox ædificárat* ...Itaque eum sacerdotem hic tangi, qui, quo tempore templum ædificatum fuit, sacerdotio fungebatur. Atqui eo tempore Sadoc erat summus sacerdos, atque ei successit filius Azarias, 1 Reg. iv. 2. Ut non mirum sit Azariam hic commemorari; ex quo sequitur perturbationem ordinis hùc fuisse allatam, ut Johanan dicatur esse pater Azariaë, qui tamen patrem habuerit Sadoc. Qualis verò sit ordo constituendus non liquet; nam genealogia parallela quæ legitur Esdr. vii. mutila est: vide ipsam.

Heb., VI. 4—6; LXX, Au. Ver., 19—21.

4 בְּנֵי מְרָיָה מְחֻלֵי וּמִשְׁעֵי וְאֵלֶּה
מִשְׁפָּחוֹת חֲלָנֵי לְאַבְתְּיָהֶם : 5 לְגִרְשֹׁם

לְבָנֵי בְנוֹ יַחַת בְּנוֹ זִמְמָה בְּנוֹ : 6 יוֹאֵחַ
 בְּנוֹ עֵדוּ בְנוֹ זֶרַח בְּנוֹ יֶאֱתָרִי בְּנוֹ :
 v. 4. וְיֶאֱתָרִי

19 υἱὸν Μεραρί, Μοσλί, καὶ ὁ Μουσί· καὶ αὐταὶ αἱ πατριάι τοῦ Λευὶ κατὰ πατριὰς αὐτῶν. 20 Τῶ Γερσῶν, τῶ Λοβεθὶ υἱῶ αὐτοῦ, Ἴεθ υἱὸς αὐτοῦ, 21 Ζαμμὰθ υἱὸς αὐτοῦ, Ἰωάβ υἱὸς αὐτοῦ, Ἀδδὶ υἱὸς αὐτοῦ, Σαρά υἱὸς αὐτοῦ, Ἰεθρὶ υἱὸς αὐτοῦ.

Au. Ver.—19 The sons of Merari; Mahli, and Mushi. And these are the families of the Levites according to their fathers.

20 Of Gershom; Libni his son, Jahath his son, Zimmah his son.

21 Joah [*or*, Ethan, ver. 42] his son, Iddo [*or*, Adaiah, ver. 41] his son, Zerach his son, Jeaterai [*or*, Ethni, ver. 41] his son.

Pilkington.—In one chapter we have an account of the posterity of Levi by his son Gershom, twice given; with what remarkable variations the reader will observe.

1 Chron. vi. 19.

1. לוי
2. גרשום
3. לבני
4. יחת
5. זמה
6. יואח
7. עדו
8. זרח
9. יאתרי

1 Chron. vi. 43.

1. לוי
2. גרשם
3. יחת
4. שמעי
5. זמה
6. איתן
7. עיריה
8. זרח
9. אתרני

There can be little doubt but that the genealogy was originally uniform in both places: and it appears more than probable, that, in the first catalogue, the name of the son of Gershom was omitted, and לבני put instead thereof from בני, *his son*; since the name of Gershom's son, in the Syriac and Arabic versions of ver. 20 is said to be Nahath instead of Jahath, as we find it in the second catalogue. And here it may be observed, that if the Arabic version was made from the Greek, according to the more general opinion, it was from a version or a copy different to what we have at present; since it is evident that the author of the present Greek version read לבני as the third name of the first catalogue, as it is in the present Hebrew. This remark may be applied to several of the before-mentioned observations; and to such an innumerable quantity of other passages, that I cannot

readily subscribe to the opinion of the Arabic being a version of the Septuagint.

Ver. 20.

Au. Ver.—20 Of Gershom; Libni his son, Jahath his son, Zimmah his son.

Pool.—Zimmah his son, i. e., his grandson, by his son Shimei, as appears from ver. 42, 43, the names of *father* and *son* being oft used in Scripture of more remote progenitors or successors.

Heb., 7—12; LXX, Au. Ver., 22—27.

בְּנֵי קֹהַת עֵפְרַיִם־בֶּן בְּנוֹ זֶרַח בְּנוֹ
 אֶסְיָר בְּנוֹ : 8 אֶלְקָנָה בְּנוֹ וְאֶבְיָחָף בְּנוֹ
 וְאֶסְיָר בְּנוֹ : 9 תַּחַת בְּנוֹ אֶחְרִיאֵל בְּנוֹ
 עֲזַיָּה בְּנוֹ וְשֹׁאֵל בְּנוֹ : 10 וְבְנֵי אֶלְקָנָה
 עֲמַשָּׁי וְנַחֲמִיּוֹת : 11 אֶלְקָנָה בְּנוֹ אֶלְקָנָה
 עֲזַרְיָה בְּנוֹ וְנַחַת בְּנוֹ : 12 אֶלְיָאֵב בְּנוֹ
 יֶרַח־בֶּן אֶלְקָנָה בְּנוֹ :
 בני קרי v. 11.

22 υἱὸν Καὰθ, ^a Ἀμναδῦβ, υἱὸς αὐτοῦ, Κορε υἱὸς αὐτοῦ, ^b Ἀσηρ υἱὸς αὐτοῦ, 23 Ἐλκανὰ υἱὸς αὐτοῦ, ^c Ἀβισὰφ υἱὸς αὐτοῦ, ^d Ἀσηρ υἱὸς αὐτοῦ, 24 Θαὰθ υἱὸς αὐτοῦ, Οὐρηλ υἱὸς αὐτοῦ, ^e Οὔζια υἱὸς αὐτοῦ, Σαουλ υἱὸς αὐτοῦ. 25 καὶ υἱοὶ Ἐλκανὰ, ^f Ἀμμοσσι, καὶ Ἀχιμὼθ, 26 Ἐλκανὰ υἱὸς αὐτοῦ, Σουφι υἱὸς αὐτοῦ, ^g Καναὰθ υἱὸς αὐτοῦ, 27 Ἐλιὰβ υἱὸς αὐτοῦ, Ἰεροβοὰμ υἱὸς αὐτοῦ, Ἐλκανὰ υἱὸς αὐτοῦ. [Alex.] ^a Ἰσσαῦρ. ^b Ἀσειρ. ^c αὐτοῦ, καὶ Ἀβισὰφ. ^d Ἀσειρ. ^e Οὔζιας. ^f Ἀμοσσι. ^g Κναθ αὐτοῦ.

Au. Ver.—22 The sons of Kohath; Aminadab [*or*, Izhar, ver. 2, 18] his son, Korah his son, Assir his son,

23 Elkanah his son, and Ebiasaph his son, and Assir his son,

24 Tahath his son, Uriel his son, Uziah his son, and Shaul [*or*, Zephaniah, Azariah, Joel, ver. 36] his son.

25 And the sons of Elkanah; Amasai, and Ahimoth.

26 *As for* Elkanah: the sons of Elkanah; Zophai [*or*, Zuph, ver. 35, 1 Sam. i. 1] his son, and Nahath [ver. 34, Toah] his son,

27 Eliab [ver. 34, Eliel] his son, Jeroham his son, Elkanah his son.

Pool.—26 *Elkanah*; this was another *Elkanah*, son or grandson of the former *Elkanah*, and either the son or brother of *Ahimoth* last mentioned, or of *Amasai*. *Nahath*, called also *Toah*, ver. 34, and *Tohu*, 1 Sam. i. 1.

Ged., Booth.—22 The progeny [*Ged., lineal progeny*] of Kohath, was Izhar, † his son; Korah,* his son; 23 And Ebiasaph,* his son; and Assir, his son; 24 Tahath, his son; Uriel, || his son; Uzziath, || his son; and Shaul, || his son; 25 And Elkanah, || his son; Amasai, his son; and Ahimoth, his son; 26 Elkanah, his son; Zophai, || his son; and Nahath, || his son; 27 Eliab, || his son; Jeroham, his son; Elkanah, his son; Samuel, † his son.

22 † Sept. and p.p. 37. Ib. * was *Aminadab*; — whose son. Rejected as an interpolation. — 23 * was *Asir*; — whose son was *Elkanah*; — whose son. Rejected also as an interpolation. See the note below. — 24 || al. *Zephaniah*. Ib. || al. *Joel*. Ib. || al. *Azariah*. — 25 || So I read, with the more ancient editions of Sept., and agreeably to p.p. 35. The present reading is literally this: *The sons of Elkanah, Amasai and Ahimoth: Elkanah: The sons of Elkanah.*—26 || al. *Zuph*. Ib. || al. *Thoah*. — 27 || al. *Eliel*. Ib. † Sept., Ald., and Compl. with p.p. 33.

Note.—22 *The lineal progeny, &c.* The historian resumes each of the three branches of the Levitical families in a direct line. In removing a part of the confusion that is visible in this genealogy, I have been chiefly guided by the line of filiation in verses 33—38, corroborated by all the ancient versions.

Booth.—The names omitted are certainly interpolated, as appears by comparing the line of descent above referred to.

Houb.—[22—24, as the *Au. Ver.*]—25 *Fili Elcana, Amasai et Achimoth: 26 Elcana filius ejus, Sophai filius ejus, Nahath filius ejus. 27 Eliab filius ejus, Jeroham filius ejus, Elcana filius ejus, Samuel filius ejus.*

26 אלקנה בני אלקנה, *Elcana filius ejus, Elcana*. Recte observat Lud. Cappellus superfluere alterum *Elcana*, quod solitariè hic ponitur et sine addito בני, ut in cæteris nominibus, quæ subsequuntur. Neque illud habet Syrus, neque Græci Intt. in Codice quidem Romano. Nam in Complutensi bis legitur, et attribuitur alterum *Elcana* versui 25 alterum versui 26. Vide versum 35 ubi eadem genealogia recurrit ordine retrogrado, sine illâ iteratione *roû Elcana*, sed nominibus paulùm commutatis. Perperàm Masora בני, *filius ejus*. Nam si sic legeretur, pertineret בני ad alterum אלקנה, et prius אלקנה solitarium maneret, nec seriem haberet.

27 אלקנה בני, *Elcana filius ejus*. Post

hæc verba Græci Intt. in Editione Complut. hæc addunt Σαμουὴλ υἱὸς αὐτοῦ, *Samuel filius ejus*, quæ verba fuisse ab scribis omissa, cùm sequatur, *filiū autem Samuel*, solus fuit Buxtorfius, qui non videret, atque idem sic disputabat: “Verisimile est scriptorem Libri Chronicorum, qui breviarium duntaxat scripsit historiarum, brevitatis causâ hoc omisisse, quod ex historiâ Samuelis satis esset notum.” Videt de se lector de tali responsione quid sentiendum, atque eo exemplo, ut et mox sequenti docetur, quàm sæpè necesse sit iis, qui criticam sacram vel non adhibent, vel aspernantur, nugari et cavillari.

Dathe.—11 (*Au. Ver.*, 26) *Elkanæ a) Zophæus, Zophæi Nahathus.*

a) In textu est אלקנה בני אלקנה. Sed posterius *Elcana* redundare, ex eo jam apparet, quod non habet בני additum, ut in ceteris nominibus. Neque legitur in versione Græca, cod. Rom. et Syriaca.

Maurer.—11 Posterius אלקנה per imprudentiam repetitum videtur, nisi malis אלקנה בני habere pro nomine composito.

Heb., 13; LXX, Au. Ver., 28.

יִבְנֵי שְׁמוּאֵל הַבְּכֹר וְשְׁנֵי וְאַבְיָה :

υἱὸι Σαμουὴλ, ὁ πρωτότοκος Σανὶ, καὶ Ἀβιά.

Au. Ver.—28 And the sons of Samuel; the firstborn Vashni [called also Joel, ver. 33, and 1 Sam. viii. 2], and Abiah.

Houb., Dathe, Mede, Ken., Pilkington, Clarke, Ged.—28 And the sons of Samuel were, Joel [Syr., Arab., and the two oldest editions of LXX., with p.p. 1 Sam. viii. 2], the first-born, and Abiah the second.

Dr. A. Clarke.—*The first-born Vashni, and Abiah.*] There is a great mistake in this verse: in 1 Sam. viii. 2 we read, *Now the name of his (Samuel's) firstborn was Joel; and the name of his second Abiah.* The word יוא Joel is lost out of the text in this place, and רשני, which signifies the *second*, and which refers to *Abiah*, is made here into a proper name. The Septuagint, Vulgate, and Chaldee copy this blunder; but the Syriac and Arabic read as in 1 Sam. viii. The MSS. have all copied the corrupted Hebrew in this place. Jarchi labours to restore the true reading, and yet preserve the integrity of the text, by paraphrasing thus: “*And the second (רשני), in respect of the first, he was Abiah; and the second, in respect of Abiah, he was Joel.*”

Dathe.—Post יבני שמואל omissum est nomen יוא primogeniti filii Samuelis, qui sic vocatur

1 Sam. viii. 2. Igitur ושני non est nomen proprium, sed significat *secundum*, nempe אביה *Abiam*, qui fuit filius alter Samuelis. Quod nomen igitur sine ו est legendum. Ex l. c. 1 Sam. viii. 2 dubio caret, sic hæc emendanda esse. Sed satis antiquum esse hunc ridiculum scribarum errorem, apparet ex versione Græca τῶν ὁ in cod. Rom. et Alex., quæ habet: ὁ πρωτότοκος Σαὺὶ καὶ Ἀβιά et Vulg.: *primogenitus Vasseni et Abia*. Sed in editione Complut. et in versione Syriaca et Arabica legitur: *primogenitus Joël, secundus Abja*. Kennicottus h. l. nihil annotavit ex suis codd.

Heb., 16; LXX, Au. Ver., 31.

וְאֵלֶּה אֲשֶׁר הָעֵמִיד דָּנִיר עַל-יָדָיו שִׁיר וְגו'

καὶ οὗτοι, οὓς κατέστησε Δαυὶδ ἐπὶ χεῖρας ἀδόντων, κ.τ.λ.

Au. Ver.—31 And these are they whom David set over the service of song in the house of the LORD, after that the ark had rest.

Pool.—The service, Heb., the hands. Hand put for ministry or service, which is commonly performed by the hand. Thus God is frequently said to speak or command things by the hand (i. e., the ministry) of Moses. Compare 2 Chron. xxix. 27.

Ver. 32.

Au. Ver.—32 And they ministered before the dwelling place of the tabernacle of the congregation, &c.

See notes on Exod. xxvii. 21, vol. i., p. 339.

Heb., 39, 40; LXX, Au. Ver., 54, 55.

וְאֵלֶּה מְשֻׁבֹתָם לְמִשְׁפַּחַת הַקֹּהֲלִי כִּי לָהֶם הָיָה הַגֹּרָל: 40 וַיִּתְּנֵי לָהֶם אֶת-חֲבֹרֹן בְּאֶרֶץ יְהוּדָה וְאֶת-מִנְרָשֶׁה כְּרִיבְתֶיהָ:

54 καὶ αὗται αἱ κατοικίαι αὐτῶν ἐν ταῖς κόμαις αὐτῶν, ἐν τοῖς ὀρίοις αὐτῶν, τοῖς υἱοῖς Ἰσραὴλ τῇ πατριᾷ αὐτῶν τοῖς Κααθί, ὅτι αὐτοῖς ἐγένετο ὁ κληρὸς. 55 καὶ ἔδωκαν αὐτοῖς τῆν Χεβρών ἐν γῆ Ἰουδα, καὶ τὰ περισπῶρια αὐτῆς κύκλῳ αὐτῆς.

Au. Ver.—54 Now these are their dwelling places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites: for their's was the lot.

55 And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.

For their's was the lot.

Pool.—Or, this lot or portion which here follows. Or, the first lot, as appears by the sequel.

Dr. A. Clarke.—Theirs was the lot.] All the tribes and families obtained their respective inheritances by lot, but to the sons of Aaron was the first lot; and so the Syriac and Arabic have understood this place. The first lot, says Jarchi, fell to Judah, that they might give to the priests and the Levites the cities marked below.

Houb., Dathe, Ged., Booth.—For theirs was the first [Syr., and Josh. xxi. 10] lot.

Houb.—54 כי להם היה הגורל, *nam eis fuit sors*. Adde, הראשונה, *prima*, quomodo hic legit Syrus, qui addit קדמאה, *prima*, et ut legitur loco parallelo Jos. xx. 10. Nam quibusdam filiis Caath ideò sors attribuitur in Juda et in Benjamin, quæ tribus erant Jerusalem et templo propinquoires, quia cecidit eis sors prima.

Ged.—54 The dwelling places, that is, the cities and their suburbs, which the children of Israel gave to the Levites [ver. 64 transposed hither], according to the order of their lots, were these:

55 Of the Koathite families (for theirs was the first lot [Syriac and Josh. xxi. 10]), the children of Aaron had given to them, by lot, (65) out of the tribes of Judah, of the children of Simeon, and of the children of Benjamin, the cities hereafter mentioned: namely [ver. 65 transposed hither]; 55 Hebron in the land of Judah, &c.

54 The text, throughout the rest of this chapter, is not only confused, corrupted, and defective, but miserably disjointed. With the assistance of Joshua, some necessary transpositions, and a very few corrections, I have endeavoured to restore it to order and intelligibility.

Booth.—54 Now these are the dwelling-places of the sons of Aaron, of the families of the Kohathites, for theirs was the first lot. (65) And they had given to them, by lot, out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities which are afterwards named. (55) And they had given to them in the land of Judah, Hebron, &c.

54 I am indebted to Geddes for the ar-

rangement, only I make the 64th verse the conclusion of the chapter, a repetition usual on other occasions. Geddes unites the 54th and 64th verses together, unnaturally, in my opinion. As the corrections are founded on Joshua, it is necessary to observe, that internal and collateral evidence supports that copy, in preference to this.

Heb., 42 ; LXX, Au. Ver., 57.

וּלְבָנֵי אֶהֱרֹן נָתַנְנָה אֶת־עִרֵי *
הַמְּקֹלֶט אֶת־הַכְּרֹן וְאֶת־לִבְנָה וְאֶת־
מִגְרָשֵׁיהָ וְאֶת־יַתִּיר וְאֶת־אֶשְׁתֵּמוֹעַ וְאֶת־
מִגְרָשֵׁיהָ :

נ' א' ע' י הו'ה ה'פ'

καὶ τοῖς υἱοῖς Ἀαρὼν ἔδωκεν τὰς πόλεις τῶν φυγαδευτηρίων, τὴν Χεβρὼν, καὶ τὴν Ἀλβνὰ καὶ τὰ περισπόμενα αὐτῆς, καὶ τὴν Σελνὰ καὶ τὰ περισπόμενα αὐτῆς, καὶ τὴν Ἐσθαιμὸν καὶ τὰ περισπόμενα αὐτῆς.

Au. Ver.—57 And to the sons of Aaron they gave the cities of Judah, *namely*, Hebron, *the city of* refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs.

Pool.—*They gave the cities, or, out of the cities*; the Hebrew *eth* being put for *meeth*, as hath been oft noted.

Kennicott.—57 *Namely, the city.* Such a licence to insert words at pleasure cannot be allowable. The printed Hebrew text literally signifies—*And to the sons of Aaron they gave cities of Judah refuge Hebron and Libnah, &c.* The true reading here will be easily recovered by comparing this verse with its parallel, Josh. xxi. 13.

Josh. ולבני אהרן הכהן נתנו את
Chron. ולבני אהרן נתנו את
Josh. עיר מקלט הרצה את
Chron. ערי יהודה המקלט את
Josh. ואת מגרשיה
Chron. חברון
.
Chron. חברון

We see now, that, as the sense absolutely disallows the word יהודה, *Judah*, so it is also rejected by its parallel place; and it was never writ here in Chronicles in MSS. 2, 5, nor in Camb. 1, 2, 3: nor indeed is it in the Bomberg or Complut. editions. We see also, upon this comparison, that עיר has been improperly made ע' by transposition; since but one city of refuge is here expressed or

meant. And lastly, from the parallel place, and from the Syriac and Arab. versions here, we learn that ואת מגרשיה *and her suburbs* should also follow the word חברון, *Hebron*.

Houb.—57 עיר המקלט, *urbes refugii.* Urbium earum, quæ hic nominantur, sola Hebron *urbis erat refugii.* Itaque legendum non עיר, *urbes*, sed ע'י, *urbs* [so *Dathe*], et postea addendum ואת מגרשיה, *et suburbana ejus*, quomodò de *Sichem* legitur infra ver. 67, et ut de cæteris urbibus hoc ipso versu nominatis.

Dathe.—42 *Igitur Aaronis posteris dederunt oppidum asyli Hebronem, Libnam, Jattirem, Estemoam.*

Heb., 45, 46; LXX, Au. Ver., 59, 60.

Au. Ver.—59 And Ashan [*or, Ain*, Josh. xxi. 16] with her suburbs, and Bethshemesh with her suburbs:

60 And out of the tribe of Benjamin; Geba with her suburbs, and Alemeth [*or, Almon*, Josh. xxi. 18] with her suburbs, and Anathoth with her suburbs. All their cities throughout their families were thirteen cities.

Houb., *Ged., Booth.*—59 And Ashan, with its suburbs; and Juttah, with its suburbs [Josh. xxi. 16]; and Bethshemesh with its suburbs. 60 And out of the cities of the tribe of Benjamin, Gibeon, with its suburbs [Josh. xxi. 17]; Geba, with its suburbs, &c.

Pilkington.—20 The true names of places are not preserved with more care than the names of persons; and the inaccuracy of transcribers might be very largely exemplified, by showing how differently they are mentioned from what they were in the original; but I shall content myself, and I hope sufficiently satisfy the reader, with producing only one instance, from two catalogues of some of the cities that were given to the Levites.

Josh. xxi. 11, &c. | 1 Chron. vi. 57, &c.

- | | |
|------------|-------------|
| 1. חברון | 1. חברון |
| 2. לבנה | 2. לבנה |
| 3. יתר | 3. יתר |
| 4. אשתמוע | 4. אשתמוע |
| 5. חלץ | 5. חילץ |
| 6. דבר | 6. דביר |
| 7. עין | 7. עשן |
| 8. יטה | 8. |
| 9. בית שמש | 9. ביתשמש |
| 10. גבעון | 10. |

11. גבע	11. גבע
12. ענתות	12. עלמת
13. עלמון	13. ענתות

As the author of the Book of Chronicles, as well as Joshua, tells us that the cities which he had enumerated, as given to the Levites, were *thirteen*, we cannot doubt but the catalogue was originally complete: and we may well conclude that the two catalogues were consistent: Yet now, in the latter, two of the names are omitted; and only five of them written uniformly with those in Joshua. Though indeed the differences are little material in Nos. 4, 5, 6, of the catalogue, and the observation of them may, in some measure, justify the remark of Mr. Kennicott, upon the name of David being written sometimes with, and sometimes without the ׳, and confirm that the vowels were more frequently omitted in the more ancient books of Scripture, than in the later. The transposition of the two names in Nos. 12, 13, shows no want of correctness in either catalogue: and the omission of Juttah and Gibeon, must be imputed to the negligence of transcribers, since both the authors inform us, that they had mentioned *thirteen* cities.

Houb.—60 ערש עיר *urbes tredecim*. Tamen antea non plures leguntur, quam undecim. Itaque duæ urbes in contextu deficient; una, illa quæ Jos. xxi. 16, nominatur *Jeta*, quamque hoc loco Syrus non omittit, mutato paulum nomine; altera *Gabaon*, quæ Josue xxi. 17, ante *Gabaa* legitur, quæque hic ex similitudine litterarum trium גבע similitium fuit prætermissa.

Dathe.—Quæ oppida numero *tredecim* a) fuerunt, &c.

a) At *undecim tantum* numerata sunt. Nempe omisa sunt duo ex Jos. xxi. 16 et 17 supplenda. A tribu Juda יטה, *Jutta*, et tribu Benjamin, גבעון, *Gibeon*.

Heb., 46; LXX, Au. Ver., 61.

וְלִבְנֵי יְהוָה הַקֹּהֲלִים מִמִּשְׁפַּחַת
הַמִּטָּה מִמִּשְׁפַּחַת מִטָּה חֲצֵי מִנְשֵׁה
בְּגֹרֶל עָרִים עֶשְׂרִי :

καὶ τοῖς υἱοῖς Καθ τοῖς καταλοῖτοις ἐκ τῶν πατριῶν ἐκ τῆς φυλῆς ἐκ τοῦ ἡμίσουσ φυλῆς Μανασσῆ, κλήρω πόλεις ἑκα.

Au. Ver.—61 And unto the sons of Kohath, which were left of the family of that

tribe, were cities given out of the half-tribe, namely, out of the half tribe of Manasseh, by lot, ten cities.

Pool.—Which were left, over and above the priests who were of the same family of Kohath and tribe of Levi. *By lot, ten cities, or, by lot.* (with a full point, for there the sense ends). All their cities were *ten cities*, as it is expressly said, Josh. xxi. 26. These words, *all their cities were*, are to be understood out of the former verse; which is not unusual in the holy Scripture. And so this sacred writer explains himself, ver. 66, &c., where eight of these cities are named, whereof only two are taken out of this half tribe of Manasseh, ver. 70, the other two being named, Josh. xxi. 21, &c., where these things are more plainly and fully declared.

Houb., Dathe, Ged., Booth.—61 And to the remaining sons of Kohath, of the family of the tribe of Levi, ten cities were given, by lot, out of the inheritance of the tribes of Ephraim and Dan, and of the half-tribe of Manasseh [Josh. xxi. 5].

Houb.—61 *Filiis autem Caath reliquis, ex familiis tribus Ephraim, et tribus Dan, dimidiæque tribus Manasse, sorte dederunt urbes decem.*

המטה ממהצית מטה חצי מנשה (*de familia*) tribus, de dimidia tribu dimidii Manasse. Ita convertit Arias, ut non tam interpretari videatur, quam docere menda scribarum interpretationem bonam habere non posse. Placeant hæc sane Buxtorfio, qui hæc tamen ipse interpretari non est ausus, neque protulit exemplum ullum ejus *pleonasmî*, quem videre se putabat in verbo המטה. Erit duplex hoc loco pleonasmus, siquidem Buxtorfianis oculis hunc contextum leges. Sed quid pertinet ad sententiam de verbo חצי? Num *dimidia tribus dimidii Manasse* erat pleonasmus, pro *dimidia tribus Manasse*? Quis tandem finis erit pleonasmorum? Et postquam Lud. Cappellus sic monuerat "vox חצי plane *πλεονάζει*, ut liquebit conferenti locum illum cum Jos. xxi. 5, ex quo ille corrigendus atque supplendus est:" quis patienter ferat Buxtorfium sic criminantem, *Merus est hic pruritus criticandi et corrigendi*. Potest ne loci ejusdam emendatio tutior esse ac sapientior, quam ex loco parallelo? Eo loco sic legitur, מטה אפרים ומטה דן ומטה חצי מטה מנשה, *ex familiis tribus Ephraim, et ex tribu Dan, et ex dimidia tribu Manasse,*

(*decem urbes*) in qua scriptura omnia sunt plana, et sine pleonasmis illis Buxtorfianis. Etiam in ea deprehenditur causa erroris in verbo המצודה ter scripto, quod librarius bis tantum scripsit, ex uno ad alterum saltum faciens, et prætermittens אפרים et דן, quod utrumque in medio erat. Quod si sola dimidia tribus Manasse agebatur, an probaret Buxtorfius decem urbes Levitis ab una dimidia tribu fuisse concessas?

Dathe.—In hoc quoque versu desunt nonnulla ex Jos. xxi. 5, supplenda. Post המצודה omisissæ sunt tres voces אפרים ימיה דן אפרים a tribu Ephraim et a tribu Dan. Quibus suppletis contextus planus est.

Ver. 62.

Au. Ver.—62 And to the sons of Gershom throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

Ged. and Booth. place this verse between verses 70 and 71, see the notes there.

Ver. 63.

Au. Ver.—63 Unto the sons of Merari were given by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

Ged. and Booth. place this verse between verses 76 and 77, see the notes there.

Ver. 64.

Au. Ver.—64 And the children of Israel gave to the Levites these cities with their suburbs.

Ged. places this verse after ver. 54; *Booth.* after verse 81. See notes on verse 54.

Ver. 65.

Au. Ver.—65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by their names.

Ged. and Booth. insert this verse after ver. 54, see the notes on that verse.

Pool.—*They gave*, to wit, to those Levites of the family of Kohath who were priests, as appears both by ver. 57, &c., where the cities given to the Aaronites are said to be taken out of the tribes here named, even out of Judah (under which Simeon is comprehended, because his lot lay within that of Judah) and Benjamin; and by the next

verse, where the other Kohathites who were not priests are called *the residue of the families of the sons of Kohath*, by way of distinction from those of them to whom this ver. 65 relates. *Which are called by their names*; which are expressed by their names above, ver. 57, &c.

Heb., 51; LXX, Au. Ver., 66.

וּמִשְׁפְּחוֹת בְּנֵי קָהָת וַיְהִי עָרֵי
גְבוּלָם מִמִּזְמַת אֲפֵרַיִם :

καὶ ἀπὸ τῶν πατριῶν υἱῶν Καάθ' καὶ ἐγένοντο πόλεις τῶν ὀρίων αὐτῶν ἐκ φυλῆς Ἐφραΐμ.

Au. Ver.—66 And the residue of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.

Cities of their coasts.

Ged.—*Cities of their lot.* This reading is that of one MS. only; yet I am persuaded it is the true one. The rest have of their boundaries.

Booth.—*Cities by lot.*

Heb., 52; LXX, Au. Ver., 67.

וַיִּתְּנוּ לָהֶם אֶת־עָרֵי חַפְזֵי־לָט
אֶת־שֶׁכֶם וְאֶת־מִרְשָׁה בְּהַר אֲפֵרַיִם
וְגֵזֵר

καὶ ἔδωκαν αὐτοῖς τὰς πόλεις τῶν φυγαδευτηρίων, τὴν Συχέμ καὶ τὰ περισπόρια αὐτῆς ἐν ὄρει Ἐφραΐμ, κ.τ.λ.

Au. Ver.—67 And they gave unto them, of the cities of refuge, Shechem in mount Ephraim with her suburbs; they gave also Gezer with her suburbs.

Pool.—*They gave*; Either, the Ephraimites; or rather, the children of Israel, as it is expressed, ver. 64, who gave part out of Ephraim, and part out of the half tribe of Manasseh, as it here follows. *Unto them*, i. e., to the residue of the Kohathites last mentioned. *Of the cities of refuge*, or, *the cities* (i. e., the city, the plural number used of one; of which frequent examples have been given before: see chap. vii. 3, 12, 14) of refuge. Or, *cities*, (the construct form being put for the absolute, of which there want not examples in the Hebrew language,) the city of refuge. As to the names of these cities, divers of them are differing from those names which were given to them, Josh. xxi. 13. Nor is it at all strange that the names of places should be changed in so many hundreds of years as were between Joshua and this time.

Houb., Dathe, Ged., Booth.—Shechem a city of refuge.

Houb.—שֵׁכֶם שׁי, *urbes Sichem* : Lege שׁי שׁי, *urbem*, et vide supra ad versum 57.

Dathe.—H. l. idem error admissus est, qui supra ver. 42, est notatus. Sichemum tantum oppidum asyli fuit, non reliqua nominata. Igitur שׁי legendum est. Sed hic quoque error antiquus est, et apud veteres exstat.

Ver. 68.

Au. Ver.—68 And Jokmean [see Josh. xxi. 22—35, where many of these cities have other names] with her suburbs, and Beth-horon with her suburbs.

Jokmean.

Booth.—Kibzaim [Josh. xxi. 22].

Bethoron with her suburbs.

Ged., Booth.—Bethoron with its suburbs. And out of the midst of the tribe of Dan, they had Eltekeh, with its suburbs; Gibbethon with its suburbs [supplied from Josh. xxi. 23].

Heb., 55, 56; LXX, 71, 72; *Au. Ver.*, 70, 71.

וּמִמְחֻצֵי מַטֵּה מְנַשֶּׁה אֶת־עֲנָר
וְאֶת־מִגְרָשֶׁיָּהּ וְאֶת־בִּלְעָם וְאֶת־מִגְרָשֶׁיָּהּ
לְמִשְׁפַּחַת לְבִנְיָמִן הַקְּוֹתָרִים :
לְבָנָי גִּרְשׁוֹם מְשֻׁפָּחַת חֲצֵי מַטֵּה
מְנַשֶּׁה אֶת־גִּלְוָן בְּצִיָּן וְאֶת־מִגְרָשֶׁיָּהּ
וְאֶת־עִשְׁתָּרוֹת וְאֶת־מִגְרָשֶׁיָּהּ :

71 τοῖς υἱοῖς Γεδσὼν ἀπὸ πατριῶν ἡμίσεως φυλῆς Μανασσῆ τῆν Γωλὰν ἐκ τῆς Βασάν καὶ τὰ περιπόλια αὐτῆς, καὶ τὴν Ἀσηρῶθ καὶ τὰ περιπόλια αὐτῆς· 72 καὶ ἐκ φυλῆς Ἰσάχαρ τὴν Κέδες καὶ τὰ περισπόρια αὐτῆς, καὶ τὴν Δεβερί καὶ τὰ περισπόρια αὐτῆς, καὶ τὴν Δαβῶρ καὶ τὰ περισπόρια αὐτῆς.

Au. Ver.—70 And out of the half-tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

71 Unto the sons of Gershom were given out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs.

Ged.—70 And, out of the inheritance of the half-tribe of Manasseh, they had Aner [in Josh. xxi. 25, it is Thaanach, so *Booth.*], with its suburbs; and Bileam, with its suburbs.—All these cities were given to the residue of the Kohathite families; ten cities,

with their suburbs [supplied from Josh. xxi. 26].

62 To the children of Gershon, according to their families, were given thirteen cities, out of the inheritances of the tribes of Issachar, Asher, and Naphthali, and out of the other half-tribe of Manasseh. 71 Out of the half-tribe of Manasseh, the progeny of Gershon had Golan in Bashan, a city of refuge [supplied from Josh. xxi. 27, so *Booth.*], with its suburbs; and *Beth*-Ashtaroth, with its suburbs.

Ver. 72.

Heb. and Au. Ver.—Kedesh.

Booth.—Kishon [Josh. xxi. 28].

Ver. 73.

Au. Ver.—73 And Ramoth with her suburbs, and Anem with her suburbs:

Booth.—73 And Jarmuth, with its suburbs; and Engannim with its suburbs [Josh. xxi. 29].

Ver. 74.

Heb. and Au. Ver.—Hukok.

Booth.—Helkath [Josh. xxi. 31].

Ver. 76.

Heb. and Au. Ver.—76 And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

77 Unto the rest of the children of Merari were given out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs.

Ged.—76 And out of the tribe of Naphthali, they had Kedesh in Galilee, a city of refuge [Josh. xxi. 32, so *Booth.*] with its suburbs; Hamon [Josh. xxi. 32, Hamothdor, so *Booth.*] with its suburbs; and Kirjathaim [Josh. Kartan] with its suburbs.

63 To the remainder of the Levites, the progeny of Merari, were given twelve cities; out of the cities of the tribe of Reuben, and of the tribe of Gad, and of the tribe of Zebulun. 77 Out of the cities of the tribe of Zebulun, the progeny of Merari had given to them Rimmon, with its suburbs; Tabor, with its suburbs.

77 *Rimmon.* Here is a deficiency of two cities: and even the two that are named differ from those in Joshuah; where the four cities are called *Jokneam, Karta, Dimna,* and *Nahalal.*

Houb.—77 ממטה ובנין זבולון, *ex tribu Zabulon.* Sunt hic quædam mutata, quædam etiam

prætermissa. Nam Jos. xxi. 34, 35, assignantur Meraritis in tribu Zabulon urbes quatuor, cum cōtra hic duæ tantum mementur; quarum ipsarum nomina non sunt utrobique eadem: vide et confer.

Ver. 78, 80.

Au. Ver.—78 Bezer in the wilderness with her suburbs, &c.

Booth.—Bezer in the wilderness, a city of refuge, with its suburbs.

Au. Ver.—80 Ramoth in Gilead with her suburbs, &c.

Ged.—Ramoth in Gilead, a city of refuge, with its suburbs.

78 *A city of refuge.* These words, both here and in ver. 80, are added from Joshuah [see the notes on Josh. xxi. 36, vol. i., p. 133], and very probably stood once in the text here.

CHAP. VII. 1.

וְלִבְנֵי יִשְׁשָׁכָר הַזֹּלֶעַ וְגו'

καὶ τοῖς υἱοῖς Ἰσσήχαρ, Θωλὰ, κ.τ.λ.

Au. Ver.—1 Now the sons of Issachar were, Tola, and Puah [Numb. xxvi. 23, Phuvah, Job], Jashub, and Shimron, four.

Now the sons, &c.

Maurer.—1 וְלִבְנֵי וְגו' Hæc in vern. sermonem ita converte: *und an Söhnen Issaschars waren.* Winerus ḥ librariis deberi putat, coll. 6, 46, 47, 48, 56, 62.

Bp. Patrick.—Ver. 1.] There is some little difference in the names of two of these, as they are mentioned Gen. xlv. And Jashub seems to have been called Job, for brevity's sake: just as Aram is called Ram, and among us Alexander is called Saunder. See Buxtorf's Antieritica, par. ii., cap. 8, where Rasi gives another account of it, but not so likely.

Ver. 3.

וּבְנֵי יִזְרְחָדָה וּבְנֵי יִזְרְחָדָה מִיִּשְׂרָאֵל וְיִזְרְחָדָה מִיִּשְׂרָאֵל וְיִזְרְחָדָה מִיִּשְׂרָאֵל
וּבְנֵי יִזְרְחָדָה וּבְנֵי יִזְרְחָדָה מִיִּשְׂרָאֵל וְיִזְרְחָדָה מִיִּשְׂרָאֵל וְיִזְרְחָדָה מִיִּשְׂרָאֵל
וּבְנֵי יִזְרְחָדָה וּבְנֵי יִזְרְחָדָה מִיִּשְׂרָאֵל וְיִזְרְחָדָה מִיִּשְׂרָאֵל וְיִזְרְחָדָה מִיִּשְׂרָאֵל

καὶ υἱοὶ Ὀζὶ, Ἰεζραΐα καὶ υἱοὶ Ἐζραΐα, Μιχαὴλ, Ἀβδίουδ, καὶ Ἰωὴλ, καὶ Ἰεσία, πέντε, ἄρχοντες πάντες.

Au. Ver.—3 And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men.

And the sons of Uzzi.

Pool.—*The sons, for the son;* for he names but one son. *Michael, and Obadiah, and*

Joel, Ishiah, five, including their father, *Izrahiah.*

Dr. A. Clarke.—*The sons of Izrahiah—five.*] There are, however, only four names in the text. Instead of *five*, the Syriac and Arabic read *four*. If *five* be the true reading, then *Izrahiah* must be reckoned with his four sons.

Houb.—3 *Filii Ozi: Izrahja. Filii Izrahja, Michael, Obadia, Johel, Jesia...hi omnes capita quinque.*

3 ראשים, *capita*, i. e., *capita familiarum.* Nam non significari viros singulos, eosque primarios, quo significatu ראשים sæpè usurpatur, declarat illud עלידה, quod mox sequitur, *apud eos;* quo pronomine designantur non viri singuli, sed familiæ totæ, quæ ex illis prognatæ fuerunt. Cùm igitur ראשים sint *capita familiarum*, et cùm ea *capita* dicantur fuisse ראשים, *quinque*, sequitur hic desiderari unius capitatis nomen. Nam filii *Izrahja* quatuor tantùm hic apparent. Neque eorum patrem *Izrahja* numerare licet, ut quatuor filiis additus pater caput esse quintum videatur. Nam pater in filiis censetur, neque familiam quintam is pater procreare potest, cui non sunt filii plures, quàm quatuor. Eam igitur ob causam nos lacunam facimus post *Jesia*, quartum *Izrahja* filium.

Dathe.—Deest nomen, nam quatuor tantum sunt nominati.

Ver. 6.

Au. Ver.—6 *The sons of Benjamin;* Bela, and Becher, and Jediahel, three.

The sons of Benjamin.

Houb.—בנימן, *Benjamin.* Lege vel בני בנין, *filii Benjamin*, ut legitur vers. 8, 10, 14, &c., et ut hoc loco Græci Intt. et Vulgatus; nam בני ante בנין facile omissum fuerit: vel לבנין, *apud Benjamin*, aut potius *Benjaminio*: nempè ל prætermitti potuit, post illud ל vicinum, in quod desinit לל.

Three.

Pool.—There were ten, Gen. xlv. 21, and five of them are named, chap. viii. 1, but here only three are mentioned, either because these were most eminent for courage or fruitfulness, or because the other families were now extinct. So *Bp. Patrick.*

Dr. A. Clarke.—Verse 6. *The sons of Benjamin; Bela, and Becher, and Jediahel.*] In Gen. xlv. 21, *ten* sons of Benjamin are reckoned; viz., *Bela, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppm, Muppim*, and *Ard.* In Numb. xxvi. 38, &c., *five* sons

contextum, ut est, relinquimus, quia ex cæteris genealogiis lux non affulget.

Ver. 14.

בְּנֵי מַנַּשֶׁה אֲשֶׁר יָלְדָה פִּילֶגְשׁוֹ הָאֲרָמִיָּה יִלְדָה אֶת־מַכִּיר אֲבִי גִלְעָד :

υἱοὶ Μανασσῆ, Ἐσρηήλ, ὃν ἔτεκεν ἡ παλλακὴ αὐτοῦ ἡ Σύρα, ἔτεκε δὲ αὐτῶ καὶ Μαχὶρ πατέρα Γαλαὰδ.

Au. Ver.—14 The sons of Manasseh ; Ashriel, whom she bare : (but his concubine the Aramitess bare Machir the father of Gilead.

Pool.—The sons of Manasseh, i. e., grandchildren, as ver. 13. For both Ashriel and Zelophehad were the grandchildren of Machir son of Manasseh, Numb. xxvi. 29, &c. ; xxvii. 1. Whom she bare, to wit, his wife, as may be thought, because his concubine is here opposed to her. Or, whom he got ; for the Hebrew word *yalad* is sometimes used of men's begetting, as Gen. v. 18, &c. Compare Psal. ii. 7. But these and the following words may be otherwise rendered according to the Hebrew text, *whom his concubine the Aramitess bare, who bare him* (which ellipses are very frequent in the Hebrew) for *meeth, of, or by Machir* ; so this was a differing Ashriel from him named Numb. xxvi. 31 ; for that was Gilead's son and this his brother.

Ged.—14 The sons of Manasseh were Ashriel, whom his Syrian concubine bore to him ; and Machir Abi-Gilead, whom . . . bore to him.

Syrian. Two MSS. read *Edomite*, which Syr., and Arab. seem to favour.

Booth.—14 The sons of Manasseh : Ashriel, whom . . . bare. His Syrian concubine bare to him Machir, the father of Gilead.

Houb.—14 Filii Manasse . . . Esriel, quem peperit concubina Syra . . . peperit Machir patrem Galaad.

Etiam hic lacunam facimus, quia quædam sunt et prætermissa, et sus deque versa. Nam *Ezriel* non esse filium *Manasse*, sed filium *Galaad* docemur Num. xxxvi. 31, ubi annumeratur filiis *Galaad* ille *Ezriel*, ex quo familia *Ezrielitarum*. Deinde nescitur, quæ sit ea mater, quæ *peperit Machir* ; nisi legis cum Syro *Adonia*, אדוניה, pro *דארמיה*, *Syra*.

Dathe.—14 Filii Manassis Asriel, quem

peperit . . . a) *Pellex ejus Syra peperit Machirem, patrem Gileadis.*

a) Excidit nomen matris. Sed οἱ ὁ jungunt hæc cum sequentibus : ὃν ἔτεκε ἡ παλλακὴ αὐτοῦ ἡ Σύρα, atque addunt : ἔτεκε δὲ αὐτῶ, quasi legisset ἢ ἵλְדָה. Vulgatus autem omittit et ita hunc locum veritit : *porro filius Manasse Esriel : concubinae ejus Syra peperit Machir, patrem Galaad*, Syrus habet : *filiu Manassis, quos ei peperit ejus concubina Isarjel, et Adunija peperit quoque Machirem, patrem Galaad*. Is videtur nomen gentilitium אַרְמִיָּה, *Syra* confudisse, sive legisse אֲרָמִיָּה. Eodem modo

Arabs. *Mawer*.—[אֲשֶׁר יָלְדָה.] Videtur aliquid excidisse.

Ver. 15, 16.

וּמַכִּיר לָקַח אִשָּׁה לְחַפִּים וּלְשִׁפְיָם וְיָשֵׁם אֶחָדוֹ מַעֲשָׂה וְיָשֵׁם הַשֵּׁנִי צִלְפַּחַד וּתְהִינָה לְצִלְפַּחַד בָּנוֹת : וְתִלְדַּד מַעֲשָׂה אֶת־מַכִּיר בֶּן וְתִקְרָא שְׁמוֹ פֶּרֶשׁ וְיָשֵׁם אֶחָיו שְׁרֵשׁ וְנוֹ

15 καὶ Μαχὶρ ἔλαβε γυναῖκα τῶ Ἀσφὶν καὶ Σαφφίν' καὶ ὄνομα ἀδελφῆς αὐτοῦ Μωχαῖ, καὶ ὄνομα τῶ δευτέρω Σαφφαὰδ. Ἐγενήθησαν δὲ τῶ Σαφφαὰδ θυγατέρες. 16 καὶ ἔτεκε Μωχαῖ τὴν Μαχὶρ υἱὸν, καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Φαρές ; καὶ ὄνομα ἀδελφοῦ αὐτοῦ Σούρος κ.τ.λ.

Au. Ver.—15 And Machir took to wife the sister of Huppim and Shuppim, whose sister's name was Maachah ; and the name of the second was Zelophehad : and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a son, and she called his name Peresh ; and the name of his brother was Sheresh ; and his sons were Ulam and Rakem.

Pool.—The sister ; which word is here fitly understood out of the following clause, where it is expressed, and she is called *Maachah*, who also is called the wife of *Machir*, ver. 16. The name of the second ; of the second son or grandson of Machir ; for so Zelophehad was, Numb. xxvi. 29, &c. Or Zelophehad is here called the second, because he was the younger brother of Ashriel, who was the eldest son of Hopher, the son of Gilead, the son of Machir. *Had daughters*, i. e., only daughters, and no sons.

Ged., Booth.—15 Machir took for a wife

Maacha, sister to Huphim and Shuphim . . . 16 and Maacha, the wife of Machir, bore a son, whom she called Pheresh, &c.

15 *And the second was Zalaphahad: and Zalaphahad had daughters.* How this fragment got in here it is impossible to say; but this is not surely its place: nor does it appear to be connected with any part of the genealogy. Compare Josh. xviii. 3.—*Ged.*

Houb.—15 *Machir autem accepit uxores filiis suis Haphhim et Saphan...nomen sororis ejus Maacha...nomen secundi Salphaad; natæque sunt Salphaad filæ.*

15 ומכיר לקח אשה. *Machir autem cepit uxorem.* Tertias hic lacunas facimus. Et rectè in hoc versu Clericus, "Qui...contendunt nihil hìc esse corruptum, ii lectores suos stipites esse putant." Nam. 1o. *Salphaad* dicitur fuisse filius Machir secundus, etsi primus non comparet. 2o. Idem *Salphaad* non fuit filius Machir. Nam docemur Num. xxvi. 33, *Salphaad* esse filium *Epher*, filii *Galaad*, filii *Machir*, hoc est ejusdem Machir pronepotem. Ex quo colligere licet, multa hìc deficere, in quibus, post filios Machir, memorabantur filii *Galaad*, et *Epher*, pater *Salphaad*. Porò אחרו, tam vitiosè, quàm cætera. Nam non apparet cujus esset ea soror *Maacha*. Non ipsius Machir. Nam. ver. 16, ea dicitur uxor hæret non soror. Ergo in istis salebris Machir Critica Sacra.

Dathe.—15 *Machir uxorem duxit . . . a) Huppimi et Suppimi. Nomen sororis ejus b) fuit Maacha, et nomen secundi c) Selophhad, qui filias habebat. 16 Peperit Maacha, uxor Machiris, filium, quem Peresum vocavit, hujusque fratrem Saesum, &c.*

a) Deest nomen viri, cui Machir uxorem duxit. Nam cum duobus viris non collocetur una uxor, vox אשה non potest jungi cum vocibus sequentibus. Præterea Huppim et Suppim erant Benjaminitæ sec. ver. 12.

b) Non Machiris, cujus uxor fuit sec. vers. 18, sed ejus, cujus nomen excidit.

c) Sc. ex ea muliere, cujus nomen est omissum, ut et nomen primogeniti eorum filiorum.

Maurer.—15 ומכיר לקח אשה וגו' Hic quoque nonnulla deesse videntur. LXX tamen habent: και Μαχίρ ἔλαβε γυναῖκα τῷ Ἀπφὶν και Σαπφὶν (cuique suam?).

Ver. 17, 18.

Au. Ver.—17 And the sons of Ulam;

Bedan. These were the sons of Gilead, the son of Machir, the son of Manasseh.

18 And his sister Hammoleketh bare Ishod, and Abiezer [Num. xxvi. 30, Jezer], and Mahalah.

Houb.—17 *Filius Ulam, Bedan; hi sunt filii Galaad, filii Machir, filii Manasse.*

17 אלה בני גלעד, *hi sunt filii Galaad.* Etiam hic sunt errores inextricabiles. Nam ex antedictis colligere vix queas, qui nominati fuerint filii *Galaad*, et postquam de filiis *Galaad* sermo absolvitur in his verbis, *hi sunt filii Galaad*, iterum recurrit cognatio *Galaad*, in *Semida*, qui commemoratur ver. 19, quique Num. xxvi. 32, annumeratur filiis *Galaad*.

Bp. Patrick.—18 *And his sister Hammoleketh.*] That is, the sister of Gilead, as Kimchi understands it (though some take her to have been the sister of Bedan), who was an illustrious woman, and therefore here mentioned, and, as the Targum imagines, was a queen; that is, governess of a certain tract of land in the country of Gilead. For he takes Hammoleketh not for a proper name, but for an appellative: of which there is no mention neither in the law nor in the prophets as Kimchi confesses; but they have this by tradition. Which, though it is very groundless, the vulgar Latin follows it, and translates this word *regina*. Which Estius ingeniously acknowledges to be a mistake.

Ver. 20, 21, 22.

20 ובני אפרים שותלח וברד בנו ותחת בנו ואלעדה בנו ותחת בנו: 21 וזכר בנו ושותלח בנו ועזר ואלעד והקרים אנשיגת הקולרים פארץ פי ידוד לקחת אתמקניהם: 22 ונתאבל אפרים אביהם ימים רבים ויבא אפיו לנקמו:

20 και υἱοὶ Ἐφραὶμ, Σωθαλάθ, και Βαράδ υἱὸς αὐτοῦ, και Θεὰθ υἱὸς αὐτοῦ, Ἐλαδὰ υἱὸς αὐτοῦ, Σαὰθ υἱὸς αὐτοῦ, 21 και Ζαβὰδ υἱὸς αὐτοῦ, Σωθελέ υἱὸς αὐτοῦ, και Ἀξέρ, και Ἐλεὰδ· και ἀπέκτειναν αὐτοὺς οἱ ἄνδρες Γεθ οἱ τεχθέντες ἐν τῇ γῆ ὅτι κατέβησαν τοῦ λαβεῖν τὰ κτήνη αὐτῶν· 22 και ἐπένησεν Ἐφραὶμ ὁ πατὴρ αὐτῶν ἡμέρας πολλὰς· και ἦλθον ἀδελφοὶ αὐτοῦ τοῦ παρακαλεῖσαι αὐτόν.

Au. Ver.—20 And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath

his son, and Eladah his son, and Tahath his son.

21 And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land slew, because they came down to take away their cattle.

22 And Ephraim their father mourned many days, and his brethren came to comfort him.

Pool.—20 *Bered his son*; either, 1. The son of *Shuthelah*; and so *Tahath the son of Bered*; and so the rest which make up seven succeeding generations. Or, 2. The son of *Ephraim*; and so *Tahath is the son* not of *Bered*, but of *Ephraim*, and so forward. And thus all these were brethren, and sons or grandchildren of Ephraim, living together at one time with their father. *Object.* This cannot be, because then Ephraim had two sons called *Shuthelah*, and two called *Tahath*. *Ans.* That might easily happen, either because the first *Shuthelah* and *Tahath* were dead before the other two of those names were born; or because two of them were Ephraim's sons, and two of them his grandchildren, called after their uncle's names. For this is certain, the name of *sons* is promiscuously used concerning immediate children, and grandchildren, and great-grandchildren.

21 This history is not recorded elsewhere in Scripture, but it is in the ancient Hebrew writers, though mixed with many fables. This seems to have happened a little before the Egyptian persecution, and before the reign of that *new king* mentioned Exod. i. 8. The Philistines are here called *the men of Gath*, either because they were subject to the king of Gath, as afterwards that people were, or because they lived about Gath. And this clause, *that were born in that land*, may be added emphatically, as the motive which made them more resolute and furious in their fight with the Ephraimites, because they fought in and for their own land, wherein all their wealth and concerns lay, and against those that unjustly endeavoured to turn them out of their native country.

22 *Ephraim their father*; either, 1. That Ephraim of whom he speaks, ver. 20, whose sons are here named. But that to many seems hard, especially if these several *sons*, named ver. 20, 21, be understood successively, so as each man be the son of him

who is named next and immediately before him, which seems more probable; for so here are seven successive generations of Ephraim, which it is not likely that Ephraim lived to see; for then he must have been near two hundred years old. Although it is not necessary that the persons here said to be slain should be that generation which was last mentioned; but the particle *whom* may belong to the other sons of Ephraim of the fourth, or fifth, or sixth generation. Nor is the word *whom* in the Hebrew text, which runs thus, *and the men of Gath—slew them*, i. e., the sons of Ephraim in the general, as they are expressed in the beginning of ver. 20, without respect to this or that particular generation. And the relative particle *them* may be referred not unto the persons last named, but unto some of the other and more remote persons; this being a common observation of Hebricians, that the relative oft belongs to the remoter antecedent. Or, 2. Zabad the father of the three persons and families last named, who might possibly have two names, and be called both Zabad and Ephraim. Or rather, the name of Ephraim may be put patronymically (as the learned speak) for the son and successor of Ephraim; who being now in Ephraim's stead the head of the tribe, as old Ephraim was in his time, might well be called by the same name. Thus Isaac is put for his son Jacob or Israel, Amos vii. 9, and Moses for the sons of Moses, Psal. xc. title, and David for his son Rehoboam, 1 Kings xii. 16, and for Christ, Jer. xxx. 9; Ezek. xxxiv. 23, and (as many think) Abraham for Jacob, Abraham's grandchild, Acts vii. 16. And these words, *their father*, seem to be added by way of distinction, to show that he meant not this of the old Ephraim, but of another, who was father to the three persons said to be slain, ver. 21. For if he had understood this of the first Ephraim, having called these *the sons of Ephraim*, it might seem superfluous and tautological to tell us that *Ephraim was their father*. *His brethren*, i. e., his kinsmen, as that word is frequently used.

22 *And Ephraim their father.*

Ged.—22 *Their father*, i. e., if this genealogy be just, their progenitor six degrees back: a thing not very probable. But such is the jumble of names in the whole chapter, that one would imagine they had been thrown together by chance. *Zabad* [so

Booth.] should probably be read here instead of *Ephraim*.

Houb. — 20 *Filii Ephraim : Suthala ; Bared filius ejus, Thahath filius ejus ; Elada filius ejus, Thahath filius ejus, 21 Zabad filius ejus, Suthala filius ejus, Ezer and Elad, quos occiderunt, &c.*

20 בני אפרים שוהלה, *filii Ephraim, Suthala*. Qui hoc versu nominantur, iidem illi sunt, quos postea Ephraim a viris *Geth* simul interfectos luget, ut filios suos. Tamen hoc versu et sequenti, in quibus legimus, *Bared filius ejus, Thahath filius ejus...Zabad filius ejus...* manifestum est appellari, non filios ipsos Ephraim, sed ejus filium, deinde nepotem, postea pronepotem, tum abnepotem, &c. Nam *בני* *בני*, *filii ejus*, indicat filium ejus unius, qui proxime antecedit, et habet descensum a patribus ad filios, ut in aliis genealogiis *בני* descensum eundem, nullo contradicente, habet. Itaque luctus Ephraim filiorum suorum, veritatem suam retinere non potest, nisi tolluntur illa *בני*, quæ his duobus versibus leguntur, si tamen prius excipis, post *שוהלה*, positum; eo ut omnia illa nomina filiorum sint ipsius Ephraim, non autem nepotum ac pronepotum, &c. Huic animadversioni favet liber Numerorum xxvi. 35, in quo *Suthala et Then* (hic autem *Thahath*) commemorantur ut fratres, ex quibus duæ familiæ oriuntur: vide eum locum.

21 *Because they came down.*

Bagster's Bible.—Or rather, “when (בני) they came down to take away their cattle;” for it does not appear that the sons of Ephraim were the aggressors, but the men of Gath, who appear to have been born in Egypt.

Houb.—*Quos occiderunt viri Geth indigenæ, eò quod venerant ut pecora ipsorum raperent.*

Dathe.—*Quos occiderunt Gathenses indigenæ, cum eorum pecora vellent abigere.*

Polì. Syn.—*Possessiones eorum.*] Vel *pecora eorum*, [Ma. JT. Os. &c.] scil. filiorum Ephraim, invaserunt viri Gath. [Mar.] Erant Gathæis crebra cum Ægyptiis bella, quorum causâ Israëlitis in Ægypto à Pelischiæis sibi metuebant. Huc spectabat consilium Dei, de quo Exod. xiii. 17. [Jun.] Sententia est, Gethæos è Palæstina, qui rapinâ vivere solebant, in Ægyptum descendisse prædandi causâ, et in Ephraimitas, qui in terra *Gessen* primi occurrerunt, aut primi sese certamini animosè intulerunt, irruisse, eosque omnes, dum frater fert opem

fratri, interfecisse. [Me. ex. Ser.] Alii ad Ephraimitas referunt, qui ex Ægypto intempestivè in terminos Philistæorum descenderrunt, &c. [Itâ plerique He. in Ma.] Notatur hic, ni fallor, culpa Ephraimitarum in Ægypto agentium, qui vicinis molesti fuère, planè ut socii Ulyssis Ægyptiis, quibus res non minùs malè cessit; Homer. *Odyss.* ξ. Οἱ δ' ὕβρει εἴξαντες, &c. [G.] Sic et Homer. *Il. d.* Οὐ γὰρ πρόποτε ἑμᾶς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους, &c. (*Nec boves meos unquam abeyerant, nec equos, &c.*) Vide 1 Mac. xii. [Ga.] Quidam tradunt filios Ephraim, patre adhuc vivente, aliquando egressos esse ex Ægypto, ante tempora Mosis, ut acciperent terram promissam, quam illis promissam audiverant. [Q. in E.] Videntur hoc tentâsse, quia superbiebant propter patriarchæ sui, Joseph, auctoritatem, &c. Verùm non debebant (viribus suis freti) ante legitimum tempus vocationis Divinæ eam terram invadere. Itaque malè illis cessit temeritas. [Os.] Porro, hæc historia alibi scripta non reperitur. [Ma.] Meminit hujus cædis Chaldæus paraphrastes, Cant. ii. 7, sed veris multa fabulosa more suo admiscet. [La.] Alii exponunt de iis qui contra Mosis voluntatem ascenderunt ad prælium contra hostes, Num. xiv. [Q. in L.]

Ver. 23.

וַיִּבֶן אֱלִי־אִשָּׁתוֹ וַתַּהַר וַתֵּלֶד בֶּן
וַיִּקְרָא אֶת־שְׁמוֹ בְּרִיָּיָה כִּי בָרָעָה
הָיְתָה בְּבִרְיָהּ:
נ' מ' בְּבִרְיָהּ

καὶ εἰσηλθε πρὸς τὴν γυναῖκα αὐτοῦ· καὶ ἔλαβεν ἐν γαστρὶ, καὶ ἔτεκεν υἱόν· καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Βεριαῖ, ὅτι ἐν κακοῖς ἐγένετο ἐν οἴκῳ μου.

Au. Ver.—23 And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house.

Beriah.

Gesen.—*בְּרִיָּיָה* (gift, donation, ר. בְּרִיָּיָה; obsol.

Arab. *برع* to excel; Conj. V., to give spontaneously) *Beriah*, pr. n. a) of a son of Ephraim; 1 Chron. vii. 23, *and he called his name Beriah בְּרִיָּיָה* because a gift was unto his house; so at least Michaelis Suppl. 224. Better it would seem: because evil, calamity, was unto his house, בְּרִיָּיָה being for רָעָה with Beth pleonastic, see *ב* lett. C; comp. v. 21, 22. Sept. *ὅτι ἐν κακοῖς ἐγένετο*

and now were returned from thence in greater numbers than the other tribes, except Judah. *Bela*; so called by Moses: but the names of the rest vary from those in Moses; either because the same person had two several names, as hath been often noted; or because these were not the immediate sons of Benjamin, but his grandchildren, here mentioned in their parents' stead, possibly because they were more eminent than their parents.

Bishop Patrick.—*Ashbel the second, and Aharah the third.*] His firstborn, *Bela*, is expressly so called by Moses, Gen. xlv. 21, but all the rest are called by very different names. Therefore, either these were his grandchildren (who are frequently called *sons*), or they had two names, which I showed before was not unusual (see ch. iii. 1).

Aharah.

Booth.—*Ahram* [Numb. xxvi. 32].

Ged.—Chap. viii. On comparing this genealogy with that in the last chapter, and with those in Genesis and Numbers, one is lost in a labyrinth, without a clue to get out. By taking some little liberties with the text in this chapter, I think I have made it more clear and consistent. This will I know by some be deemed temerity; but this I must have done, or made my author speak nonsense. The few additions are in italic.

Ver. 2.

Au. Ver.—2 *Nohah* the fourth, and *Rapha* the fifth.

Booth.—2 *Naaman*, the fourth; and *Shupham*, the fifth; and *Hupham*, the sixth; and *Ard*, the seventh [Numb. xxvi. 40].

Houb.—2 ורפא החמישי, *Rapha quintum*. Gen. xlv. 21 numerantur Benjamin filii decem. Capite superiori ver. 6 tres; nunc, quinque. Pugnancia hæc essent, si ejusdem scriptoris ejusdemque temporis essent istæ genealogiæ. Sed alias aliis antiquiores collegit hujus libri author. Quò autem sunt genealogiæ antiquiores, eò etiam sunt in stirpibus copiosiores; quò recentiores, eò in iisdem stirpibus parciiores, quia stirpes non jam numerantur, postquam earum rami interiorer. Ex quo colligere licet, antiquiorem esse hanc hujus capitis Benjamin genealogiam illâ, quam vidimus capite superiori. Porrò ex quinque nominibus quæ hic jacent, quædam sunt aliter, quàm in Genesi descripta. Neque etiam ibi comparet דייהאל, *Jadihel*, qui capite sup. recensetur.

Ver. 3-7.

3 ויהיה בניו לבלע אדר וגרה
 4 ויאבישווע ונצמון ואהיה
 5 וגרה ושפופון וחורם: 6 ואלה בני
 אהוד אלה הם ראשי אבות לוישבי
 7 ונצמון ואתיה
 וגרא היא הנלם והוליד את-עזא ואת-
 אהיה:

3 και ἦσαν υἱοὶ τῶ Βαλέ, Ἀδὶρ, καὶ Γηρά, καὶ Ἀβιοῦδ, 4 καὶ Ἀβεσσουέ, καὶ Νοαμὰ, καὶ Ἀχιὰ, 5 καὶ Γερά, καὶ Σεφουφάμ, καὶ Οὐράμ. 6 Οὗτοι υἱοὶ Ἀώδ, οὗτοί εἰσι ἄρχοντες πατριῶν τοῖς κατοικοῦσι Γαβεέ: καὶ μετῴκισαν αὐτοὺς εἰς Μαχαναθί, 7 καὶ Νοομὰ, καὶ Ἀχιὰ, καὶ Γηρά: οὗτος ἐγλαάμ, καὶ ἐγέννησε τὸν Ἀζὰ, καὶ τὸν Ἰαχιώχ.

Au. Ver.—3 And the sons of *Bela* were, *Addar* [*or, Ard*, Gen. xlv. 21], and *Gera*, and *Abihud*,

4 And *Abishua*, and *Naaman*, and *Ahoah*,

5 And *Gera*, and *Shephuphan* [*or, Shupham*, Numb. xxvi. 39; see chap. vii. 12], and *Huram*.

6 And these *are* the sons of *Ehud*: these are the heads of the fathers of the inhabitants of *Geba*, and they removed them to *Manahath*:

7 And *Naaman*, and *Aliah*, and *Gera*, he removed them, and begat *Uzza*, and *Abihud*.

3 *Addar*.

Booth.—*Ard* [Numb. xxvi. 40].

4 *And Abishua*.

Ged., *Booth.*—4 *And the sons of Abihud* were *Abishua*, and *Naaman*, &c. See note of *Ged.* on ver. 1.

5 *Shephuphan*.

Booth.—*Shuphan*.

Pool.—6 *These are the sons*; either those three last mentioned; or rather these following, ver. 7, because he here speaks of them who were *removed*, and they are said to be *removed*, ver. 7.

He describes the sons of Benjamin by the places of their habitation, without an exact account of their parents, because their genealogies were broken by that almost total extirpation of this tribe, Judg. xx. *They removed them*; either their fathers, or their heads and superiors, removed them; or they removed themselves.

7 *He removed them*; either, 1. Their father; or, 2. *Gera* last mentioned, who, it

seems, was the chief counsellor or promoter of this work.

Bp. Patrick.—*They removed them to Manahath.*] That is, Gera removed them, as it follows, ver. 7.

Ged.—6, 7 These were the sons of Abihud, patriarchal chiefs of the inhabitants of Geba, whom Naaman, Ahiah, and Gerah, removed to Manahath. *Gerah*, who removed them, begot Uzah, Ahihud, and Saharaim [see notes on ver. 8].

7 Gerah, who removed them, i. e., He was at the head of this colony. Some think that not *Gerah*, but *Abihud*, or *Ehud*, is here to be understood.

Booth.—6 And these are the sons of Abihud: these are the paternal chiefs of the inhabitants of Geba, who were removed to Manahath. 7 And Gera, who removed them, begot Uzza, and Ahihud, and *Shaharaim* [see notes on ver. 8].

6 *Abihud.*] This reading is retained by the Syriac, (except changing the ו into ג,) and the Arabic justifies the italic supplement, ver. 4.

7 With Houbigant the two first names are omitted as repeated from the fourth verse. As *Gera* is expressly said to remove them, that is, to be the leader of the colony, it is not proper to notice other two as leaders.

Houb.—6 ואלה בני אהוד, *hi sunt autem filii Ahod.* De illo *Ahod* nihil fuit antea memoratum, ut nesciatur, quem is patrem habuerit. Melius igitur Syrus אביהוד, *Abihur*, quamquam ex אביהוד, *Abiud*, qui antecessit, nonnihil devium. Jam qui fuerint illi filii vel *Ahod*, vel *Abiud*, omnino ignoratur. Nam cum pronomen ואלה prævium sit nominibus postea commemorandis, tamen nomina nulla subsequuntur, nisi ea quædam, quæ jam antecesserunt, quæque sunt Benjamin filiorum. Ergo, nisi fatemur ordinem fuisse perturbatum, nulli erunt filii ejus *Ahod*, vel ut Syrus, *Abihur*. Ordinem nos talem constituimus:

אדר וגרא ואביהוד ונעמן : ואלה בני אביהוד . אבישוע ואהרה וגרא ושפופן וחורם . אלה הם ראשי אבות ליושבי גבע ויגלום אל מנחת : וגרא הוא הגלם

Addar, Gera, Abiud, Naaman. *Hi sunt autem filii Abiud: Abissue, Ahoë, Gera, Sephuphan et Huram.* Illi sunt principes patrum habitantium Gabaa, et transtulerunt eos Manahath, et Gera ille est qui transtulit eos.

In hoc ordine omittuntur versu 7 duo nomina *Naaman* et *Ahoë*, quæ in mediâ rerum perturbatione ex superioribus lineis fuerint huc perperam allata. Nam ea nomina seriem cum suprâ dictis nullam habere possunt, teste ipso puncto majori, quod antecedit ונעמן; neque etiam cum infrâ dictis, quæ de uno *Gera*, numero sing. efferuntur. Huic ordini favet 1o. Ea evidentia, quæ in contextum revocatur. 2o. Quòd Balæ non jam sunt duo filii *Gera* cognomines, sed unus *Gera* filius est *Bala*, alter filius *Abiud*. 3o. Quòd *Abissue*, et illi alii filii qui sequuntur, usque ad *Huram*, vers. 4 et 5 tanquam *Bala* filii essent, tamen vii. 7, non recensentur inter filios *Bala*; atque adeò patri *Abiud* melius attribuuntur. Denique erroris emendationem confirmat erroris animadversa causa. Nam quoniam bis ואלה eo in loco extabat, alterum post ונעמן, quomodo id à nobis collocatur, alterum post הורם, hinc factum fuerit librarii incogitantia, ut id ואלה בני quod post ונעמן collocari debuerat, post הורם collocaretur, id verò אלה quod post הורם legebatur, post ונעמן, scriberetur. Atque ex eo nata, ut videtur, nominum perturbatio.

Ver. 8.

וַשְׁחִימִים הַזְּלִיד בְּשֵׂדֶה מוֹאָב מִן שְׁלָחוֹ אֹתָם חוּשִׁים וְאֶת־בָּעָרָא לְשׂוֹר :
καὶ Σαριὴν ἐγέννησεν ἐν τῷ πεδίῳ Μωὰβ μετὰ τὸ ἀποστείλαι αὐτὸν Ὡσὶν καὶ τῇ Βααδῆ γυναικί αὐτοῦ.

Au. Ver.—8 And *Shaharaim* begat children in the country of Moab, after he had sent them away; *Hushim* and *Baara* were his wives.

9 And he begat of *Hodesh* his wife, *Jobab* and *Zibia*, and *Mesha*, and *Malcham*.

Pool.—*After he had sent them away; Ehud* or *Gera* last mentioned. *Hushim* and *Baara* were his wives: others join these words with the former, and render the place thus, *after he had sent them* (to wit, his sons) *away, with Hushim and Baara his wives*, i. e., as he also sent his wives away from him; which may be here mentioned as a brand upon him, to show that he was without natural affection to his wives and children. And it seems the more probable that he divorced them, because we find him married to another wife, ver. 9.

Saharaim, after dismissing his two first wives, *Hushim* and *Baara*, begot, in the land of Moab, (8) of his wife *Hodesha*, these sons; *Jobab*, &c.

Booth.—8 And Shaharaim begot children in the country of Moab, after he had sent away his wives, Hushim and Baara.

Houb.—8 *Saharaim autem genuit in regione Moab, postquam dimisisset Husim et Baara ucores suas.*

8 ושחרים, *et Saharaim.* Quoniam de illo *Saharaim* mentio non facta est in suprâ dietis, lacunam hic facimus, quam tamen explere possis geminato nomine, hoc modo, *et Saharaim: Saharaim autem genuit...* אהרם: Legendum esse non אהרם, sed אהרם accusativi præfixum, res ipsa clamat. Nec aliter legebant Syrus et Græci Interpretes. Fuit littera ם finalis addita, ex pravâ imitatione litteræ ן subsequentis.

Ver. 11.

Au. Ver.—11 And of Hushim he begat Abitub, and Elpaal.

Houb.—11 ומחשים, *et Mehusim.* Etiam hic lacunosus contextus: vide suprâ ad versum 8.

Ver. 21.

Au. Ver.—Shimhi [*or*, Shema, ver. 13].
Ged., Booth.—Shemah.

Ver. 29.

וַיִּשְׁבֶּה יִשְׁבָּה בְּבָעוֹן וַיִּשְׁבֶּה אֶשְׁתּוֹ מַעַכָּה :

καὶ ἐν Γαβαὼν κατώκησε πατὴρ Γαβαὼν καὶ ὄνομα γυναικὶ αὐτοῦ Μοαχά.

Au. Ver.—29 And at Gibeon dwelt the father [called Jehiel, ch. ix. 35] of Gibeon; whose wife's name was Maachah.

Dwelt the father of Gibeon.

Houb., Ged., Booth.—Dwelt Jehiel, the father of Gibeon.

Houb.—29 ישבו אבי גבעון: Adde ante nomen ישיאל, *Jehiel*, quod legitur infrâ cap. ix. 35. Nam ille erat *pater Gabaon*, seu civitatis instaurator; neque ille hic censeretur, nisi et nominaretur.

Ken.—1 Chron. viii. 29. As the genealogies of the other sons of Israel have been given, in the preceding chapters, this gives the genealogy of Benjamin; and therefore here the genealogies might be naturally supposed to end. But, at the 35th verse of the next chapter, we have *ten verses* of Benjamin's genealogy; which were originally the same with the ten verses of this chapter, beginning at this verse. It is difficult to account for the repetition of these verses, provided they were repeated originally; but

if they have only been repeated through the blunder of a transcriber, it is easy to assign the cause of it. And this cause is *the existence of the same words* in the verse preceding these verses here, and also in the verse preceding them in the next chapter. But, however these verses were introduced into the next chapter, the repetition of them affords an unanswerable argument against *the preservation of every Heb. letter*; since several mistakes may be corrected by the repetition.

In chap. viii. 29, we read, that the name of *the wife of some one* (whose name is omitted) was *Maachah*; but in chap. ix. 35, that the name of *the sister of Jehiel* was *Maachah*: yet it is not *sister*, but *wife*, even in this ninth chapter, in *all the ancient versions*, and in MSS. 2, 4, 5, and Camb. 1, 2. In chap. viii. 30, נר, *Ner*, is omitted. In chap. viii. 31, מיקלוּח *Michloth* is omitted; as is the end of the word preceding it. In ix. 40, we read, *Jonathan's son was מריב בעל מרי בעל* What! *Meri-baal and Merib-baal!* Are these again different names of the same man, and both expressed properly? *Credat Carpzovius.* But chap. viii. 34, forbids this notion, by reading in both places מריב בעל *Merib-baal*. In viii. 35, we read מרע *Tarea*, which same man is, in ix. 41, מרע *Tachrea*; after which last word, יאחז *et Achaz* is omitted. In viii. 36, we have יהודא *Jehoadah* twice; who, in ix. 42, is twice called יערה *Jarah*. Strange mistakes these! and their number might be augmented; but I shall only add, that כל in viii. 38, should have been also in ix. 44; as appears from MS. 2.

Ver. 30.

Au. Ver.—30 And his first-born son Abdon, and Zur, and Kish, and Baal, and Nadab.

And Nadab.

Houb., Ken., Ged., Booth.—And Nadab and Ner [LXX, and ver. 33].

Houb.—30 ונדב, *et Nadab.* Græci Intt. addunt καὶ Νῆρ, *et Ner*; nempè legunt ונר, quod non omittendum fuisse declarat versus 33, ubi ille *Ner*, quos filios habuerit, docetur.

Ver. 31, 32.

Au. Ver.—31 And Gedor, and Ahio, and Zacher [*or*, Zechariah, chap. ix. 37].

32 And Mikloth begat Shimeah [*or*, Shimeam, chap. ix. 38]. And these also

dwelt with their brethren in Jerusalem, over against them.

And Zacher.

Houb., Ken., Ged., Booth.—And Zacher, and Mikloth.

Houb.—וּזְכַרְיָהוּ, et Zacher: Adde ומקלוֹת, et Macelloth, quod nomen iterant omnes Veteres: vide cap. ix. 37, 39.

CHAP. IX. 1.

וְכָל־יִשְׂרָאֵל הַתְּיָהוּשָׁוִי וְהַגִּבּוֹנִים
עַל־סֵפֶר מַלְכֵי יִשְׂרָאֵל וְיְהוּדָה הַגְּדוּלָה
לְכָבֵד בְּמַעְלָם :

καὶ πᾶς Ἰσραὴλ ὁ συλλοχισμὸς αὐτῶν, καὶ οὗτοι καταγεγραμμένοι ἐν βιβλίῳ τῶν βασιλέων Ἰσραὴλ καὶ Ἰούδα μετὰ τῶν ἀποικισθέντων εἰς Βαβυλῶνα ἐν ταῖς ἀνομίαις αὐτῶν.

Au. Ver.—1 So all Israel were reckoned by genealogies; and, behold, they were written in the book of the kings of Israel and Judah, who were carried away to Babylon for their transgression.

Dr. A. Clarke.—1 Were reckoned by genealogies.] Jarchi considers these as the words of Ezra, the compiler of the book; as if he had said: I have given the genealogies of the Israelites as I have found them in a book which was carried into Babylon, when the people were carried thither for their transgressions; and this book which I found is that which I have transcribed in the preceding chapters.

Geddes.—Thus were all the Israelites reckoned by genealogies: and, lo! these were found written in the registers of the kings of Israel and Judah; when the Judahites were, on account of their transgressions, removed to Babylon.

Booth.—1 Thus Israel were reckoned by genealogies; and, behold, these were found written in the book of the kings of Israel and Judah, when the people were carried away to Babylon, for their transgression.

Houb.—1 Omnis autem Israel recensitus est, et relatus fuit eorum numerus in librum regum Israel. Juda autem propter peccatum suum Babylonem fuit deportatus.

יִשְׂרָאֵל. Rectè Masora interpungit, ut *Juda*, quod sequitur, ad subsequentia pertineat. Aliter הגְּדוּלָה, translatis, esset sine nexu, et sine ullâ serie. Hebr. Linguae indolem parùm attendebat Vatablus, cùm statueret ante הגְּדוּלָה subintelligendum esse אֲשֶׁר, qui (deportati sunt) cùm idelativum nunquam in oratione solutâ

Hebræi reticeant, ubi non sequitur affixum vicem ejus gerens. Atque idem ab historiae veritate aberrabat, cùm relativum pertinere crederet et ad *Juda* et ad *Israel*. Nam cùm *Israel* ab *Judâ* distinguitur, significat *Israel* decem tribus. Atqui falsum est decem tribus fuisse Babylonem translatas. Cæterùm *Israel*, seu decem tribus, propterea hîc memorantur, ut doceatur propter quam causam earum genealogiæ non hîc recensentur, quia nempe eæ scriptæ erant in libro regum *Israel*, qui liber nondum interierat, cùm hæc scriberentur.

Ver. 2.

וְהַיְהוּשָׁבִים הָרְאשִׁימִים אֲשֶׁר בְּאַחַדָּתָם
בְּעָרֵיהֶם יִשְׂרָאֵל הַנְּהֻנִים הַלְלוּם
וְהַנְּתִינִים :

καὶ οἱ κατοικοῦντες πρότερον ἐν ταῖς κατασχέσειν αὐτῶν ἐν ταῖς πόλεσιν Ἰσραὴλ, οἱ ἱερεῖς, οἱ Λευῖται, καὶ οἱ δεδομένοι.

Au. Ver.—2 Now the first inhabitants that dwell in their possessions in their cities were, the Israelites, the priests, the Levites, and the Nethinims.

Pool.—The first inhabitants; the first after the return from Babylon. That dwell in their possessions in their cities, i. e., that took possession of their own lands and cities, which had been formerly allotted to them. The Israelites, i. e., the common people of Judah and Israel, called here by the general name of *Israelites*. And although the generality of the ten tribes were yet in captivity, yet divers of them were now returned; either such as had long before the captivity fled to Jerusalem to worship God, and joined themselves with Judah, as those 2 Chron. xi. 16, and others; or such as, upon Cyrus's general proclamation, associated themselves, and returned with those of Judah and Benjamin. The Nethinims; a certain order of men, either Gibeonites, or others joined with them [so Dr. A. Clarke], devoted to the service of God, and of his house, and of the priests and Levites.

Dr. A. Clarke.—The Israelites, the priests, Levites, and the Nethinims.] The first inhabitants that came and settled in their country, out of which they had been carried captive, he comprehends under four sorts of persons, Israelites, priests, Levites, and Nethinims. The first of these seems to comprehend not only all those of the ten tribes, who were carried captive with Judah

and Benjamin, but those also who were carried into Assyria and Media by Tiglath-pileser and Shalmanaser. For the edict of Cyrus extended to them, as well as to Judah and Benjamin; and, as the prophets had foretold (see Jer. v. 3, 4, 10, and xxi.), some of them did return, though too many (as the Jews also did) continued where they were settled in their captivity. But that the word Israelites is here a distinct name from the Jews, is apparent from what follows, ver. 3. The last of these, viz., the Nethinims, are generally thought by the Jewish interpreters to be the same with the Gibeonites, who performed the lower offices in the temple, being hewers of wood and drawers of water (see Josh. ix. 27). But Ezra hath given us a better account of them, chap. viii. 20, where he informs us they were given by David to minister to the Levites (which is the original of their name), as the Levites were given by God to help the priests. And therefore in all places they are mentioned with holy persons.

Gesen.—נְתִינִים m. plur. (נָתַן) *Nethinim*, pp. *the given, the devoted*, as the name of the Hebrew ἱερόδουλοι or, *servants of the temple, temple-slaves*, who were under the Levites in the ministry of the temple, 1 Chron. ix. 2, etc. For the origin of the word comp. Num. viii. 19.

Ver. 4.

Au. Ver.—4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah.

Pool.—That there is so great a diversity of names between this catalogue and that Neh. xi., may be ascribed to two causes: 1. To the custom of the Hebrews, who used very frequently to give two or three several names to one person; and, 2. To the change of times; for here they are named who came up at the first return; but many of those in Nehemiah might be such as returned afterward, and came and dwelt either instead of the persons here named, who might be then dead, or gone from Jerusalem, or with them.

Ver. 7.

Au. Ver.—7 And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah.

Pool.—*Sallu the son of Meshullam*; who is mentioned, but described by other parents,

Neh. xi. 7, or at least by persons under other names. Possibly these were his more immediate, and those his more remote parents; or he might be born of one, and adopted by another. For this is certain, men are sometimes in Scripture called the sons of those who adopted them, or whose right of inheritance fell to them.

Bp. Patrick.—7 *Meshullam.*] This Meshullam is said to be descended from quite different ancestors, than are mentioned Neh. xi. 7. And therefore this is a quite different person from the other, though of the same name. Though some think that one of these authors gives an account of his remote ancestors, and the other of his more immediate: which is not probable.

Ver. 9.

Au. Ver.—9 And their brethren, according to their generations, nine hundred and fifty and six. All these men were chief of the fathers in the house of their fathers.

Chief of the fathers.

Bp. Patrick.—They are called *chief fathers* because they were principal governors in their families.

Nine hundred and fifty six.

Pool.—They are reckoned but nine hundred and twenty-eight in Neh. xi. 8, either because here he mentions only those that were by lot determined to dwell at Jerusalem, to whom he here adds those who freely offered themselves to it; see Neh. xi. 1, 2; or because some of the persons and families first placed there were dead or extinguished, or else removed from Jerusalem upon some emergent occasion.

Ged.—9 Here seem to be wanting the names of the chiefs of Ephraim and Manasseh.

Ver. 11.

Au. Ver.—11 And Azariah [Neh. xi. 11, *Seraiah*] the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God.

Bp. Patrick.—*Ahitub, the ruler of the house of God.*] This last person is thought by Pellicanus to have been the high-priest; but both Ezra and Haggai tell us Jeshua (or Joshua) was high-priest (Ezra iii. 2, Hag. i. 1). This therefore was not *the ruler*, but a *ruler* in God's house (as the words should be translated); not the principal

ruler, but one in great authority under him ; perhaps he that was called the sagan (who was vicar to the high-priest ; and performed his office when he was sick, or otherwise hindered), or he was at the head of one of the courses of the priests that attended in their turns, at the house of God. Here it is to be noted, that by “the house of God” in this place, we are taught by ver. 23, to understand “the house of the tabernacle.” For as, before the first temple was built, there was a tabernacle for divine service ; so, after the second was founded, they erected a tabernacle, till this temple could be finished : without which they could not have performed the several parts of the worship of God, which were annexed to the several parts of the holy places, according to the law.

Dr. A. Clarke.—*The ruler of the house of God.*] The high-priest at this time was Jeshua the son of Jozadak (Ezra iii. 8) ; and Seraiah (Neh. xi. 11), called here Azariah, was the ruler of the house ; the person next in authority to the high-priest, and who probably had the guard of the temple, and command of the priests, Levites, &c. It is likely that the person here was the same as is called the *second priest*, 2 Kings xxv. 18, who was the *sagan*, or high-priest's deputy.

Ver. 12.

Au. Ver.—12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer.

Booth.—12 And Adaiah, (the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchijah), and Maasiai, (the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemoth, the son of Immer.)

12 If the account in Nehemiah xi., xii., xiii. be correct, some names are omitted here, and others in some of the places are corrupted. By adding the three names from Nehemiah, the deficiency here is supplied ; and whoever compares the original will easily see how the other might be corrupted.

Ver. 15.

וּבְהַבְּקָר הָרֶשֶׁת וְגַלְל וְגו'

καὶ Βακβακάρ, καὶ Ἀρής, καὶ Γαλαὰλ, κ.τ.λ.

Au. Ver.—15 And Bakkabkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph.

Ged.—*And Heresh.* Some make this an appellative noun, and render *the carpenter*.

Booth.—15 And Bakkabkar, and Mattaniah, (the son of Micah, the son of Zichri, the son of Asaph.)

15 The names omitted are inconsistent with the parallel place. One of them occurs in the next verse in its proper place, Neh. xi. 17.

Ver. 17.

וְהַשְּׂעִרִים וְגו'

οἱ πύλωροι, κ.τ.λ.

Au. Ver.—17 And the porters were, Shallum, &c.

Bp. Patrick.—*Ver. 17. The porters.*] Or rather the *guards*, as the Hebrew word signifies, and not *porters*.

Gesen.—שַׂעִר m. (denom. from שַׁעַר) *gate-keeper, porter, 2 Kings vii. 10, &c.*

Ver. 18.

וְעַד־הַיְכָלָה בְּשַׁעַר הַמְּזֻזָּה מִזְרָחָה
הָמָּה הַשְּׂעִרִים לְמַחְנוֹת בְּנֵי לֵוִי :

καὶ ἕως ταύτης ἐν τῇ πύλῃ τοῦ βασιλείου κατ' ἀνατολάς· αὐται αἱ πύλαι τῶν παρεμβολῶν υἱῶν Λεβὶ.

Au. Ver.—18 Who hitherto waited in the king's gate eastward : they were porters in the companies of the children of Levi.

Pool.—*In the king's gate eastward ;* in the east gate of the temple, which was so called, either because it was the chief and most magnificent of all the gates, or because the kings of Judah used to go to the temple through that gate, 2 Kings xvi. 18 : compare Ezek. xliv. 1, 2. Under this gate he comprehends all the rest, which also were guarded by these porters. *In the companies, or, according to the companies, or orders, or courses, i. e.,* they kept the gates successively, according to that method into which themselves and the rest of their brethren the Levites were distributed.

Ged.—18 And, at the royal, or eastern gate, Adnah, &c. These were the door-keepers, according to the fixt stations of the children of Levi.

Ver. 18. And at the royal, or eastern gate, Adnah, &c. I have chosen with Houbigant, to make a proper name of *Adnah*, rather than translate with our common version :

who hitherto in the king's gate, &c., which I confess I do not understand.

Booth.—18 At the king's gate eastward, these were door-keepers, according to the fixed stations of the children of Levi.

Houb.—18 *Et Adane ad portam, quæ regia dicebatur, orientalem: illi erant janitores, per turmas filiorum Levi.*

18 ועד הנה Nos, *et Adane.* Nam malivus per nomen proprium interpretari, quàm nihil dicere. Quippe *hactenus* convenire in seriem non potest; et frustra Clericus, fuerunt adhuc; hoc est, inquit, *ad tempus destructionis templi.* Nam עד הנה demonstrat tempus, quod esset tùm præsens, cùm hæc scriberentur, non autem tempus longo intervallo jam præteritum. Et verba dat lectoribus Edm. Calmet, id verbum sic accipiens, quasi diceretur, *ici finissent ces regitres,* cùm talem sententiam series non admittat. Sed commodè inducitur nomen proprium *Adane,* quod, cum altero nomine proprio *Sellum* conjunctum, pertineat ad plurale אהיהם, *fratres eorum.*

Dathe.—18 *Hi hactenus nominati in porta regia versus orientem janitores fuerant ex castris Levitarum.*

Ver. 19, 20.

19 וְשָׁלֹם בֶן־קֹרַח בֶּן־אֲבִינֶפֶת בֶּן־קֹרַח
וְאֶחָיו לְבִינְיָאֲבִיו הַקְּרָתִים עַל מְלֵאכֶת
הָעֵבֶדָה שְׁמַרְי הַסִּפָּיִם לְאַהֵל וְנִבְתֵיהֶם
עַל־מַחֲנֶה יְהוָה שְׁמַרְי הַמְּבֹרָא
20 וּבְקִינָתָם בֶּן־אֶלְעָזָר בְּגִיד הָיָה עֲלֵיהֶם
לְפָנִים יְהוָה ו עִפּוֹ וְגו'

19 και Σελλοῦ υἱὸς Κορέ, υἱοῦ Ἀβιασάφ, υἱοῦ Κορέ· καὶ οἱ ἀδελφοὶ αὐτοῦ εἰς οἶκον πατροῦ αὐτοῦ, οἱ Κορίται ἐπὶ τῶν ἔργων τῆς λειτουργίας φυλάσσοντες τὰς φυλακὰς τῆς σκηνῆς· καὶ πατέρες αὐτῶν ἐπὶ τῆς παρεμβολῆς Κυρίου φυλάσσοντες τὴν εἰσοδον. 20 καὶ Φινεὲς υἱὸς Ἐλεάζαρ ἡγούμενος ἦν ἐπ' αὐτῶν ἔμπροσθεν Κυρίου, καὶ οὗτοι μετ' αὐτοῦ. κ.τ.λ.

Au. Ver.—19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, were over the work of the service, keepers of the gates [Heb., thresholds] of the tabernacle: and their fathers, being over the host of the Lord, were keepers of the entry.

20 And Phinehas the son of Eleazar was

the ruler over them in time past, and the Lord was with him.

21 And Zechariah the son of Meshelemiah was porter of the door of the tabernacle of the congregation.

Pool.—19 *Keepers of the gates of the tabernacle; or, who were, to wit in time past,* which is expressed in a like case, ver. 20, when the tabernacle was standing, before the temple was built. *Their fathers;* the Kohathites, of whom see on Numb. iv. 4. *Over the host of the Lord; or, with* (as this Hebrew particle is oft used) *the host, &c., i. e.,* when the Israelites were in the wilderness, encamped in a military manner round about the tabernacle, with or among whom these were then placed. *Keepers of the entry, i. e.,* of the veil by which they entered into the tabernacle; which he calls the *entry* distinctively, because then there were no gates. The meaning is, that all things were now restored to their primitive order and institution; and the several persons took those places and offices upon them, which their ancestors had before them.

Bp. Patrick.—20 *Phinehas the son of Eleazar was the ruler over them in time past.*] So we rightly translate the last word *lepanim;* which as R. David Gauz observes in his Tzemoth David (ad A. M. 2892), doth not signify that Phinehas was now living, but he was ruler of them “in time past” when he was living. And thus that Hebrew word is rendered, Ruth iv. 7, Ps. cii. 26. But that he should be ruler over this sort of officers seems unlikely, being the son of the high-priest, and after Eleazar high-priest himself; which raised him far above such a low employment. Besides, it is evident he is here speaking of the Levites, not of the priests, and therefore it is probable this Phinehas was only a Levite, called, as his father was, by the ancient name of a high-priest (see Selden, De Success. in Pontificatum, lib. i., cap. 2, fol. 117—119).

Ged.—19 For Shalum (the son of Korah, the son of Ebiasaph, the son of Korah), and his brethren of the same family, the Korahites, had, for their share, in the work of ministry, the keeping of the gates of the temple; as their forefathers had been the keepers of the entry of the tabernacle, during the encampments of the Lord; 20 When Phinehas Ben-Elazar was* ruler over them (in past times), by the favour of the Lord; 21 And when Zachariah Ben-Meshelamiah

was keeper of the door of the convention-tent.

20 * *Ruler over them, before the LORD: and, with him, Zachariah*, Sept., Vulg., and 1 MS. And, indeed, this is a most plausible reading. The present text is uncouth and harsh, and requires some licence to make a meaning out of it. Some would render the verse thus: *when Phineas Ben-Eleazar (the LORD be with him) was in past times ruler over them*. But this smells of modern Rabbism.

Booth.—19 For Shallum, (the son of Kore, the son of Ebiasaph, the son of Korah,) and his brethren, of the house of his father, the Korahites, in the work of the ministry were gate-keepers of the temple, as their fathers were keepers of the entrance of the *tabernacle*: 20 When Phineas, the son of Eleazar, was, in time past, ruler over them, before Jehovah; 21 And with him was Zechariah, the son of Meshelemiah, the door-keeper of the congregation-tabernacle.

20, 21. So the Sept., Vulg., and 1 MS. The common reading can scarcely admit any just and coherent version.

Hoob.—19 *Sellum filius Core, filii Abiasaph, filii Core, et fratres ejus in familia patris ejus Corai, qui erant in operum ministerio, custodes vestibulorum tabernaculi, et familiae eorum per vices castrorum Domini, custodientes introitum*. 20 *Phineas, filius Eleazari erat olim dux eorum*. 21 *Et cum eo erat Zacharias filius Mosollamia, janitor portae tabernaculi testimonii*.

20 יהיה עמו, *Dominus cum eo*. Quidam Veteres, et *Dominus cum eo*, etsi abest conjunctio ו, sine qua talis sententia locum habere vix potest, et parum credibile est in mediam genealogiam hæc venire. Multo melius Græci Interpretes, και οὗτοι μετ' αὐτοῦ, et *illi cum eo*, cum legerent, seu יהיה עמו, seu יהיו עמו *eo, et cum eo erant*, etsi iidem in verbo Græco κυρίου, *Domino*, scripturam etiam hodiernam exhibent. Iterum verba dat Lectori Edm. Calmet, docens, solitum fuisse olim mortuis sic bene precari, *Dominus cum eo*, et sacrum Scriptorum nobis exhibens sic tanquam unum de sæculorum sæce Judaicorum. Nempe Judæi Rabbinii eam cantilenam de magistris suis, ad quorum libros nos allegant, memoria *ejus sit in benedictionem*, centies iterant, cum scribunt. Nos antetulimus יהיה עמו, et *cum eo erat*,

numero sing. quia unus *Zacharias* postea memoratur.

Dathe.—19 *Sallum vero, filius Kore, nepos Ebiasaphi, pronepos Korahi, ejusque cognati e familia patria Korahitarum, hoc habebant ministerii munus, ut tentorii essent janitores, patres autem eorum, ut castris Jovæ præessent, aditum ad ea custodientes*. 20 *Pinchas, Eleazaris filius, cui Deus faverat, dux eorum olim fuerat*. 21 *Secharja, filius Meselemjæ, janitor fuit ad introitum tentorii conventus*.

Ver. 22.

הָמָּה בְּחַצְרוֹתֵיהֶם הַתְּיָחָשִׁים הַמָּה —
יָסַד דָּוִד וְשִׁמְשׁוֹנֵי הָרָאָה בְּאִמּוֹנָתָם :

— οὗτοι ἐν ταῖς αὐλαῖς αὐτῶν, ὁ καταλοχισμὸς αὐτῶν. Τούτους ἔστησε Δαυὶδ καὶ Σαμουὴλ ὁ βλέπων τῇ πίστει αὐτῶν.

Au. Ver.—22 All these which were chosen to be porters in the gates were two hundred and twelve. These were reckoned by their genealogy in their villages, whom David and Samuel the seer did ordain [Heb., founded] in their set office [or, trust].

By their genealogy. See notes on iv. 33. *Whom David, &c.*

Ged., Booth.—As David and Samuel, the seer, had appointed *their forefathers*, in their set office [*Ged.*, in their respective trusts].

Pool.—*Did ordain*: in the times of the judges there was much disorder and confusion, both in the Jewish State and Church, and the Levites came to the tabernacle promiscuously, and as their inclinations or occasions brought them. But Samuel began to think of establishing some order among the Levites in their ministrations about the tabernacle. And these intentions of his probably were communicated by him to David, who after Samuel's death, and his own peaceable settlement in his throne, revived and perfected Samuel's design, and took care to put it in execution. *In their set office*, Heb., *in their faith*, or, *faithfulness*, i. e., either, 1. In their office, which is called *faithfulness*, because this is required in that office. Or, 2. In the faithful discharge of their duty, and in obedience to the will of God, signified to them by revelation, or *by the Spirit*, as it is said of David, 1 Chron. xxviii. 12, which they received by faith, and accordingly designed, and David executed it. And so this is added to show that this was no human invention, as some might

conceive, but a Divine appointment, to which all ought to submit.

Bp. Patrick.—*In their set office.*] Or rather (as it is in the margin), “in their trust;” for the Hebrew word signifies *fidelity*; importing that their attendance at the house of God was no longer confused and disorderly (as it had been formerly, when there were sometimes too many, and sometimes too few waiting there; or, they had no certain work assigned them, or were negligent for want of overseers), but they every one in their course obediently went about their proper work, and faithfully discharged it.

Ver. 23.

Au. Ver.—23 So they and their children had the oversight of the gates of the house of the Lord, *namely*, the house of the tabernacle, by wards.

Pool.—23 To wit, in David's time. *The house of the tabernacle*: this is added to explain what he means by the house of the Lord; not that tabernacle which David had set up for the ark, but that more solemn tabernacle, which Moses had made by God's express command and most particular direction: which in David's time was at Gibeon; in which God was and would be worshipped until the temple was built. See 1 Kings iii. 2, &c.; 2 Chron. i. 3, 5, &c. *By wards*, i. e., by turns or courses, each of them at his gate, and in his appointed time.

Ver. 24.

Au. Ver.—24 In four quarters were the porters, toward the east, west, north, and south.

Ged., Booth.—24 At the four sides of the temple were the door-keepers posted: &c.

Ver. 25, 26.

וַאֲחֵיהֶם בְּחֻצְיֵיהֶם לְבֹאֹי לְשַׁבְּעַת הַיָּמִים מֵעַתָּה אֶל־יַעַת עַם־אֶלֶּה: 26 בְּיָמֵי הַיְמִינִי הָיְתָה אֲרֻבָּעַת גְּבֻרֵי הַשְּׁעָרִים הֵם הַלְוִיִּים וְהָיוּ עַל־הַלְשָׁכוֹת וְעַל־הָאוֹצְרוֹת בֵּית הָאֱלֹהִים:

25 καὶ ἀδελφοὶ αὐτῶν ἐν ταῖς αὐλαῖς αὐτῶν τοῦ εἰσπορεύεσθαι κατὰ ἑπτὰ ἡμέρας ἀπὸ καθορῆς εἰς καιρὸν μετὰ τούτων· 26 ὅτι ἐν πίστει εἰσὶ τέσσαρες δυνατοὶ τῶν πυλῶν. καὶ οἱ δευτεῖαι ἦσαν ἐπὶ τῶν παστοφοριῶν, καὶ ἐπὶ τῶν θησαυρῶν οἴκου τοῦ Θεοῦ παρεμβάλουσιν.

Au. Ver.—25 And their brethren *which were* in their villages, *were* to come after seven days from time to time with them.

26 For these Levites, the four chief porters, were in *their set office* [*or, trust*], and were over the chambers and treasuries [*or, storehouses*] of the house of God.

Ged.—25 And their brethren, in the villages, were, every seventh day, to be with them, by turns: 26 For these Levites were under the trust of those four principal door-keepers; who had *also* the care of the store-rooms and treasuries of the house of God.

Booth.—25 And their brethren who were in their villages were to succeed them, by turns, every seven days. 26 For those Levites were under the trust of the four chief door-keepers, who were over the store-rooms and treasuries of the house of God.

Pool.—26 *Were in their set office*, i. e., these were constantly upon the place, and in the execution of their office, that so they might oversee and direct the inferior porters in their work. Or, as others render the words, agreeably to the Hebrew text, *For these* (i. e., *their brethren*, ver. 25) *were under the charge*, or *committed to the trust of the four chief porters*, who also were Levites, as their brethren were; whereas the chief of all of them was a priest. Either way these words contain a reason of what was said, ver. 25, why the rest were to come to these, and to be with them.

Houb. 25 *Eratresque eorum in vicis suis erant, ut temporibus statutis ad septem dies venirent; nam eorum fuerant statæ vices.* 26 *Et cum eis erant quatuor præcipui janitores Levitæ, qui domûs Dei cellis et thesauris præessent.*

25 עם אלה, *cum illis*. Hæc verba omittunt Syrus, Arabs, Vulgatus; nec ea feliciter Græci Interpretes convertunt μετὰ τούτων, *cum illis*. Nam si quæritur cum quibus, respondebitur cum illis ipsis, ad quos pertinet affixum הם, quod habet אלהם. Atqui omnino inusitatum apud Hebræos, ut quos sententia incipientem indicaveris per affixum הם, eosdem desinente significet affixum אלה. Nam אלה idem pronomen est, atque Gallicum *ceux-la*; הם, idem ac Gallicum, *eux*. Quemadmodum igitur non diceremus, *il s'associa avec eux, et fit voyage avec ceux-la*, cum dicere vellemus, *fit voyage avec eux*, eosdem illos, quos supra significantes; sic Hebraice barbarum id pronomen est אלה, post הם, de iisdem hominibus usurpatum. Quam incom-

mode igitur עם אלה ad superiora nequitur, tam commode cum inferioribus jungitur, verborum tali ordine constituto, כי באמירה ויום אלה ארבעה גברי *stata vices. Cum illis autem erant quatuor viri...* qua oratione nihil planius ac liquidius.

Dathe.—25 *Eorum autem cognati in villis suis degentes eis septenis diebus per vices succederent.* 26 *Nam propter dexteritatem suam hi quatuor janitores ex Levitis præcipui erant constituti, ut simul conclavium et thesaurorum ædis divinæ curam gererent.*

Ver. 27.

Au. Ver.—27 And they lodged round about the house of God, because the charge was upon them, and the opening thereof every morning pertained to them.

Ged.—27 They, therefore, lodged around the house of God, because they had the charge of it, &c.

Ver. 30.

וּמִן־בְּנֵי הַכֹּהֲנִים רָחֳמֵי הַמִּזְבֵּחַת
לְבַשְׂמִים :

καὶ ἀπὸ τῶν υἱῶν τῶν ἱερέων ἦσαν μυρεψοὶ τοῦ μύρου, καὶ εἰς τὰ ἀρώματα.

Au. Ver.—30 And some of the sons of the priests made the ointment of the spices.

Bp. Patrick.—Ver. 30.] Or rather, “but some of the sons of the priests,” &c. For though the Levites had the custody of the spices of which the ointment was made, yet none but the *priests* could compound them and make the ointment.

Ver. 32.

Au. Ver.—*Shew-bread.* See notes on xxviii. 16.

Ver. 33.

וְאֵלֶּה הַמְשָׁרְרִים רֵאשֵׁי אֲבוֹת
לְלוּיִם בְּלִשְׁכַּת פְּטִיגִים כִּי־יוֹמָם וְלַלַּיְתָה
עֲלִיָּהֶם בְּמַלְאָכָה :

פְּטוּרִים קָר

καὶ οὗτοι ψαλτοφδοὶ ἄρχοντες τῶν πατριῶν τῶν Λευιτῶν διατεταγμένοι ἐφημερίαί, ὅτι ἡμέρα καὶ νύξ ἐπ' αὐτοῖς ἐν τοῖς ἔργοις.

Au. Ver.—33 And these are the singers, chief of the fathers of the Levites, *who remaining* in the chambers were free: for they were employed [Heb., upon them] in that work day and night.

Pool.—*These*, i. e., others of the Levites; of whose several offices he had spoken before. *Are the singers*; or rather, *were*, which is understood, and all along in the foregoing and following verses, and again in this very verse. *In the chambers*; where they waited, that they might be ready to come whensoever they were called to the service of God in the tabernacle. *Were free* from all trouble and employment, that they might wholly attend upon the proper work. *Employed in that work*; either composing or ordering sacred songs; or actually singing; or teaching others to sing them. *Day and night*, i. e., continually, and particularly in the morning and evening, the two times appointed for solemn service and offerings.

Ged.—33 Now, these guardians of the temple (patriarchal chiefs of the Levites) were lodged in the bychambers of the temple: because, day and night, there was no employment for them.

In translating this verse I have followed the reading of the Syriac. The present text, and the other versions, have *singers* instead of *guardians*, and the whole is thus awkwardly and uncouthly rendered in our public version: *And these are the singers*, &c.

Booth.—33 Now these keepers of the temple, paternal chiefs of the Levites, were lodged in the chambers, which were about the temple; because day and night they were employed.

Gesen.—פָּטַר fut. יִפְטֹר in signif. no. 3.

1. To cleave, to burst open; see פָּטַר.

Arab. فطر id. and intrans. to break forth, sc. a tooth. Kindred is פָּטַר q. v.

2. Transit. to cause to break forth, e. g., water, to let out, Prov. xvii. 14.—Hence

3. Trop. to let go free, to dismiss, as in Chald. 2 Chron. xxiii. 8; 1 Chron. ix. 33, פְּטָרִים, the dismissed, the free, i. e., exempt from public duty, where Cheth. פְּטָרִים.—Intrans. to break or slip away, to get out of the way or place, fut. יִפְטֹר 1 Sam. xix. 10.

Syr. ܦܬܪܝܢ id. Chald. Pe. and Ithpe.

Prof. Lee.—פָּטַר, v. pres. יִפְטֹר. (a) Slipped out or away. (b) Let out water. (c) Exempted from duty. (a) 1 Samuel xix. 10. (c) 2 Chron. xxiii. 8.

Houb.—33 *Illi autem fuerunt ministri, principes familiarum Leviticarum, qui in exedris, in suâ quisque vice habitabant; quo-*

niam illi die ac nocte in operibus erant occupati.

33 ואלה המשררים, et illi sunt cantores. Nos, et illi sunt ministri. Nempe, cum Syro, legimus והלה המשררים. Nam cantores nihil commune habere possunt quod לילה ויום, die ac nocte. Num enim cantores die ac nocte cantabant? Deinde במשררים, בלשנה פזירים, interpretamur, in exedris in sua quisque vice, ex scriptura במשררים, in ordinibus, seu vicibus. Sic videtur legere Græci Interpretes qui, ἐφημερίαι, de die in diem, vel per vices. Perique convertunt in cubiculis immunes, et deinde laborant, ut cognoscant, quibus rebus illi Levitæ essent immunes. Neque vident se ordinem intervertere verborum. Nam ordo iste, Levitæ in cubiculis immunes, pro immunes in cubiculis, non plus sapit Hebr. Linguam, quam Gallicam Linguam saperet, ils sont dans leurs maison libres, si quis dicere vellet, ils sont libres dans leurs maisons. Adde nullo exemplo, attribui verbo פזיר, immunitatem ... עליהם במלאכה, super eos in opere. Sic Arias, nec Hebraice, nec Latine. Itaque legendum, aut המלאכה (super eos) erat opus aut עליהם במלאכה, ascendebant illi ad opus; quod multo præstat.

Dathe. — 33 Ex iisdem illis Kehathitis constituti fuerunt cantores, principes patrum familiarum Leviticarum, qui ab aliis officiis immunes in conclavibus manebant, quoniam diu noctuque habebant, quæ agerent.

Ver. 34.

אֵלֶּה רְאִשֵׁי הָאָבוֹת לְלוֹיִם
 לְתִלְדוֹתָם רְאִשֵׁים אֵלֶּה יֹשְׁבֵי
 בִּירוּשָׁלָּם :

οἱ τοὶ ἀρχόντες τῶν πατριῶν τῶν Λευιτῶν κατὰ γενεαίαις αὐτῶν, ἀρχόντες οἱ τοὶ κατοικήσαντες ἐν Ἱερουσαλήμ.

Au. Ver.—34 These chief fathers of the Levites were chief throughout their generations; these dwelt at Jerusalem.

Houb.—34 Illi fuerunt principes familiarum Leviticarum in sua quisque cognatione, illique in Jerusalem habitabant.

34 ראשים אלה, principes illi. Haud scio an ראשנים אלה, primi illi (habitarunt in Jerusalem). Nam ראשים otiosum, postea quum antecessit האבות ראשי האבות. Vide versum 2 ubi ראשנים similiter adjunctum legitur ad verbum ישב, habitare. Circulo animadvertit Codex. Orat. 42.

Ver. 35.

וְיֵשֶׁם אִשְׁתּוֹ מַעַכָּה —
 נ' אִתְּהוּ

— καὶ ὄνομα γυναικὸς αὐτοῦ Μααχά.

Au. Ver.—35 And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name was Maachah :

36 And his firstborn son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren.

39 And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchishua, and Abinadab, and Esh-baal.

40 And the son of Jonathan was Merib-baal; and Merib-baal begat Micah.

41 And the sons of Micah were Pithon, and Melech, and Tahrea, and Ahaz.

42 And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son.

44 And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan : these were the sons of Azel.

Ken. supposes these verses to be an interpolation, see notes upon chap. viii. 29.

35 Whose wife was Maachah.

Dr. A. Clarke.—Here our translators have departed from the original, for the word is אחיה, his sister; but the Vulgate, Septuagint, Syriac, Arabic, and Chaldee, have wife; to which may be added, chap. viii. 29, the parallel place. Almost all the early editions, as well as the MS. editions, have the same reading. Of all the Polyglots the Complutensian alone has אשתו, his wife. His wife is the reading also of Vatablus's Polyglot, but in the margin he observes that other copies have his sister. There is most certainly a fault somewhere, for Maachah could not be both the sister and wife of Jehiel. Whether, therefore, chap. viii. 29 has been altered from this, or this altered from that, who can tell? Wife, is most probably the true reading. It is so in three very ancient MSS. in my own possession.

Ver. 41.

Au. Ver.—41 And the sons of Micah were Pithon, and Melech, and Tahrea, and Ahaz.

Pilkington.—The word יחזיו which is now wanting 1 Chron. ix. 41, was omitted by some early transcriber, as appears by its not being taken notice of by the Greek translators; but it is in the Latin, Syriac, and Arabic versions; and was in the original Hebrew; for the genealogy is carried on from this Ahaz, ver. 42. And he is mentioned as one of the sons of Micah, chap. viii. 35.

Dr. A. Clarke.—41 *And Ahaz.*] This is added by our translators from chap. viii. 35, but such liberties should only be taken in a note; for although the words are now sufficiently distinguished from the text by being printed in *italics*, yet it is too much to expect that every editor of the Bible will attend to such distinctions, and in process of time the words will be found incorporated with the text.

CHAP. X. 1.

Au. Ver.—1 Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain [*or*, wounded] in mount Gilboa.

See notes on 1 Sam. xxxi. 1, vol. ii., p. 483.

Slain. See notes on 2 Sam. i. 19, vol. ii., p. 491, and on 2 Sam. xxiii. 8, vol. ii., p. 667, &c.

Ver. 3.

Au. Ver.—3 And the battle went sore against Saul, and the archers [Heb., shooters with bows] hit him [Heb., found him], and he was wounded of the archers.

See notes on 1 Sam. xxxi. 3, vol. ii., p. 483.

Ver. 4.

Au. Ver.—4 Then said Saul to his armour-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me [*or*, mock me]. But his armourbearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.

See notes on 1 Sam. xxxi. 4, vol. ii., p. 484.

Ver. 6.

וימת שאול ושלישת בניו וקבלו
ביתו וחרו ברונו :

καὶ ἀπέθανε Σαούλ, καὶ τρεῖς υἱοὶ αὐτοῦ ἐν τῇ ἡμέρᾳ ἐκείνῃ· καὶ πᾶς ὁ οἶκος αὐτοῦ ἐπὶ τὸ αὐτὸ ἀπέθανε.

Au. Ver.—6 So Saul died, and his three sons, and all his house died together.

Ged.—Thus Saul and his three sons, and all his house, died together.*

* *And his armour-bearer, and all his men, died that day together*, Syr., with p. p., and partly Arab., and one MS.

Booth.—So Saul, and his three sons, and his armour-bearer, and all his men [1 Sam. xxxi. 6], died together.

Dathe.—6 *Sic Saulus, tres ejus filii omnesque ejus homines a perierunt.*

a) Hebr. *et omnis domus ejus.* Quod non de familia Sauli potest intelligi, nam Mephibosethus aliique superstites manserunt, uti ex historia constat; sed de ejus stipulatoribus. 1 Sam. xxxi. 6 יָצְאוּ בְּיָמָיו וְכָל בְּיָמָיו.

Ver. 7.

Au. Ver.—7 And when all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them.

See notes on 1 Sam. xxxi. 7, vol. ii., p. 485.

In the valley.

Bp. Patrick.—By the valley is meant the towns in the open country, which were not fortified (see 1 Sam. xxxi. 7).

That they had fled.

Booth.—That the men of Israel had fled.] So the parallel place, which removes the ambiguity; but as it is not essentially necessary I have added it in *Italics*.

Ver. 8.

Au. Ver.—8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

And his sons.

Ged., Booth.—And his three [Chald., Syr., Arab., with p. p., 1 Sam. xxxi. 8, and one MS.] sons.

Ver. 9.

— לְבַשָּׁר אֶת־עַצְבֵיָהֶם וְאֶת־הָעַם :

— τοῦ εὐαγγελίσασθαι τοῖς εἰδώλοις αὐτῶν, καὶ τῷ λαῷ.

Au. Ver.—9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines

round about, to carry tidings unto their idols, and to the people.

To carry tidings unto their idols, and to the people.

Houb., Ged., Booth.—To publish it in the temples of their idols [p. p., 1 Sam. xxxi. 9, and 2 MSS. ביה את עבדיה, 1 MS. את ביה], and among the people.

Houb.—9 לבשר את עבדיהם, *ut nuntiantur Idolis suis.* Lege עבדיהם in *domo Idolorum suorum.* Sic lego in Codice Orat. 57 sic etiam legebatur Syrus. Quippe nuntium perferebatur, non ad idola, sed ad eos, qui in ministerio erant in templo idolorum.

Ver. 10.

Au. Ver.—10 And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.

And fastened his head, &c.

Ged., Booth.—And his head they fixed up in the temple of Dagon, and his body they hung up by the walls of Beth-shan [Syr., and p. p., 1 Sam. xxxi. 10].

Ver. 11.

Au. Ver.—11 And when all Jabesh-gilead heard all that the Philistines had done to Saul.

Jabesh-gilead.

Ged., Booth.—The inhabitants of Jabesh-gilead [LXX., Syr., Arab., with one MS., and p. p., 1 Sam. xxxi. 11, Chald. and Vulg. have equivalently, *the men of*].

Ver. 12.

וַיִּקְרְבוּ פְּלִי־אִישׁ חֵילָ וַיִּשְׂאוּ אֶת־גִּבּוֹתָא שְׂאוֹל וְאֶת־גִּבּוֹת פְּזָיו וַיְבִיאוּם וַיִּבְיֶשֶׁה וַיִּקְבְּרוּ אֶת־עֲצָמוֹתיהֶם תַּחַת הָאֵלֶּה פְּזִישׁ וַיִּצְמְמוּ שְׂבַע יָמִים :

καὶ ἠγέρθησαν ἐκ Γαλαὰδ πᾶς ἀνὴρ δυνατός, καὶ ἔλαβον τὸ σῶμα Σαουλ καὶ τὸ σῶμα τῶν υἱῶν αὐτοῦ, καὶ ἤνεγκαν αὐτὰ εἰς Ἰαβὶς, καὶ ἔθαψαν τὰ ὀστά αὐτῶν ὑπὸ τῆν δρυῖν ἐν Ἰαβίς· καὶ ἐνήστευσαν ἑπτὰ ἡμέρας.

Au. Ver.—12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

See notes on 1 Sam. xxxi. 12, 13, vol. ii., p. 485.

And took away.

Ged., Booth.—And went all night [p. p., 1 Sam. xxxi. 12] and took away.

And buried their bones.

Booth.—And there they burned them [1 Sam. xxxi. 12].

A tamarisk tree. See notes on Gen. xxv. 4, vol. i., p. 65.

Ver. 13, 14.

וַיָּמָת שְׂאוֹל בְּמַעְלוֹ אֲשֶׁר־מָצַע בַּיהוָה עַל־דְּבַר יְהוָה אֲשֶׁר לֹא־שָׁמַר וַיִּגְמַל אֱלֹהִים אֶת־דָּוִד וְאֶת־הַמְּלָאכָה לְדָוִד בְּיוֹשִׁי :

13 καὶ ἀπέθανε Σαουλ ἐν ταῖς ἀνομίαις αὐτοῦ, αἷς ἠνόμησε τῷ Θεῷ κατὰ τὸν λόγον Κυρίου, διότι οὐκ ἐφύλαξεν, ὅτι ἐπρώτησε Σαουλ ἐν τῷ ἐγγαστριμύθῳ τοῦ ζητῆσαι, καὶ ἀπεκρίνατο αὐτῷ Σαμουὴλ ὁ προφήτης. 14 καὶ οὐκ ἐζήτησε Κύριον καὶ ἀπέκτεινεν αὐτὸν, καὶ ἐπέστρεψε τὴν βασιλείαν τῷ Δαυὶδ υἱῷ Ἰεσσαί.

Au. Ver.—13 So Saul died for his transgression which he committed [Heb., transgressed] against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it;

14 And enquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse [Heb., Isai].

Familiar spirit. See notes on Levit. xx. 6, vol. i., pp. 469, 470.

Ged., Booth.—13 Thus died Saul for his transgression which he committed against Jehovah, both by not keeping the word of Jehovah, and by consulting a necromancer, and not consulting Jehovah. 14 Thus he was slain; and the royal power was transferred, &c.

Pool.—Inquired not of the Lord. *Object.* Saul inquired of the Lord, 1 Sam. xxviii. 6. *Answ.* He did so, but not in a right manner [so *Bp. Patrick*], not humbly and penitently, not diligently and importunately, not patiently and perseveringly; but when God would not answer him speedily, he gives it over, and goes from God to the devil. Compare 1 Sam. xiv. 18, 19. Such an inconsiderable and trifling inquiry as Saul made, is justly accounted to be no inquiry at all; as they are said *not to eat the Lord's supper*, 1 Cor. xi. 20, who did eat it in a sinful and irregular manner.

CHAP. XI. 2.

Au. Ver.—2 And, moreover, in time past

[Heb., both yesterday and the third day], even when Saul was king, thou *wast* he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt feed [or, rule] my people Israel, and thou shalt be ruler over my people Israel.

See notes on 2 Sam. v. 2, p. 510.

Ken.—1 Chron. xi. 2, compared with 2 Sam. v. 2.

Chron. גם תמול גם שלשום גם כהיות

Sam. גם אתמול גם שלשום . כהיות

Chron. שאל מלך . . . אתה . . .

Sam. שאל מלך עלינו אתה הייתה

Chron. המוציא והמביא את ישראל

Sam. מוציא והמביא את ישראל

Chron. ויאמר יהוה אלהיך לך אתה

Sam. ויאמר יהוה . . . לך אתה

Chron. תרעה את עמי את ישראל

Sam. תרעה את עמי את ישראל

Chron. ואתה תהיה נגיד על עמי

Sam. ואתה תהיה לנגיד על . . .

Chron. : ישראל :

Sam. : ישראל :

Chron. Και εχθες και τριτην οντος Σαουλ

Sam. και εχθες και τριτην οντος Σαουλ

Chron. βασιλεως, συ ησθα ο

Sam. βασιλεως εφ' ημων, συ ησθα ο

Chron. εξαγων και εισαγων τον Ισραηλ' και

Sam. εισαγων και εξαγων τον Ισραηλ' Και

Chron. ειπε Κυριος ο Θεος σου σου' Συ

Sam. ειπε Κυριος . . . προς σε συ

Chron. ποιμανεις τον λαον μου τον Ισραηλ,

Sam. ποιμανεις τον λαον μου τον Ισραηλ,

Chron. και συ εση εις ηγουμενον επι . . .

Sam. και συ εση εις ηγουμενον επι του

Chron. Ισραηλ.

Sam. Ισραηλ.

In the text here the third גם seems unnecessary; and, as it is not found in Samuel nor in the Greek version of either Samuel or Chronicles, it should probably be omitted in Chronicles. It may also be remarked, that the second word in this verse *heri* is in Samuel אהמול: and, that such variations of the same word are not peculiar to Hebrew (as some would insinuate to the discredit of this sacred language) is clear from this very instance among the Greeks; since not only *χθες* but also *εχθες* (with a letter added at the beginning, exactly as in the Hebrew) is the Greek adverb for *yesterday*. This

phrase *המול גם שלשום גם* (or, as the last word is more commonly writ *שלשם*) is the general expression for *in time past*; and answers to the common Greek phrase of *χθες και πρωην*. The word עלינו in Samuel is not in Chronicles; nor is it necessary, being naturally understood; on the contrary, we have the two words אלהיך and עמי in this verse of Chronicles, which are not found in that of Samuel: proofs these, that the two sacred historians, though they could not at first really contradict each other, did not however always express the same sense in the very same words and phrases. The text in Samuel has two evident corruptions in the words היחה מוציא והמבי; the ה, being unnecessary at the end of the verb, is evidently taken from the beginning of the next word, which is defective for want of it; and the radical א is dropped at the end of the second participle. The word בניד had perhaps the preposition ל originally prefixed in Chronicles as well as in Samuel, since the LXX (Alex. and Vat. copies) give us *εις ηγουμενον* in both places.

Ver. 3.

Au. Ver.—3 Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, according to the word of the LORD by Samuel [Heb., by the hand of].

Before the LORD. See notes on 2 Sam. v. 3.

David.

Ken., Ged.—King David.

Ken.—The text in Samuel having דמך before דוד, and the LXX (in the Vat. copy also) reading ο βασιλευς in both chapters; it is probable, that דמך was originally in the text in Chronicles: though the omission of it makes no manner of alteration in the sense. The last phrase in this verse, which is omitted in Samuel, has been thought harsh in the original; and is very absurdly paraphrased in the Vulgat by—*juxta sermonem Domini, quem locutus est in manu Samuel*. But the phrase seems peculiarly proper, when we consider—that the word of the LORD was entirely fulfilled by Samuel's anointing David king; and therefore it was not only strictly true, but very pertinently observed, that the word of the LORD was fulfilled by the hand of Samuel. The reason why these last words were omitted in Samuel,

seems to be, because this circumstance had been particularly mentioned in that book before (1 Sam. xvi. 1—13); and therefore was there unnecessary: though it is very properly mentioned in Chronicles, where it had not been at all observed. And indeed the mentioning this circumstance was absolutely necessary in Chronicles; that book (for St. Jerom tells us, the *two books of Chronicles* were formerly but *one*) being an extract from the public registers of the kings of Israel and Judah. In which registers so remarkable a circumstance as transferring the crown from one family to another (from Saul to David) made a vindication of it unavoidable; which vindication is expressed in these words, *according to the word or commandment of the Lord fulfilled by the hand of Samuel* in anointing David king.

Ver. 5, 6.

Au. Ver.—5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David.

6 And David said, Whosoever smiteth the Jebusites first shall be chief [Heb., head] and captain. So Joab the son of Zeruah went first up, and was chief.

See notes on 2 Sam. v. 6, 7, 8, vol. ii., pp. 511—520.

Ver. 7.

Au. Ver.—Castle.

Ken.—The stronghold.

Ged.—The citadel of Zion.

Ver. 8.

וַיִּבְנוּ הָעִירַ מִסְּבִיב מִן־הַמְּלֹאָה וְעָדָר
הַסְּבִיב וַיִּזְכָּב יִחְיָה אֶת־שָׂרָר הָעִיר :

καὶ ᾠκοδόμησε τὴν πόλιν κύκλῳ.^a

^a [Alex.] κύκλῳ. καὶ ἐπολέμησεν, καὶ ἔλαβεν τὴν πόλιν. καὶ.

Au. Ver.—8 And he built the city round about, even from Millo round about: and Joab repaired [Heb., revived] the rest of the city.

See notes on 2 Sam. v. 9, vol. ii., p. 521.

Ken.—[For the first part of this note see pp. 521, 522, of vol. ii.] The last part of the verse of Chronicles is lost in the translation of the LXX (at least in the Alex. and Vat. copies) if indeed it were originally in Chronicles; which may be questioned, as it is not in Samueġ (with the words immediately preceding and following) nor in the LXX. But, in order to fill up a vacancy in

the translation, we have *καὶ ἐπολέμησε καὶ ἔλαβε τὴν πόλιν*, which words bear no relation to the present Hebrew words; nor could they be proper if they did. The original words here have received two different constructions, *Joab repaired the rest of the city*; and, *Joab saved alive all that remained in the city*. The former is confirmed by no ancient version, except the Vulgate; and indeed, to *bid or make houses to live* instead of *to repair houses* is a very bold and a very uncommon figure, if ever used at all; which probably it is not. The latter construction is confirmed by the paraphrase both of the Syriac and Arabic versions; which therefore may possibly have been the sense of the LXX, before the words there were lost. To which it may be added, that this verb is used constantly (perhaps in every place of the Old Testament) for *saving alive in war*; and this very word יָחַד, occurs 1 Sam. xxvii. in the 9th and 11th verses,—*And David יָחַד saved alive neither man nor woman*. What therefore David did not, Joab (upon the present supposition) did; for, after the city of the Jebusites had been stormed and taken, Joab יָחַד *saved alive* all that remained in the city, or all the remnant of the city—*vivas conservavit urbis reliquias*, as it is rendered in Poole's Synopsis. And this would be true, whether (in the sense of the Syriac) the right hand of friendship was given them, and they were permitted to live still in the city; as we find Araunah the Jebusite was,—or whether, when they had been saved from the sword, they were thrust out of the city, according to Josephus—*πρωτος ουν Δαυιδης, τους Ιεβουσαιους ἐξ Ιεροσολυμων εκβαλων, ἀφ' εαυτου προσηγορευσε την πολιν*.—Lib. 7, cap. 3.

These two then probably are the only interpretations which are at present given of this passage; which however does not seem satisfactorily explained by either: not by the *first*, because the verb יָחַד is never (I believe) used in that sense; and more probably not by the *second*, because it both interrupts the series of the narration, and seems to contradict the truth of the history. For how can *Joab* be here celebrated, as saving alive the remainder of the city, when all or the chief part of the destruction here mentioned, or rather supposed, is supposed to have been made *by Joab*? Since, when David promised, that whosoever should first smite the Jebusites, and particularly the blind and the

lame, should be chief captain, *Joab* was the man who received the reward, and therefore was doubtless the man who did the execution.

It seems necessary, then, to endeavour at a different explanation of this passage; and perhaps the following may be the true one,—that the words

ויואב יהיה את שאר העיר

may, by mistake, have been corrupted from

ויואב יהיה את שר העיר :

This seems to be a very rational conjecture; and though I receive no farther honour from it than in having had it communicated to me, yet I shall offer some observations in defence of it.

The letter ה has been changed into ח in at least four places, which are mentioned by Walton; and indeed scarce any two letters are more similar, and therefore more likely to be exchanged. The verb יהיה, though future, will have the preter signification equally with ייחיה; and both in consequence of the converse Vau, though prefixed not to the verb but to the nominative case preceding it: an observation this (of the Vau's operating at some distance from the verb) which is of great service, and was (I believe) first communicated to the world by the learned Mr. Peters, in his late "Critical Dissertation on the Book of Job," page 202. The particle את frequently precedes the nominative case; and that, when the nominative is placed either before the verb, or after it, as here. Walton tells us, that א has been frequently inserted, to express the sound of the vowel *A*, in words where such א was not original; and so we find it inserted in many instances, Hosea x. 14, וקאם (instead of וקם) *et surget*; 2 Sam. xii. 1 and 4, in ראש, *pauper*, which in the third verse is rightly expressed רש: the same word has the א again inserted in Prov. x. 4, Neh. xiii. 16, in רגא, *piscis*, which should be ג. To these many other examples are added by that learned author; and all which, he tells us, *sunt a quiescentibus Ain Vau*; which all grammarians know is exactly the case of the word here, שר, *princeps*, being the noun of שר, *principatum gessit*. And therefore, as this is a word of the very same nature with those which have the א frequently inserted, so remarkable a circumstance will the more easily persuade us to admit the supposition here.

As to the sense of the passage, this small variation of the text greatly improves it; not to repeat the reasons, why the other in-

terpretations cannot be admitted. For when David had taken this important fortress, and built up the city, and surrounded it with a wall, it was natural to expect, that he should make some one the governor of the place; and who so proper to be the governor of his capital, as JOAB his captain-general, the man who had the greatest share in the conquest of it? And indeed the words of Josephus, quoted page the 49th [see p. 521, vol. ii. of this work], seem to confirm this account; for he says, that David having finished the works round the city, appointed Joab superintendent of the works: and certainly *superintendent of works*, which were made for the security of the city, and which were now finished, must be nearly the same with שר העיר, *governor of the city*. And as to the context, *that* and the present passage are rendered very harmonious by this interpretation,—David took the stronghold of Sion, which is the city of David—And David dwelt in the stronghold—And he built the city in a circuit from Millo round to the beginning of that circuit—and Joab was made governor of the city—and David waxed greater and greater, &c.

If then שר is here corrupted into שור? For *sar* or *sor* might easily be mistaken by a transcriber, when dictated to by a reader; as has been evidently the case in many other words, which are different in letters, but similar in sound, such as לא and לו, אל and על, &c. And it will, perhaps, be no difficult matter to convince a reasonable inquirer, that this word שר originally was, and therefore should be still, שר, in the end of the celebrated text of Gen. xlix. 6: which, in the English Bible, is—*For in their anger they slew a man, and in their self-will they digged down a wall*: or, if the word שור, *sur*, be pronounced *sor*, it then signifies *an ox*; and therefore some interpreters have rendered the last part of the preceding sentence—and *in their self-will they houghed the oxen*. But to lessen any rising prejudice against the supposed insertion of the Vau in this place, let it be previously observed—that, if this instance should be allowed, it will not be the only one, wherein these two words שור and שר have been mistaken for each other: since in Hosea xii. 11, the Hebrew word at present is שורים, *boves*; but the LXX, it is plain, read שרים, by rendering it *aproxetes*; as we have it in all the editions.

Let us now proceed to the text in Genesis [see notes on Gen. xlix. 6, vol. i., p. 144].

The English version of the text in Chronicles is—*And he built the city in a circuit from Millo, and round to* (the beginning of) *that circuit: and Joab was made governor of the city.* And the version of the text of Samuel is—*And David built a circuit from Millo, and round to the house of Millo.*

Ged.—8 He rebuilt the city round about, from Millo: but the rest of the city [people, five MSS., and perhaps this is the better reading] Joab had spared.

Houb.—8 *Deinde urbem à Mello in gyrum circumquaque ædificavit; nam ceteram civitatem Joab expugnârat.*

8 ויבא יהיה אח שׂאר העיר, et Joab vivificavit reliquam urbis. Hanc sententiam verba ipsa præ se ferunt. Et statuunt novi interpretes τὸ vivificavit idem valere atque τὸ reædificavit. Sed verbi יהיה talis significatûs nulla mentio est apud veteres linguas; ut facillè credas Hieronymum, cùm verteret, extruxit, aut legisse יהיה, aut verbum ipsum יהיה deseruisse, ut sententiam qualemcunque sequeretur, quanquam parùm probabilem; nempè eam: *Joabum, non Davidem, reliquam urbem Jebus ædificasse.* Molestiam creabat verbum יהיה omnibus veteribus, qui aut saltum faciunt, aut aliter interpretantur, nisi aliter legunt, quomodò Syrus, qui dedit dextram, quasi pro יבא, legeret יהיה, et pro יהיה, vel יהיה, vel יהיה. Nos Codicem Alex. partem sequimur, in quo sic legimus, καὶ ἐπολέμησε καὶ ἔλαβε τὴν πόλιν, et pugnavit et cepit urbem, tanquàm pro יהיה ויבא Græci Intt. legissent יהיה ויקח, et pugnavit et cepit. Relinquimus in contextu ויבא, et Joab, quoniam in Joabum convenit, ut cepit reliquam urbem, Davide in aliis rebus occupato. Erat satis magna similitudo inter יהיה et יקה, ut unum pro altero scriba poneret, si præsertim Codicem Germanum transcriberet, litterâ q hoc modo q decurtatâ.

Maurer.—8 ויבא יהיה אח שׂאר העיר Vulgo vertunt: et Joab instauravit reliquam urbis partem. “At,” inquit Fâsius, “non reliqua pars urbis, h. e., ea, quæ vastationem effugerat, sed quæ vastata erat, fuit instauranda.” Sed reliqua pars etiam significare potest eam urbis partem, quam Davides non instauraverat, cf. quæ præcedunt. Nihilominus, quum instaurandi notio h. l. duriuscula videatur (nam loci Neh. iii. 34, alia ratio est) eam interpretationem, quam Fâsius secutus est: “Joabus reliquos urbis incolas,

h. e., qui cædem effugerant, superstites esse sivit” ambabus manibus amplecterer, dum modo ad contextum convenientior esset.

Ver. 10.

Au. Ver.—10 These also are the chief of the mighty men whom David had, who strengthened themselves with him [or, held strongly with him] in his kingdom, and with all Israel, to make him king, according to the word of the LORD concerning Israel.

Ken.—The English version is—*These also are the chief of the mighty men, who were with David, valiantly exerting themselves with him in his kingdom, with all Israel, to make him king, according to the word of the LORD concerning Israel.*

Ver. 11.

וְאֵלֶּה מִסְפֵּר הַגִּבּוֹרִים אֲשֶׁר לְדָוִד
וְשָׁבְעָם בְּיַחַדְמֹנִי רָאֵשׁ הַפְּלֹשְׁתִּים
הוּא־עֹנֶר אֶת־חִנְיָהוּ עַל־שָׁלֹשׁ־מֵאוֹת
חֻלָּל בַּפַּעַם אֶחָת :

v. 11. השלישים קרי

καὶ οὗτος ὁ ἀριθμὸς τῶν δυνατῶν τοῦ Δαυὶδ· Ἰεσεβὰδὸς υἱὸς Ἀχαμὸν πρῶτος τῶν τριάκοντα· οὗτος ἐσπάσατο τὴν ῥομφαίαν αὐτοῦ ἅπαξ ἐπὶ τριακοσίου τραυματίας ἐν καιρῷ ἑνί.

Au. Ver.—11 And this is the number of the mighty men whom David had; Jashobeam, an Hachmonite [or, son of Hachmoni], the chief of the captains: he lifted up his spear against three hundred slain by him at one time.

See notes on 2 Sam. xxiii. 8, vol. ii., pp. 658—673.

Ken.—11 And this is the number of the mighty men whom David had. Jashobeam, the Hachmonite; head of (an order of) three: he lifted up his spear against three hundred soldiers at one time.

Soldiers. See notes on 2 Sam. i. 19, vol. ii., p. 491, and on 2 Sam. xxiii. 8, vol. ii., p. 667, &c.

Bp. Patrick.—*Three hundred.*] I have explained this upon 2 Sam. xxiii. 8, where I observed, how Kimchi reconciles this place to that, which saith he slew eight hundred. But I now think it plainer to say, that he slew three hundred with his own hand, and thereby routed the enemy, and put them to flight, in which five hundred more were killed in the pursuit. All which might be said to be slain by him; because the slaughter he made was the cause the rest were slain. Or, as Mayerus (upon Seder Olam) inter-

prets it; After he had slain three hundred, he was so little tired, that he slew as many more as made eight hundred.

Houb.—11 וַיִּהְיֶה מִסְרָא, Arias, *et iste numerus*, non audens dicere, *et isti numerus*. In quo Latino sermone vitium tale esset, quale est hodiernâ in scripturâ. Nam מסרָא, *numerus*, nomen est singulare, non autem collectivum. Nos locum parallelum 2 Sam. xxiii. 8, interpretando exsequimur, in quo legimus, וַיִּהְיֶה שְׂמוֹ, *et hæc sunt nomina*. Nempè liquet ex subsequentiis rebus, tractari de *nominiibus* virorum David fortium, non autem de eorum *numero*.

Ver. 12—14.

וַיִּהְיֶה אִתּוֹ אֶלְעָזָר בֶּן־דָּוִד הַיְהוּדִי 12
 הוּא בְּשִׁלּוֹשָׁה הַגְּבֻרִים : 13 הוּא הָיָה
 עִם־דָּוִד בְּכָם דְּמַיִם וְתַפְלִישִׁתַּיִם נְאֻסִי-
 שָׁם לְפָלְתֶמָּה וַיִּתְּקֵי חֶלְקֹת הַשָּׂדֶה
 מִלְּאֲרָה שְׂעוּרִים וְהָעָם נָסוּ מִפְּנֵי
 פְּלִשְׁתִּים : 14 וַיִּתְּנֵבּוּ בְּרֹחַ-הַחֲלָקוֹת
 וַיַּצִּילוּהָ וַיָּפוּ אֶת־פְּלִשְׁתִּים וַיִּשַׁע יְהוָה
 תְּשׁוּבָה גְדוֹלָה :

v. 14. בְּרֹחַ-הָ

12 καὶ μετ' αὐτὸν Ἐλεάζαρ υἱὸς Δωδαὶ ὁ Ἀχωχί· οὗτος ἦν ἐν τοῖς τρισὶ δυνατοῖς.
 13 Οὗτος ἦν μετὰ Δαυὶδ ἐν Φασοδαμῖν, καὶ οἱ ἀλλοφύλοι συνήχθησαν ἐκεῖ εἰς πόλεμον, καὶ ἦν μερὶς τοῦ ἀγροῦ πλήρης κριθῶν, καὶ ὁ λαὸς ἔφυγεν ἀπὸ προσώπου ἀλλοφύλων.
 14 καὶ ἔστη ἐν μέσῳ τῆς μερίδος, καὶ ἔσωσεν αὐτήν, καὶ ἐπάταξε τοὺς ἀλλοφύλους, καὶ ἐποίησε Κύριος σωτηρίαν μεγάλην.

Au. Ver.—12 And after him was Eleazar the son of Dodo, the Ahohite, who was one of the three mighties.

13 He was with David at Pas-dammim [*or*, Ephes-dammim, 1 Sam. xvii. 1], and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines.

14 And they set themselves [*or*, stood] in the midst of that parcel, and delivered it, and slew the Philistines; and the Lord saved them by a great deliverance [*or*, salvation].

See notes on 2 Sam. xxiii. 9—12, vol. ii., pp. 673—680.

Ken.—12 And next to him was Eleazar, the son of *Dodi*, the Ahohite; he was one

of the three mighties: he was with David at Pasdammim.

13 And the Philistines were there gathered together to battle, and the men of Israel fled: but 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 on that day) and the people returned after him, only to spoil.

14 And after him was Shamamah, the son of *Aga*, the Hararite.

15 And the Philistines were gathered together at *Lehi*, 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, and saved it, and smote the Philistines: and the Lord wrought a great deliverance.

See pp. 675—679, vol. ii.

Ver. 15.

וַיִּהְיֶה אִתּוֹ שָׁלֹשׁ מְנַחֲמַיִם רָאשֵׁי
 עַל־הַצֶּלַע אֶל־דָּוִד אֶל־מַעְרַת עֲדֻלָּם
 וַיִּמְכְּנֶה פְּלִשְׁתִּים חֲזָה בַעֲמֶה רַפְּאִים :

καὶ κατέβησαν τρεῖς ἐκ τῶν τριάκοντα ἀρχόντων εἰς τὴν πέτραν πρὸς Δαυὶδ εἰς τὸ σπήλαιον Ὀδολλᾶμ, καὶ παρεμβολή τῶν ἀλλοφύλων ἐν τῇ κοιλάδι τῶν γιγάντων.

Au. Ver.—15 Now three of the thirty captains [*or*, three captains over the thirty] went down to the rock to David, into the cave of Adullam; and the hosts of the Philistines encamped in the valley of Rephaim.

Ken.—16 Now these three, who were head men, superior to the (*body of*) thirty, went down over the rock, to David, into the cave of Adullam: and the host of the Philistines was encamped in the valley of Rephaim.

See the notes on 2 Sam. xxiii. 13, vol. ii., pp. 680—682.

Houb.—הַצֶּרֶר, *rupem*: Lege הַצֶּרֶר; nam ὁ radicis est. Ita tres Codices Orat. in quibus postea fuit τὸ ὁ perperam deletum; cùm contrà in Codice 42 id omissum priori manu cùm fuisset, posteriori est restitutum.

Ver. 16.

וַיִּבְנֵיב פְּלִשְׁתִּים אֶת־בְּבַיִת לָחֶם :

— καὶ τὸ σύστημα τῶν ἀλλοφύλων τότε ἐν Βηθλεέμ.

Au. Ver.—16 And David was then in the hold, and the Philistines' garrison was then at Beth-lehem.

Ken.—17 And David was then in the

hold, and the advanced guard of the Philistines was then at Bethlehem.

The noun מַצֵּב in Samuel is changed in Chronicles into נָצִיב. The word נָצִיב is *præfectus* or *præses*, and is rendered *præfectus* by Calasio in this place. But the context speaks not of a prefect, but an advanced guard or military station; the regular word for which is מַצֵּב as in Samuel; and which in other places generally precedes פְּלִשְׁתִּים, as it does in this place, 1 Sam. xiii. 23; xiv. 1, 4, 6, &c.

Gesen.—נָצִיב m. (r. נָצַב) pp. *set, placed*; hence,

1. *one set over, i. e., a prefect, overseer, officer*, i. q., נָצַב, 1 Kings iv. 7, 19.

2. *a military station, post, garrison*, i. q., מַצֵּב, 1 Sam. x. 5, xiii. 3, 4; 2 Sam. viii. 6, 14, al.

Ver. 18.

וַיִּבְקְעוּ הַשְּׁלֹשָׁה בְּמַחְנֵה פְּלִשְׁתִּים וּגְוֹ
καὶ διέρρηξαν οἱ τρεῖς τὴν παρεμβολὴν τῶν ἀλλοφύλων κ.τ.λ.

Au. Ver.—18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: but David would not drink of it, but poured it out to the Lord.

Ken.—Instead of שלשה הגברים, *three of the mighty men*, it is in Chronicles השלשה, *the three*, just the same in sense; the latter seeming more relative to a prior mention of them. But as the phrase here in Samuel occurs again, with regard to the same men, in Sam. xvii. and Chron. xix.; from its being, in both these latter places, uniformly the same with this, we may infer, that it was also the same at first in the corresponding verse of Chronicles. The word ויך in Sam. is in Chronicles וינקה; (the LXX in both the same,—*εσπείσεν*) but though the latter Hebrew word is never used elsewhere, and the former is the common word; we may safely admit the latter as the truest word, since it contains the three original and radical letters of the verb: and it were greatly to be wished, that the verbs in every other place had also those radical letters restored, which have been omitted by the Masorets, and supplied by their punctuations.

The action of pouring out water before the Lord was used with great solemnity, as we read in 1 Sam. vii. 5. And here David

seems (in consequence of that sacred custom) to have poured out the water, which was thus unexpectedly brought him; either by way of prayer—that God would forgive his having thus (undesignedly) hazarded the lives of three of his bravest warriors; or else (according to Josephus, lib. vii., cap. 12;) as an act of thanksgiving for their safe return from so very dangerous an enterprise.

The English version is—*And the three mighty men brake through the host of the Philistines, &c.*

Ver. 19.

וַיֹּאמֶר הַלֵּילָהּ לִי מִמְּלַחְמֵי מַעֲשֵׂוֹת
זֹאת הַנֶּסֶם הַהַנְּשִׂים הָאֵלֶּה אֲשֶׁרְתָּה
בְּנַפְשׁוֹתֵם כִּי בְנַפְשׁוֹתֵם הִבְיִיאֵם וְלֹא
אָבָה לְשׁוֹתָם אֲנִי עָשׂוֹ שְׁלֹשָׁתָה
הַגְּבוּרִים :

Ἰλεώς μοι ὁ Θεὸς τοῦ ποιῆσαι τὸ ῥῆμα τοῦτο· εἰ αἷμα ἀνδρῶν τούτων πίωμα ἐν ψυχαῖς αὐτῶν; ὅτι ἐν ψυχαῖς αὐτῶν ἤνεγκαν καὶ οὐκ ἐβούλετο πιεῖν αὐτό. ταῦτα ἐποίησαν οἱ τρεῖς δυνατοί.

Au. Ver.—19 And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives [Heb., with their lives] in jeopardy? for with the jeopardy of their lives they brought it. Therefore he would not drink it. These things did these three mightiest.

See the notes on 2 Sam. xxiii. 17, vol. ii., pp. 682—684.

Ver. 20, 21.

Au. Ver.—20 And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew them, and had a name among the three.

21 Of the three he was more honourable than the two; for he was their captain: howbeit he attained not to the first three.

See notes on 2 Sam. xxiii. 18, 19, vol. ii., pp. 684, 685.

Ken.—21 And Abishai, the brother of Joab, he was head of (an order of) three; for he lifted up his spear against three hundred soldiers; so he had a name among three.

22 Of the three he was more honourable than two, therefore he was their captain: but he attained not unto the (first) three.

Soldiers. See notes on 2 Sam. i. 19, vol. ii., p. 491, and on 2 Sam. xxiii. 8, vol. ii., p. 667, &c.

Ver. 22.

בְּנֵיָהּ בְּיָהוּדָה וְגו'

καὶ Βαβαία υἱὸς Ἰωδαε, κ.τ.λ.

Au. Ver.—22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts [Heb., great of deeds]; he slew two lionlike men of Moab: also he went down and slew a lion in a pit in a snowy day.

See notes on 2 Sam. xxiii. 20, vol. ii., p. 685.

Ken.—This second general of the second series was Benaihu, whose name is writ properly here in Samuel with a *vau* at the end; which *vau* is wanting at the end (as is also another at the beginning) of the same word in Chronicles. That this is the true expression of this name is plain from the next repetition of it in these two chapters, Sam. xxii. and Chron. xxiv.; and also from 1 Chron. xxvii. 5, 6. And it is properly so expressed, to distinguish this hero from one of the thirty mighty men, who is mentioned in the present chapter of Chron. ver. 32; and in 1 Chron. xxvii. 14, is recorded as the *eleventh captain* in waiting on the king: whereas this בניהו, *Benaihu* was the *third captain* in waiting on the king, as appears from 1 Chron. xxvii. 5, 6, just before appealed to.

Houb.—בניה: Nos, *Banaïas autem*. Nam legendum בנייה, non sine nexu, quomodo hic legunt Græci Int. et Arabs. Sic antea ובניש, *et Abisai*.

Ver. 23, 24.

23 וְהוּא הִפָּה אֶת־הָאִישׁ הַמַּשְׂרִי
אִישׁ מִדָּהוּ | הַמֶּשׁ בְּאַמְוָה וּבְיָד הַמַּשְׂרִי
חֲבִיתָהּ כְּמִנְזֹר אֲרָגִים וַיִּבְדַּד אֶלָּיו בְּשֶׁמֶט
וַיִּגְזַל אֶת־הַחֲבִיתָהּ מִיַּד הַמַּשְׂרִי וַיִּתְרַגְּמוּ
בְּחִבֵּיתוֹ: 24 אֵלֶּה עֲשֵׂה בְּנֵיהוּ בְּיָד
יְהוּדָה וְלֹא נָשָׂם בְּשֵׁלֹשָׁה הַגְּבֻרִים:

23 καὶ οὗτος ἐπάταξε τὸν ἄνδρα τὸν Αἰγύπτιον, ἄνδρα ὄρατον πεντάπηχυν, καὶ ἐν χειρὶ τοῦ Αἰγυπτίου δόρυ ὡς ἀντίον ὑφαινούτων, καὶ κατέβη ἐπ' αὐτὸν Βαβαία ἐν ῥάβδῳ, καὶ ἀφείλατο ἐκ τῆς χειρὸς τοῦ Αἰγυπτίου τὸ δόρυ, καὶ ἀπέκτεινεν αὐτὸν ἐν τῷ δόρατι αὐτοῦ. 24 ταῦτα ἐποίησε Βαβαία υἱὸς Ἰωδαε, καὶ τούτῳ ὄνομα ἐν τοῖς τρισὶ τοῖς δυνατοῖς.

Au. Ver.—23 And he slew an Egyptian [Heb., a man of measure], a man of *great* stature, five cubits high; and in the Egyptian's hand *was* a spear like a weaver's

beam; and 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.

24 These *things* did Benaiah the son of Jehoiada, and had a name among the three mighty.

See the notes on 2 Sam. xxiii. 21, 22, vol. ii., pp. 685—687.

Ken.—24 And he slew an Egyptian, a man 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.

25 These things did Benaihu [see notes on ver. 22], the son of Jehoiada; and he had a name among three mighty men.

Ver. 25.

מִיְהוֹשֻׁלֹשִׁים הָפֹן נִכְבָּד הוּא
וְאֶל־הַשְּׁלֹשָׁה לֹא־בָא וַיִּשְׂמָהוּ דָוִד
עַל־מַשְׂמַעְתּוֹ:

ὑπὲρ τοὺς τριάκοντα ἦν ἔνδοξος οὗτος, καὶ πρὸς τοὺς τρεῖς οὐκ ἤρχετο: καὶ κατέστησεν αὐτὸν Δαυὶδ ἐπὶ τῇ πατριᾷ αὐτοῦ.

Au. Ver.—25 Behold, he was honourable among the thirty, but attained not to the first three: and David set him over his guard.

See the notes on 2 Sam. xxiii. 23, vol. ii., p. 687.

Ver. 26.

וַגְּבוּרֵי הַחֲרָלִים עֲשָׂהֶם אֶתִּי יוֹאָב
אֶלְהֵגֹן בְּיָדוֹ מִבֵּית לָחֶם:

καὶ δυνατοὶ τῶν δυνάμεων, Ἰσασὴλ ἀδελφὸς Ἰωάβ, Ἑλεαζὰν υἱὸς Δωδωῆ ἐκ Βηθλεέμ.

Au. Ver.—26 Also the valiant men of the armies *were*, Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem.

See the notes on 2 Sam. xxiii. 24, vol. ii., pp. 687, 688.

Ver. 27—41.

27 שְׁמוֹת הַיְהוּדָי הַלֵּץ הַפְּלוּגִי:
עִירָא בְּזַעֲקֵשׁ הַתְּהוֹלָעִי אַבְיָעָד
הַעֲנָתוֹתִי: 29 סִבְכִי הַחֲשָׁתִי עִילִי
הַחֲחֹתִי: 30 מַהֲרִי הַנְּמֹתִי הַלָּד
בְּגַעְעָה הַנְּמֹתִי: 31 אִיתִי בְּדִרְיָבִי
מִבְּעֵת בְּנֵי בְנִימוֹ בְּנֵיהּ הַפְּרָעֹתִי:

32 חֲרֹרִי מִכְּחֵלִי זְעֻשׁ אֲבִי־אֵל הַעֲרֹבָתִי
 33 עֲזֻלָּוֹת הַכְּחֹרָמִי אֲלִי־הַבָּא הַשְּׁעֵל־בְּנִי
 34 בְּנֵי הַשֵּׁם הַגְּזֹזִי וְיִזְבֵּן כְּדֹשָׁנָא
 הַהֲרָרִי : 35 אֲחִיָּאָם כְּדֹשָׁכָר הַהֲרָרִי
 אֵל־יִפְלַל כְּדֹאֹר : 36 חֲפָר הַמְּכֹרֶתִי
 אֲחִיָּה הַפְּלָנִי : 37 הַצֵּרוֹ הַפְּרָמְלִי נְעָרִי
 כְּדֹאֲזָבִי : 38 יוֹאֵל אֲחִי נָתָן מְבָחָר
 כְּדֹהֲרָרִי : 39 זְלָקָה הָעֲצוּמִי נַחֲרִי
 הַבְּרֹתִי נִשָּׂא כְּלִי יוֹאָב כְּדֹשָׁרְיָה
 40 עִירְיָא הִיתָרִי גָרֵב הִיתָרִי
 41 אֲדִרְיָה הִתְחִי זָבָד כְּדֹאֲחֵלִי :

v. 31. מ' א' רִיבִי

v. 35. מ' א' יִפְלַל

27 Σαμαῶθ ὁ Ἄρωρι, Χελλῆς ὁ Φελωνί,
 28 Ὠρὰ υἱὸς Ἐκκίς ὁ Θεκωί, Ἀβιέζερ ὁ
 Ἀναθωθί, 29 Σοβοχαί ὁ Οὐσαθί, Ἥλι ὁ
 Ἀχωνί, 30 Μαράτ ὁ Νετωφθαθί, Χθαδδ υἱὸς
 Νοοζὰ ὁ Νετωφθαθί, 31 Αἰρὶ υἱὸς Ῥεβιέ ἐκ
 βουνοῦ Βενιαμίν, Βαναίας ὁ Φαραθωνί,
 32 Οὐρὶ ἐκ Ναχαλι Γάας, Ἀβιῆλ ὁ Γαρα-
 βαθί, 33 Ἀζβὼν ὁ Βαρωμί, Ἐλιαβὰ ὁ
 Σαλαβωνί, 34 υἱὸς Ἀσάμ τοῦ Γιζωνίτου,
 Ἰωνάθαν υἱὸς Σωλὰ ὁ Ἀραρί, 35 Ἀχίμ υἱὸς
 Ἀχάρ ὁ Ἀραρί, Ἐλφάτ υἱὸς Θυροφάρ 36 Ὁ
 Μεχωραρὶ, Ἀχία ὁ Φελλωνί, 37 Ἡσπερὲ ὁ
 Χαρμαδαί, Νααράι υἱὸς Ἀζοβαί, 38 Ἰωήλ
 υἱὸς Νάθαν, Μεβσαάλ υἱὸς Ἀγαρί, 39 Σελή ὁ
 Ἀμμωνί, Ναχώρ ὁ Βερωθί, αἶρων σκεύη υἱὸς
 Σαρονία, 40 Ἰρά ὁ Ἰεθρί, Γαρήβ ὁ Ἰεθρί,
 41 Οὐρία ὁ Χεττι, Σαβέτ υἱὸς Ἀχαΐα.

Au. Ver.—27 Shammoth [or, Shammah] the Harorite [or, Harodite], Helez the Pelonite [or, Paltite],

28 Ira the son of Ikkesh the Tekoite, Abizer, the Antothite,

29 Sibbecai [or, Mebunnai], the Hushathite, Ilai [or, Zalmon] the Aholite,

30 Maharai the Netophathite, Heled [or, Heleb] the son of Baanah the Netophathite,

31 Ithai the son of Ribai of Gibeah, that pertained to the children of Benjamin, Benaniah the Pirathonite,

32 Hurai [or, Hiddai] of the brooks of Gaash, Abiel [or, Abi-albon] the Arbathite, 33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 The sons of Hashem [or, Jashen] the Gizonite, Jonathan the son of Shage the Hararite,

35 Ahiam the son of Sacar [or, Sharar]

the Hararite, Eliphai [or, Eliphelet] the son of Ur [or, Ahasbai].

36 Hephher the Mecherathite, Ahijah the Pelonite,

37 Hezro [or, Hezrai] the Carmelite, Naarai [or, Paarai the Arbite] the son of Ezbai,

38 Joel the brother of Nathan, Mibhar the son of Haggeri [or, the Haggerite],

39 Zelek the Ammonite, Naharai the Berothite, the armourbearer of Joab the son of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the son of Ahlai.

See notes on 2 Sam. xxiii. 25—39, vol. ii., pp. 689—699.

Pool.—32 *Of the brooks, or of the valleys* [see notes on Numb. xxiv. 6, vol. i., p. 610], i. e., of one of them; the plural number for the singular.

34 *Hashem, or Jashem, to wit, Jonathan* here following, and *Shammah* here omitted, but expressed 2 Sam. xxiii. 32, 33.

41 *Uriah the Hittite*; the last of that catalogue in 2 Sam. xxiii. 39. But here some others are added to the number, because though they were not of the thirty, yet they were men of great valour and renown amongst David's commanders.

Bp. Patrick.—28 There is a little difficulty in the thirty-eighth verse, where Joel, who is called Igal in 2 Samuel xxiii. 36 (there being nothing more common than such alterations in names), is said to be the brother of Nathan: which seems not to consist with what is said in the other place, that he was the son of Nathan. But the account of this is easy, for he might be both, if he was his adopted son, for want of children: the word *son* often signifying no more than a nephew, as the word *brother* doth one near of kin.

Houb.—36 אֵלִיפַל בֶּן אֹר, *Eliphai, filius Ur*. Addit Syrus, דָּמָן בְּרִיחַ, *qui ex Begarthon, et credible est illius Eliphai patriam fuisse hod.* in Codicibus omissam. Nam caeterorum non omittitur.

Ken.—41 *Zabad the son of Ahlai*. We have here in Samuel the last of the thirty-seven mighty men, the brave hero and faithful subject, Uriah the Hittite; whose two names are properly expressed in both copies. And then the chapter in Samuel concludes the catalogue with these words (which are invariably the same in all the

copies of the original and in all the versions) *Thirty and seven in all*. But the author of Chronicles, after mentioning *Uriah the Hittite*, adds another mighty man, *Zabad, the son of Ahlai*; for this hero, succeeding one of the original thirty-seven [viz., *Elika the Harodite*, 2 Sam. xxiii. 25], (who is omitted in this catalogue of Chronicles) is added here at the end to recomplete the established number.

Ver. 42.

עֲדִינָא בְּנֵי-שִׁיזָא הַרְאוּבֵינִי רֵאשִׁי
לְרֵאוּבֵינִי וְעָלְיוֹ נְשָׁלְשִׁים :

Ἀδινὰ υἱὸς Σαίζᾶ τοῦ Ρουβὴν ἀρχῶν, καὶ ἔπ' αὐτῷ τριάκοντα.

Au. Ver.—42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him.

And thirty with him.

Ken.—*But the thirty were his superiors.*

Though the author of the Book of Samuel concludes with *Uriah*, the last of the thirty-seven; yet the author of the Book of Chronicles adds *fifteen* warriors more, on whom it may be now proper to make a few observations.

These *fifteen* are undoubtedly recorded, because they were brave men; and we may fairly presume, that they are recorded after the *thirty-seven*, because their bravery was not equally eminent and serviceable. As the *thirty* therefore were inferior to the *seven*—to the captain general, and to the three generals of the two ternaries; so were these *fifteen* inferior to the *thirty*. And indeed this is expressly observed of Adina; and very properly observed of *him*, as being the first of the following number. For in verse 42 of this chapter of Chronicles we read—*Adina, the Reubenite, the captain of the Reubenites*; וְעָלְיוֹ נְשָׁלְשִׁים *but the thirty were superior to him*, or *his superiors*: which is just the reverse of what is said of Benaib (chap. xxvii. 6) עַל שְׁלֹשִׁים *he was superior to the thirty*; as he certainly was, by being the second general of the second series. Through this whole chapter, or catalogue of David's worthies, each is mentioned by himself, as a *brave man*; independently of the particular number of men over whom each presided, as an *officer*. Adina therefore being indubitably recorded in the same manner with all the rest, the words וְעָלְיוֹ נְשָׁלְשִׁים do not signify—*et cum eo triginta*; but, as Junius and Tremellius have

rendered them (and as the nature of the history and their remarkable situation in the chapter require they should be rendered)—*attamen superiores eo triginta*.

Dr. Delany, in his life of David (vol. ii., page 44) observes—that David had three commanders in chief of the first order, three of the second, thirty-one of the third, and *thirty of the fourth*. And for a proof of this last order of thirty he refers to this 42d verse, taking the words in the common translation—*and thirty with him*. But I must beg leave to differ from that worthy author in this point.

It will readily be granted, that the thirty here mentioned must be mentioned either as Adina's inferiors, equals, or superiors. That they were not his *inferiors*, or that he was not their presiding officer, is evident from the reason before assigned; namely—that every worthy is here recorded only for his own personal valour, without mentioning the particular allotment or number of men which he commanded, as an officer. That they were not his *equals*, or (according to Dr. Delany) *of the same order*, is evident from hence; that they would then have been expressly mentioned by name, equally with Adina; as the warriors of the other several orders had particularly been: and indeed whoever is not named, is certainly not celebrated at all. Besides, if Adina be here mentioned as one of a *fourth order of thirty* (which, by the way, he cannot be; since he with thirty would be *thirty-one*) the worthies mentioned in this chapter after him, who are but *fourteen*, could never be intended to complete an order of *thirty*; and therefore they must be introduced without any order or regularity at all, without the least reason assigned for their making part of the company thus honourably recorded.

But upon the supposition, that the thirty here mentioned were Adina's *superiors*, the history of this chapter and the several heroes therein celebrated will be strictly regular. It begins with Joab, David's captain-general; and gives the reason of his obtaining that supreme post of military honour. Then it mentions the three generals of the two ternaries, who were under Joab. And after these seven, who were the *most honourable*, it gives us the names of *thirty* more, called the *mighty men*, who were inferior to the seven; and whose names only are mentioned, without their exploits. After

the enumeration of this body of *thirty*, the historian mentions Adina, the chief of the Reubenites; but observes, that he does not mention him, as equally honourable with the preceding thirty; for that the thirty were *his superiors*.

This is the regular order of the chapter; and certainly the most obvious and natural rendering of the words ועליו שלשים is—*attamen superiores eo triginta*. To this authority of Junius and Tremellius may be added that of Ar. Montanus, which also renders them—*et super eo triginta*. And to these must be added the greater authority of the LXX; who, in both the Alexandrian and Vatican editions render the words—*καὶ ἐπὶ αὐτῷ τριακοντα*; the Latin version of which in the London Polyglott is—*et super eum triginta*. The Syriac version has here mistaken the true sense, by rendering the words—*et iste præpositus erat triginta viris*; which it is impossible the Hebrew words can signify. And the Arabic version is either corrupted in this place itself, or was made from a copy here corrupted, or perhaps both; for it renders the word here—*Et Adinu Saræ filius e tribu Rubelis. Hi erant præpositi tricenis*.

Ver. 45.

וְיֵצֵאל בְּרֵשִׁמְרִי וְיֹחָא אָחִיו
 הַתִּיזִי :

Ἰεδῆλ υἱὸς Σαμερὶ, καὶ Ἰωζαὲ ὁ ἀδελφὸς αὐτοῦ ὁ Θωσαΐ.

Au. Ver.—45 Jediael the son of Shimri [or, Shimrite], and Joha his brother, the Tizite.

Ken.—Jedihel, or (as it is sometimes expressed) *Jediael* is here literally said to be the son of *Shimri*; but in the margin of the English Bible the two words בן שמרי are rendered *Shimrite*—which shews, that the translator or translators of that book took בן שמרי and השמרי to have the same signification; which is agreeable to some preceding observations, concerning the word בן and the emphatic article. But as the next warrior Joha is here said to be a Tizite, and to be Jedihel's brother; we may infer, that Jedihel was not a Shimrite, but the son of Shimri, who will therefore be father both to him and to Joha.

The English version is—*Jedihel, the son of Shimri; and Joha, his brother, the Tizite*.

Ver. 46.

אֵלִיֵּל הַמַּחֲוִיִּים וְגֹר
 Ἐλιήλ ὁ Μαωΐ, κ.τ.λ.

Au. Ver.—46 Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite.

Ken.—The first proper name here is אֵלִיֵּל, *Eliel*, but the Alexandrian copy of the LXX renders it Ἰελιήλ, *Jeliel*; and the versions are here confused: but they are uniform in having read אֵלִיֵּל, *Eliel* as the first proper name in the verse following. And it may be therefore right to prefer the Alexandrian reading here אֵלִיֵּל, *Jeliel*, as it will distinguish these two warriors from one another.

The local or family name of *Jeliel* here, being המחויים, is rendered in the English version *the Mahavite*. But had that been the true sense of the word, we may presume, from the constant form of local names in this catalogue and elsewhere, that it would have been writ המחוי. And perhaps it was so writ here originally, and the final *mem* has been added improperly by a transcriber; because the *mem* is not expressed in any copy of the LXX, except the Complutensian: but indeed all the versions here are remarkably confused.

Perhaps there is no Bible word that comes any way near this local or family name, but חוים, *Hivites*; and if this word originally expressed *Jeliel's* being an *Hivite*, or one of the *Hivites*, it must have been writ מדהוים; since the preposition precedes the emphatic article: see the word מהשלשים in page the 144th of this Dissertation [see 2 Sam. xxiii. 13, vol. ii., p. 680], and the word מוחם Judges xx. 31. That an *Hivite* may be here recorded, is evident from the mention of an *Ammonite* in ver. 39—an *Iitite* in ver. 41—and a *Moabite* in ver. 46.

Whether these brave men were associated aliens, (born from families that were *Hivites*, *Hittites*, &c.) who revolting to David were listed among his own troops, and rewarded with their deserved honours; or whether they were so called from their being born or having lived in the respective countries of the *Hivites*, *Iitites*, &c., is perhaps not easy to determine. But the supposition of *Jeliel's* being an *Hivite* is not so probable, as the former supposition of his being a *Mahavite*; since this last seems to receive

the most countenance from the several versions.

The English version is—*Jeliel, the Mahavite, &c.*

Ver. 47.

בְּלִיאֵל וְעֹבֵד וַיַּעֲשִׂימָל הַמְצֹבָהִי :

Δαλιήλ, καὶ Ωβήθ, καὶ Ἰεσσαὴλ ὁ Μεσωβία.

Au. Ver.—47 *Eliel, and Obed, and Jasiel the Mesobaite.*

Ken.—In this last verse the local or family name, which concludes the verse, is a word equally perplexing with the word מַדְחִים in the verse preceding: and the difficulty is nearly of the same nature. If this word signify—the *Metzobaite*, as rendered in our English Bible; then the ה is improperly added at the end of this word, as the ם was at the end of *Mahavite*. If this be not the true rendering of it, there seems to be another method of explaining it: which is to render it *ex Tzobá*, as if it was originally writ מַדְחִים—with the two first letters transposed again as in the former instance, and the ם inserted instead of the ה omitted. For the *vau* is here understood universally; and in the Bomberg edition it is expressed המצובה. The word מצובה *Tzobah* is the name of the capital city of Hadadezer king of Syria; and a *man of Tzobah* might as well be here enumerated, as an *Hittite* or an *Ammonite*. The ancient versions favour the former explanation, which therefore seems to be the sense we should prefer; that being certainly a conclusive argument for the sense of an obscure name, where there is no argument to the contrary.

But if the word seems less likely to have signified of *Tzoba*, than *Metzobaite*; it is more likely that it should have signified *Metzobaïtes*: and the only corruption then will be that of a ם into the similar letter ה, which has been frequently the case elsewhere; see pages 86 and 87. That the local name is sometimes plural (and properly so, to express its agreement and relation to more proper names than one) is evident from the sixth verse of the next chapter; which verse is—*Elkanah, and Jesiah, and Azareel, and Joezar, and Jashobeam, the Korhites*. And indeed there seems a necessity of giving the word under consideration a *plural* signification; because there are two warriors, who will otherwise have no local or family appellation at all.

The English version then will be—*Eliel, and Obed, and Jasiel, the Metzobaïtes.*

CHAP. XII. 1.

וַיֵּלֶךְ הַבָּאִים אֶל-דָּוִד לְצִיְקָלָג
עָזָר עֶצְרוֹ מִכָּפְנֵי שָׁאוּל בְּרוֹקִישׁ וְגו'

עֶצְרוֹ לְצִיְקָלָג

καὶ οὗτοι οἱ ἐλθόντες πρὸς Δαυὶδ εἰς Σικελὰγ, ἔτι συνεχόμενον ἀπὸ προσώπου Σαούλ υἱοῦ Κίς κ.τ.λ.

Au. Ver.—Now these are they that came to David to Ziklag, while he yet kept himself close [Heb., *being yet shut up*] because of Saul the son of Kish: and they were among the mighty men, helpers of the war.

Gesen.—[עֶצְרוֹ.] 1. *To shut up, to close.* The primary idea lies in *surrounding, enclosing*, with a fence, wall; Arab. عَصَرَ to prohibit, to refuse; عَصَرَ to hold back, to restrain, like the Heb., No. 2.—E. g., *to shut up the heavens*, so that it cannot rain, Deut. xi. 17, &c. Also *to shut up* in a place, Jer. xx. 9, &c. Seq. מִכָּפְנֵי, 1 Chron. xii. 1, עֶצְרוֹ מִכָּפְנֵי שָׁאוּל, *shut out from the presence of Saul*, not permitted to see Saul's face; others: *shut up at home because of Saul*, through fear of him, compare עֶסֶר IV. to confine oneself at home.

Houb.—*Hi autem ad Davidem in Siceleg venerunt, dum se ibi contineret propter Saul filium Cis; &c.*

1 על דוד ... שור עזר, *ad Davidem adhuc clausum*. Compositio hæc non, ut Latina, ita Hebraica; ut suspicio sit legendum, *et ille erat adhuc clausus*, quomodo legere videtur Syrus qui, כד ערק הוא, *quando ille fugiebat*. Nam participia Hebraica, quæcumque obliqua in casu veniunt, particulam desiderant, cui innitantur.

Dathe.—1 *Sequitur catalogus eorum, qui venerunt ad Davidem Ziklagam, cum adhuc propter Saulum, Kisi filium, ibi retineretur.*

Maurer.—[עֶצְרוֹ מִכָּפְנֵי שָׁאוּל.] *Gesenius, quem secutus est de Wettius: cum adhuc exclusus, h. e., in fuga esset coram Saulo. Sed עֶצְרוֹ non significat excludere. Verte: cum adhuc clausum se teneret, se contineret cet. nempe in oppido Ziçlag.*

Ver. 2.

נָשְׂקוּ קֶשֶׁת מַמְיָנִים וּמִשְׁמָאֵלִים

בְּאַבְרָהָם וּבְחַשְׁמִים בְּקִשְׁתֵּי מִאֲחֵי שָׁאוּל
מִבְּנֵימִן :

καὶ τόξῳ ἐκ δεξιῶν καὶ ἐξ ἀριστερῶν, καὶ σφενδονῆται ἐν λίθοις καὶ τόξοις· ἐκ τῶν ἀδελφῶν Σαουλ ἐκ Βενιαμίν.

Au. Ver.—2 They were armed with bows, and could use both the right hand and the left in *hurling* stones and *shooting* arrows out of a bow, *even* of Saul's brethren of Benjamin.

Ged., Booth.—Of the Benjamites, Saul's own brethren, were the *following*, armed with bows; who could throw stones *from the sling*, or arrows from the bow, either with the right hand, or the left.

Ver. 8.

וּמִתְּרָחָב וּבְנֵי אֶלְדִּיִּר לְמִצֵּד
מִדְּבָרָה וְגו'

καὶ ἀπὸ τοῦ Γαδδὶ ἐχωρήσθησαν πρὸς Δαυὶδ ἀπὸ τῆς ἐρήμου, κ.τ.λ.

Au. Ver.—8 And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, and men of war [Heb., of the host], *fit* for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains [Heb., as the roes upon the mountains to make haste].

Roes. See notes on 2 Sam. i. 19, vol. ii., p. 491.

Pool.—Into the hold to the wilderness, or, into the hold of the wilderness, i. e., either to the cave of Adullam or Engedi; or rather to Ziklag [so *Bp. Patrick*], as appears from ver. 1, which was in the wilderness of Judah, which is here called the hold, or the fortress, which name is also given to the city of David, 1 Chron. xi. 7, the Hebrew word being the same both here and there.

Gesen.—מִדְּבָרָה m. c. ה' loc. מִדְּבָרָה.

Ver. 15.

אֵלֶּה הֵם אֲשֶׁר עָבְרוּ אֶת־הַיַּרְדֵּן
בְּחָדָשׁ הָרִאשׁוֹן וְהוּא מִמֶּלֶךְ עַל־כָּל־
בְּנֵי־יִשְׂרָאֵל וַיִּבְרָחוּ אֶת־כָּל־הָעֲמָתָיִם לְמִדְּבָרָה
וּלְמִצְעָרָב :

גִּדְוָהוּ קָרִי אֲמָתָיִם

οὗτοι οἱ διαβάντες τὸν Ἰορδάνην ἐν τῷ μηνὶ τῷ πρῶτῳ· καὶ οὗτος πεπληρωκὸς ἐπὶ πάντων κρηπίδα αὐτοῦ· καὶ ἐξεδίωξαν πάντας τοὺς κατοικοῦντας αὐλῶνας ἀπὸ ἀνατολῶν ἕως δυσμῶν.

Au. Ver.—15 These are they that went over Jordan in the first month, when it had overflowed [Heb., filled over] all his banks [Josh. iii. 15]; and they put to flight all them of the vallies, both toward the east, and toward the west.

Pool.—Toward the east, and toward the west; either, 1. The people that lived more eastward, and remote from Jordan, and those who lived more westward, or nearer to it. Or, 2. Them made they fly several ways, some eastward, some westward, as they saw the way open for them. See Deuteronomy xxviii. 7, 25.

Ged.—These are they who, in the first month, crossed the Jordan, when it had overflowed all its banks, and inundated all the valleys both on the east side and on the west.

And inundated. So one MS. only. The rest, they put to flight, as if it related to men; not to the river. I am fully convinced, however, that the other is the true original reading.

Dathe.—*Idem illi Jordanum trajecerunt mense primo, cum in omnibus ripis suis exundabat, et vallium incolas ad orientem et occidentem fugarunt.*

Ver. 18.

וַיָּרֶחַ אֶת־לְבָשָׁה אֶת־עֲמָשָׂי רִאשׁ
הַשְּׁלוֹשִׁים לְהָ דָוִד וַעֲמָתָי בְּנֵי־יִשְׂרָאֵל
שָׁלוֹם וְשָׁלוֹם לְהָ וְשָׁלוֹם לְעִזְרָה בְּנֵי
עֲזָרָה אֶל־הָיָה וַיִּתְּבַלְּמֵם דָּוִד וַיִּתְּבַנְּם
בְּרֵאשֵׁי הַגְּדָדִים :

הַשְּׁלוֹשִׁים קָרִי

καὶ πνεῦμα ἐνέδυσσε τὸν Ἀμασαὶ ἄρχοντα τῶν τριάκοντα, καὶ εἶπε, Πορεύου καὶ ὁ λαὸς σου Δαυὶδ υἱὸς Ἰεσσαί, εἰρήγη εἰρήγη σοι, καὶ εἰρήγη τοῖς βοηθοῖς σου, ὅτι ἐβοήθησέ σοι ὁ Θεὸς σου· καὶ προσεδέξατο αὐτοὺς Δαυὶδ, καὶ κατέστησεν αὐτοὺς ἄρχοντας τῶν δυνάμεων.

Au. Ver.—18 Then the spirit came upon Amasai [Heb., the spirit clothed Amasai], who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

Captains. See notes on Exod. xiv. 7, vol. i., p. 267.

Bp. Patrick.—18 Then the spirit came

upon Amasai.] The spirit of power, saith the Targum: That is, God powerfully moved him with an heroic boldness, and resolution, in the name of them all, to profess their fidelity to David, in such pathetic words, as convinced him they were friends. Rasi compares with this those words in Judg. vi. 34. But none hath discoursed so well upon these words as Maimonides who observes, that by *the spirit* in such places as this, is not to be understood a power to speak or declare any thing; but only to excite those who felt it, to do some excellent thing either for particular persons, or the whole Church. With this power Moses was endued, when he came to man's estate, and was moved to smite the Egyptian, who injured one of his brethren. Which power did not leave him, but remained still with him when he fled into Midian (see Exod. ii. 17). This power exerted in David after he was anointed, 1 Samuel xv. 13; xvii. 34 (see More Nevoch., par. ii., cap. 45).

And he said, *Thine are we, David, and on thy side.*] He seems to have broken out into this speech with a sudden violence, being unable to hear with patience their fidelity questioned. For the words, *and he said*, are not in the Hebrew text; nor those *are we*: but only, *thine David, &c.* Which is a broken speech, expressing great passion.

Houb. — 18 ורוח לבשה את עמשי ... לך דוד *et spiritus induit Amasai ... vade; vel tui, David.* Quisvis intelligit mutilatum hic fuisse contextum, et lo. desiderari hæc verba ויאמר, *et respondit et dixit*, quæ non omittuntur versu superiori, quæque legere videtur Syrus, etsi in cæteris ab hoc. contextu discedit; vel tantum ויאמר, *et dixit*, quod exhibent omnes veteres. Atque id non videre non potuit Clericus: "Omissum est, inquit, ויאמר, *et dixit*. Nam, ut sæpe id verbum reticetur in metrica oratione, ita nunquam in soluta, et ubi exponitur sermo habitus inter plures homines colloquentes. 2o. Cum non quadret *vade* in seriem subsequentem, et necessario sit convertendum לך, *tibi*, sequitur etiam desiderari illud אהנו, *nos*, quod exhibet Vulgatus; nam hoc loco eadem forma est orationis, quam Psalmo c. legimus, ולי אהנו ועמי, *nos illius sumus, et tuus ejus*. Nam sic Amasai, *et populus tuus*, *tui sumus, et populus tuus*.

Pool. — *Captains of the band*, i. e., of those forces which they brought with them.

Or, *he put them among the heads or officers of his band*, i. e., he gave them commands, either now in his small army, each according to his quality; or afterwards, when he was advanced to the kingdom; for it is not here expressed when he did this.

Dathe. — 18 *Tunc Amasæus, illorum trium princeps, a) animo commotus, Salve, David, inquit, cum tuis, salve, fili Isæi, cum tuis adiutoribus, nam Deus tuus tibi auxiliatur. Tunc recepit eos David et copiarum suarum duces constituit.*

a) Ex lectione textuali ראש השלושים, *caput triginta s. princeps inter triginta*, uti Vulgatus habet et reliqui interpretes antiqui. Sed lectio marginalis, quæ etiam in 18 codd. Kennicotti exstat, שלשים * haud dubie melior. Nam de triginta illis Davidis heroibus, de quibus in antecedenti capite, h. l. sermo non est.

* *Bindsæl.* — Hæc vox שלשים, quæ xi. 11, ubi non minus שלשים scripturæ, quæ in textu est, præfertur, tres significat, h. l. eandem sine dubio habet vim. Unde consequitur, Benjaminitas illos, quos ad Davidem venisse ver. 16, narratur, fuisse tres. Dathius, qui *illorum princeps* veritè, hanc vocem prorsus omisit, quamobrem addidi: tres.

Ver. 19.

וּמִמֵּנֵיהֶם נָפְלוּ עַל-דָּוִד בְּבֵאוֹ עִם פְּלִשְׁתִּים עַל-שָׂאֵל לְמַלְחָמָה וְלֹא עֲזָרוּ כִּי בַעֲזָה שְׁלָחָהוּ סָרְגֵי פְלִשְׁתִּים לְאֹמֶר בְּרֵאשֵׁינוּ וְפֹלֶל אֶל-אֲדָנָיו שָׂאֵל :

עשי" סרגי

καὶ ἀπὸ Μανασσή προσεχώρησαν πρὸς Δαυὶδ ἐν τῷ ἐλθεῖν τοὺς ἀλλοφύλους ἐπὶ Σαοὺλ εἰς πόλεμον καὶ οὐκ ἐβοήθησεν αὐτοῖς, ὅτι ἐν βουλήῃ ἐγένετο παρὰ τῶν στρατηγῶν τῶν ἀλλοφύλων λεγόντων, Ἐν ταῖς κεφαλαῖς τῶν ἀνδρῶν ἐκείνων ἐπιστρέψει πρὸς τὸν κύριον αὐτοῦ Σαοὺλ.

Au. Ver. — 19 And there fell some of Manasseh to David, when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, He will fall to his master Saul to the jeopardy of our heads [Heb., on our heads].

Dathe, Horsley, Ged., Booth. — But he helped them not.

Bp. Horsley.—David is the subject of the negation. The verb is singular in the original, and is rendered by a singular verb both by the LXX and Vulgate. The pronoun “them” rehearses the Philistims. The reference is evidently to the fact narrated, 1 Sam. xxix.

Houb.—19 *Etiam de Manasse ad Davidem divertentur, dum ille cum Philistæis contra Saüllem erat congressurus, sed ille eos non adscivit. Nam Philistæorum proceres, &c.*

לא ערום, *non adscivit eos, ex potestate Arab. verbi ערו, proprium aliquem habere, vel deligere.* Nam significatus, *adjuvare, Hebraicus, in hunc locum non quadrat...* יאל: Nulla grammaticæ lex est, propter quam debeat ו in medium verbum נאל introduci, ut jam non semel monuimus. Itaque etiam Hod. Impressa nunquam habent יאל, quin Codices MSS. quidam scriptum habeant יאל, sine ו, ut hoc loco tres Codices Orat.

To the jeopardy of our heads.

Ged., Booth.—At the price of our heads.

Ver. 21.

וְהָמָה עֲזָרוּ עִם־דָּוִד עַל־הַגָּדֹד וְגו'

καὶ αὐτοὶ συνεμάχισαν τῷ Δαυὶδ ἐπὶ τὸν γεῦδδουρ, κ.τ.λ.

Au. Ver.—21 And they helped David against the band [*or, with a band*] of the rovers: for they were all mighty men of valour, and were captains in the host.

Band. See notes on 2 Kings vi. 23, vol. ii., p. 896.

Pool.—Against the band of the rovers, i. e., against the Amalekites who had taken and burned Ziklag, whom David and his six hundred men were now pursuing, whom these accompanied in that expedition. Or, with a band or troop of soldiers, which they brought along with them to David's assistance.

Ged., Booth.—And they helped David against the horde [*Ged., hordes*] of the Amalekites, &c.

Ver. 22.

Au. Ver.—22 For at that time day by day there came to David to help him, until it was a great host, like the host of God.

Pool.—Like the host of God, i. e., innumerable, like the stars or angels [so *Bp. Patrick*], both which are called God's hosts. Otherwise, the host of God, i. e., a very

great host, great things being so called, as cedars, mountains, &c., of God. But the particle of likeness here added excludes this sense, for it had been very improper to say, a great host like a great host, i. e., like itself.

Ver. 29.

וְעִדְיָהֶנָּה מִרְבִּיתָם לְשָׂמְרִים מִשְׁמַרְתָּ בֵּית שָׂאוּל :

— καὶ ἔτι τὸ πλείστον αὐτῶν ἀπεσκόπει τὴν φυλακὴν οἴκου Σαούλ.

Au. Ver.—29 And of the children of Benjamin, the kindred [Heb., brethren] of Saul, three thousand: for hitherto the greatest part of them [Heb., a multitude of them] had kept the ward of the house of Saul.

Kept the ward, &c.

Gesen.—מִשְׁמָרָה, plur. מִשְׁמָרוֹת, fem. of the preceding.

1. Watch, guard, custody.

2. A keeping, preservation.

3. A keeping, observance, performance of a duty, office, charge.

4. The object of observance, a charge, law, usage, rite.

5. שְׁמֵרָה פ' pp. to observe the observance of any one, i. e., to keep one's duty to him, to follow the party of any one.

1 Chron. xii. 29 מִרְבִּיתָם מִשְׁמָרָה בֵּית שָׂאוּל, Vulg., magna pars eorum adhuc sequebatur domum Saul.

Ver. 32.

וּמִבְּנֵי יִשְׂשָׁכָר יוֹדְעֵי בֵּינָה לְעֵתִים לְדַעַת מַה־יַּעֲשֶׂה וְשָׂרָאֵל רֶאִשִׁיָּהֶם מְאֹתָם וְכָל־יְחִיָּהֶם עַל־פִּיָּהֶם :

καὶ ἀπὸ τῶν υἱῶν Ἰσασάχαρ γινώσκοντες σύνεσις εἰς τοὺς καιροὺς, γινώσκοντες τί ποιῆσαι Ἰσραὴλ, διακόσμοι, καὶ πάντες ἀδελφοὶ αὐτῶν μετ' αὐτῶν.

Au. Ver.—32 And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment.

Pool.—Understanding of the times; either,

1. Skill in the stars, and several seasons and changes of the air; which might be of good use in husbandry, to which this tribe was addicted, Gen. xlix. 14; Deut. xxxiii. 18. Or rather, 2. Political prudence to discern

and embrace the fit seasons for all actions; as appears, 1. From the following words, *to know what*, not only their own tribe, but all *Israel ought to do*. 2. By the great authority and command which they had over all their brethren upon this account, as it here follows. 3. Because this is so considerable a circumstance in all human, and especially in public, affairs, that the success or disappointment of them depends very much upon the right or wrong timing of them, and therefore this is a very fit expression to signify their great prudence. And particularly they showed this point of their wisdom at this time; for as they had adhered to Saul whilst he lived, as knowing the time was not yet come for David to take possession of the kingdom; and as they could not join themselves to David whilst Abner lived, and was potent, and had the command of the other tribes, wherewith they were encompassed; so as soon as he was dead, and they had opportunity to declare themselves, they owned David for their king. 4. By the like use of this phrase, Esth. i. 13.

Bp. Patrick.—32 *And of the children of Issachar, which were men that had understanding of the times.*] The Targum, and many of the Jews (particularly Maimonides in Rosch Hashanah), take this to signify their skill, in computing the beginning of their years, and months, and intercalations, that it might be certainly known when their feasts were to be celebrated. Others think they were great astronomers; whence the Hebrew doctors say, that the name of this tribe was engraven in the sapphire in the high-priest's breast-plate, and that their banner was of a sky colour, having the figures of the sun, moon, and stars, wrought in it, because of their skill in the motions of the heavenly bodies. Others take it to signify their skill in the weather, whereby they knew the proper season for sowing, planting, reaping, and navigation. Many such-like fancies there are, which seem impertinent to the present business, which required men of great abilities in political affairs, who could discern what was fit to be done in the various cases of human life, and particularly what was good for the commonwealth in all turns of affairs. Thus Solomon Jarchi himself: "They knew how to advise and give counsel, according to the nature and circumstances of all cases: which sort of men David stood in great need of at this time,

to consult the best means to confirm him in his kingdom."

To know what Israel ought to do.] These words show they were men skilful in secular affairs: and now, I suppose, told the Israelites it was the proper time to think of David, and make him their king; after the Philistines had gained so great a victory over Saul, and destroyed his family. For none was so likely to quell the Philistines as he, who had so often beaten them.

Gesen.—Plur. עֲתוּחַ, עֲתוּחַ; see above init. times; i. e. a) As computed by those learned in such matters; e. g., יָדַע הַקְּעָתִים, Esth. i. 13, and יָדַע בְּקֶדֶשׁ לְעֵתִים, 1 Chron. xii. 32, *knowing of times*, i. e., astrologers.

Houb.—32 לְרֵעָה מִיֵּשֶׁב יִשְׂרָאֵל, *ad cognoscendum quid Israeli faciendum esset*; i. e., quando iis pascha, quando festum Pentecostes, quando Neomeniæ celebrandæ. Nam talem sententiam indicat id, quod antecedit, יָדַע בֵּינָה לְרֵעִים, *periti scientiæ temporum*. Prædixerat Jacob fore Issachar asinum sedentarium, et otio abundantem; ut non mirum sit Issacharense astronomiæ fuisse deditos; quæ scientia solet esse multi otii et multæ tranquillitatis.

Dathe.—Locus hic est difficillimus, non tam in verbis quam propter rem, quæ indicatur, quæ nempe temporum scientia intelligatur Israëlitis scitu necessaria, et cujus Isascharitæ præ aliis periti fuerint, ut reliqui omnes eorum dictis morem gererent. Judæorum interpretes, quos plerique Christianorum sequuntur, astronomiam intelligunt, quoad ea temporibus designandis inservit. Adscribam paraphrasin Chaldaicam a *Beckio* editam, quoniam liber paullo rarior est, ex qua de reliquis potest judicari: *Ex Isascharitis fuere periti scientiæ temporum, i. e., chronologi et docti in figendis initiis annorum atque mensium, in intercalandis quoque mense et annis, sophistæ in noviturno indagando ad definienda hinc festa temporibus suis celebranda, exercitati quoque in cognoscenda revolutione solis fuere, astrologique in signorum atque stellarum scientia præstantes, colligentes ex eorum situ, quid conveniat operari domui Israel, rel.* Quanquam non nego, verba Hebraica hanc explicationem admittere, tamen dubia mihi videtur ob rationes, uti arbitror, non contemnendas. Primo non apparet, cur hæc tribus præ aliis astronomiæ operam dederit, cum sacerdotum esset, dies festos definire et Israëlitis denunciare. Deinde miror, tantum horum virorum

doctorum fuisse numerum, cum longe pauciores sufficissent. Tandem non video, cui usui ducenti illi astronomi fuerint Davidi, qui tum quidem non de diebus festis ordinandis cogitabat, sed de bello gerendo et regno obtinendo. Verum enim vero versio Syriaca (quam non inspexisse *Hubigantium* miror) et quæ cum ea consentit Arabica, aliam lectionem exhibet, levissima mutatione facta, qua admissa omnes illæ difficultates removentur. Sic vero habet illa versio: *et ex*

Isascharitis יִשָּׂשכָר מְבַלְלֵי מִלְחָמָה
e suo tempore sapientissimi et facientes opera bona et recta coram Domino, h. e., qui viri probi erant et pii, etc. Facile apparet, hunc interpretem pro לְעֵתֵי תְּמִימֵי לְעֵתֵי sive בְּעֵתֵי suo tempore. Quam scriptionem ex parte confirmat codex 227, Kennicotti, qui habet לעֵתֵי, quanquam incertum est, an non scribæ errore littera jod sit transposita. Sed hanc Syri interpretis lectionem aptissimam esse, nemo negabit. Sic enim laudantur viri illi propter prudentiam suam et propter probitatem vitæ s. integritatem, quibus virtutibus conspicui etiam inter populares suos tantam erant auctoritatem consecuti, ut eorum consilium omnes lubenter audirent et admitterent. Tales autem viros Davidi eo tempore utiles fuisse, facile intelligitur. Quanquam hæc lectio mihi perquam probabilis videtur, tamen nolui eam in versione exprimere, quoniam est unius tantum interpretis; digna tamen est, quæ annotetur. Oī ó et Vulg. cum lectione Hebræa consentiunt.

Maurer.—Ex Isascharitis, qui temporis rationum periti erant, ut, quid faciendum esset Israelitis, intelligerent, principes eorum ducenti, et omnes eorum populares pendebant ab eorum ore. Hunc locum difficillimum esse dicunt, non tam in verbis quam propter rem quæ indicetur; quæ nempe temporum scientia intelligatur Israelitis scitu necessaria, et cujus Isascharitæ præ aliis periti fuerint, ut reliqui omnes eorum dictis morem gererent. Judæorum interpretes, quos plerique Christianorum sequuntur, in his Gesenius et Winerus, astrologiam intelligunt. Dathius vero, Syri jejunam interpretationem (lectionem nominat) præferendam censet. “Versio Syriaca et quæ cum ea consentit Arabica, nam LXX et Vulg. cum lectione Hebræa consentiunt, aliam lectionem exhibet, levissima mutatione facta, qua admissa omnes illæ difficultates removentur. Sic vero habet

illa versio:—*qui suo tempore sapientissimi et facientes opera bona et recta coram Domino, h. e., qui viri probi erant et pii, etc. Facile apparet, hunc interpretem pro לְעֵתֵי legisse בְּעֵתֵי sive בְּעֵתֵי suo tempore. Quam Syri interpretis lectionem aptissimam esse, nemo negabit.” Mihi interpretes nodum in scirpo quæsisisse videntur. Quemadmodum scriptor ver. 25, laudat Simeonitarum virtutem bellicam, 30. Ephraimitarum nomen illustre, 33. Sebulonitarum unanimitatem, ita hoc loco Issacharitarum prudentiam civilem prædicat, quæ temporum rationes curet, et quid pro temporum rationibus in republica sit faciendum, quid non faciendum, sciat. Non de vitæ probitate hic esse sermonem, tam clarum est quam quod clarissimum. Falsum est illud quoque, Issacharitarum consilium reliquos Israelitis audivisse et admisisse hic dici. Non reliquæ tribus Isascharitis, sed Isascharitæ ipsorum principibus lubenter morem gessisse dicuntur.*

Ver. 33.

מִזְבַּלְלֵי וְיִשָּׂאֵי צָבָא עֲרֹכֵי מִלְחָמָה
 בְּכַל-בְּלִי מִלְחָמָה חֲמִשִּׁים אַלְפָּה וְלַעֲדָר
 בְּלֵא-לֵב וְלֵב :
 מִזְבַּלְלֵי

kai apò Zabolòn êkporènomènoi eis pará taíwn polémou én pási skeúèsi polemikoís pentíkonta chilíades bothíthai tῶ Dauid ou cherokéwos.

Au. Ver.—33 Of Zebulun, such as went forth to battle, expert in war [or, rangers of battle, or, ranged in battle], with all instruments of war, fifty thousand, which could keep rank [or, set the battle in array]: they were not of double heart [Heb., without a heart and a heart].

Expert in war.

Gesen.—מִזְבַּלְלֵי, to put the battle in array, to draw up an army, Judg. xx. 20, 22; seq. מִזְבַּלְלֵי and מִזְבַּלְלֵי, against any one, 1 Sam. xvii. 2; Gen. xiv. 8. Part. מִזְבַּלְלֵי, 1 Chron. xii. 33, 35; and מִזְבַּלְלֵי, Joel ii. 5, arrayed for battle, in battle array.

33, 38 Which could keep rank.

Pool.—Which could keep rank, or, which were disposed, or prepared, or ordered for battle, or, to fight for David, if occasion so required. Not of double heart, Heb., without a heart and a heart; which may relate either, 1. To the whole body of them; they were all of one heart and one mind towards David. Or, 2. To the same particular per-

sous; they were each of them sincerely loyal to David.

Gesen.—פָּרָד 1. *to set in order, to arrange, to array*, e. g., an army for march or battle, c. acc. 1 Chron. xii. 38; acc. impl. v. 33.

Houb., Booth.—Came fifty thousand to his assistance [LXX].

Houb.—... לערי: Arias, *ad aciem struendam*, quem quidam imitantur, cum tamen ער nunquam veniat de acie instructa, nisi additur מערה, ut infra ver. 38. Obsequendum potius fuerat Græcis interpretibus qui vertunt βοηθησαι, *ad auxiliandum*, et cum iis legendum לער. Mendum לער ex Chaldæo, Syrove scriptore natum; nam Syri et Chaldæi litteram ם Hebraicam in ך mutare solent.

Ver. 40.

וְנָם הַקְרוּבִים-לְיִהוּיָם עַד-יִשְׁשָׁכָר
וּבְלֵלֹן וְנַפְתָּלִי מְבִיאִים לָחֶם בְּחֲמֹרִים
וּבְבָבְלִים וּבְפָרְדִים וּבְבָקָר מֵאֵבֶל-
הַמֶּדְבָּר וְגו'

עַד "וְנָם"

καὶ οἱ ὄμοροῦντες αὐτοῖς ἕως Ἰσάαχαρ καὶ Ζαβουλὼν καὶ Νεφθαλί, ἔφερον αὐτοῖς ἐπὶ τῶν καμήλων καὶ τῶν ὄνων καὶ τῶν ἡμιόνων καὶ ἐπὶ τῶν μόσχων βρώματα, ἄλευρα, κ.τ.λ.

Au. Ver.—40 Moreover they that were nigh them, even unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and meat [or, victual of meal], meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for there was joy in Israel.

Brought bread.

Bagster's Bible.—The Septuagint reads εφερον αυτοις, "brought (to) them," which is probably correct; the Hebrew להם, "to them," might be easily mistaken for לחם, "bread." The passage will then read, "brought them on asses, on camels, and on mules, and on oxen, meat, meal, cakes of figs," &c., which renders the introduction of *and* unnecessary.

CHAP. XIII. 2.

וַיֹּאמֶר הָיִיד לְכָל וּ הַתֵּל וְשָׂרָאֵל
אִם-יֵעָלְיֶכֶם טוֹב וּמְדִינָהוּהָ אֶלְהִינֵנוּ
נִפְרָדָה נִשְׁלָחָה עַל-אַחֵינוּ הַנִּשְׁאָרִים
בְּכָל אַרְצוֹת וְשָׂרָאֵל וְגו'

καὶ εἶπε Δαυὶδ πάση ἐκκλησίᾳ Ἰσραὴλ, εἰ ἐφ' ὑμῖν ἀγαθόν, καὶ παρὰ Κυρίου τοῦ Θεοῦ

ἡμῶν εὐδοθεῖ, ἀποστειλωμεν πρὸς τοὺς ἀδελφοὺς ἡμῶν τοὺς ὑπολειμμένους ἐν πάσῃ γῆ Ἰσραὴλ, κ.τ.λ.

Au. Ver.—2 And David said unto all the congregation of Israel, *If it seem good unto you, and that it be of the Lord our God, let us send abroad* [Heb., let us break forth and send] unto our brethren everywhere, *that are left in all the land of Israel, and with them also to the priests and Levites which are in their cities and suburbs* [Heb., in the cities of their suburbs], that they may gather themselves unto us.

Pool.—*And that it be of the Lord our God*, i. e., if this translation of the ark be pleasing to God, which I purpose to inquire by the Urim, after the manner, and to act accordingly. *Let us send abroad*, Heb., *let us break out and send*, i. e., let us send messengers speedily and universally to the several tribes. We are now in some sort pent up in a corner of the land in Hebron, but let us break up the assembly, and disperse ourselves, and send far and near about this work. It is a metaphor from the sea or rivers, which, when the banks are broken, do suddenly overflow the whole adjoining country.

Gesen.—פָּרָד 1. *to break or tear down, to demolish.*

2. *to break or rend asunder*, i. e., *to disperse, to scatter*. Intrans. *to disperse oneself, to spread abroad*, as a people, flock, and hence to increase in number, Genesis xxviii. 14, Isaiah liv. . . Adverbially, 1 Chron. xiii. 2, נִפְרָדָה נִשְׁלָחָה, *let us disperse and send*, i. e., let us send in every direction, everywhere.

Houb.—2 *Ad omnem cœtum Israel sic est locutus; si vobis videtur, et si à Domino Deo nostro congregati sumus, mittamus ad fratres nostros, &c.*

2 נִפְרָדָה, *dividemus*; sic Arias, suo more verba interpretans, sententiam parum curans. Pugnantly loquitur *dividemus*, cum eo, *ad nos congregentur*, quod mox sequitur. Veteres omnes discedunt et a se ipsis et ab hod. scriptura. Nam Græci interpretes εὐδοθεῖ, *prosperetur*, forte ex scriptione נִפְרָדָה; Syrus, נִפְרָדָה, *oremus*, ex נִפְרָדָה; Arabs, נִפְרָדָה, *congregemus*; non dubium quin legeret *affinitatem*. Huic nos scripture adhæsimus. Nam quod Vulgatus interpretatur, *egreditur sermo*, explanatio hæc qualiscunq; est, non interpretatio. Nimirum verbum נִפְרָדָה, si tertia

persona est verbi נִמְצָא, nemo non videt abesse ejus nominativum, cum quo concordet femininum, vel זמא, vel aliud simile pronomen, aut vero nomen. Clericus hæc verba, וּבֵן יְהוָה אֱלֹהֵינוּ, sic convertit, *resque est a Jehova Deo nostro profecta*, addens, *res est profecta*, ex sua perpetua consuetudine vel cavillandi, vel tergiversandi, cum fuisset adhibenda cura emendandi.

Ver. 3.

וְנִסְכָּה אֶת־אֲרוֹן אֱלֹהֵינוּ אֵלֵינוּ
כִּי־לֹא דִרְשָׁנָהּ בְּיָמֵי שָׁאוּל :

καὶ μετενέγκωμεν τὴν κιβωτὸν τοῦ Θεοῦ ἡμῶν πρὸς ἡμᾶς, ὅτι οὐκ ἐζήτησαν αὐτὴν ἀφ' ἡμερῶν Σαούλ.

Au. Ver.—3 And let us bring again [Heb., bring about] the ark of our God to us : for we enquired not at it in the days of Saul.

For we enquired not at it.

Houb.—3 *Neque enim, temporibus Saül, eum consulimus.*

דרשנו : lege plene, דרשנו, ut monetur in codicibus circulo superne posito, et in impressis, puncto *kibbutz*. Porro affixum ך de Deo dicitur, *consulimus eum*, non de Arca, ut cum Vulgato dicas, *requisivimus eam*, in quo forte *eam* mendum est librariorum Latinorum. Passim usurpatur in codicibus sacris, דרש אלהים, *consulere Dominum*; neque ad arcam ibatur, quam ipsam interrogarent, aut *requirerent*, sed prope ipsam Deus consulebatur, et colebatur.

Ver. 5.

Au. Ver.—5 Shihor of Egypt. See notes on Josh. xiii. 3, vol. ii., p. 78, &c.

Ver. 6.

וַיַּעַל דָּוִד וְקַל־יִשְׂרָאֵל בְּעֶלְתָּהּ אֵלֵי
הַרְבֵּית יַעֲרִים אֲשֶׁר לְיְהוּדָה לְהַעֲלוֹת
מִשָּׁם אֶת אֲרוֹן הָאֱלֹהִים וְיְהוָה יוֹשֵׁב
הַכְּרָבִים אֲשֶׁר־יִקְרָא שָׁם :

καὶ ἀνῆγαγεν αὐτὴν Δαυὶδ· καὶ πᾶς Ἰσραὴλ ἀνέβη εἰς πόλιν Δαυὶδ, ἣ ἦν τοῦ Ἰουδα, τοῦ ἀναγαγεῖν ἐκεῖθεν τὴν κιβωτὸν τοῦ Θεοῦ Κυρίου καθημένου ἐπὶ Χερουβίμ, οὗ ἐπικλήθη ὄνομα αὐτοῦ.

Au. Ver.—6 And David went up, and all Israel, to Baalah, *that is*, to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the Lord, that dwelleth *between* the cherubims, whose name is called on it.

To Baalah, &c. See notes on 2 Sam. vi. 2, vol. ii., pp. 525—527.

Cherubims. See notes on Exod. xxv. 18, vol. i., p. 325.

Of God the Lord.

Houb.—Of the Lord God. See below.

Whose name is called on it.

Dr. A. Clarke.—“Where his name is invoked.”—*T.* And so the Hebrew should be understood, his name was not *called on it*, but *invoked at it* [so *Houb., Dathe, Ged., Booth.*].

Houb.—6 האלהים יהוה, *Dei Domini.* Consuetus ordo est *Domini Dei*; nempè יהוה collocari solet ante אלהים. Non negabat Buxtorfius esse hoc in versu *aliquam synchysionem, et impeditam collocationem verborum.* Tamen eam is tuetur “quia,” inquit, “non incurrit in leges Grammaticæ, nec in usum linguæ, vel phraseologiam Scripturæ.” Atqui non ea est *phraseologia* Scripturæ, ut dicatur, אלהים יהוה. Itaque ordinem fuisse turbatum negare non debuit ipse Buxtorfius; quamquam non necesse est, ut Lud. Cappello videbatur, revocari hùc eundem ordinem, qui habetur loco parallelo 2 Sam. vi. 2. Nam cætera nihil habent, quod reprehendatur, nisi forte in fine versùs legitur אשר נקרא שמו שם, *ubi invocatur nomen ejus*, addito שמו שם, *nomen ejus*, ut alibi passim legitur, et ut hoc ipso loco legebant Græci Intt. quos vide in editionibus Complut. et Rom.

Ver. 7.

וַיָּרִיבוּ אֶת־אֲרוֹן הָאֱלֹהִים עַל־עֲגֹלָה
חֲדָשָׁה מִבָּית אֲבִינָדָב וְעֻזָּא וְאַחִיו
נְהֻגִים בְּעֲגֹלָה :

καὶ ἐπέθηκαν τὴν κιβωτὸν τοῦ Θεοῦ ἐφ' ἄμαξαν καινὴν ἐξ οἴκου Ἀμινάδᾶβ· καὶ Ὀζά· καὶ οἱ ἀδελφοὶ αὐτοῦ ἦγον τὴν ἄμαξαν.

Au. Ver.—7 And they carried the ark of [Heb., made the ark to ride] God in a new cart out of the house of Abinadab : and Uzza and Ahio drave the cart.

And they carried the ark of God in a new cart out of the house of Amminadab.

Ged.—The ark they placed upon a new cart, and brought it [pp. 2 Sam. vi. 3, so *Booth.*] from the house of Aminadab.

And Uzza and Ahio drave the cart.

Houbigant, Booth.—And Uzzah and his brother drove the cart.

Ged.—Uzah and his brothers, *the sons of Aminadab*, conducting the cart.

Ver. 8.

Au. Ver.—Psalterics. See the notes upon 1 Sam. x. 5, vol. ii., p. 387. *Cymbals.* See the notes upon 1 Chron. xxv. 1. *Trumpets.* See the notes upon 2 Kings xii. 13, vol. ii., p. 932.

Ver. 9.

Au. Ver.—9 And when they came unto the threshing-floor of Chidon [called Nachon], Uzza put forth his hand to hold the ark; for the oxen stumbled [Heb., shook it]. See the notes on 2 Sam. vi. 6, vol. ii., pp. 528, 529.

Chidon.

Booth.—[*Nachon.*] I have adhered to the reading of Samuel, because both the Chaldee and the Syriac read here as in the other place, though they render as an appellative, *a prepared threshing-floor.* The Septuagint and the Vulgate have the term as a proper name. Michaëlis follows the Chaldee and the Syriac, and supposes that corn being spread on the threshing-floor might occasion the oxen to start aside. I suspect, that the two words נכין *et* ניר were originally the same, and the difference has sprung from a mistake of the letters.

Gesen.—2. *Chidon*, pr. n. of a place between Kirjath-jearim and Jerusalem; 1 Chr. xiii. 9, נִיר כִּידוֹן (threshing-floor of the dart), for which in the parall. passage 2 Sam. vi. 6, נִיר כִּידוֹן threshing-floor prepared, firm.

Ver. 11.

Au. Ver.—11 And David was displeased because the LORD had made a breach upon Uzza: wherefore that place is called Perez-uzza [that is, the breach of Uzza] to this day.

See the notes on 2 Sam. vi. 8, vol. ii., p. 530.

Ver. 12.

Houb.—12 הִדֵּךְ, *quomodò.* Lege דִּךְ, ut scriptum fuerat in Codice Orat. 53, in quo postea perperam deletum fuit א, ut ה supponeretur. Nam דִּךְ Chaldaicum est, neque exemplum alterum habet, nisi apud Danielem x. 7.

CHAP. XIV. 1.

Houb. — 1. הִירָם, *Hiram.* Masora הִירָם, *Hioram*, ex culpâ, ut videtur, Librariorum, qui Masoram parvam descripserunt. Contrâ est in Codice Orat. 42, in quo, quia scriptum fuit ipsâ in columnâ הִירָם, ad marginem emendatum fuit הִירָם.

Ver. 4—7.

Au. Ver.—4 Now these are the names of

his children which he had in Jerusalem; Shammua, and Shobab, Nathan and Solomon,

5 And Ibhar, and Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and Beeliada [or, Eliada, 2 Sam. v. 16], and Eliphalet.

Bp. Patrick.—4—7 In 2 Sam. v. 14—16, there are but eleven mentioned, whereas here are thirteen; of which I gave some account in that place. To which I shall here add, that some of them died in their childhood, which are reckoned here, but not in the other place. For here are two Eliphalets, the first of which dying young, the last was so called to preserve his memory. So Kimchi writes very judiciously; perhaps neither the first Eliphalet, nor Nogah, are mentioned in the Book of Samuel, because they were not then living; but they are recorded here, because the author of this book proposed to himself to give an account of all David's sons born at Jerusalem, as he saith ver. 4. As for the difference between Elpalet, ver. 5, and Eliphalet in this verse, Simeon De Muis hath well observed, it ought not to make any one think there is an error either here or in any other place: for that king of France who is commonly called Clodovæus, is called by Cassiodore Luduinus, Ludovicus, and in Hinemar, Hludovicus; such differences there are in the pronunciations of the same name, the examples of which are infinite, as he speaks in his *Varia Sacra.*

7 Beeliada.

Pilkington, Dathe, Geddes, Boothroyd.—Eliada.

Ged.—The present text has *Beeliadah*, and so Chald., and Vulg., but Sept., Syr., Arab., and p. p. 2 Sam. v. 16, have *Eliadah*, which I think the true reading.

Ken.—אֵלִידָע, 1 Chron. iii. 8, is בעלִידָע, xiv. 7, but as the Greek, Syriac, and Arabic versions have no ב I may conclude it hath been added since those versions were made, by the carelessness of some transcriber.

Houb. — 7 ובעלִידָע, *et Baaliada.* Idem loco parallelo 2 Sam. v. vocatur אֵלִידָע, *Alida*, ut et suprâ iii. 8. Hæ varietates librariis tribuendæ, ut observat Clericus, non Davidi. Non tamen propter eam causam, quòd David non miscuisset nomina אֵל, *Deus*, et בעל, *Baal*. Nam quis nescit aliud sæpè bene sonare, quàm Deum *Baal*? Sic infrâ ver. 11, *Baal-Pharasim.*

Ver. 9, 10.

Au. Ver.—9 And the Philistines came and spread themselves in the valley of Rephaim.

10 And David enquired of God, saying, Shall I go up against the Philistines? &c.

Valley of Rephaim. See notes on 2 Sam. v. 18, vol. ii., p. 523.

Booth.—9 For when the Philistines had come and spread themselves in the valley of Rephaim, 10 David inquired of God, saying, &c.

Ver. 11.

וַיַּעַלְו בְּבַעַל־פְּרָצִים וַיִּגְּסוּ אֶתְּ דָּוִד
וַיִּאֶמֶר דָּוִד פָּרַץ הָאֵלֹהִים אֶת־אֹיְבָיו
בְּיַד־כַּפְּרָץ מָיִם עַל־פְּנוֹ הַרְאֵנוּ אֲשֶׁם־
הַפְּקֹדִים הַהֵוא בַּעַל פְּרָצִים :

καὶ ἀνέβη εἰς Βαὰλ Φαρασὶν, καὶ ἐπάταξεν αὐτοὺς ἐκεῖ Δαυὶδ. καὶ εἶπε Δαυὶδ, Διέκοψεν ὁ Θεὸς τοὺς ἐχθρούς μου ἐν χειρὶ μου, ὡς διακοπήν ὕδατος· διὰ τοῦτο ἐκάλεσε τὸ ὄνομα τοῦ τόπου ἐκείνου, Διακοπή Φαρασίν.

Au. Ver.—11 So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place Baal-perazim [*that is, a place of breaches*].

See notes on 2 Sam. v. 20, vol. ii., p. 523.

So they came up.

Gen., Booth.—So David went out [LXX, Syr., Arab., with at least one MSS, and p. p. 2 Sam. v. 16].

Ver. 12.

Au. Ver.—12 And when they had left their gods there, David gave a commandment, and they were burned with fire.

And when they had left.

Gen., Booth.—For when they had left, &c.

Ver. 13.

Au. Ver.—13 And the Philistines yet again spread themselves abroad in the valley.

In the valley.

Gen.—In the valley of Rephaim [LXX, Syr., Arab., with one MS, and p. p. 2 Sam. v. 22].

Ver. 14.

Au. Ver.—Mulberry trees.

See notes on 2 Sam. vi. 24, vol. ii., p. 524.

Ver. 15.

Au. Ver.—15 And it shall be, when thou shalt hear a sound of going in the tops of

the mulberry trees, *that* then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines.

See notes on 2 Sam. v. 24, vol. ii., p. 524.

Ver. 16.

וַיִּנְבֵּא אֶת־מַחְנֵה פְּלִשְׁתִּים וְגו' —

— καὶ ἐπάταξε τὴν παρεμβολὴν τῶν ἄλλοφύλων, κ.τ.λ.

Au. Ver.—16 David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer.

And they smote.

Houb.—16 וַיִּכּוּ: *et percussit*, nam et ita legunt omnes Veteres, nec concordare posset וַיִּכּוּ masculinum plur. cum בַּמִּדְּבָרָה, singulari fem. si esset וַיִּכּוּ in voce Passivā. Nam compositio talis, quæ Arab. in Linguâ usurpari solet, in Hebraicâ est omnino peregrina. Id vidit is emendator qui in Codice Orat. 53, alterum וַיִּכּוּ delevit, sed prius, per imprudentiam videlicet, cùm posteriorius delere vellet.

CHAP. XV. 1, 2.

אָז אָמַר דָּוִד לֹא לָשֵׂאת אֶת־
אֲרוֹן הָאֱלֹהִים בְּיַם־הַלְּיָאֵם וְגו' —

2 τότε εἶπε Δαυὶδ, Οὐκ ἔστιν ἄρα τὴν κιβωτὸν τοῦ Θεοῦ, ἀλλ' ἢ τοὺς Λευίτας, κ.τ.λ.

Au. Ver.—2 Then David said, None ought to carry the ark of God but the Levites [Heb., *It is not to carry the ark of God, but for the Levites*]: for them hath the Lord chosen to carry the ark of God, and to minister unto him for ever.

Au. Ver.—1 *The ark of God.*

Gen.—Chald., Syr., Arab., read the ark of the LORD.

None ought to carry.

Houb.—2 או אמר דוד לא לשאת *tum dixit David, Non ad portandum.* Hæc verba nihil dicerent, quomodo nihil dicit ista Ariæ interpretatio, si ab cæterâ oratione separata essent. Sed cùm sequatur, כִּי אִם הַלְוִיִּם, *nisi Levitæ; Levitæ*, inquam, in recto casu, manifestum est reticeri ab Sacro Scriptore verbum דָּוִי *erunt*, quod ad *portandum*, Gerundium, ritè adjungitur; itaque nihil in oratione deficere, quoniam oratio non censi debet deficiens, cùm id verbum reticetur, quod Hebr. Lingua solet omittere. Aiebatur Clericus “subaudiri verbum וַיִּכּוּ (*non*) *mandatum est (ferre Arcam nisi*

Levitis) aut simile quiddam." Sed neque נקד reticere Hebr. Lingua solet, neque ei verbo aliud simile, quoniam neque in antedictis legitur, neque ejusmodi est, ut id liceat reticeri.

The ark of God.

Ged.—Syr., Chald., and six MSS., read, The ark of the Lord.

The Lord.

Ged., six MSS., and some printed copies, read, God.

Ver. 12.

וְהַעֲלִיכֶם אֶת אֲרוֹן יְהוָה אֲלֵיכֶם
וְשָׂאֵל אֶל-תְּכֵינֹתַי לָוִי :

— καὶ ἀνοίσετε τὴν κιβωτὸν τοῦ Θεοῦ Ἰσραὴλ, οὗ ἡτοίμασα αὐτῆ.

Au. Ver.—12 And said unto them, Ye are the chief of the fathers of the Levites : sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the Lord God of Israel unto the place that I have prepared for it.

Unto the place that [so Chald., Syr., Arab., Vulg., and four MSS., Ged.] I have prepared for it.

Houb.—אל הכינתו לו: Mirificus est hoc in loco Grammaticus Glassius, qui nos doceat Hebræos in media oratione aliquando omittere et nomen substantivum et relativum illi substitivo innixum ; itaque eos sic aliquando esse locutos, ad præparavi ei, cum dicere vellent, ad eum locum quem præparavi ei. Nam quis unquam tale quiddam audiverat ? Et quam indignum fuit docto viro, eoque Grammaticæ Hebr. magistro, si quid scribæ peccant, peccatum eorum Hebr. in linguam conferre. Erat in proclivi, ut librarius, cum sic legeret אשר אל אשר, propter similitudinem verborum laberetur, omitteretque אשר prope אל. Nempe Hebraice אשר אל, habet eo quo, vel sine motu, eo ubi, et ita illud accipere Græci Interpretes cum converterent οὐ, ubi, vel eo ubi...Nec reprehensione dignus esset, si quis crederet sic legendum, ut legitur versu 3, nempe המקום אל אשר, ad locum quem... quanquam satis est restitui relativum אשר, post אל.

Ver. 13.

כִּי לְמִבְרָאשׁוֹנָה לֹא אַתֶּם פְּרָצִי
יְהוָה אֱלֹהֵינוּ פָּנֵנו כִּי-לֹא דַרְשָׁנוּהוּ
פְּמוֹשָׁפֶט :

למבראש

ὄτι οὐκ ἐν τῷ πρότερον ὑμῶς εἶναι, διέκοψεν ὁ Θεὸς ἡμῶν ἐν ἡμῖν, ὅτι οὐκ ἐξεζητήσαμεν ἐν κρίματι.

Au. Ver.—13 For because ye did it not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order.

For because ye did it not at the first.

Ged., Booth.—13 For because ye did not carry it the former time.

Houb.—Nam quia vos antea nobiscum non eratis, &c.

13 לא אתם. Mutilus etiam hic locus, in quo ajebat Clericus "supplendum esse aut videlicet eratis nobiscum, aut נשאים, bajulantes." Tamen alterum, נשאים, nefas est suppleri, quia non comparuit in supra dictis, alterum, דייחם, suppleri ex sententia liceret, tum quia verbum דיה solet omitti, tum quia prope אתם satis simile scribæ id forte omiserint. Sed עמנו, nec supplendum, nec restituendum. Non supplendum, quia nobiscum non tale est, ut id sacri Scriptores, cum sit scribendum, non scribant ; non etiam restituendum, quia in oratione nihil simile est, in quo errandi materiam scriba nancisceretur. Tamen, nisi suppletur nobiscum, trunca manebit sententia. Ergo restituendum בני, nobiscum, quod cur Librarius omitteret, causa esse potuit id alterum בני, quod huic priori esset subjectum..... ורשנו: legendum plene ורשנו, ut lego in Codice Orat. 42.

Ver. 14, 15.

Au. Ver.—14 So the priests and the Levites sanctified themselves to bring up the ark of the Lord God of Israel.

15 And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, &c.

15 And the children of the Levites bare, &c. So Houb., Dathe.

Ged., Booth.—And that the Levites might carry, &c.

Ver. 18.

וְעָמְדָם אַחֲיָהֶם הַמְשִׁנִּים זְכָרָהוּ יָצִי
וְיַעֲזִיבֵם וְשָׂמֵרְמוֹת וַיְחִיאל וְעָלִי
אֵלֶיב וּבְכָהוּ וּמַעֲשֵׂהוּ וּמַתְהִיחוּ
וַיֵּלֵךְ כָּל־הוּ וּמִקְהָלָהוּ וְעַבְדְּ אֱלֹהִים וַיַּעֲזִיב
הַשְׂוֹעֲרִים :

καὶ μετ' αὐτῶν οἱ ἀδελφοὶ αὐτῶν οἱ δεῦτεροι, Zacharias, καὶ Ὁζιῆλ, καὶ Σεμραμῶθ, καὶ Ἰεὺῆλ, καὶ Ἐλιωῆλ, καὶ Ἐλιάβ, καὶ Βαβαία, καὶ Μαασαῖα, καὶ Ματθαθία, καὶ Ἐλιφεῖα, καὶ

Μακελλία, καὶ Ἀβδεδὸν, καὶ Ἰεὶήλ, καὶ Ὀζίας, οἱ πύλωροι.

Au. Ver.—18 And with them their brethren of the second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Eliphelah, and Mikneiah, and Obededom, and Jeiel, the porters.

Ben.

Bp. Patrick.—The LXX take *Ben* for an appellative, and join it with the next, as if he had said, “Zechariah the son of Jaziel.” But the Jews take it for a proper name of one of the singers (as we do), and David Kimchi thinks this is the person to whom David directed the ninth psalm, to be sung by him upon the occasion of the death of Saul: for it is said to be *laben*, which he understands to be *to Ben* the singer.

Ged.—Zachariah Ben-* * *

Houb., Dathe, Boothroyd, omit the word “Ben.”

Houb.—18 בן: *Vulgatus*, et *Ben*, quasi nomen proprium בן esset. Sed ne accipiatur ut nomen proprium, id obstat, quod abest nexus ו, ante ויבדו, qui ante cætera hujus versus nomina non omissus fuit. Ergo melius id omittunt Græci Interpretes. Nam neque id exstat versus 21, ubi eadem nomina recurrit. Idem ultimo loco, ante השועים, addunt *Ozias*: et quidem recte, ut observat. *Lud. Cappellus*. Nam infra idem *Ozias* (עזייר) legitur versus 21.

Dathe.—Omitto בן, quod non est nomen proprium, uti *Vulgatus* vertit: et *Ben*; nam non habet *vau* præfixum. Versu 20, ubi eadem nomina repetuntur, hoc בן non legitur. Neque *oi ó* illud legerunt, sed *Syrus*, qui vero jungit cum sequenti nomine: *filius Jaasielis*, quod tamen ab illo littera *vau* sejungitur. In duobus codd. *Kennicotti* 147 et 192 non legitur.

Ver. 20.

בְּנֵי־בָלַיִם עַל־עֲזָאוֹת —

— ἐν νάβλαις ἐπὶ ἀλαμώθ.

Au. Ver.—20 And Zechariah, and Aziel [ver. 18, Jaaziel], and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on Alamoth.

Pool.—In this catalogue *Ben* is omitted, who was mentioned ver. 18. Yet others think him to be the same who is called *Azaziah*, ver. 21. But *Ben* might be some other person who was indeed appointed for this work, as is related, ver. 17, 18; and yet

he might be taken off by death or sickness, or some sudden and extraordinary accident, which hindered his execution of the place and work allotted for him, which might force the chief of the Levites to appoint some other in his stead, when they came to put their institution in practice, as here they did.

Aziel.

Booth.—Jaaziel [ver. 18].

Psalteries. See the notes upon 1 Sam. x. 5, vol. ii., p. 387.

On Alamoth.

Bishop Patrick.—Or, “with Alamoth.” Which, being joined with psalteries, is thought by some to be a musical instrument. But *Strigelius*, from the derivation of the word, thinks that Alamoth signifies that these men sung the *bass*, as those in the next verse did the *treble*.

Dr. A. Clarke.—With psalteries on Alamoth.] Some suppose that the word signifies *virgins* or *women-singers*, the persons mentioned here being appointed to accompany them with psalteries, and preside over them.

The *Vulgate* says *arcana cantabant*, they sang *secret things* or *mysteries*; probably *prophetic hymns*.

Ged.—On soft-sounding lutes.

Dathe, Booth.—On acute-sounding psalteries.

Gesen.—עַל־מַעֲלוֹת, a girl, maiden, virgin, sc. of marriageable age. Hence עַל־עֲזָאוֹת, after the manner of *virgins*, see על No. 1 a. η; i. e., with the female voice, i. q., our *treble*, *soprano*, opp. to the deeper voice of men, 1 Chron. xv. 20 (for which see under the root עָצָה No. I. Pi.) Ps. xlvi. 1. *Forkel* in his *Gesch. der Musik*, I. p. 142, understands *virgin measures*, like the Germ. *Jungfrauweis* of the Meistersänger; but against the context in 1 Chron. l. c.

Houb.—20 על עַלְמוֹת בְּנָבַלִים, *nabliis soni gravioris*; verbum de verbo, *occultioris*, quales sunt ii soni, qui eliciuntur ex *barbyto*, vel ex *Iyrâ*, in fidibus longioribus, quique harmoniam efficiunt sociati cum sonis acutoribus. Conjectura utimur. Nam id unum constat in verbo עלְמוֹת, significari genus quoddam aut cantionum, aut organorum musicorum.

Dathe.—*Nabliis acute sonantibus.*] Hebr. עַל־עֲזָאוֹת, de qua voce, ut omnino de omnibus musicæ apud Hebræos artis terminis, admodum variæ et diversæ sunt virorum doctorum sententiæ, sive potius conjecturæ. De his novissime docte atque

accurate scripsit excell. Pfeiffer in libro Germanice edito *super musica veterum Hebr.*, Erlang. 1779. Neque nostrum locum silentio præterit, et præter alias conjecturas (p. 26) hanc quoque attulit, quod עלמהו על נבלים, fortasse sint nablia, quæ sonum acutum (Discant, ab עלמה, *virgo*) edant. De voce acuta (discant), quæ illis instrumentis adjuncta fuerit, equidem nolim intelligere, quoniam non probabile videtur, mulieres s. virgines sacræ musicæ a Davide esse adhibitas.

Ver. 21.

בְּכִנְרוֹת עַל־הַשְּׁמִינִית לְנִצָּח —

— ἐν κυύραϊς ἁμασενθ τοῦ ἐνισχοῦσαι.

Au. Ver.—21 And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azariah, with harps on the Sheminith to excel [or, on the eighth to oversee, Ps. vi. title].

Pool.—See on ver. 20. To excel: the word may be here added to note the excellency of that instrument, or note, or part of music; or that there was a greater extension or elevation of the voice than in the former.

Bishop Patrick.—[*Sheminith.*] Some take *sheminith* to signify a harp with eight strings.

[*To excel.*] The Hebrew word *lenatzenach*, coming from *natzach*, “to overcome,” is thought by Strigelius to signify a voice higher than all the rest.

Dr. A. Clarke.—21 *On the Sheminith.*] According to the Targum, this signifies an instrument that sounded an *octave*, or, according to others, an instrument with *eight* strings. The Syriac and Arabic have it, instruments to sing with daily, at the *third, sixth, and ninth* hour; the Vulgate, an octave, for a *song of victory*: some think the *eight* band of the musicians is intended, who had the *strongest* and most *sonorous* voices; and that it is in this sense that *shelomith* and *lenatstseach* should be understood.

Gesen.—שְׁמִינִי m. adj. ord. fem. שְׁמִינִית (from שְׁמִינִית) the *eighth*, Exod. xxii. 29, Lev. ix. 1. al.—Also fem., שְׁמִינִית *octave* in music, a word denoting the lowest and gravest notes of the scale, sung by men, the modern *bass, basso*, opp. to עֲלִיּוֹת (q. v.) 1 Chron. xv. 21; also Psal. vi. 1, xii. 1, where some wrongly understand a musical instrument.

PIEL נִצָּח 1. to be over anything, to be chief, to *superintend*, c. g., the temple-service, seq. על and לְ 1 Chron. xxiii. 4, Ezra

iii. 8, 9. Part. קִנְיָן *prefect, overseer*, 2 Chron. ii. 1, 17, xxxiv. 13.

2. Spec. to lead in music. 1 Chron. xv. 21 and Mattithiah... played on harps in the octave (i. e., deep tone, the bass, *nel basso*) לְכַנְנֵה so as to lead the song, i. e., govern, regulate the singing. (Opp. are v. 19 לְהַשְׁמִיעַ, to sing or sound on a clear (high) tone; and v. 20 עַל־עֲלִיּוֹת, on the virgin key, treble, *nel soprano*.)

Prof. Lee.—שְׁמִינִי, masc. שְׁמִינִית, fem. from שְׁמִינֵה. *Eighth*, Exod. xxii. 29; Lev. xxv. 22, &c., &c. על השְׁמִינִית, *On the sheminith*; according to some, an instrument so called, and probably producing eight notes; others suppose the words refer to the pitch of the notes, 1 Chron. xv. 21; Ps. vi. 1; xii. 1.

Inf. נִצָּח, to *preside, direct*, 1 Chron. xv. 21; xxiii. 4; 2 Chron. xxxiv. 12; Ezra iii. 8, 10.

Houb.—21 על השְׁמִינִית לְנִצָּח, *ad octavam perpetuam*; illam, quæ in musicâ vocatur *bassus continuus*, vel fortè eam, quæ Gallicè, *basse contrainte*.

Dathe.—21 *Citharis octochordis, ita ut præssent.*

Ver. 22, 23.

וּבְנֵי־הָיָה עֲרֵה־הַלְוִיִּם בְּמִשְׁחָא וְיָכַר
בְּמִשְׁחָא כִּי מְבִין הוּא :

22 και Χωνεβία ἄρχων τῶν Δευτεῶν ἄρχων τῶν ᾠδῶν, ὅτι συνετός ἦν.

Au. Ver.—22 And Chenaniah, chief of the Levites, was for song [or, was for the carriage; he instructed about the carriage]: he instructed about the song [Heb., lifting up], because he was skilful.

23 And Berechiah and Elkanah were doorkeepers for the ark.

Pool.—22 Was for song, Heb., was for lifting up; either, 1. Of the ark; he was for carriage of the ark, being appointed to instruct and direct the time and manner of carrying the ark, and when they should make a stand or a change in the bearers. Or rather, 2. Of the voice; he was the moderator of the music, instructing them when and how to lift up their voices, or change their notes, or make their stops, which best agrees with the following reason, because he was skilful; for this required far more skill than the carriage of the ark, which any man of common discretion could easily govern; and with ver. 27, where this same Chenaniah is joined with the singers.

23 *Door-keepers.* They were appointed to keep the door of the tent, in which the ark was to be put and kept, that no un-allowed person might press in and touch it; and in like manner they were to attend upon the ark in the way, and to guard it from the press and touch of profane hands; for which end these two went before the ark, as their other two brethren, mentioned in the close of ver. 24, came after it, that so it might be guarded on all sides; which, how necessary it was to be done, sufficiently appears from the danger of coming too near the ark, or to look into it, which was exemplified in the Bethshemites, 1 Sam. vi. 19.

Bp. Patrick.—22 *Was for song:*] Or, as it is translated in the margin, “was for carriage:” that is, for managing of the voice. He taught them how to sing, as the following words tell us, “he instructed about the song, because he was skilful.” Being a great artist in singing, he was the precentor: for, ver. 27, he is called “master of the song.” Which Lud. Cappellus thinks signifies as much as that he guided them to keep time by the elevation of his hand, or of a wand. So the LXX, ἄρχων τῶν ᾠδῶν, who is properly called, “the precentor” among us: who among the ancient Saliî was called *vates*: he being the prime singer while they were dancing; as Gutberletius observes in his book De Saliis, cap. 11.

Dr. A. Clarke.—22 *Chenaniah—he instructed about the song.*] This appears to have been the master-singer: he gave the *key* and the *time*, for he presided במשא, in the *elevation*, probably meaning what is called *pitching the tune*, for he was skilful in music, and powerful in his voice, and well qualified to lead the band: he might have been *precentor*.

Ged., Booth.—22 *Chananiah, chief of the Levites, had the direction of the carriage of the ark* because he was expert.

Gesen.—משא m. pp. Chaldaizing infin. from r. משא.

1. a *lifting up, uttering*, from the signif. to lift up, viz.,

a) Of the voice, see משא No. 1. e, f; hence *song, singing*; 1 Chron. xv. 22, 27, השר המשא *master of song, leader of the choir.* Sept. cod. Vatic. ἄρχων τῶν ᾠδῶν.

Prof. Lee.—משא. (g) *Lifting up the voice in singing.* 1 Chron. xv. 22, 27. שר המשא, *leader of the burden:* lit. here; meton.—of the choir of singers.

Houb.—22 *Chonenias princeps canticorum, cantibus instaurandis præerat, quoniam intelligentiâ præditus erat.*

במשא: Græci Intt. τῶν ᾠδῶν, *canticorum*, quibus obsequimur in re incertâ, quia *cantica* huic loco conveniunt, non item *onus*, aut *prophetia*, et fortè משא indicat signum cantoribus datum, cùm altè extollitur manus, ad concentus moderandos.

Dathe.—22 *Cenanja Levitis voce præibat, melodiam præcînendo, musicæ quippe peritus.*

Ver. 24.

Houb. — 24 כחצצרים, *clangentes.* Sine causâ Masoretæ "יחי ז', *superfluit* ז'. Nam id verbum nusquam venit non duplici litterâ ז' instructum: vide Concord. Buxt.

Ver. 26.

וַיְהִי בַּיּוֹם הַהוּא הָאֱלֹהִים אֶת־הַלְלוֹתָם וְגו' מ' הַלְלוֹתָם מ' בַּעֲזָר וְגו' וַיְהִי
καὶ ἐγένετο ἐν τῷ καιρισθῆναι τὸν Θεὸν τοὺς Δεῦνιτας, κ.τ.λ.

Au. Ver.—26 And it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams.

When God helped the Levites, &c.

Ged.—26 God being now favourable to the Levites, who carried the ark of the covenant of the Lord; they slaughtered, &c.

God being now favourable. He did not now make a breach among them, as before: because everything was done according to the rite. Comp. xiii. 10.

Booth.—And as God favoured the Levites, &c.

Ver. 27.

וַיִּזְוֶיךָ מִכְרָבֶלָה וּבְמַעֲוֵיל בּוֹאֵן וְכָל־הַלְלוֹתָם הַנְּשָׂאִים אֶת־הָאָרוֹן וְהַמְּשָׁרְתִים וּבְכַנְנִיקָה הַשָּׁר הַנְּשָׂאִים הַמְּשָׁרְתִים וְעַל־דָּוִד אֶפְדוֹ כָּדָד :
הש"ב בפהח

καὶ Δαυὶδ περιζωσμένος ἐν στολῇ βυσσίνῃ, καὶ πάντες οἱ Δεῦνιται αἵροντες τὴν κιβωτὸν διαθήκης Κυρίου, καὶ οἱ ψαλτφοδοὶ, καὶ Χωνε- νίας ὁ ἄρχων τῶν ᾠδῶν τῶν ἀδόντων, καὶ ἐπὶ Δαυὶδ στολῇ βυσσίνῃ.

Au. Ver.—27 And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song [or, carriage] with the singers: David also had upon him an ephod of linen.

A robe of fine linen.

Dr. A. Clarke.—27 *A robe of fine linen.*]

A robe made of בִּיץ , probably the tuft or beard of the Pinna Magna, a species of muscle found everywhere on the shores of the Mediterranean, growing sometimes, as I have seen, to a foot and half in length. I have seen a pair of gloves made of this very rich stuff; the colour is a deep dark yellow, something inclining to what is called the *lilac*. The *buts* or *byssus* was not heard of in Israel before the time of David; after that it is frequently mentioned.

Gesen. — בִּיץ obsol. root, i. q. Arab.

بَاض med. Ye, to be white. Hence

בִּיץ m. *byssus*, also *cloth of byssus*, so called from its whiteness; comp. further in The-saur., p. 190. Spoken of the finest and most precious stuffs, as worn by kings, 1 Chron. xv. 27, by priests, 2 Chron. v. 12, and by other persons of high rank or honour, Esth. i. 6, 8, 15. The word is of Aramæan origin, and is therefore used spec. of the Syrian byssus, Ez. xxvii. 16, which seems to be there distinguished from the Egyptian byssus or בִּיץ ib. v. 7. Elsewhere it seems not to differ from בִּיץ , and is often put for it in the later Hebrew, 1 Chron. iv. 21; 2 Chron. iii. 14; comp. Ex. xxvi. 31. So ܒܝܝܨ and Chald. בִּיץ in O. and N. T. for Heb. בִּיץ and Gr. *βύσσος*.—After long inquiry and dispute, whether the cloths of byssus were of linen or cotton (see Celsii Hierobot. ii. 167 sq. Forster de Byssu Antiquor. Lond. 1766), recent minute investigations at London with the aid of the microscope have decided the controversy, and shown that the threads are linen. See Wilkinson's "Manners and Customs of the Ancient Egyptians," iii., p. 115.

Prof. Lec.—*A fine sort of linen so called*, Gr. *βύσσος*. See Thes. Steph. sub voce. According to Pliny, H. N. lib. xix. 2, the linen cloth of Egypt was far from strong, but very dear. It was of four sorts, named after the places in which it was made, *Taniticum*, *Pelusiacum*, *Buticum*, and *Tentyriticum*. He adds, "Superior pars Ægypti in Arabiam vergens gignit fruticem, quem aliqui gossipion vocant, plures xylon, et ideo lina inde facta xyliua.....Nec ulla sunt eis candore mollitiave præferenda. Vestes inde sacerdotibus Ægypti gratissimæ. Quartum genus Orchomenium appellant. Fit e pa-

lustru velut arundine." Our word occurs only in the latter Hebrew; viz. Ezek. xxvii. 16; Est. i. 6; viii. 15; 1 Chron. iv. 21; xv. 27; 2 Chron. ii. 13; iii. 14; v. 12, which induces me to believe both that the term is Syriac, and that the thing meant is the same with that implied by בִּיץ .

Master of the song. See notes on ver. 22.

Of linen. See notes on Levit. xvi. 4, vol. i., p. 448.

Ver. 28.

— וּבְמִצְלֵתָם מִשְׂמְעִים בְּנִבְלִים וּבַר

— καὶ ἐν κυμβάλοις, ἀναφωνοῦντες ἐν νάβ-
λαις, κ.τ.λ.

Au. Ver.—28 Thus all Israel brought up the ark of the covenant of the Lord with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

Trumpets. See the notes upon 2 Kings xii. 13, vol. ii., p. 932.

And with cymbals, making a noise with psalteries, &c.

Houb., Dathe, Gel., Booth.—And with high-sounding cymbals, and lutes, &c.

Cymbals. See the notes upon 1 Chron. xv. 1. *Psalteries.* See the notes upon 1 Sam. x. 5, vol. ii., p. 387.

CHAP. XVI. 1, 2.

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

Ver. 3.

וַיַּחֲלֶק וַיַּחֲלֶק לְכָל-אִישׁ וְשָׂרָאֵל מְאִישׁ
וַעֲדֵי-אִשָּׁה לְאִישׁ בְּפֶרֶ-לֶחֶם וְאֶשְׁפֶּר
וְאִשִּׁשָּׁה

καὶ διεμέρισε παντὶ ἀνδρὶ Ἰσραὴλ ἀπὸ
ἀνδρὸς καὶ ἕως γυναικὸς, τῷ ἀνδρὶ ἄρτον ἕνα
ἄρτοκοσκιδόν, καὶ ἀμοίρην.

Au. Ver.—3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

See the notes on 2 Sam. vi. 19, vol. ii., pp. 531, 532.

Houb.—3 לאש כרו להם, *viro placentam panis*. Omisit לאש *Vulgatus*, quia non verbum de verbo convertebat; meliùs id quidem, quàm Græci Intt. qui convertunt ἀνδρὶ, *viro*. Nam si oratio doceret quid *viro* dederit David, non omitteretur postea quid *mulieri*. Itaque לאש accipiendum, non par-

ticulatim, de viro, sed generatim et universè tam de viris, quàm de mulieribus, quomodo antea לכל איש, *omni viro*, significabat *unicuique*, et mulieres continebat, ut et viros. Nam לאיש resumitur id לכל איש, quod antecessit, non autem id במאש, quod *virum* significat, et mulierem excludit. Vide 2 Sam. vi. 19 ubi לאיש similiter usurpatur. Hæc monemus ne quis suspicetur mutilatum fuisse contextum, et propè לאישה, omissum fuisse ולאשה, *et mulieri*.

Ver. 4.

וְלַהֲלֵל וְלַהֲדוֹת וְלַהֲזַבֵּיר —
 לַיהוָה אֱלֹהֵי יִשְׂרָאֵל;
 — ἀναφωνούντας, καὶ ἐξομολογεῖσθαι καὶ αἰνεῖν Κύριον τὸν Θεὸν Ἰσραήλ.

Au. Ver.—4 And he appointed *certain* of the Levites to minister before the ark of the LORD, and to record, and to thank and praise the LORD God of Israel.

To record, &c.

Ged.—To celebrate, &c.

Booth.—To invoke, &c.

Dathe.—*Ad prædicandum, laudandum, et celebrandum.*

Num et quale discrimen sit inter hæc tria verba: וְלַהֲדוֹת, וְלַהֲזַבֵּיר, וְלַהֲלֵל, recte dubitatur. Judæi quidem primum intelligunt de cantu Psalmi xxxviii. et lxx. in quorum titulis hoc verbum legitur; alterum de cantu Psalmi cv.; et tertium de cantu omnium Psalmorum, qui ab Halleluja incipiunt. Sed hæc more suo argutantur.

Ver. 5.

אָסַף הָרֹאשׁ וּמִשְׁבְּנֵיהֶם זָבְרִיָּה וְיִצְיָאֵל
 וּשְׁמִירָמוֹת וְיַחֲיִיאֵל וּבְנֵי יִצְיָאֵל
 וּבְנֵי יִצְיָאֵל וְעִבְדֵּד אָדָם וְיִצְיָאֵל בְּכִלָּי
 בְּכִלָּיִם וּבְכַנְזוֹת וְאָסַף בְּמִצְבָּלַתִּים
 בְּנִשְׁמִיעַ:

'Asáf ó ἡγούμενος, καὶ δευτερεύων αὐτῶν Ζαχαρίας, Ἰεὶήλ, Σεμιραμῶθ, καὶ Ἰεὶήλ, Ματταθίας, Ἐλιαβ, καὶ Βαναΐας, καὶ Ἀβδεδὸμ, καὶ Ἰεὶήλ ἐν ὄργανοις, νάβλαις, κυνῆραις, καὶ Ἀσαφ ἐν κυμβάλοις ἀναφωνῶν.

Au. Ver.—5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel with psalteries and with harps [Heb., with instruments of psalteries and harps]; but Asaph made a sound with cymbals.

Psalteries. See the notes upon 1 Sam.

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x. 5, vol. ii., p. 387. *Cymbals.* See the notes upon 1 Chron. xxv. 1.

Ged.—5 Of these Asaph was the chief; and his second was Zachariah. Then Jeiel and Shemiramoth, and Jehiel, and Mathathiah, and Eliab and Benaiah and Obed-edom. Jeiel and his company played on lutes and on harps: but Asaph and his company on loud-sounding cymbals.

Booth.—5 Asaph was the chief; and next to him Zechariah; then Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel and his company played on psalteries and harps; but Asaph and his company on high-sounding cymbals.

Houb.—5 *Eorum princeps fuit Asaph, post eum in secundo loco Zacharias, deinde Jahiel, Semiramoth, Jehiel, Mathathias, Eliab, Banajas, et Obededom. Jahiel autem præerat musicis nabliis et cytharis, et Asaph cymbalis sonantibus.*

5 אָסַף הָרֹאשׁ, *Asaph principem*, rectè sine nexu ו, modò tollatur punctum majus, quod prævium est. Nempè אָסַף casus est verbi ויח, in quo inchoatur oratio versu 4. Deinde post ויציאל, legendum, non sine ו, ויציאל, ut legit Syrus, neque non Vulgatus. Sed ante alterum ויציאל, interponitur minor collocandum. Nam in eo altero *Jahiel* oratio redintegratur: vide versionem.

Dathe.—5 *Quorum princeps fuit Asaphus, secundus ab eo Sacharja. Jeiel autem, Semiramoth, Jehiel, Mattithja, Eliab, Benaia, Obededom, Jeiel cum nabliis et citharis adesse debebant, Asaphus vero cum cymbalis sonaret.*

Ver. 6.

Au. Ver.—With trumpets, &c.

Ged., Booth.—Were with trumpets, &c.

Trumpets. See the notes upon 2 Kings xii. 13, vol. ii., p. 932.

Ver. 7.

בַּיּוֹם הַהוּא אָז נָתַן דָּוִד לְבָרְאשׁ
 לַיהוָה לַיהוָה בְּיַד־אָסַף וְיַחֲיִיו
 בָּא דְהוּא

τότε ἔταξε Δαυὶδ ἐν ἀρχῇ τοῦ αἰνεῖν τὸν Κύριον ἐν χειρὶ Ἀσαφ καὶ τῶν ἀδελφῶν αὐτοῦ.

Au. Ver.—7 Then on that day David delivered first *this psalm* to thank the LORD into the hand of Asaph and his brethren.

Bp. Patrick.—7 *Then on that day David delivered first this psalm.* Or, as it may be plainly translated out of the Hebrew, "This

David appointed (or ordained) in the first place at that time; viz., that God should be praised by Asaph and his colleagues in the manner following. Which solemn service began on the day when he brought up the ark, and ever after was continued.

Ged.—7 On that day David first delivered into the hands of Asaph and his brethren this *Psalms* of thanksgiving to the Lord. So *Booth*.

Houb.—7 *Eo ipso die tradidit David istud canticum, ut in eo Asaph et fratres ejus Dominum collaudarent.*

7 ביום ההוא או, *in die illo tunc.* Nemo non sentit in eo ordine nihil esse Hebraicum, ut nec Latinum. Tolerabilis esset הרהוא או ביום ההוא, *tunc et in die illo,* sed videtur או malè natum ex זה, quod olim adjunctum esset ad השר, *canticum,* pro quo nunc בראש legimus. Nam id בראש commodè reddere interpretes, ut volunt, ita non possunt. Rem expedit, ut potest, Vulgatus, dum sic convertit, *David fecit principem...Asaph.* Nam Hebr. in fonte non regitur אסף à verbo נתן, *dedit,* sed à nomine ביר sit, *in manu (Asaph).* Græci Intt. quia contextum, ut erat, reddidère, nihil dixère, et reliquère sine casu Græco verbum ἔταξε, *constituit.* Sed inter recentiores, vide, lector, quid Clericus dicat: *Eo die mox dedit David hunc psalmum, quo initio beneficia Dei, per Asaphum et fratres ejus fateretur.* In quâ interpretatione 1o. *eo die mox* nihil habet saporis. 2o. Addit Clericus *hunc psalmum,* ne verbum נתן sit sine casu, quanquam activum. 3o. In *quo initio,* addit *quo* ita collocatum, ut nesciatur ad quid *quo* pertineat, an ad *psalmum,* an ad *initio.* Si ad *psalmum,* habebit-ne in oratione *psalmus* relativum, etsi ab oratione abest ipse *psalmus?* Si ad *initio,* erit-ne relativum Hebr. ante suum antecedens? Neque Calmetus Clerico fuit oculator, cum Gallicè ita converteret, *alors David donna pour commencer à louer le Seigneur, par la main d'Asaph.* Cur simulat interpretes intelligere se, quod non intelligant? Nam istud בראש quis intelliget? Cautiùs fecerunt Syrus et Arabs, cum id evitarent, et ad libidinem suam, valedicto mendo, interpretarentur. Nos revocamus השר, *canticum,* quod constat litteris partim iisdem, partim similibus, ut non mirum sit ex eo השר, quod olim legebatur, בראש fuisse natum, cum præsertim sæpè ב scribæ pro ה scripserint, et sæpè א, pro י, ob similem sonum. Deinde ad השר adjunctimus illud זה, quod ex או restituumus, ut sit, *dedit David id canticum...* Esse in

oratione necessarium *canticum* viderunt Græci descriptores, qui posuerunt in Græcâ versione ΩΔΗ, *canticum,* ut titulus esset psalmi subsequents.

Dathe.—7 *Eo die tradidit David primum a) carmen in honorem Jovæ canendum per Asaphum ejusque consanguineos, quod sequitur.*

a) בראש *primum* vocatur, quoniam David deinceps plura composuit æque ac illud usui sacro destinata.

Ver. 8, &c.

Bp. Patrick.—8 Out of Ps. xcvi. and cv. which, I suppose, David had made before this time, he now composed one hymn to be daily used in the divine service.

Ver. 12.

Au. Ver.—12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth.

Bp. Patrick.—*His wonders, and the judgments of his mouth.*] He would have them reflect upon the plagues of Egypt, which came upon them in a wonderful manner, at the command of Moses. Or, perhaps, he means by *judgments* the laws he gave them at Mount Sinai (Exod. xxi. 1).

Ver. 14.

הוא יהוה ילהינו בכלהארץ
בישפטינו :

αὐτὸς Κύριος ὁ Θεὸς ἡμῶν, ἐν πάσῃ τῇ γῆ τὰ κρίματα αὐτοῦ.

Au. Ver.—14 *He is the Lord our God; his judgments are in all the earth.*

Ged.—

14 He, the Lord, is our God;
Who judgeth the whole earth.

Booth.—

14 He, Jehovah, is our God;
His judgments are known through all the earth.

Dathe.—14 *Illic Jova est Deus noster, qui toti terrarum orbi imperat.*

Ver. 15.

זכרו לעולם בְּרִיתוֹ דָּבַר צִנְהוּ
לְאַלְהֵי דֹר :

μνημονεύωμεν εἰς αἰῶνα διαθήκης αὐτοῦ, λόγον αὐτοῦ, ὃν ἐνετείλατο εἰς χιλίας γενεάς.

Au. Ver.—15 Be ye mindful always of his covenant; the word *which* he commanded to a thousand generations.

Ged.—He hath remembered [so Psalm cv. and so most probably Sept. The rest, *Re-*

member ye] his perpetual covenant, enjoined to the thousandth generation.

Booth.—

15 He remembereth his covenant perpetually;

The promise he gave to a thousand generations.

Hallet.—*Be ye mindful always of his covenant.* Thus the place is read in all the versions of it in the Polyglott. Yet I doubt not it should be read, as it is in the other copy of this *psalm*, Ps. cv. 8 in the Hebrew, and in all the versions of it, *He is mindful always of his covenant*; or, as our translators have expressed it, *He hath remembered his covenant for ever.* In the *psalm* the word is וַיִּזְכֹּר as it should be. In *Chron.* it is falsely written וַיִּזְכֹּר. It is a plain case, that David writ not both these ways. The two copies of the *Psalm* ought to agree exactly. If any one will attentively read the context, he will easily see, that it was most to the author's purpose to observe, that *God* was mindful of his covenant, by taking care of his people according to his promise. Exhorting them to be mindful of *God's* covenant does not seem well to suit this place. Here is then, in *Chron.* another error older than the oldest of the versions.

Dathe.—15 *Recordamini in perpetuum fœderis, promissionis in mille atates datae.*

Ver. 19.

בְּהִיוֹתְכֶם מְתֵי מִסְפָּר וְגו'

ἐν τῷ γενέσθαι αὐτοὺς ὀλιγοστοὺς ἀριθμῶ, κ.τ.λ.

Au. Ver.—When ye were but few [Heb., men of number], even a few, and strangers in it.

When ye were but few, &c.

Houb., Dathe, Ged., Booth.—When they were but few [Vulg. and pp. *Psalm* cv. with one MS. The rest, ye, &c.]

Houb.—19 בְּהִיוֹתְכֶם, *cum vos essetis.* Ad nihil, quod antecesserit, pertinere potest pronomen *vos*, si quidem ad sententiam attendas, ut neque ad ea, quæ mox sequuntur; ut non dubium sit legendum esse, ut in *psalmo* parallelo cvi. 12, בְּהִיוֹתְכֶם, *cum illi essent*, ut legitur etiam hoc loco *Vulgatus* et *Græci Intt.* ut tertia persona illi nexum habeat, cum וַיִּהְיוּ, *et migrarent*, ejusdem personæ.

Ver. 22.

Au. Ver.—22 *Saying*, Touch not mine anointed, and do my prophets no harm.

Bp. Patrick.—*Grotius* thinks they are called *God's anointed*, because they had in their family *jus regium*; and therefore *Nicolaus Damascenus* and *Justin* call them kings. *Kimchi* more plainly translates the word “anointed, my great men,” or “princes:” for *Abraham*, *Isaac*, and *Jacob*, were honoured by kings, *Abimelech* and *Pharaoh*, as if they had been anointed kings. Whence the children of *Heth* say to *Abraham*, *Thou art a prince of God*, that is, a great prince, in the midst of us (*Gen.* xxiii. 6). *St. Jerome* thinks, that all the *Israelites* when they came out of *Egypt* were called *God's anointed*, because they were under his special protection, by the cloud that covered them; as *Cyrus* was called his *anointed*, because he was chosen by him to a special office, to be the deliverer of his people, and restore them to their own land.

Dr. A. Clarke.—*Mine anointed.*] By this title the *patriarchs* are generally understood: they had a *regal* and *sacerdotal* power in the order of *God*. But the title may be applied to all the *Jewish* people, who were the *anointed*, as they were the *elect* and peculiar people of *God*.

Dathe.—*Unctos* vocat *David* patriarchas, ex more ætatis suæ, non temporis ipsorum, qui nunquam uncti fuerunt. Sed quoniam tempore *Davidis* ungebantur sacerdotes et forte etiam prophetæ, cum vellet dicere, patriarchas sacerdotes fuisse veri Dei, ac proinde sacrosanctos fuisse habendos, vocat eos unctos et prophetas etiam, quod *Deus* eis sese non semel revelasset. Respicitur ad historiam, quæ legitur *Gen.* xx. 7.—*Clericus.*

Ver. 29.

— הַשְׁתַּחֲוִי לַיהוָה בְּהִירְתֶּם אֹתוֹ : —

— προσκυνήσατε Κυρίῳ ἐν αὐλαῖς ἁγίαις αὐτοῦ.

Au. Ver.—29 Give unto the *LORD* the glory due unto his name: bring an offering, and come before him: worship the *LORD* in the beauty of holiness.

Worship the LORD in the beauty of holiness.

Geddes.—Worship the *LORD* with holy decency [in the courts of his sanctuary, *Sept.* No improbable reading].

Booth.—Worship *Jehovah* with holy reverence.

French and Skinner.—Bow down unto *Jehovah*, in holy ornaments.

Gesen.—הַדָּבָר f. constr. הַדָּבָר, i. q. הַדָּבָר, ornament, decoration, *Prov.* xiv. 28, הַדָּבָר

קֹדֶשׁ, *holy ornaments*, i. e., apparel worn on solemn festival occasions (not sacerdotal as some suppose), Ps. xxix. 2; xcvi. 9. Comp. הַדְּרֵי הַדְּרֵי Ps. ex. 3.

Prof. Lec.—הַדְּרֵי, is the fem. constr. of הַדְּרֵה, i. q. הַדְּרֵה, Prov. xiv. 28; Ps. xxix. 2; xcvi. 9; 1 Chron. xvi. 29; 2 Chron. xx. 21, appears—as in Ps. civ. 1, &c.—to be applied to *clothing*.

Houb.—*Adorate Dominum in atrio sanctitatis.*

29 בַּהֲרֹה: Græci Intt. ἐν αὐλαῖς, in atrūs; rectè, ex radice הָרָה: vide suprâ ad Psalmum xxix. 2.

Dathe.—*Adorate Jovam in ornatu sancto.*

Ver. 30, 31.

30 תִּילֹוּ בְּלִפְנֵי פְלִהֲאָרֶץ אֲפֵי־
תִפְּזֹון תִּבְּל בְּלִתְּמֹוט : 31 וְשִׂמְחֹו
הַשָּׁמַיִם וְהַגַּל הָאָרֶץ וְיֹאמְרוּ בְּגוֹיִם
יְהוָה מָלְךְ :

30 φοβηθήτω ἀπὸ προσώπου αὐτοῦ πᾶσα ἡ γῆ, κατορθωθήτω ἡ γῆ, καὶ μὴ σαλευθήτω. 31 Εὐφρανθήτω ὁ οὐρανὸς, καὶ ἀγαλλιῶσθω ἡ γῆ, καὶ εἰπάτωσαν ἐν τοῖς ἔθνεσι, Κύριος βασιλεύων.

Au. Ver.—30 Fear before him, all the earth: the world also shall be stable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The Lord reigneth.

Houb.—30 *Tremat à conspectu ejus omnis terra, et dicant in gentibus, Dominus regnavit.* 31 *Laetentur cæli et exultet terra; firmata est terra, non commovebitur.*

30 ἡσ, *etiam firmata est (terra)*. Hæc verba, quæ post הָאָרֶץ hic collocata nunc sunt, fuerant post alterum הָאָרֶץ inferioris lineæ collocanda, ut et collocata sunt Ps. xcvi. 10 ubi vide. Nam præposterus ordo est, ut postquam dictum fuit, *tremat terra*, subjungatur continenter, *etiam firmabitur*, ἡσ הכין. Nimirum conjunctio ἡσ prævia esse solet sententiæ simili ei, quæ antecessit; non autem contrariæ, ut contraria sunt *tremat*, et *firmabitur*: vide versionem.

Ver. 32.

יִרְעַם הַיָּם וּמְלֹאָיו וְגוֹ'

βομβήσει ἡ θάλασσα σὺν τῷ πληρώματι, κ.τ.λ.

Au. Ver.—32 Let the sea roar, and the fulness thereof: let the fields rejoice, and all that is therein.

And the fulness thereof.

Bp. Patrick.—By the fulness of it, is meant its swelling to the very top of the banks, as Bochartus observes.

Houb., Dathe, Ged., French and Skinner.—And all which it containeth.

Ver. 33.

Au. Ver.—33 Then shall the trees of the wood sing out at the presence of the Lord, because he cometh to judge the earth.

Shall the trees, &c.

Houb., Dathe, Ged., Booth., French and Skinner.—Let the trees.

Because he cometh, &c.

Ged.—

For he cometh, he cometh, to judge the earth:

The world he will judge, with righteousness; And nations, with his own veracity [from p.p. Ps. xcvi. 13].

Ver. 36.

בְּרֹחַ יְהוָה אֶלְתֵּי יִשְׂרָאֵל מִן־
הַעוֹלָם וְעַד־הָעֹלָם וְיֹאמְרוּ כָּל־הָעַם
אָמֵן וְהַלֵּל לַיהוָה :

εὐλογημένος Κύριος ὁ Θεὸς Ἰσραὴλ ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος· καὶ ἐρεῖ πᾶς ὁ λαὸς, Ἄμῃν· καὶ ἤνεσαν τῷ Κυρίῳ.

Au. Ver.—36 Blessed be the Lord God of Israel for ever and ever. And all the people said, Amen, and praised the Lord.

And all the people said, &c.

Geddes.—And let all the people say: “Amen,”—and “Praise to the Lord.”

Houb.—*Et dicat omnis populus, Amen, Alleluia.*

Ver. 37.

וַיַּעֲזְבוּ־שָׂם לִפְנֵי בְּרִית־יְהוָה
לְאַסָּף וּלְאֶחָיו לְשִׁרְתָּ לִפְנֵי הָאָרֶץ
תָּמִיד לְדַבְּרוֹם בְּיוֹמוֹ :

καὶ κατέλιπον ἐκεῖ ἔναντι τῆς κιβωτοῦ διαθήκης Κυρίου τὸν Ἀσάφ καὶ τοὺς ἀδελφοὺς αὐτοῦ, τοῦ λειτουργεῖν ἔναντιον τῆς κιβωτοῦ διαπαντὸς τὸ τῆς ἡμέρας εἰς ἡμέραν.

Au. Ver.—37 So he left there before the ark of the covenant of the Lord Asaph and his brethren, to minister before the ark continually, as every day's work required.

Maurer.—[נַעֲשׂוּ] Cum omnibus interpretibus Ewaldus Gr. crit., p. 594 statuit, ἢ hic et infra xxv. 1; xxix. 22 *accusativo* præfigi, ex sequiore Hebraismo. Sed vide, an non loci illi ita expediri possint.

xvi. 37: *et commisit, permisit* (Ps. xlix. 11) *Asapho ejusque fratribus ministerium cet. propr. und er überliess es dem A. zu dienen*; xxv. 1: *וַיִּבְחַר לְבָנָי אֶפְרָיִם*, *et selegit de posteris Asaphi*, omisso numero, ut לְ sit genitivi; xxix. 22: *וַיִּבְחַר לְשִׁלְכָהָהּ*, *et regnum detulerunt Salomoni*. Cf. etiam ad 1 Sam. xxii. 7.

Ver. 38.

Au. Ver.—Obed-edom also the son of Jeduthun and Hosah to be porters.

To be porters.

Gen., Booth.—Were door-keepers.

Pool.—Porters, or, door-keepers, as the same Hebrew word is rendered, chap. xv. 23, 24; of which see the note on ver. 23 [p. 79].

Ver. 39.

Au. Ver.—Before the tabernacle, &c.

Gen., Booth.—Were before the tabernacle.

High place.—See notes on 1 Kings iii. 3, vol. ii., pp. 719—721.

Ver. 41, 42.

וַיִּבְחַר לְבָנָי אֶפְרָיִם וְיִדְיָהוּן וְהוֹסָה וְעֹבֵד־עֲדֹם לְשָׂרְיָה וְלְמִשְׁמָעִיָּים וְלְבָנָי יִדְיָהוּן לְשָׂעֵר :

42 καὶ μετ' αὐτῶν σάλπιγγες καὶ κύμβαλα τοῦ ἀναφώνεῖν καὶ ὄργανα τῶν ᾄδων τοῦ Θεοῦ, οἱ δὲ υἱοὶ Ἰδιθὺν εἰς τὴν πύλῃν.

Au. Ver.—41 And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the Lord, because his mercy endureth for ever.

42 And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun were porters [Heb., for the gate].

42 *And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound.*

Bp. Patrick.—42 *And with them Heman and Jeduthun, with trumpets and cymbals.*] It should be translated, “with them (Heman and Jeduthun) there were [so *Houb.*] trumpets and cymbals.”

Dathe, Gen., Booth.—41 To praise the Lord; whose mercy endureth for ever; 42 * with trumpets, high-sounding cymbals, &c.

* Here in the text is a repetition of these words: *And with them were Heman and Jeduthun.* But they seem to be an interpola-

tion, and are wanting in Sept. At any rate, they are better omitted in a version.—*Ged.*

Houb.—42 *Erant autem apud Heman et Idithun tubæ et cymbala sonantia, et organa Dei canticorum; filii autem Idithun erant janitores.*

42 עֲמָהֶם הַיִּמְן וִידְיָהוּן *et cum eis Heman et Idithun.* Græci omittunt duo nomina *Heman et Idithun*, quæ vel non legebant, vel videbant consociari non posse cum anteceditis. Nam postquam dictum fuit ver. 41 *et cum eis Heman et Idithun*, nihil jam significat illud alterum, *et cum eis Heman et Idithun*, quippè cum illud *et cum eis* pertineat non solum *ad cæteros delectos*, qui erant cum *Heman et Idithun*, sed etiam et præcipue ad ipsos duos *Heman et Idithun*, cum quibus erant *cæteri delecti*. Itaque etiam Lud. Cappello videbatur hæc fuisse ex superiori versu huc translata. Nos retinemus *Heman et Idithun*, et satis habemus pro עֲמָהֶם הַיִּמְן וִידְיָהוּן, *et cum Heman (et Idithun)* ..למשמיעים. Id, quid significat non intelligimus, neque intelligebat ipse Clericus, cum sic verteret, *aderant eis Heman et Idithun cum tubis et cymbalis, iis qui illis canerent*. Nam postea quàm dictum est, *aderant eis*, nimirum *eis*, de quibus antea, otiosè et falsè iteratur *iis*, non jam de iisdem, qui in oratione antecesserunt, sed de *iis*, qui *illis* tubis canerent. In hæc dumeta incurreat Clericus, cum non adisset ad Græcos Intt. qui vertunt, *τοῦ ἀναφώνεῖν, ad resonandum*, sententiâ planâ, et ex veteri scripturâ, להשמיעי, quam suprâ in simili loco vidimus xv. 19.

Dathe.—42 *Tubis et cymbalis sonoris aliisque instrumentis musicis in honorem Dei.*

Omitto verba priora hujus versus: *et cum illis Heman et Jeduthun*, quæ prorsus redundant et vel scribæ errore ex versu 41 iisdem verbis incipiente, vel ab ipso scriptore nexus causa repetita sunt, qui fortasse ei videbatur interruptus per ea, quæ de hujus Hemanis et Jeduthunis collegis dixerat. Hos igitur omnes, dicit in hoc versu, tubas et cymbala adhibuisse. Sed quis non videt, sic quoque hæc verba redundare, et in versione esse omittenda? Οἱ ὁ quoque ea omittunt.

And with musical instruments of God.

Bp. Patrick.—*For those that should make a sound, and with musical instruments of God.*] All the utensils of the tabernacle and temple were sacred and set apart for that use: not only those of the altar, but even

these instruments of music, which David ordained to praise the Lord withal. They were not common, but consecrated to God to be used in his service alone: and therefore called “musical instruments of God,” both here and in 2 Chron. vii. 6, that is, sacred ones: whence those that sung the song of victory over the beast, Rev. xv. 2, are said to have in their hands “the harps of God:” that is, not profane or common, but sacred harps, the harps of the temple, for there they sung their anthem, as Mr. Mede observes, book i., discourse 2.

Dr. A. Clarke.—42 *Musical instruments of God.*] *Ad canendum Deo*, “to sing to God.”—*Vulgate.* *ᾠδῶν τοῦ Θεοῦ*, “of the songs of God.”—*Septuagint.* The Syriac is remarkable: “These were upright men who did not sing unto God with instruments of music, nor with drums, nor with lustra, nor with straight nor crooked pipes, nor with cymbals; but they sang before the Lord Almighty with a joyous mouth, and with a pure and holy prayer, and with innocence and integrity.” The Arabic is nearly the same. None of the versions understand the words כל שיר האלהים as implying *instruments of music of God*, but instruments employed in the song of God, or to praise God; so also the Targum. *Query*, Did God ever ordain *instruments of music* to be used in his worship? Can they be used in *Christian assemblies* according to the spirit of Christianity? &c., &c.

CHAP. XVII. 3.

Au. Ver.—To Nathan.

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

Ver. 4—6.

5 כִּי לֹא יִשְׁבְּתִי בְּבָיִת מִן־הַיְהוּם אֲנִי
הַעֲלִיתִי אֶת־יִשְׂרָאֵל עַד הַיּוֹם הַזֶּה
וְאֶהְיֶה מֵאֵל אֶל־אֶהְיֶה וּמִמִּשְׁכָּן
אֲנִי

5 ὅτι οὐ κατόκησα ἐν οἴκῳ ἀπὸ τῆς ἡμέρας, ἧς ἀνήγαγον τὸν Ἰσραὴλ ἕως τῆς ἡμέρας ταύτης, καὶ ἤμην ἐν σκηνῇ καὶ ἐν καλύμματι.

Au. Ver.—4 Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in:

5 For I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone [Heb., have been]

from tent to tent, and from *one* tabernacle to *another*.

6 Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?

See notes on 2 Sam. v. 5, 6, 7, vol. ii., p. 534, &c.

5 *Brought up Israel, &c.*

Houb., Hallet, Ged., Booth.—Brought up Israel out of Egypt [Chald., Syr., Arab., and p. p., 2 Sam. v. 6], &c.

Have gone from tent to tent and from one tabernacle to another.

Bp. Patrick.—5 This verse is the very same with the sixth verse of that chapter in Samuel: only there it is said “I have walked in a tent and in a tabernacle;” and here “I have gone from tent to tent, and from one tabernacle to another.” Both which signify that he had no settled place wherein to dwell, but walked or went, where the tent, or tabernacle, was pitched for him. For the words may be translated, “I went out of the tent into the tent:” that is, when they marched in the wilderness, the ark was taken out of the tent, and when they rested it was put into the tent again: and not into a house built of cedar. Or, this may refer to the translation of the ark from the tabernacle made by Moses, unto the tent made for it by David.

Dr. A. Clarke.—5 *But have gone from tent to tent.*] “I have transferred my tabernacle from Gilgal to Nob, from Nob to Shiloh, and from Shiloh to Gibeon.”—*Targum and Jarchi.*

Hallet.—5 The first error in this verse is, that the transcribers have omitted the words, *out of Egypt*. The transcribers have been guilty of another error in the end of this verse. Our translators have honestly warned the English reader, that the words, *one to another*, are not in the Hebrew. All that is there, is, *I have gone from tent to tent, and from tabernacle*. The expression does not look well. It is too short, and broken. And it is hard to make it out, that God had gone from *one tent to another, and from one tabernacle to another*. But all is easy if we read this place, as it is better represented in the parallel account of this same Divine speech, 2 Sam. vii. 6, *but have walked in a tent, and a tabernacle*. This reading is also retained in all the old versions of the Chronicles. So that there can be no doubt,

but that the Hebrew there is wrong. The Hebrew in Chronicles is *וַיֵּשֶׁב*, i. e., *I was from tent to tent, and from a tabernacle*. The expression in itself is very unlikely. It is not natural to say *I was* (instead of, *I went*) *from tent to tent*. In Samuel the expression is very natural, *וַיֵּשֶׁב מִהַלֵּךְ בָּאָרֶץ*, i. e., *I was walking, or, I walked in a tent*. *Le Clerc* did not think of comparing this text with the other here; and so would have it supplied as our translators have done it.

Houb.—*Sed migravi ex tentorio ad tentorium, ex tabernaculo ad tabernaculum.*

... וממשכן : Oratio in eo verbo inchoata relinquatur. Nam, quandoquidem antecessit, *ex tentorio in tentorio*, satis clara res est, ubi subjungitur, *et ex tabernaculo*, non deesse debere, *in tabernaculo*. Id cum viderent Græci Intt. ex hoc loco ad locum parallelum diverterunt, ut converterent, *eram in tentorio et in tecto*. Quod nescio cur Clericus dicat *incommodè fuisse conversum, cum ipse loco parallelo similiter convertat*. Dicendum fuit de Græcis Intt. *parùm fideliter*; de Vulgato verò *incommodè*, qui sic interpretetur, *mutans loca tabernaculi et in tentorio, ex scripturâ וממשכן, quam non videret esse, hoc quidem in loco, mendosam*.

Dalhe.—5 Ad ultimum וממשכן supplendum est *אַל־מִשְׁכָּן*, ut prioribus respondeat. Diverse mutationes tabernaculi indicantur, quæ in peregrinatione et post eam factæ sunt.

Mauver.—5 *מֵאַהֲלֵי אֱלֹהִים* וממשכן mente supplendum. *אַל־מִשְׁכָּן*. Cf. ad Gen. xix. 4 (ubi dele: Ps. xxxix. 3) et 1 Sam. xiv. 16.

Ver. 8—15.

וַיְהִי־לִי לְבָן וְחֻסְדִּי לֹא־אֶסְקֶיךָ מֵעַמּוֹ
 פְּאִישׁ הַסִּירֹתַי מֵאַשֶׁר הָיָה לְפָנֶיךָ :
 14 וְהַעֲמַדְתִּיהוּ בְּבֵיתִי וּבְמִלְכָּוֹתַי עַד־
 הָעוֹלָם וְנִסְאָו יְהִיָה נִכּוֹן עַד־עוֹלָם :
 15 כָּל־הַדְּבָרִים הַזֵּאתִי וְכָל־הַחַזֹּן
 הַזֶּה יְגוֹ דַבָּר נְהוּ אֶל־דָּוִד :

8 וַיֵּשֶׁב אֶת־בְּנֵי־אֱלֹהִים בְּכָל־אֲשֶׁר תִּלְכָּתּוּ
 וְהִצַּדְתִּים אֶת־בְּנֵי־אֱלֹהִים וְעַשִׂיתִי
 לָהֶם שְׂמָה כְּשְׂמֵם הַגְּדוֹלִים אֲשֶׁר בְּאֶרֶץ :
 9 וְשִׁמְתִי מְהִיֹּם לְעַמִּי וְיִשְׂרָאֵל וְנִמְצַעְתִּיהוּ
 וְשָׂכֵן תַּחְתָּיו וְלֹא יִרְגְּזוּ עוֹד וְלֹא־יִוָּסְפוּ
 בְּנֵי־עוֹלָה לְבָלֹתָו פְּאִישׁ בְּרָאוּשׁוֹנָה :
 10 וְלִמְיָמַיִם אֲשֶׁר צִוִּיתִי שְׁפָטִים עַל־עַמִּי
 וְיִשְׂרָאֵל וְהִכְנַעְתִּי אֶת־בְּנֵי־אֱלֹהִים וְהִצַּדְתִּי
 לָהֶם וּבְגִית וּבְגַד־לֶחַי יְהִיָה : 11 וְהָיָה
 בִּיְמֵי־לְאִי וְגַם־יָחַד לְלִבָּת עַם־יִשְׂרָאֵל
 וְהִקְוִימוּתִי אֶת־יִזְרְעֵהוּ אֶת־יִשְׂרָאֵל וְהָיָה
 מִפְּנֵיךָ וְהִכְוִינֹתִי אֶת־מִלְכּוֹתָו : 12 הֲוֵא
 יִבְנֶה־לִּי בָּיִת וְקָנְנַתִּי אֶת־בְּסֹאֵךָ עַד־
 עוֹלָם : 13 אֲנִי אֶעֱהָדֶלְךָ לְאֵב וְהֲוֵא

8 και ἦμην μετὰ σοῦ ἐν πάσῃ, οἷς ἐπορεύθης, και ἐξωλόθρευσα πάντας τοὺς ἐχθροὺς σου ἀπὸ προσώπου σου, και ἐποίησά σοι ὄνομα κατὰ τὸ ὄνομα τῶν μεγάλων τῶν ἐπὶ τῆς γῆς. 9 και θήσομαι τόπον τῷ λαῷ μου Ἰσραὴλ, και καταφυτεύσω αὐτόν, και κατασκηνώσω καθ' ἑαυτόν, και οὐ μεριμνήσει ἐπι, και οὐ προσθήσει υἱὸς ἀδικίας τοῦ ταπεινώσαι αὐτόν καθὼς ἀρχῆς, 10 και ἀφ' ἡμερῶν, ὧν ἔταξα κριτὰς ἐπὶ τὸν λαόν μου Ἰσραὴλ, και ἐταπεινώσω πάντας τοὺς ἐχθροὺς σου, και ἀνέξω σε, και οἶκον οἰκοδομήσει σοι Κύριος. 11 και ἔσται ὅταν πληρωθῶσιν ἡμέραι σου και κοιμηθῆσῃ μετὰ τῶν πατέρων σου, και ἀναστήσω τὸ σπέρμα σου μετὰ σέ, ὅς ἔσται ἐκ τῆς κοιλίας σου, και ἐτοιμάσω τὴν βασιλείαν αὐτοῦ. 12 αὐτὸς οἰκοδομήσει μοι οἶκον, και ἀνορθώσω τὸν θρόνον αὐτοῦ, ἕως αἰῶνος. 13 ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, και αὐτὸς ἔσται μοι εἰς υἱόν· και τὸ ἔλεός μου οὐκ ἀποστήσω ἀπ' αὐτοῦ, ὡς ἀπέστησα ἀπὸ τῶν ὄντων ἔμπροσθέν σου. 14 και πιστώσω αὐτόν ἐν οἴκῳ μου και ἐν βασιλείᾳ αὐτοῦ ἕως αἰῶνος, και ὁ θρόνος αὐτοῦ ἔσται ἀνωρθωμένος ἕως αἰῶνος. 15 κατὰ πάντας τοὺς λόγους τούτους, και κατὰ πάντα τὴν ὄρασιν ταύτην, οὕτως ἐλάλησε Νάθαν πρὸς Δαυὶδ.

Au. Ver.—8 And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth. 9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning, 10 And since the time that I commanded judges to be over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the LORD will build thee an house. 11 And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

8 και ἦμην μετὰ σοῦ ἐν πάσῃ, οἷς ἐπορεύθης, και ἐξωλόθρευσα πάντας τοὺς ἐχθροὺς σου ἀπὸ προσώπου σου, και ἐποίησά σοι ὄνομα κατὰ τὸ ὄνομα τῶν μεγάλων τῶν ἐπὶ τῆς γῆς. 9 και θήσομαι τόπον τῷ λαῷ μου Ἰσραὴλ, και καταφυτεύσω αὐτόν, και κατασκηνώσω καθ' ἑαυτόν, και οὐ μεριμνήσει ἐπι, και οὐ προσθήσει υἱὸς ἀδικίας τοῦ ταπεινώσαι αὐτόν καθὼς ἀρχῆς, 10 και ἀφ' ἡμερῶν, ὧν ἔταξα κριτὰς ἐπὶ τὸν λαόν μου Ἰσραὴλ, και ἐταπεινώσω πάντας τοὺς ἐχθροὺς σου, και ἀνέξω σε, και οἶκον οἰκοδομήσει σοι Κύριος. 11 και ἔσται ὅταν πληρωθῶσιν ἡμέραι σου και κοιμηθῆσῃ μετὰ τῶν πατέρων σου, και ἀναστήσω τὸ σπέρμα σου μετὰ σέ, ὅς ἔσται ἐκ τῆς κοιλίας σου, και ἐτοιμάσω τὴν βασιλείαν αὐτοῦ. 12 αὐτὸς οἰκοδομήσει μοι οἶκον, και ἀνορθώσω τὸν θρόνον αὐτοῦ, ἕως αἰῶνος. 13 ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, και αὐτὸς ἔσται μοι εἰς υἱόν· και τὸ ἔλεός μου οὐκ ἀποστήσω ἀπ' αὐτοῦ, ὡς ἀπέστησα ἀπὸ τῶν ὄντων ἔμπροσθέν σου. 14 και πιστώσω αὐτόν ἐν οἴκῳ μου και ἐν βασιλείᾳ αὐτοῦ ἕως αἰῶνος, και ὁ θρόνος αὐτοῦ ἔσται ἀνωρθωμένος ἕως αἰῶνος. 15 κατὰ πάντας τοὺς λόγους τούτους, και κατὰ πάντα τὴν ὄρασιν ταύτην, οὕτως ἐλάλησε Νάθαν πρὸς Δαυὶδ.

12 He shall build me an house, and I will establish his throne for ever.

13 I will be his father, and he shall be my son : and I will not take my mercy away from him, as I took it from him that was before thee :

14 But I will settle him in mine house and in my kingdom for ever : and his throne shall be established for evermore.

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

See notes on 2 Sam. vii. 9—17, vol. ii, pp. 536—544.

8 *And have made thee a name like.*

Ged., Booth.—Thy name I will render as great [Syr., Arab., eight MSS., and p. p. 2 Sam. vii. 9] as, &c.

10 *Moreover I will subdue.*

Ged., Booth.—For I will subdue.

Pool.—14 *In mine house* ; in my dwelling-place ; either, 1. In Jerusalem, the place where God had put his name for ever. Or, 2. In the temple, which is more properly and constantly called *God's house* ; and so this expression agrees but very imperfectly with Solomon, or his successors, who might be said to be settled in God's house, because they were settled near it, and in some sort set over it, because they were to take care that the priests and others should perform their offices and God's service in it ; but strictly and properly agrees only to Christ, to whom alone that promise also of an everlasting establishment in this kingdom belongs, as was noted on 2 Sam. vii. And this expression seems to be most emphatically added, to signify that that person in whom all those promises should be fully and perfectly accomplished, to wit, the Messiah, should be settled not only in the king's throne, as others of David's successors were, but also in God's house or temple ; and consequently, that he should be a Priest as well as a King ; which mystery was more clearly revealed to David, Psal. cx. 1, 2, 4, and may be intimated, though obscurely, (as was fit and usual in that state of the church,) in these words.

In my kingdom ; either, 1. In the kingdom of Israel. Or, 2. In God's kingdom in a more large and general sense. And this, as well as the former phrase, may seem singularly to belong to the Messiah, who was not only to be the King of Israel, but also of all nations, &c. And for the signi-

fication of these great things, there is so great and remarkable an alteration of the phrase here from what it is in 2 Sam. vii., where, speaking to David, he constantly calls it *his* (i. e., David's) *kingdom*, and *his house*, verses 12, 13, 16, 19, 25, 27, for which he here saith *my house*, and *my kingdom*, which also he distinguisheth from *his throne*, which is mentioned in the next clause of this verse, and in ver. 11, 12.

Ep. Patrick.—14 *In my house.*] That is, *in my church*, which is the house of God, wherein he dwelt ; and which he governed, ruled, and protected as his peculiar people. It is very observable, that in 2 Sam. vii. 16, speaking to David, he calls them, *thine house*, and *thy kingdom* : but here, *mine house*, and *my kingdom*. Which confirms, what I noted upon the former place, that this principally belongs to the Messiah, of whom David was but a figure.

Houb.—9 לבירו. Hoc verbum circulo superno inscribitur Codices, ut significetur scriptum fuisse deficienter לבירו, לביירו, ad conturbandum eum, quæ scriptio commodior est, quàm ללירו, ad consumendum eum, quæ Lud. Cappello aridebat. Græci Intt. ταπεινώσαι, humiliare, ex scripturâ לבירו, quæ extat loco parallelo, 2 Sam. vii. 10.

10 ולמימים : Delenda major interpunctio, quæ antecedit ; nam in eo verbo continuatur proximum בראשונה, antea, et ex diebus ... ואשר לך יורה ויבנה לך יורה. Falsa hæc scriptura, ut et falsa hæc interpretatio verbum de verbo facta, et nuntio tibi, et domum tibi ædificabit Dominus. Nam ante oculos est, loqui Deum, prophetâ Nathan verba ejus referente, non autem ipsum Nathan ; itaque adulterinam esse hanc personarum mutationem, nuntio...ædificabit, et in sacrâ oratione vigere primam personam debere, ut viget in ante et in infra dictis. Emendationem hujus loci adjuvant Græci Intt. qui legebant, non אשר לך, separatè, sed conjunctè אשיר לך, אשיר לך, augebo te. Itaque etiam post legendum, non ויבנה, ædificabit, sed יורה, ædificabo, et illud יורה, quod sequitur, fuit per errorem, ex eo ויבנה, quod proximum est, geminatum. Vide, si juvat, veteres interpretes. Neminem eorum offentes, qui hod. scripturam fuerit persecutus, nisi unum Vulgatum.

11 ורעך ... אשר יורה מבניך, semen tuum ... quod erit de filiis tuis. Inaudita in sacris codicibus talis scribendi forma. Sed sæpè in iis legimus, semen tuum, quod ex utero tuo

erit; ut sacra ipsa lingua doceat, pro מַנְיָךְ, legendum מַנְיָךְ, quomodo legunt Græci Intt. qui, ἐκ τῆς κοιλίας σου, ex utero tuo. Quos ita legisse perperam negat Buxtorfius, contra Lud. Cappellum disputans, et afferens ea exempla, quæ ad rem non pertinent; vide ipsum, si juvat, in *Anticriticâ* suâ ad hunc locum.

Ver. 16.

See the notes on 2 Sam. vii. 18, vol. ii., p. 543.

Ver. 17.

וְהִתְקַן זֶמֶן בְּעֵינֶיךָ אֱלֹהִים וְהִדְבַּר
עַל-בֵּית־עַבְדְּךָ לְמַרְחֹק וּרְאִיתֵנִי כְתוֹר
הָאָדָם הַמְעֻלָּה יְהוָה אֱלֹהִים :

καὶ ἐσμικρύνθη ταῦτα ἐνώπιόν σου ὁ Θεός, καὶ ἐλάλησας ἐπὶ τὸν οἶκόν τοῦ παιδός σου ἐκ μακρῶν, καὶ ἐπέιδες με ὡς ὕρασις ἀνθρώπου, καὶ ὕψωσάς με Κύριε ὁ Θεός.

Au. Ver.—17 And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O Lord God.

See the notes on 2 Sam. vii. 19, vol. ii., p. 545.

Pool.—i. e., Thou hast treated me as if I had been born the son of a great monarch, and not a poor shepherd, as indeed I was, O Lord God. Otherwise thus, *Thou hast regarded or respected me as the type or figure, or according to the rank or order of that excellent man, or man of high degree, who is also the Lord God, i. e., of the Messiah, who is God-man, i. e., Thou hast given to me and my house an everlasting kingdom, which is the peculiar privilege of that great person the Messiah, Dan. ii. 44; vii. 13, 14.*

Bp. Patrick.—17 This is likewise explained there, ver. 19, but the latter part of that verse is expressed in different words, for there he saith, "Is this the manner of men, O Lord?" but here, "Thou hast regarded me according to the estate of a man of high degree, O Lord God." This was not after the manner of men, to treat a poor shepherd, as if he were a great prince: but so he had dealt with David. But Victorinus Strigelius thinks, the Hebrew words will bear this translation, which in his opinion is better than our own, "Thou hast looked upon me in the form of a man, who art in the

highest the Lord God." Which he looks upon as a prophecy of the Messiah, who was really the Lord God, but appeared in the form of a man. The LXX come near this sense in the former part of the words, ἐπέιδες με ὡς ὕρασις ἀνθρώπου, "Thou hast looked upon me as the aspect of a man." So Christophorus Helvicus interprets it in his *Elenchus* Judæorum.

Ged.—17 And, as if this were but a small thing in thine eyes, O God! thou hast spoken of thy servant's house for a great while to come; and hast provided for me, according to the custom of men of high degree, O Lord God!

Booth.—17 — And hast provided for me according to the state of men of high rank, O God Jehovah.

Gesen.—III. הוֹר, 1 Chron. xvii. 17, i. q., הוֹרָה in the parall. passage 2 Sam. vii. 19, *mode, manner* [so *Prof. Lee*]. If the reading is genuine, the form would seem to be apoc. from הוֹרָה i. q., הוֹרָה.

מְעֻלָּה m. (ר. עֻלָּה). 1. *Ascent.*

3. Any elevated place, as an *upper chamber*, i. q., עֻלָּה Am. ix. 6. Also in the difficult passage 1 Chron. xvii. 17, and hast regarded me הַמְעֻלָּה כְתוֹר הָאָדָם, *in the manner of men on high*, i. e., in heaven, from heaven; comp. the parall. 2 Sam. vii. 19, וְהָאָדָם הַמְעֻלָּה, and this is the manner of men, not of God. [But Engl. Vers. well as to sense: and hast regarded me according to the estate of a man of high degree.]

Houb.—17 Sed et hoc tibi, Deus, parum visum est insuper et domui servi tui in longinquum providisti, et me præ cæteris hominibus spectabilem fecisti.

17 וּרְאִיתֵנִי כְתוֹר הָאָדָם הַמְעֻלָּה: Verbum pro verbo, et exhibuisti me secundum formam hominis excelsi. Quorum verborum sententiam probè intellexit Vulgatus, quem nos imitatur. Cæterum duo verba, *Domine Deus*, annectimus ad orationem subsequentem, quia id commodius visum est, et huic cæteræ Davidis preconi accomodatius: nam sic collocat David nomen *Deus*, versibus 19, 20, &c.

Dathe.—17 *Atque hoc tibi parum visum est, Deus, locutus es de familia mea longe remota, meque singulari præ aliis hominibus prærogativa dignatus es.* a)

a) Hunc sensum loci difficillimi dedit Vulgatus, qui vertit: *et fecisti me spectabilem super omnes homines, Domine Deus.* Verba textus admittunt hanc explicationem,

sed non ignoro, alias longe et diversas esse allatas, tum a reliquis interpretibus antiquis, tum a recentioribus. Non parum differunt ab h. l. verba, quæ substituit scriptor librorum Samuelis, de quibus vid. observat. ad illum locum 2 Sam. vii. 19.

Maurer.—17 [וַיִּרְאֵהוּ יְהוָה] *et me intuitus es secundum hominum consuetudinem*, familiariter mecum egisti, ut solent homines cum hominibus agere. הוֹר, *ordo*, qui in orbem it, Esth. ii. 12, 15, hinc *agendi ratio* = הוֹרָה in loc. parallelo, 2 Sam. vii. 19, ad q. l. vid. וְיִרְאֵהוּ (tu, qui es) *in loco excelso, Jova, deus!* פְּנֵינָה acc. loci, nisi fortasse de ipso deo dicatur: *o celsitas* h. e., *celsissime Jova deus!*

Ver. 18.

מַה־יִּוְסִיף עוֹד דְּנִיד אֱלֹהֶיךָ לְכַבֹּד
:אֶת־עַבְדֶּיךָ וְאֶתְּמָה אֶת־עַבְדֶּיךָ יְדַעְתָּ :

τί προσθήσει ἔτι Δαυὶδ πρὸς σέ τοῦ δοξάσαι; καὶ σὺ τὸν δούλον σου οἶδας

Au. Ver.—18 What can David speak more to thee for the honour of thy servant? for thou knowest thy servant.

For the honour of thy servant.

Ged.—For the honour which thou hast done to thy servant.

Houb.—18 כַּה יוֹסֵף עוֹד דְּנִיד אֱלֹהֶיךָ, *quid addet adhuc David ad te.* Hæc est mera peregrinitas, *addet ad te*, ut significetur, *addet loqui ad te*; ut moneat ipsa membrana omissum fuisse לִדְבַר, *loqui*, ante אֱלֹהֶיךָ, *ad te*, atque id esse ex loco parallelo 2 Sam. vii. 20, huc revocandum. Etiam exhibet לִדְבַר, Syrus, in verbo למכילו *ad loquendum*. ... לכבוד. Consideratior hic loci Clericus, quàm in suprâ dictis, dùm monet scripturam לכבודך, non sine affixo ך, quam sequi videtur Vulgatus, minimè esse spernendam, quippe cum grammaticâ meliùs consentientem. Fortè etiam olim scriptum fuit, *cùm glorificares tu servum tuum*, et pronomen אהה, prope אה fuerit per imprudentiam prætermissum. Sic postea sequitur, וְאֵהָא אֶת עַבְדְּךָ.

Ver. 19, 20.

19 יְהוָה בְּעַבְדְּךָ עַבְדְּךָ וְכַלְבֶּיךָ עֲשִׂיתָ
אֶת כָּל־הַגְּדוּלָּה הַזֹּאת לְהוֹדִיעַ אֶת־
כָּל־הַגְּדוּלוֹת : 20 יְהוָה אֵין כְּמוֹךָ וְאֵין
אֱלֹהִים וְזִלְתָּהּ כָּל־אֲשֶׁר־שָׁמְעוּנָה
בְּאֲזִינוֹהָ :
עֲשִׂיתָ לְהוֹרָה " נ"א הַגְּדוּלָּה

19 καὶ κατὰ τὴν καρδίαν σου ἐποίησας τὴν πᾶσαν μεγαλωσύνην. 20 κύριε οὐκ ἔστιν ὁμοίός σοι, καὶ οὐκ ἔστι Θεὸς πλὴν σου κατὰ πάντα, ὅσα ἠκούσαμεν ἐν ὧσιν ἡμῶν.

Au. Ver.—19 O LORD, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all these great things [Heb., great-nesses].

20 O LORD, there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.

Ged., Booth.—19 O Jehovah, for thine own word's [2 Sam. vii. 21, so *Houb.*] sake, and according to thine own heart [*Ged.*, out of thine own bounty], thou doest all these great things, which thou hast made known to thy servant [2 Sam. vii. 21, so *Houb.*]. 20 Wherefore thou art great, O God Jehovah; there is none like thee; &c.

Houb.—19 *Verum tu propter verbum tuum et ex animo tuo omnia magna hæc fecisti, eo ut in servo tuo gloriam omnem ostenderes.* 20 *Domine, ita est, ut auribus nostris audivimus, non est similis tui, nec alius est, præter te, Deus.*

19 *in verbo עבדך, propter servum tuum.* Scriba quis, vel consuetudine abreptus, quia in suprâ-dictis bis עבדך legebatur, vel de lineâ errans, scripsit עבדך, עבדך legebat עבדך, *verbum tuum*, ut etiam legitur loco parallelo 2 Sam. vii. 21. Et pugnantia hæc sunt, ut Deus, quæ fecit, *propter servum suum* fecerit, simulque, *ex animo suo*, i. e., sponte suâ, et propter causam non aliundè, quàm ex ipso petitam ... להודיע. Duo codices plenè להודיע. Post id verò verbum addimus illud אה עבדך, *servo tuo*, quod habet locus parallelus. Nam nomen nunciat, quod post venit, casus est rei *cognitæ*, et desideratur casus personæ, quæ rem habeat cognitam. Nam si casus rei solus esset, dicente David, *ad cognoscere faciendum omnia mirabilia*, esset nihili alterum id membrum, postquam in priori dictum fuit, *fecisti hæc omnia mirabilia.* Sed augetur et completur in membro posteriori prius, si additur *in servo tuo*: vide versionem.

Ver. 21, 22.

21 וּמִי בְּעַמְּךָ יִשְׂרָאֵל גִּוִי אֶחָד
בְּאֶרֶץ אֲשֶׁר הָלַח הָאֱלֹהִים לְפָדוֹת לוֹ
עַם לְשׁוּם לֹה שֵׁם גְּדוּלוֹת וְנִזְכָּרוֹת
לְגַזֵּשׁ מִפְּנֵי עַמְּךָ אֲשֶׁר־פָּדִיתָ מִמִּצְרַיִם
גוֹיִם : 22 וְתַתֵּן אֶת־עַמְּךָ יִשְׂרָאֵל

לְהָאֱלֹהִים יִהְיֶה יְהוָה יְהוָה
לְהָאֱלֹהִים :

21 καὶ οὐκ ἔστιν ὡς ὁ λαὸς σου Ἰσραὴλ ἔθνος ἔτι ἐπὶ τῆς γῆς, ὡς ὠδήγησεν αὐτὸν ὁ Θεὸς τοῦ λυτρώσασθαι λαὸν ἑαυτοῦ, τοῦ θέσθαι ἑαυτῷ ὄνομα μέγα καὶ ἐπιφανές, τοῦ ἐκβαλεῖν ἀπὸ προσώπου λαοῦ σου οὗς ἔλυτρώσω ἐξ Αἰγύπτου ἔθνη, 22 καὶ ἔδωκας τὸν λαόν σου Ἰσραὴλ σεαυτῷ λαὸν ἕως αἰῶνος, καὶ σὺ Κύριος ἐγενήθης αὐτοῖς εἰς Θεόν,

Au. Ver.—21 And what one nation in the earth *is* like thy people Israel, whom God went to redeem to *be* his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?

22 For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God.

See the notes on 2 Sam. vii. 23, 24, vol. ii., p. 547, &c.

Houb.—21 *Quæ una gens est, sicut populus tuus Israel, ante quam Deus iverit, ut populum suum sibi vendicaret, et sibi nomen faceret, sicut tu fecisti tibi nomen prodigiis magnis, cum tu ante populum tuum, quem Ægypto redemisti, gentes expelleres; 22 Cùmque populum tuum Israel tibi in perpetuum populum esse faceres, quoniam tu, Domine, eras eis in Deum!*

21 לשׁוֹם לְךָ שׁם : Loco parallelo 2 Sam. vii. 23 legitur לְךָ שׁם, non לְךָ שׁם. Antecessit לְךָ שׁם, ut sibi redimeret. Ergò non recusandum, quin legatur in eodem tenore, לְךָ שׁם, ut faceret sibi nomen. Sed quoniam in sequentibus veniunt personæ secundæ עַמְּךָ, populo tuo, et סְרִיחַ, redemisti, transitum eum à personâ tertiâ ad secundam non expedit, nisi post לְךָ שׁם, quæ verba ex loco parallelo adsciscimus, iteretur continenter cum levi mutatione לְךָ שׁם, כַּשׁוּמֵךְ לְךָ שׁם, sicut tu fecisti tibi nomen. Iterationem talem natura ipsa orationis inducit, in quâ oppositio est Deorum cæterarum gentium cum Deo Israel. Nam, cùm de Diis cæteris duæ res negentur, una, redemisse eos populum, altera, fecisse sibi nomen...et cùm deinde in oppositione sententiæ dicatur Deum Israel redemisse populum suum, satis intelligitur alteram oppositionis partem, ut Deus fecerit sibi nomen, ab sacro scriptore non fuisse omissam. Adi, quæso, ad Veteres. Videbis Syrum ad paraphrasim divertisse; Vulgatum, ab hod. contextu, nec dubium quin etiam suo, deviasse,

ut personam tertiam in totâ oratione conservaret; Græcos Intt. quia hod. scripturam sequuntur, sermonem Græcum fecisse desultorium, et inexplicabilem. Orationis vitium Clericus non poterat quin videret. “Est apostrophe, inquit, ad Israelitas, eaque durior, ut sequentia continetia apostrophem ad Deum. Miscentur quæ ad plures pertinent, sed quæ ab attento lectore non ægrè distinguuntur.” Hæc Clericus partim verè, partim falsè. Dico partim falsè. Etenim si ea, quæ hic miscentur, ab attento lectore non ægrè distinguuntur, erant igitur ab attento interprete non ægrè convertenda. Nunc vide, lector, quàm non ægrè Clericus hæc interpretetur. *Quænam est, instar populi tui Israelis vel gens una in terris, quam liberatum iverit Deus, ut sibi populus esset, ad parandum tibi nomen, ò Israel, rebus magnis et terribilibus, ut gentes expelleres e conspectu populi tui, ò Deus, quem ex Ægypto liberaveras.* Addit nunc, *ò Israel, nunc ò Deus,* per fas et nefas, tenebrisque addit tenebras.

Ver. 24.

וְיִזְכָּר שְׁמִי עַד-עוֹלָם לְאַמֵּר
יְהוָה יְבָרוּךְ יְשׁוּעָה וְיִשְׂרָאֵל יְלֹהֵינוּ
לְיִשְׂרָאֵל וּבֵית-דָּוִד עַבְדֶּךָ נָכוֹן
לְפָנֶיךָ :

καὶ πιστωθήτω καὶ μεγαλυνθήτω τὸ ὄνομά σου ἕως αἰῶνος, λεγόντων, Κύριε Κύριε παντοκράτωρ Θεὸς Ἰσραὴλ, καὶ ὁ οἶκος Δαυὶδ παιδὸς σου ἀνωθωμένους ἐναντίον σου.

Au. Ver.—24 Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts *is* the God of Israel, *even* a God to Israel: and let the house of David thy servant *be* established before thee.

Let it even be established, that thy name may be magnified for ever, &c.

Ged.—So shall thy name be trusted, and magnified for ever, *by posterity*, saying: “The Lord of hosts, the God of Israel, is to Israel a God indeed,” &c.

Is the God of Israel. This is all that is in Samuel: and some critics have deemed the addition an interpolation. Perhaps the original reading here was: *the God of gods is a God to Israel.*

Pool.—The LORD of hosts, &c., or, The Lord of hosts, the God of Israel, is a God to Israel [so Bp. Patrick], i. e., he is really to his people that which he hath styled himself, *their God*, having taken such care of them,

and showed such mercy and truth to them, as did fully answer that title.

Houb.—24 *Permaneat et in perpetuum magnum sit nomen tuum, cum dicitur, Dominus exercituum, Deus Israel, verè Deus est Israel, et domus David servi tui coram te perpetua erit.*

24 אלהי ישראל אלהים לישׂראל *Deus Israelis Deus est Israeli.* Buxtorfio hic manum damus, ne priora verba *Deus Israelis*, supervacanea esse videantur, etsi Lud. Cappello ita videbatur. Nam quanquam hæc absunt ab loco parallelo 2 Sam. vii. 26 tamen comòdè veniunt, ut significetur, Deus ille, qui nominatur Deus Israel, verè est in Deum Israeli, i. e., eum tutatur, eique datam fidem non fallit.

Dathe.—24 *Fides tua semper celebretur, dicant omnes: Jova omnipotens, Deus Israelitarum, horum Deus sit maneatque, domus autem Davidis tui tuo beneficio stabiliat.*

Ver. 25.

— עַל־כֵּן מְצֵא עַבְדְּךָ לְהַתְּפִילָּה לְפָנֶיךָ :
לְפָנֶיךָ

— διὰ τοῦτο εὗρεν ὁ παῖς σου τοῦ προσεύξασθαι κατὰ πρόσωπόν σου.

Au. Ver.—25 For thou, O my God, hast told thy servant [Heb., hast revealed the ear of thy servant] that thou wilt build him an house: therefore thy servant hath found in his heart to pray before thee.

Therefore thy servant hath found in his heart, &c.

Houb.—*Propterea ego cor meum paravi, ut coram te supplex adessem.*

25 מִצֵּא עַבְדְּךָ *invenit servus tuus (ut oraret).* Nihil Hebraicum id sonat, quomòdò nec Latinum. Quod cum sentiret Vulgatus, convertit, *invenit fiduciam*, addens *fiduciam*, ne verbum, מִצֵּא, sine casu esset. Sed loco parallelo legitur, מִצֵּא אֵח לִבּוֹ, *invenit cor suum*, i. e., *paravit*...Ita etiam hic Syrus, qui בִּלְבָבוֹ, *in corde suo*. Itaque illud restituumdum.

Ver. 27.

— כִּי־אֲתַתָּה יְהוָה בְּרַכְתָּ וּמְבַרְכָּךָ לְעוֹלָם :
לְעוֹלָם

— ὅτι σὺ Κύριε εὐλόγησας, καὶ εὐλόγησον εἰς τὸν αἰῶνα.

Au. Ver.—27 Now therefore let it please thee [or, it hath pleased thee] to bless the house of thy servant, that it may be before

thee for ever, for thou blessest, O LORD, and it shall be blessed for ever.

For thou blessest, &c.

Ged., Booth.—And, with thy blessing, O Jehovah, let it ever be blessed.

Comp. the parallel place 2 Sam. vii. 29. Houbigant would join the ו to the preceding word בִּרְכָתוֹ מִבְּךָ לְעוֹלָם. We must adopt this emendation, or else follow the other place.—*Boothroyd's Heb. Bible.*

Houb.—*Quoniam tu, Domine, ei benedixisti, ut sit in perpetuum benedicta.*

27 בִּרְכָתוֹ מִבְּךָ לְעוֹלָם *benedixisti et benedictus in sæculum.* Mutilus etiam hic locus. Nam בִּרְכָתוֹ casu destituitur, et propterea nescitur, quis sit מִבְּךָ, *benedictus*. Sarcietur locus, vel ex loco parallelo, vel adjuncto ו, quod habet מִבְּךָ, ad בִּרְכָתוֹ, ut sic legatur, מִבְּךָ, *benedixisti ei benedictione ad perpetuum*: vide 2 Sam. vii. versu ultimo.

CHAP. XVIII. 3.

וַיִּדְּדֵי דָוִד אֶת־הַדְּרִיעָזֵר מִלְּאֲדָרְעֵזֶר
הַמְּתָה פְּלִכְתָּו לְהַצִּיב יָדוֹ בְּנֹהַר
פְּרָת :

καὶ ἐπάταξε Δαυὶδ τὸν Ἀδραζάρ βασιλεὺς Σουβὰ Ἡμᾶθ, πορευομένου αὐτοῦ ἐπιστῆσαι χεῖρα αὐτοῦ ἐπὶ ποταμὸν Εὐφράτην.

Au. Ver.—3 And David smote Hadazer [or, Hadadezer, 2 Sam. viii. 3] king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates.

See the notes on 2 Sam. viii. 3, vol. ii., p. 552.

Unto Hamath.

Ged., Booth.—At Hamath.

As he went.

Houb.—3 בִּלְחָו, *tum cum ibat.* Ambiguum in nostrâ versione reliquimus, uter iret ad Euphratem, ut eum finibus suis adjungeret; an David, an Adazer. Sed de Adazer id dictum potius, quàm de Davide, credimus, quia in infrâ dictis non recensentur Euphratenses inter populos à Davide bello superatos.

Ver. 4.

וַיִּלְכְּדֵי דָוִד מִמֶּנּוּ אֶלֶף רֶכֶב וְשִׁבְעַת
אֲלָפִים פָּרָשִׁים וְעֶשְׂרִים אֶלֶף אִישׁ
רִגְלִי וַיַּעֲמֵר דָּוִד אֶת־כָּל־הָרֶכֶב וַיֹּזְתֵר
מִמֶּנּוּ מֵאָה רֶכֶב :

καὶ προκατέλαβετο Δαυὶδ αὐτῶν χίλια ἄρματα καὶ ἑπτὰ χιλιάδας ἵππων καὶ εἴκοσι χιλιάδας ἀνδρῶν πεζῶν καὶ παρέλυσε Δαυὶδ

verba exhibentur, quæ restituenda esse Lud. Cappellus judicabat. Tamen sic respondet Buxtorfius: "Per ellipsin verbum omittitur; repetendum autem ex versùs initio, hoc pacto, *et misit Hadoram filium suum...* (et *misit* subintellige *per eum*) *omnia vasa aurea. ...* Inspice, lector, an hic aliquid sic coacti. ... Nihil novi est, ut in posteriori versu alicujus lemmate verbum aliquod deficiat, quod jam fuit in priore, et inde repeti potest." Atqui istud, *per eum*, quod subintelligi vult Buxtorfius, non fuit in priore *lemmate*. Ergò id non jam *repetitur*, sed falsè introducitur. Eà unâ re Buxtorfius non vituperandus, quòd viderit non satis esse suppleri ex ante-dictis verbum *misit*, quia diversi generis sunt *filius* et *vasa*, neque res et personâ *ἀπὸ κοίνας* esse debent in regimine verbi *misit*, sed, una ab alterâ separatè, ope præpositionis, esse disjuncta, ut, *misit filium et cum eo vasa*, ex consuetudine perpetuâ Hebr. sermonis.

Ver. 11.

Au. Ver.—From Edom.
Ged., Booth.—From Syria [2 Sam. viii. 12].

Ver. 12, 13.

Au. Ver.—12 Moreover Abishai [Heb., Abshai] the son of Zeruah slew of the Edomites in the valley of Salt eighteen thousand.

13 And he put garrisons in Edom; and all the Edomites became David's servants. Thus the Lord preserved David whithersoever he went.

See the notes on 2 Sam. viii. 13, 14, vol. ii., p. 551, &c.

Ver. 15, 16, 17.

וַיִּצְדֹק 16 בְּנֵי־אֲחִיתֹּב וְאֲבִימֶלֶךְ בְּנֵי־אֲבִימֶלֶךְ
בְּנֵי־אֲבִימֶלֶךְ וְשִׁישַׁי סֹפֵר :

16 καὶ Σαδὼκ υἱὸς Ἀχίτωβ καὶ Ἀχιμέλεξ υἱὸς Ἀβιάθαρ οἱ ἱερεῖς, καὶ Σουσα γραμματεὺς.

Au. Ver.—15 And Joab the son of Zeruah was over the host; and Jehoshaphat the son of Ahilud, recorder [*or*, remembrancer].

16 And Zadok the son of Ahitub, and Abimelech [called Ahimelech, 2 Samuel viii. 17] the son of Abiathar, were the priests; and Shavsha [called Seraiah, 2 Sam. viii. 17, and Shisha, 1 Kings iv. 3] was scribe;

17 And Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and the sons of David were chief about the king [Heb., at the hand of the king].

See the notes on 2 Sam. viii. 16—18, vol. ii., pp. 559—566.

Abimelech the son of Abiathar.

Ged., Booth.—Abiathar, the son of Ahimelech.

See the notes on 2 Sam. viii. 17, vol. ii., p. 560.

Shavsha.

Ged., Booth.—Seraiah [2 Sam. viii. 17].

Houb. — 16 אַבִּימֶלֶךְ בֶּן אֲבִיחָר, *Abimelech filius Abiathar.* Lege, ut loco parallelo 2 Sam. viii. 17, אַחִימֶלֶךְ, *Achimelech.* Mendum esse אַבִּימֶלֶךְ, omnes confitentur. Sed inconsideratè quidam, in quorum numero est Edm. Calmet, legi volunt *Abiathar filius Achimelech*, cùm is *Achimelech*, qui filius erat *Abiathar*, infrâ xxiv. 6, commemoretur, nec non aliis in locis. Quippe alter est ille *Achimelech*, nepos ejus alterius *Achimelech*, qui fuit pater sacerdotis *Abiathar*. Vide Concordantias Latinas.

CHAP. XIX. 1.

Au. Ver.—His son.

Ged., Booth. — Hanun [LXX, Syriac, Arab., and five MSS., and p. p., 2 Samuel x. 1].

Ver. 3.

Au. Ver.—3 But the princes of the children of Ammon said to Hanun, Thinkest thou that David doth [Heb., In thine eyes doth David, &c.] honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land?

To search, &c.

Houb.—3 להֲפֹךְ וְרִגֵל 3, *ad subvertendum et ad explorandum.* Ordo legitimus est, *ad explorandum et ad subvertendum*, atque is habetur loco parallelo 2 Sam. x. 3.

Ver. 5.

Houb. — בִּירוֹ, *in Jericho.* Legendum plene בִּירוֹ, ut sæpe habent hod. ipsi codices et nunquam non in Pentateucho Samaritani.

Ver. 6, 7.

7 וַיִּשְׁפְּרוּ לָהֶם שְׁנַיִם וַיִּשְׁלְשִׁים אֶלְיָהוּ
רָכַב וְאֶת־מֶלֶךְ מִעֵבֶר וְאֶת־עַמּוֹן וְנִבְאֹו
וַיַּחֲזֶקוּ לִפְנֵי מִיֻּדְבָא וַיִּבְנֶן עַמּוֹן בְּאֶסְפֹּן
מִעַרְיָהֶם וְנִבְאֹו לְפִלְחָמְדָּה :

7 καὶ ἐμισθώσαντο ἑαυτοῖς δύο καὶ τριάκοντα χιλιάδας ἀρμάτων, καὶ τὸν βασιλέα Μααχὰ καὶ τὸν λαὸν αὐτοῦ· καὶ ἦλθον καὶ

παρεΐβαλον κατέναντι Μηδαβά. καὶ οἱ υἱοὶ Ἀμμὼν συνήχθησαν ἐκ τῶν πόλεων αὐτῶν, καὶ ἦλθον εἰς τὸ πολεμῆσαι.

Au. Ver.—6 And when the children of Ammon saw that they had made themselves odious [Heb., to stink] to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, and out of Zobah.

7 So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

See the notes on 2 Sam. x. 6—8, vol. ii., p. 568.

Dr. A. Clarke.—6 *Chariots and horsemen out of Mesopotamia.*] These are not mentioned in the parallel place in Samuel; probably they did not arrive till the Ammonites and their other allies were defeated by the Israelites in the first battle.

7 *Thirty and two thousand.*] The whole number mentioned in Samuel is, Syrians of Beth-rehob, and of Zoba, *twenty thousand*; of king Maachah, *one thousand*; of Ish-tob, *twelve thousand*; in all, *thirty-three thousand*. Of chariots or cavalry there is no mention. These could not have been the whole army.

Pool.—7 *Thirty and two thousand chariots*, i. e., thirty-two thousand men fighting from or with chariots, as that word is elsewhere used; of which see my notes on 1 Sam. xiii. 5. And this interpretation seems the more probable by comparing this place with 2 Sam. x. 6, where this army is said to consist of *twenty-thousand footmen*, and *twelve thousand men of Ish-tob*; which make up these thirty-two thousand men, who fought partly from chariots, and partly on foot with chariots, or attending upon the chariots, as the ancient manner of fighting was. And here, ver. 6, this army is made up of *chariots and horsemen*; where, except the *chariots* be understood of footmen, there were no footmen in the army, which is unusual and incredible.

Gen., Booth.—7 *Thirty-two thousand riders.*] Our translators rendered *chariots*: but the Hebrew word does not always mean a *chariot*; and here it must certainly be taken in a more general signification: namely, for all those Syrian auxiliaries who

rode either on chariots or on horses. And indeed the numbers in Samuel (exclusive of the men of Maacha, who were probably foot-soldiers) amount exactly to 32,000. Comp. 2 Sam. x. 6.—*Gen.*

Houb.—7 *Conduxeruntque sibi triginta duo millia homines, et currus, regemque Maacha cum ejus copiis, &c.*

7 שנים ושלשים אלה רכב, *triginta duo millia curruum.* Mendum aperit se se ex omni parte. 1o. Ex eo ipso numero 32,000 curruum, qui numerus non modo est supra verum, sed supra veri fidem. 2o. Ex loco parallelo 2 Sam. x. 18, ubi David *currus septingentos* delevise dicitur, quod non magnum esset, si ei adversus 32,000 fuisset pugnandum. 3o. Ex similitudine ipsa numerorum hujus loci et loci paralleli. Nam idem numerus 32,000, qui nunc attribuitur *curribus*, in libro Samuelis attribuitur, partim *hominibus*, partim *peditibus*. Denique, ut a mendo caveamus, admonet Syrus et Arabs. Nam Syrus, *equites*, non *currus*; Arabs, *currus* et *equites*, ut versu superiori. Nec uterque nodum solvit. Nam discordiam non tollunt hujus loci, et loci paralleli. Vellet Clericus ut pro רכב, legeretur אש. Verum id fieret Critica repugnante, ubi duorum vocabulorum אש et רכב, nulla similitudo est. Sed similitudo nonnulla est inter אש, ut olim scribebatur, et אש, si præsertim littera ל fuisset supra et infra oblitterata. Itaque non longe aberres, si credas ante רכב, omisum fuisse אש, prope אש, et germanam scripturam esse אש ורכב, (*triginta duo*) *millia hominum et currus*. Nam eo modo conciliatur discordia hujus loci et paralleli, in quo numerus 32,000 de hominibus effertur. Etiam bene consociatur hic versus cum superiori, in quo *currus* memorantur, si iidem *currus* non tolluntur, et si additur אש, in quo verbo continentur illi *equites*, de quibus versus superior.

Dathe.—7 *Conductis igitur duobus et triginta millibus curruum, a*) &c.

a) Nemo, nisi pertinacissimus lectionis receptæ defensor, negabit, numerum hunc omnem fidem superantem esse corruptum, quod etiam haud obscure ex loco parallelo 2 Sam. x. 19, potest colligi, ubi narratur, Davidem septingentos *currus* perdidisse. Quo facto certe nondum victoriam esset consecutus, cum longe major superesset numerus, qui resisterent. Sed quis audeat verum numerum restituere, cum versiones antiquæ in numero ipso consentiant, quan-

quam in rebus indicatis paullulum variant? Syrus enim equites, non currus, Arabs currus et equites vertit. Kennicottus vero in suis codd. nullum dissensum observavit. Conjecturæ Clerici et Hubigantii legantur apud ipsos.

Ver. 11.

וַיַּעַזְבוּ לְהִרְאֵת בְּכַנֵּי עֶמְקוֹן :

— καὶ παρετάξαντο ἔξεναντίας νίων Ἀμμών.

Au. Ver.—11 And the rest of the people he delivered unto the hand of Abishai [Heb., Abshai] his brother, and they set themselves in array against the children of Ammon.

And they set themselves in array, &c.

Ged., Booth.—That he might form them in array [2 Sam. x. 10, and Arab.], &c.

Ver. 15.

Au. Ver.—Were fled.

Ged., Booth.—Were fleeing.

Ver. 16.

Au. Ver.—16 And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that were beyond the river [*that is*, Euphrates]: and Shophach [*or*, Shobach, 2 Sam. x. 16] the captain of the host of Hadarezer went before them.

And Shophach, &c.

Ged., Booth.—And they came to Helam [2 Sam. x. 16], under the command of Shobach, &c.

Hadarezer.

Ged., Booth.—Hadadezer.

Ver. 17.

וַיִּבְרָא אֶלְהֵם וְגוֹ' —

— καὶ ἦλθεν ἐπ' αὐτοὺς, κ.τ.λ.

Au. Ver.—17 And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set the battle in array against them, &c.

And came upon them.

Ged.—So the present text. But I suspect that the true reading is *came to Helam* [so *Booth.*]. Comp. 2 Sam. x. 17.

Ver. 18.

וַיִּגַּם אֲדָם דָּוִד מֵאָדָם שִׁבְעַת אֲלָפִים רָכָב וְאַרְבָּעִים אֲלָף אִישׁ רַגְלִי וְאֵת שׁוֹפָח שִׁרְהַצְּקָא הַמִּית :

καὶ ἔφηνε Σύρος ἀπὸ προσώπου Ἰσραὴλ.

καὶ ἀπέκτεινε Δαυὶδ ἀπὸ τοῦ Σύρου ἑπτὰ χιλιάδας ἀρμάτων, καὶ τεσσαράκοντα χιλιάδας πεζῶν, καὶ τὸν Σωφάθ ἀρχιστράτηγον δυνάμεως ἀπέκτεινε.

Au. Ver.—18 But the Syrians fled before Israel; and David slew of the Syrians seven thousand men which fought in chariots, and forty-thousand footmen, and killed Shophach the captain of the host.

See the notes upon 2 Sam. x. 18, vol. ii., pp. 569—571.

Ged., Booth.—18 But the Syrians fled before Israel; and David destroyed of the Syrians, seven hundred chariots, seven thousand horsemen, and forty thousand footmen. He killed also Shobach, &c.

Houb.—18 Fugit Syrus coram Israel, delevitque David septem millia equitum Syrorum, septingentos currus, et quadraginta millia peditum, et Sophach, &c.

18 רגלי, *pedites*. Loco parallelo 2 Sam. x. 18, פרשים, *equites*; de qua discordia vide ad eum locum. Sed discordia hic non minor in *curribus*, qui hic *septem millia*, illic *septingenti*. Profecto numerus minor verior, et facile creditur, *septem millia* pertinere ad *equites*, qui hic omittuntur; *septingentos*, ad *currus*, et ex iteratione numeri *septem*, saltum fecisse ab uno ad alterum scribas, legendumque esse, שבַּעַת אלפים פרש ושבע מאוה רכב, *septem millia equitum, et septingentos currus*. Eo modo non omittuntur *equites*, de quibus mentionem fecit versus 6 et curruum numerus utrobique idem est, hic et in libro Samuelis. Dicuntur eisdem in libro Samuelis deleti fuisse *equites quadraginta millia*; sed ibi legendum *pedites* ut hoc versu 18. Itaque non pugnat numerus *septem millenorum equitam*, cum libro Samuelis, ad veram scripturam revocato. Non licuit verbum רכב interpretari *equites*. Nam etsi eo verbo significantur agitatores, tam equorum, quam curruum, tamen distinguuntur et hic, et loco parallelo, ופרשים et רכב, ut non jam liceat utrumque promiscue habere.

Ver. 19.

Au. Ver.—Hadarezer.

Booth.—Hadadezer.

CHAP. XX. 1.

וַיְהִי לַעֲתָת הַשָּׁנָה הַשְּׁנִיָּה לַעֲתָת צֵאת הַמִּלְחָמִים וְגוֹ' —

καὶ ἐγένετο ἐν τῷ ἐπιόντι ἔτει ἐν τῇ ἐξόδῳ τῶν βασιλείων, κ.τ.λ.

Au. Ver.—1 And it came to pass, that

after the year was expired [Heb., at the return of the year], at the time that kings go out to battle, Joab led forth the power of the army, &c.

See the notes on 2 Sam. xi. 1, vol. ii., p. 571.

Houb. — 1 לעת צאת המלכים, quo tempore reges exeunt; addimus ad bellum, ex scripturâ למלחמה, quam Syrus exhibet libro Samuelis secundo xi. 1, in verbo Syriaco non negandum, quin לעת צאת למלחמה facillè exciderit ponè המלכים, ob nonnullam similitudinem. Omittit Syrus ad bellum, hoc in loco; ex quo colligi potest omisurum id eum fuisse loco parallelo, nisi Codicem, à quo id non aberat, secutus esset; itaque ex ejus Codice vendicari posse verbum למלחמה, quod abesse oratio ipsa propè conqueritur; et quod, si olim non legebatur, nihil erat cur id suppleret tum Syrus, tum etiam Vulgatus. Nam exire nemo dixerit Hebraicè idem valere ac, exire ad bellum.

Ver. 2.

Au. Ver.—2 And David took the crown of their king from off his head, and found it to weigh [Heb., the weight of] a talent of gold, and there were precious stones in it; and it was set upon David's head: &c.

See the notes on 2 Sam. xii. 30, vol. ii., p. 577.

Ver. 3.

וְאֶת־הָעֵם אֲשֶׁר־יָפָה הוֹצִיָא וְיָשָׁר בְּמַגְרָה וּבְקַרְיָצִי הַבְּרֹזָל וּבְמַגְרֹת וּבְגִ' וְג'

καὶ τὸν λαὸν τὸν ἐν αὐτῇ ἐξήγαγε, καὶ διέπρισε πρίσι, καὶ ἐν σκεπάροις σιδηροῖς, καὶ ἐν διασχίζουσι κ.τ.λ.

Au. Ver.—3 And he brought out the people that were in it, and cut them with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

See the notes on 2 Sam. xii. 31, vol. ii., p. 578—580.

With axes.

Houb.—3 ובמורה, et serris. Antea legimus במרה, serrâ; ut actum jam agat serris. Itaque rectè monet Lud. Cappellus legendum esse במורה, securibus, ut loco parallelo 2 Sam. xi. 31. Negat Buxtorfius, et sic conqueritur. “Quæ hæc differentia? Cur non utraque vox eandem potest significa-

tionem habere? Cur non מורה etiam serram possit significare à secando, sicut dicitur מורה, à trahendo? Cur in diversis libris necesse est eandem rem iisdem plane verbis describi, aut, nî id fiat, varia lectio, vel error statim fingendus?” Hæc declamantis Buxtorfius alias res agebat. Non enim negatur utrumque verbum מורה et מורה, eundem posse habere significatum; ut neque statuitur eandem rem, in diversis libris, iisdem planè verbis describi debere. Sed negatur res diversas eodem in loco, sine causâ, et invitâ oratione, eodem nomine bis appellari, ut hoc exemplo, *discerpsit eos securi et securibus*, vel *serrâ et serris*; ex quo sequitur sacrum scriptorem non idem verbum vel *serram*, vel *securim* bis posuisse.

Ver. 4.

Au. Ver.—4 And it came to pass after this, that there arose [or, continued; Heb., stood] war at Gezer [or, Gob, Zech. xi. 29] with the Philistines, at which time Sibbechai the Hushathite slew Sippai [or, Saph, 2 Sam. xxi. 18], that was of the children of the giant [or, Rapha]: and they were subdued.

At Gezer. See the notes on 2 Sam. xxi. 18, vol. ii., p. 644.

Of the children of the giant. See notes on 2 Sam. xxi. 16, vol. ii., pp. 643, 645.

Ver. 5.

Au. Ver.—5 And there was war again with the Philistines; and Elhanan the son of Jair [called also Jaare-oregim, 2 Sam. xxi. 19] slew Lahmi the brother of Goliath the Gittite, whose spear staff was like a weaver's beam.

See the notes on 2 Sam. xxi. 19, vol. ii., p. 645.

Ver. 8.

Au. Ver.—These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

See the notes on 2 Sam. xxi. 22, vol. ii., p. 647.

6, 8 *The giant.* See the notes on 2 Sam. xxi. 19, vol. ii., p. 645.

These were born.

Houb.—8 אל נולדו, illi nati sunt. Lege אלה. Sæpè Codices MSS. habent אלה, ubi Impressi libri אל; neque unquam אל, pro אלה ponunt Samaritani; ut appareat defectum טו ה in hoc pronomine esse mendum, non *Ellipsis*.

CHAR. XXI. 1.

וַיַּעַמַד שָׂטָן עַל-יִשְׂרָאֵל וַיִּקְרָא אֶת-
דָּוִד לְמִנּוֹת אֶת-יִשְׂרָאֵל :

καὶ ἔστη διάβολος ἐν τῷ Ἰσραὴλ, καὶ ἐπέ-
σειε τὸν Δαυὶδ τοῦ ἀριθμῆσαι τὸν Ἰσραὴλ.

Au. Ver.—1 And Satan stood up against
Israel, and provoked David to number Israel.

See the notes on 2 Sam. xxiv. 1.

Satan.

Le Clerc, Booth.—An adversary.

Gesen.—שָׂטָן 1. *an adversary.*

2. With the art. שָׂטָן, *the adversary*, κατ' ἐξοχὴν, it assumes the nature of a proper name (Heb. Gramm., § 107, 2) i. e., *Satan*, ὁ διάβολος, *the Devil*, the evil spirit in the later theology of the Jews, who seduces men to evil, 1 Chron. xxi. 1 (where alone the article is wanting, comp. 2 Sam. xxiv. 1), and accuses and calumniates them before God, Zech. iii., &c.

Pool.—*Satan stood up*, Heb., *stood*, to wit, before the Lord and his tribunal to accuse David and Israel, and to beg God's permission to tempt David to number the people. *Standing* is the accuser's posture before men's tribunals [so *Bp. Patrick*]; and consequently the Holy Scripture (which useth to speak of God, and of the things of God, after the manner of men, to bring them down to our capacities) elsewhere represents Satan in this posture, as 1 Kings xxii. 21; Zech. iii. 1. And so this agrees with 2 Sam. xxiv. 1, where the Lord is said to *move David*, i. e., to give Satan commission or permission to move him; for otherwise *God tempteth no man*, James i. 13.

Houb.—1 וַיַּעַמַד שָׂטָן עַל יִשְׂרָאֵל, *et stetit Satan contra Israel*. Insistimus, cum Veteribus Intt. in significatu *Satan*, quamquam is Clerico non placebat, qui quidem vertit, *exortus est inimicus contra Israel*, quique docet cum *inimicum* fuisse “pravum quemdam consiliarium qui malè vellet Israelitis; aut certè, si malo animo consilium de iis recensendis non dedit Davidi, ita ei nocuit, ut nocere magis non potuisset homo populi Hebræi inimicissimus. Nam 1o. nihil dicit Clericus, cur *Satan* sit in interpretibus sacris vituperandum. 2o. Nullam exemplum profert, in quo nomen שָׂטָן sic adhibeatur ab sacris autoribus, ut significet, non generatim *suasorem mali*, sed singulatim aliquem unum hominem, eumque non nominatim, qui fuerit mali suator. Nam quòd is nos allegat ad hæc Davidis verba (2 Sam. xix. 22) *ut*

stis mihi in inimicum, (לשׂוֹן) et ad Christum Dominum, qui Petrum apostolum *Satanam* nominat, id nihili est; quippe cùm iis in duobus locis habeat *Satan* personæ attributam rem, non ipsam personam. 3o. Repugnat Hebr. Linguae hæc oratio, *stetit adversarius contra Israel*, vel non nominato adversario, vel non addito *cujus*, in casu gignendi. Optima igitur, eademque una legitima interpretatio, *Satan*; in quâ etiam nihil novum. Nam Satan malè factis interesse, aliquandò præesse, Veteres Judæi non ignorabant, ut liquet ex libro Job, in quo agit Satan principem personam.

Dathe.—1 *Adversatus est diabolus Israelitis a*)

a) Sic verto verba textus, neque puto, alium esse subesse sensum. Clericus quidem sub שָׂטָן, *inimicum Israelitarum* intelligit, qui Davidi persuaserit, ut populum juberet numerari. Sed quamquam non nego, sic שָׂטָן dici interdum, v. c. 2 Sam. xix. 22; tamen nimis quæsitâ mihi videtur hæc explicatio, atque a Clerico tantum inventa ad emolliendam alterius formulæ duritiem, quæ de eadem re 2 Sam. xxiv. 1 adhibetur. Verum enimvero ad illum locum jam observavimus, nullum errorem subesse illi formulæ et similibus multis ex more loquendi Hebræorum, quo omnia hujusmodi eventa immediatè Dei providentiæ tribuunt. Hunc usum loquendi auctor librorum Chronicorum, Esra, uti plerique existimant, permutavit cum eo, qui suis temporibus obtinebat. Nam cum Judæi ante exsilium Babylonicum Deum omnium rerum bonarum et malorum auctorem dixissent, post reditum ex illa captivitate angelorum interventu mundum gubernari et malos imprimis genios vires suas in hominum perniciem exserere statuebant. Igitur mirum non est, si auctor horum librorum eventum hunc populo Israelitico tam noxium instigationi diaboli aut mali genii tribuit. Sic quoque sentiunt S. R. Niemeyer in Characterist. Bibl., p. iv., p. 329 et Celeb. Eichhorn in Introduct. ad Vet. Test., p. ii., p. 640.

Ver. 3.

— לְמַה יְהִיָּה לְשָׂמְיָהּ לְיִשְׂרָאֵל :

— ἵνα τί ζητεῖ κύριός μου τοῦτο ἵνα μὴ γένηται εἰς ἁμαρτίαν τῷ Ἰσραὴλ;

Au. Ver.—3 And Joab answered, The Lord make his people an hundred times so many more as they be: but, my lord the king, *are they not all my lord's servants?*

why then doth my lord require this thing? why will he be a cause of trespass to Israel?

Pool.—Or, *why will he be, or why should this be, a trespass, or a cause of trespass, or an occasion of punishment,* (for Hebrew words signifying *sin* are oft used to note the punishment of sin,) or *a desolation, or a cause of desolation or destruction,* (for the verb whence this noun proceeds is oft used in that sense,) *to or against Israel?* Why wilt thou provoke God by this sin to punish Israel? Thus he speaks, because God commonly punisheth the people for the sins of their rulers, because they are for the most part guilty of their sins in one kind or other; or at least God takes this occasion to punish people for all their sins.

Gesen.—אָפֶסֶת f. 1. pp. Inf. of the verb אָפַס, *a being in fault, trespassing.*

2. *A fault, blame, guilt,* Engl. Vers., *trespass,* 1 Chron. xxi. 3; 2 Chron. xxiv. 18; xxviii. 13; Am. viii. 14, אָפֶסֶת שִׁמְרֹן, *the guilt of Samaria,* i. e., its idols. Plur. אָפֶסוֹת 2 Chron. xxviii. 10; Ps. lxi. 6.

Houb.—*Vel quare Israeli per te noxa inferetur?*

Dathe.—*Cur igitur ista cupis Israëlitis haud dubie pernicioſa?*

Ver. 5.

Au. Ver.—5 And Joab gave the sum of the number of the people unto David. And all *they* of Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah was four hundred three-score and ten thousand men that drew sword.

And all they of Israel were a thousand thousand, &c.

See the notes on 2 Sam. xxiv. 9, vol. ii., p. 703.

Booth.—5 And all those of Israel were eight hundred thousand men who drew the sword: and Judah was five hundred thousand men who drew the sword.

I have followed the numbers of the parallel place, because there is no variety of reading there, and because one version here retains it.

Houb.—5 אֶלֶף וּמֵאָה אֶלֶף וּמֵאָה אֶלֶף, *mille millia et centum millia.* Numerantur loco parallelo 2 Sam. xxiv. 9. tantum *octingenta millia.* Ex quo rectè judicabat Lud. Cappellus in mendo esse alterutrum Contextum. Cui Buxtorfius in *Anticriticâ suâ*, quoniam nihil habebat quod de suo ingenio responderet, opposuit *Abarbenel* rabbinum suum, cujus hæc verba sunt, Buxtorfio ipso referente

et interpretante: “*Meâ sententiâ, summa 800,000, est numerus, quem attulit Joab Davidi, in quo Levi et Benjamin non sunt comprehensi. Sed in Chronicis visum fuit Esræ adducere numerum populi completè, cum tribu Levi et Benjamin. Ideirco dicit illic, et fuit totus Israel undecies centies mille viri, ad indicandum, quòd hic fuerit numerus completus et universalis. Quod 1 Chron. 21, dicitur, Levin autem et Benjamin non numeravit inter illos, non dictum est ad indicandum, quòd non comprehensi sint in eo numero, sed ad significandum causam, propter quam numerus ille major sit eo, quem Joab retulit Davidi, quia nimirum Joab non recensuit Levin et Benjamin in eo numero, quem attulit ad Davidem, eò quòd invisum et abominabile esset Joabo consilium regis de numerando populo, ac propterea, ad eum imminuendum, non recensuerit Levin et Benjamin, ut summa tantò esset minor, &c. Vel fieri potest, ut duo fuerint exemplaria recensitionis facta à Joabo; unum cum Levi et Benjamin, quod est in Chronicis, alterum sine illis, allatum Davidi, quod in Samuele.” Non multum curat iste *Abarbenel*, cum sacrâ paginâ quam consentiat. Nam quòd ait, *in Chronicis visum fuisse Esdræ adducere numerum populi completè cum tribu Levi et Benjamin,* qui stare illud potest cum eo, quod hîc narratur, attulisse Joab numerum recensitorum, non tamen recensuisse tribus Levi et Benjamin. Si quis scriptor Gallicus narraret imperasse regem, ut civium Parisiensium census haberetur, atque in censu habendo repertos fuisse undecies centena millia civium, nec tamen suburbia, fuisse in censum relata, tum is scriptor, doceret fuisse repertos cives undecim mille centenos completè cum suburbiis? Itaque delirat *Abarbenel*. Idem falsum argumentum ducit ex iis verbis, *et fuit omnis Israel,* ut probet in numero 110,000, contineri tribus Levi et Benjamin. Nam quis nescit illud, *omnis Israel,* idem esse ac *omnis Israel recensitus,* postquam dictum est, *attulit numerum populi recensiti?* Non latius igitur patet *omnis,* quàm populus recensitus. Sic antea, cap. xviii. 11, cum legimus, *aurum quod tulit (David), de omnibus gentibus,* planum est in *omnibus* contineri omnes tantummodò gentes devictas, de quibus supra et infra memoratur. Denique, cum sacra pagina sic dicat, *attulit Joab numerum recensitorum, et fuit omnis Israel 110,000 viri armati,* quis ferat istum magistrum*

Judæum ita narrantem, *meâ sententiâ, summa 800,000 est numerus, quem attulit Joab Davidi.* Ergò is similiter non ferendus, cum duo quedam facti censûs exemplaria comminiscens, concludit *unum cum Levi et Benjamin, quod est in Chronicis,* fuisse Davidem celatum. Sacra pagina negat, in Chronicis, de Levi et de Benjamin, explanator Judæus affirmat. En quibus magistris aurem benevolam Buxtorfius præbebat, ne, si librariorum mendo attribuitur locorum discordia parallelorum, *convellatur,* si ei credimus, *sacrarum litterarum autoritas.* Porro uter numerus sit verior, nemini adhuc compertum fuit: vide ad locum parallelum. Idem dicendum de numero virorum in tribu Juda recensitorum, qui numerus hic ponitur 470,000; cum in loco parallelo legatur 500,000. Nam sunt etiam scriptiones illæ duæ dissociabiles. “Scriptura,” inquit Buxtorfius, “amat aliquando rotundum numerum.” Esto; in numeris quidem unis, denis, aut fortè centenis. Quid in millenis? Quid in triginta millibus, ut hoc loco, ubi locus parallelus numerum habet 500,000 numero 470,000 triginta millibus majorem. Videret etiam Buxtorfius locum vix habere *numerum rotundum,* in censu habendo; quoniam in censu capita singula numerantur, et summæ, quantæ sint, facillè cognosci potest.

Ver. 8.

Houb.—8 עון, *peccatum:* Animadvertit circulo superno pars codicum; duo codices circ, priori manu scriptum, ut et fuerat scribendum.

Ver. 10.

Houb.—שלוש, *tria;* barbarè, pro שלש, quod scriptum lego in parte codicum; in quorum uno pro כבה, legitur נבחה, in participio *Benoni, extendens.* Littera ו, post puncta inventa, fuit sæpè perperam interpolata, aut sine causâ sublata.

Ver. 12.

אִם־שָׁלוֹשׁ שָׁנִים רָעָב וְאִם־שְׁלֹשָׁה יָדָיִם נִסְפָּה מִפְּנֵי־יָרִיחַ וְגו'
 ἢ τρία ἔτη λιμοῦ, ἢ τρεῖς μῆνας φεύγειν σε ἐκ προσώπου ἐχθρῶν σου, κ.τ.λ.

Au. Ver.—12 Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the Lord, even the pestilence, in the land, and the angel of the Lord destroying throughout all the coasts of Israel. Now

therefore advise thyself what word I shall bring again to him that sent me.

See the notes on 2 Sam. xxiv. 13, vol. ii., p. 705.

To be destroyed before thy foes.

Gesen.—נִסְפָּה. Niph. 1. *To be taken away, to be destroyed, to perish.* Espec. in war, 1 Sam. xii. 25; xxvi. 10; xxvii. 1; 1 Chron. xxi. 12.

Houb.—12 *Vel coram hostibus tuis fugere menses tres.*

נִסְפָּה: Circulo id verbum castigatur, aut monetur esse castigandum. Rectè; nam neque id nomen est derivatum, nec series patitur ut sit *Niphal* verbi נִסְפָּה, *perire,* cum sequatur למכנת, *ad assequendum;* quo verbo demonstratur de *fugâ* esse sermonem. Nam eos demum assequimur, quos sumus fugientes persecuti. Itaque legendum נִסְפָּה, *fugere te,* vel נִסְכָּה, ut aliquandò scriptum legitur, cum ה paragogico.

Ver. 15, 18, 20, 21, &c.

Au. Ver.—Ornan [*or, Araunah,* 2 Sam. xxiv. 18].

Ged., Booth.—Araunah. See the notes on 2 Sam. xxiv. 16, vol. ii., p. 707.

Ver. 17.

Au. Ver.—Is it not I, &c.

Ged., Booth.—Was it not I, &c.

Ver. 20.

וַיָּשָׁב אֶרְצוֹ וַיִּבְרָא אֶת־הַמַּלְאָכִים
 וְאֶרְבַּעַת בָּנָיו עִמּוֹ מִתְחַבְּאִים וְאֶרְקָן
 דָּשׁ חֲקִים :

καὶ ἐπέστρεψεν Ὀρνὰ καὶ εἶδε τὸν βασιλέα, καὶ τέσσαρας υἱοὺς αὐτοῦ μετ' αὐτοῦ μετ' ἀχαβίν καὶ Ὀρνὰ ἦν ἀλοῶν πυρούς.

Au. Ver.—20 And Ornan turned back, and saw the angel; and his four sons with him hid themselves [*or, When Ornan turned back and saw the angel, then he and his four sons with him hid themselves*]. Now Ornan was threshing wheat.

Pool.—*Or, And Ornan turned back,* (i. e., turned his face from the angel,) *for, or when,* (for the Hebrew *vau* is frequently used both those ways,) *he saw the angel, and (so did) his four sons with him hiding themselves;* partly because of the glory and majesty in which the angel appeared, which men's weak and sinful natures are not able to bear; and partly from the fear of God's vengeance, which was at this time riding

circuit in the land, and now seemed to be coming to their family.

Dr. A. Clarke.—20 *Ornan turned back, and saw the angel.*] The Septuagint say, *And Orna turned, and saw the king.* The Syriac and Arabic say, *David saw the angel;* and do not mention Ornan in this place. Houbigant translates the same reading *המלך, the king,* for *המלאך, the angel,* and vindicates his version from the parallel place, 2 Sam. xxiv. 20, where it is said, *he saw David:* but there is no word of his seeing the angel. But the seeing David is mentioned in ver. 21; though Houbigant supposes that the 20th verse refers to his seeing the king while he was at a distance; the 21st, to his seeing him when he came into the threshing-floor. In the first instance he and his sons were afraid when they saw the king coming, and this caused them to hide themselves; but when he came into the threshing-floor, they were obliged to appear before him. One of Kennicott's MSS. has *המלך, the king,* instead of *המלאך, the angel.* Some learned men contend for the former reading.

Ged.—20 And Ornan turned about, and saw the angel; and his four sons were with him, hiding themselves.

Angel, king, [so *Booth.*] Sep., and one MS., which reading is preferred by Houbigant: and is indeed very plausible. But the whole verse has an awkward form; and is wanting in p. p., 2 Sam. Though I have tried to render this verse, according to the present text; I confess I find little coherence either in itself; or with the context. The reading adopted by Houbigant does something to clear up the matter: but not all. The Syriac and Arabic translators must have read very differently indeed: for they make David, not Ornan, here see the angel; and see him ceasing from further destruction.—If the verse were entirely omitted there would be a much better connexion.

Booth.—20 Araunah then turning, saw the king; and his four sons, who were with him, hid themselves. Araunah was threshing wheat.

Houb.—20 *Ibi Ornan conversus vidit regem; filii ejus quatuor apud eum se absconderunt; ipse autem frumentum triturbabat.*

20 *המלאך, Angelum.* Nos antetulimus *המלך, regem,* quod legunt Græci Intt. et quod habetur etiam loco parallelo 2 Sam. xxiv. 20, ubi narratur Ornan vidisse *regem,*

non *Angelum.* Ita observabat Lud. Cappellus, quem perperam incusat Buxtorfius, qui crediderit versus duos 20 utriusque loci esse parallelos, docens non verum 20, sed 21, libri Samuelis huic, in quo sumus, respondere. Nam subsequenti versu, nempè 21 videt Ornan Davidem, aream suam jam ingressum. Sed versu hoc 20, videt Regem procul appropinquantem, nondum ad se ingressum, quod ipsum narratur ver. 20, loci paralleli his verbis, *vidit regem et servos ejus ad se transeuntes,* (עברים עליו) *seu ad se venientes.*

Ver. 24.

וְיָבִיאוּ לְדָוִד אֶת־הַבָּרֶכֶת לְיְהוָה
וְהַעֲבִירָהּ עִוְלָה הַנֶּגֶם :

— ὅτι οὐ μὴ λάβω ἃ ἐστὶ σοι Κυρίῳ, τοῦ ἀνερέγκαι ὀλοκαύτωσιν δωρεὰν Κυρίῳ.

Au. Ver.—24 And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost.

Nor offer.

Houb.—24 *והעבירה, et offerre:* Legendum, *vel offeram, et offeram,* ut legit Syrus, vel *להעבירה, ad offerendum,* ut Græci Intt. Et parùm sapienter Grammatici novi, hoc exemplo, statuunt infinitum modum, post indicativum, vices habere indicativi, quasi Hebræi sic olim scripsissent, *non capiam que tua sunt, et offerre,* cùm dicere vellent, *et offeram.* Erat ab Sacris Scriptoribus omninò aliena illa scribendi barbaries.

Ver. 25.

וַיִּתֵּן דָּוִד לְאַרְגָּן בְּמָאָה שֶׁקֶל זָהָב
מִשְׁקָל תְּשֵׁעַ מֵאוֹת :

καὶ ἔδωκε Δαυὶδ τῷ Ὀρνᾶ ἐν τῷ τόπῳ αὐτοῦ σίκλους χρυσοῦ ὀκτῆς ἑξακοσίου.

Au. Ver.—25 So David gave to Ornan for the place six hundred shekels of gold by weight.

See the notes upon 2 Sam. xxiv. 24, vol. ii., p. 709.

Houb.—25 *שש מאות, sexcentos.* Locus Samuelis parallelus, *quinquaginta.* Hæc qui, sine Critica sacra, conciliare volunt, operam ludunt, vel nugas Rabbincas amant: quas vide, si tanti est, in *Anticritica* Buxtorffii, ad hunc locum. Unus nodus est, fateri, errasse alterutro in loco Librarios Judæos: vide ad locum parallelum 2 Sam. xxiv. 24.

Ver. 26.

עַל מִזְבֵּחַ הָעֹלָה : — וַיַּעֲבֹדוּ בְּאֵשׁ מִזְבֵּחַ הָעֹלָה :

— καὶ ἐπῆκουσεν αὐτῶ ἐν πυρὶ ἐκ τοῦ οὐρανοῦ ἐπὶ τὸ θυσιαστήριον τῆς ὀλοκαυτώσεως, καὶ κατηγάλωσε τὴν ὀλοκαυτῶσιν.

Au. Ver.—26 And David built there an altar unto the LORD, and offered burnt-offerings and peace offerings, and called upon the LORD; and he answered him from heaven by fire upon the altar of burnt offering.

Peace offerings. See the notes upon Lev. iii. 1, vol. i., p. 395.

From heaven by fire.

Pool.—Heb., *by fire sent from heaven*; which was the sign of God's acceptance. See Lev. ix. 24; 1 Kings xviii. 24, 38; 2 Chron. vii. 1.

Ver. 28—30.

28 בָּעֵת הַהִיא בְּרָאוֹת דָּוִד כִּי־עָבְדוּ הַיְהוָה בְּגִבְעוֹן אֲרָגוּ הַיְבוּסִי וַיִּזְבַּח שָׁם : 29 וַיִּמְשְׁכֶן הַיְהוָה אֶשְׁרֵ־עָשָׂה מִשָּׁה בְּמִדְבָּר וּמִזְבֵּחַ הָעֹלָה בָּעֵת הַהִיא בְּבָצְרָה בְּנִבְעוֹן : 30 וְלֹא־יָכַל דָּוִד לִלְכֹּת לְפָנָיו לְדָרַשׁ אֱלֹהִים כִּי נִבְעַת מִכַּיִי חֶרֶב מִלְּאֹהֵי הַיְהוָה :

28 ἐν τῷ καιρῷ ἐκέλευθ ἐν τῷ ἰδεῖν τὸν Δαυὶδ ὅτι ἐπῆκουσεν αὐτῶ Κύριος ἐν ἄλφῳ Ὀρνὰ τοῦ Ἰεβουσαίου, καὶ ἐθυσίασεν ἐκεῖ. 29 καὶ σκηρῆ Κυρίου, ἣν ἐποίησε Μωσῆς ἐν τῇ ἐρήμῳ, καὶ θυσιαστήριον τῶν ὀλοκαυτωμάτων ἐν τῷ καιρῷ ἐκέλευθ ἐν Βαμὰ ἐν Γαβαὼν. 30 καὶ οὐκ ἔδύνατο Δαυὶδ τοῦ πορευθῆναι ἔμπροσθεν αὐτοῦ τοῦ ζητῆσαι τὸν Θεόν, ὅτι οὐ κατέσπευσεν ἀπὸ προσώπου τῆς ῥομφαίας ἀγγελοῦ Κυρίου.

Au. Ver.—28 At that time when David saw that the LORD had answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed there.

29 For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt-offering were at that season in the high place at Gibeon.

30 But David could not go before it to enquire of God: for he was afraid because of the sword of the angel of the LORD.

29 *High place.* See the notes upon 1 Kings iii. 3, vol. ii., pp. 719, 720.

Bp. Patrick.—28] That is, he continued

to offer his sacrifices in that place, where there was such a manifest appearance of God, and a testimony of his acceptance of his sacrifices. So that from this time he did not go to Gibeon, where sacrifices were wont to be offered upon the brazen altar: which, as it follows, was then there.

29 The Targum calls this high place, "the sanctuary in Gibeon;" for this word comprehended the whole sacred house, as in 1 Sam. ix. 13.

30 *For he was afraid.*] As he thought God had consecrated this place for his service, and that he ought immediately to sacrifice here, and not stay till he could go to Gibeon: so perhaps he thought there might still be danger, that the angel might smite Jerusalem, if he did not continue to worship God here: where he knew, by some means or other, God intended his temple should be built for his perpetual honour in this place. The altar also now erected here was set up by the command of God, as well as that of Moses; so that he thought he might most acceptably serve God here.

Pool.—30 *David could not*, i. e., durst not. *Before it*, i. e., before the tabernacle, where the altar stood. *To inquire of God*, Heb., *to seek God*, i. e., humbly to beg his favour by prayer and sacrifice. *Because of the sword of the angel of the Lord*, i. e., when he saw the angel stand with his drawn sword over Jerusalem, as is related above, ver. 15, 16, he durst not go away thence to Gibeon, lest the angel in the meantime should destroy Jerusalem: for the prevention whereof he thought it most proper to continue to worship God in that place, which he had consecrated by his special presence and gracious acceptance.

Ged.—28 Now, when David saw that the LORD had answered him, at the threshing-floor of Ornan, he, from that time [so *Booth.*], sacrificed there: 29 for although the tabernacle, which Moses had made in the desert, and the altar of holocausts, were at that time at the hill-chapel, which was [Chald. and 16 MSS.] at Gibeon, 30 David had not the power to go thither, to consult God; so terrified was he at the sword of the angel of the LORD.

Houb.—28 *Protinus David, quia videbat Dominum fuisse ab se in arcu Ornan exortum, ibi sacrificavit.* 29 *Nam, cum tabernaculum Domini, quod Moyses in deserto fecerat, tunc temporis esset in monte Gabaon,*

30 *Non potis fuit David, ut eò Dominum consultum iret. Nam per gladium angeli Domini fuerat perterrefactus.*

Duthe.—28 *Atque deinceps quoque David in illa Ornanis Jebusita area sacrificavit, quod Jovam sibi faventem ibi expertum fuerat. (29 Tabernaculum, quod Moses in deserto fecerat, et ara sacrificiorum erant eo tempore in edito illo loco, qui est Gibeone.) 30 Nec tamen ausus fuisset David sacra ibi facere, vehementer enim gladio angeli Jovæ erat perterritus, nisi Gadus propheta id ipsum eum jussisset. a)*

a) Sic ex contextu coll. ver. 18, locum explico perquam obscurum et difficilem, quod ex interpretum dissensu apparet.

СНАР. XXII. 1.

Au. Ver.—1 Then David said, This is the house of the Lord God, and this is the altar of the burnt offering for Israel.

Bp. Patrick.—*David said, This is the house of the Lord God.*] He seems to have been inspired by God with this thought, that here he would have his temple to be built. At least, he concluded this, because the angel bade him build an altar here, which was for sacrifice: and here God testified his presence, as he did at the erection of the first altar, Lev. ix. 24. He seems to have respect to the words of Jacob, Genesis xxviii. 16, 17.

Dr. A. Clarke.—*David said, This is the house of the Lord.*] Till a temple is built for his name, this place shall be considered the temple of God; and on this altar, and not on that at Gibeon, shall the burnt-offerings of Israel be made. David probably thought that this was the place on which God designed that his house should be built: and perhaps it was this that induced him to buy, not only the threshing-floor, but probably some adjacent ground also, as *Calmet* supposes, that there might be sufficient room for such a building.

Ver. 3.

וּבְרִזְלָו לְרֹב לְמִסְמָרִים לְדִלְתוֹת
הַשְּׁעָרִים וּלְמַחְבְּרוֹת הַכְּנֹוֹ דָגוּד
וּבְחִשָּׁת לְרֹב אֵין מִשְׁהָל :

καὶ σίδηρον πολλὸν εἰς τοὺς ἥλους τῶν θυρωμάτων καὶ τῶν πυλῶν, καὶ τοὺς στροφεῖς ἡτοιμάσεν Δαυὶδ καὶ χαλκὸν εἰς πληθός, οὐκ ἦν σταθμός.

Au. Ver.—3 And David prepared iron in abundance for the nails for the doors of the

gates, and for the joinings; and brass in abundance without weight.

Bishop Patrick.—3 The word which we translate *joinings*, the Targum translates *hinges*.

Gesen.—מַחְבְּרוֹת f. plur. (pp. Part. Pi. from הִבְרַר) *conjainers, couplers*, i. e. a) *beams, braces of wood*, for joining and fastening a building, 2 Chron. xxxiv. 11. b) *cramps, hooks of iron for joining*, &c., 1 Chr. xxii. 3.

Ver. 4.

Houb.—4 הַצִּירִים, *Tyrii*; Codex Orat. 42 הַצִּירִים, plenè, ut alibi passim, seu cùm nomen est proprium, *Tyrii*, seu, cùm appellativum, *lapides*: neque illud ו omittere solent Codices vetustiores.

Ver. 7.

Au. Ver.—7 And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the Lord my God.

Houb.—7 בני, *filiò suo*. Masora, בני, *fili ml*, quam nos scripturam sequimur, etsi non fuerat בני vituperandum.

7, 9, &c. Solomon. See the notes upon 2 Sam. xii. 24, vol. ii., p. 576.

Ver. 9.

הַגֹּה־בֶן נולד לָךְ הוּא יְהוֹיָה אִישׁ
מְנוּחָה וַתְּהִי־הוֹרֵתִי לוֹ מִבְּלִי־אֲוִיבָיו
מִסְפָּבִי כִי שְׁלַמָּה יְהִיָּה שְׁמוֹ וְשָׁלוֹם
וְשָׁקֵט אֶתָּן עַל־יִשְׂרָאֵל בְּיָמָיו :
נִ"א וַתְּהִי־הוֹרֵתִי

ἰδοὺ, υἱὸς τίκτεται σοι, οὗτος ἔσται ἀνὴρ ἀναπαύσεως, καὶ ἀναπαύσω αὐτὸν ἀπὸ πάντων τῶν ἐχθρῶν αὐτοῦ κυκλόθεν, ὅτι Σαλωμών ὄνομα αὐτοῦ, καὶ εἰρήην καὶ ἡσυχίαν δώσω ἐπὶ Ἰσραὴλ ἐν ταῖς ἡμέραις αὐτοῦ.

Au. Ver.—9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon [that is, peaceable], and I will give peace and quietness unto Israel in his days.

Ken.—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, (נולד, *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.

See the note of *Kennicott* upon 2 Samuel vii. 9—16, vol. ii., pp. 539—541.

Ver. 11.

עֲתָהּ כְּבִי יְהִי יְהוָה עִמָּךָ וְהִצְלַחְתָּ
וּבְנִיתָ בַּיִת יְהוָה יִלְחָצְךָ וְגו'

καὶ νῦν σὺ εἶσαι μετὰ σοῦ Κύριος, καὶ ἐلدωδῶσαι, καὶ οἰκοδομήσεις οἶκον τῷ Κυρίῳ Θεῷ σου, κ.τ.λ.

Au. Ver.—11 Now, my son, the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee.

Now, my son.

Houb.—11 עַתָּה, Legendum וְעַתָּה, non sine γ, *nunc igitur*, quomodò Græci Intt. καὶ νῦν, Syrus, וְעַתָּה, *et nunc*. Nam peregrinum ἡρῃ sine γ, initio sermonis Hebraici.

The LORD be with thee, &c.

Houb., Dathe, Ged., Booth.—The Lord shall be with thee, and thou shalt prosper, &c.

Ver. 12.

Houb.—12 לשמור, *ad custodiendum*. Etiam peregrinum ם in medium id verbum introductum; neque id unquam memini me in impressis videre, quin Codices quidem scriptum habere לשמור, ut hoc loco duo Codices Orat. Similiter iidem Codices המשמר, ver. 13.

Ver. 14.

וְהִנֵּה בְעַיְנֵי הַכִּינּוּחֵי לְבַיִת יְהוָה
זָהָב כְּפָרָיִם מְאֹד־אֶלְהָ וְכֶסֶף אֶלְהָ
אֶלְפִים כְּפָרָיִם וְלִנְחָשֶׁת וְלַבְרָזֶל אֵין
מִשְׁקָל כִּי לְרֹב הָיָה וְגו'

καὶ, ἰδοὺ, ἐγὼ κατὰ τὴν πτωχείαν μου ἤτοι-μασα εἰς οἶκον Κυρίου χρυσοῦ ταλάντων ἑκατὼν χιλιάδας, καὶ ἀργυρίου ταλάντων χιλίας χιλιάδας, καὶ χαλκὸν καὶ σίδηρον, οὐ οὐκ ἔστι σταθμὸς, ὅτι εἰς πλεθρὸς ἐστὶν κ.τ.λ.

Au. Ver.—14 Now, behold, in my trouble [*or, in my poverty*] I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto.

In my trouble.

Ged.—*With pains.* Others render, *in my poverty*; others, *in my affliction*.

Booth.—*With care.*

Gesen.—ׁׁׁ m. (r. ׁׁׁ II. *to be afflicted*)

in pause לַי, c. suff. ׁׁׁ, *affliction, distress, misery*, of whatever kind.

Pool.—*In my trouble*: this he allegeth as a reason why he could do no more, because of the many troubles and wars, both foreign and civil, whereby much of his treasures was exhausted. *An hundred thousand talents of gold.* A talent of gold in the first constitution was three thousand shekels, as may be gathered from Exod. xxxviii. 24—26; and so this amounts to a very vast sum, yet not impossible for David to get, considering how many and great conquests he made, and what vast spoils and presents he got. And whereas some object that this quantity of gold and silver was sufficient, though the whole fabric of the temple had consisted of massy gold and silver; it is to be considered that all this treasure was not spent upon the materials of the temple, but a very great part of it upon the workmen, which were nigh two hundred thousand, whereof a great number were officers, which being employed for so long time together, would exhaust a considerable part of it; and what was not employed in the building of the temple, was laid up in the sacred treasures for future occasions, there being mention of the great treasures left by David, even in other authors. But some learned men make these talents far less than those in Moses's time; and they conceive, that as there were two sorts of shekels, both of gold and silver, the *common* and the *sacred* shekel, whereof the latter is commonly thought to be double to the former, so also there were talents of divers kinds and values. For the Hebrew word *kikkar*, which is rendered a talent, properly signifies only a *mass*, or a *piece*, as it is used, Exod. xxix. 23; 1 Sam. ii. 36; Zech. v. 7. So it may indifferently denote either a greater or a lesser piece. And this is certain, and observed by two ancient and most learned writers, Varro and Pöllux, and by others, that a talent among the Greeks and Romans sometimes notes but a small quantity; and that a talent of gold contains only six drams. And Homer in his *Iliads*, among other things of no great value, which are propounded as rewards to the conqueror at a solemn and public exercise, a *bond-woman*, a *horse*, and a *pot*, mentions *two talents of gold*; which plainly shows that in his time (which was after the building of this temple) *talents of gold* were very far inferior in quantity and price to what they had been in

former ages. And Josephus a Jew, and therefore the more competent judge of these things, speaking of this very thing, for a *hundred thousand talents of gold* here mentioned, he puts ten thousand; and for a *thousand thousand talents of silver*, he puts one hundred thousand; either because the talents in Moses's time were of ten times more bulk and price than in David's and Solomon's time, and therefore these talents reduced to them amounted to no greater sum; or because he read so in his copy of the Hebrew Bible. And certainly it is infinitely more tolerable and reasonable to suppose that there is a mistake here in the generality of the present copies of the Hebrew Bible, through the error of the scribe, than upon such pretences to deny the truth and Divine original and authority of the Holy Scriptures. Add to this, that all the gold then used was not of equal worth and purity; as appears both by the special commendation given to some sorts of gold in divers parts of Scripture, and particularly by the difference observed in this very history between the gold and gold which David gave for this use; whereof one little part being distinctly called *pure gold* and *refined gold*, 1 Chron. xxviii. 17, 18, it is sufficiently implied that all the rest of the gold was not refined nor pure, which might greatly diminish the worth of it; for in what degree it was impure or alloyed with other things in those times and places we cannot know at this distance; and therefore we cannot make a true estimate what those talents of gold did amount to in our value.

Bp. Patrick.—*An hundred thousand talents of gold, &c.*] Though this was such a vast treasure which he amassed (not out of covetousness, but purely for the honour and service of God), that it hath seemed to some incredible. For if we take this to be meant of the greater talent, it makes such an immense sum, that it exceeds the riches of any of the Roman emperors, or other former monarchs. For in the time of Trajan, when that empire was largest, the money that was in his treasury did not exceed seventy-three thousand talents, as Bodinus observes in his book *De Republ.*, lib. vi., cap. 2. But a better man than he, our Brerewood, hath computed these talents to make so many millions, that he thinks the word *kikkar* should not be translated *talent* in this place; but only a *mass*, or *cake* of gold and silver.

And so Guil. Budæus observes in his book *De Asse*, that there was in Homer's time a talent of lesser value: for he speaks of two talents, which were given, with other things, as a reward of a victory obtained in some exercises. Such talents, he thinks, we are to understand in this place: for David reigned about the time of the kingdom of the Assyrians, which was near the time of Homer (see Beckius upon the Targum in this place). Of the same opinion is Jacobus Cappellus, and Junius, and Tremellius, as appears by the sum to which they make these talents to amount, viz., five hundred thousand dollars of gold, and as much of silver. And more lately Hermannus Witsius hath computed, that half so many talents of the sanctuary (as some call them) amounts to twenty thousand five hundred eighty-five tons of gold: which he shows David had opportunity to heap together, in his *Miscell. Sacra*, tom. ii., exerc. x., sect. 17, 18.

Ken.—Every man, who has considered the quantity of gold and silver, said (1 Chr. xxii. and xxix.) to have been left by David for building the temple, must have been astonished at the sum total, when reduced to our common standard. Walton has prefixed to his Polyglott the following account from the learned Brerewood, in the 32d page of a treatise *De ponderibus et pretiis veterum Nummorum*.

<i>Auri talenta</i>	100,000	.....	450,000,000
<i>Argenti</i>	1,000,000	.....	375,000,000
<i>Auri talenta</i>	3,000	.....	13,500,000
<i>Argenti</i>	70,000	.....	2,625,000

Total, pounds sterling 841,125,000
 Brerewood remarks thus—*Si ex solido argento fuissent integri templi parietes et pavimenta; si ex auro solido tectum integrum et supellectile fuisset constatum: illi tamen acervi pro opere et operariis non sufficissent abunde tantum, verum longe superassent. Consideravi templi dimensiones; et cum ea auri et argenti mole, in solidam massam confata, comparavi; et hanc supra illud multum exerevisse reperi. Verum et ex paupertate sua, David ipse dicit, hæc se consecrasset Deo*—*At hæc paupertatem omnem opulentissimorum regum affluentiam quantum superat!* If we take the preceding talents, according to Bishop Cumberland's computation; the sum total will be somewhat less. But, were we to reduce it to less than *one half*; would not the sum of FOUR HUNDRED MILLIONS of

money be immense and incredible? I shall now add, that we are highly indebted to Josephus, who acquaints us—that the two first sums were only *one TENTH part* of what is expressed in the present Hebrew; so that it is extremely probable, that a *cipher* was added to them both, in some very ancient Hebrew copy; agreeably to what was remarked, p. 208. The words of Josephus are, χρυσου ταλαντα μυρια, δεκα αργυριου μυριαδας ταλαντων, auri 10,000 talentorum; argenti 100,000.—Lib. 7, 14, 2.

Houb. — 14 כנרים, talenta (auri centum millia, argenti mille millia) i. e., Gallicæ monete, in auro 6,953,125,000 liv. in argento, 4,867,187,500 liv. Ita Edm. Calmet, cujus hæc verba sunt: “Ainsi David laissa pour bâtir le temple six milliards neuf cent cinquante-trois millions, cent vingt-cinq mille livres en or...et en argent, il laissa quatre milliards, huit cent soixante-sept millions, cent quatre vingt-sept mille cinq cent livres,” quæ duæ summæ faciunt, ut Calmetianam summam totam Gallicè expediam, *onze milliards, huit cent vingt millions, trois cent douze mille cinq cent livres*. Clericus autem in hunc locum sic disputabat. “Hæc si quis seriò expendat, facilè sibi persuadebit in numeris hic aliquid esse peccatum, non à Scriptore Sacro (absit) sed à librariis Judæis, divitias majorum suorum augere stultè cupientibus. Liquet hoc non tantùm ex re ipsâ, sed ex locutione, quâ tenuitatem summæ excusat David, quæ perabsurda esset, si tantam summam seposuisset, quantam nulli unquam reges habuerunt. Mihi quidem multum esse videretur, si David consecrasset דוד כנרים מאה, *centum talenta aurea*, et כסף אף כנרים, *argenti mille talenta*.” Hæc Clericus, in quo vide, si juvat, alia quedam, in eandem sententiam. Mendum hic factum aperit Io. ipsa compositio sermonis hujus, אשפים כנרים; nam in talentis computandis scribendum fuerat כנר אשפים, numeratâ re in numero sing. positâ, quoniam numerus (*millia*) numeri est plur. ex consuetudine Hebr. sermonis; quæ consuetudo eùm paucissimas habeat exceptiones, fit suspiciosa exceptio ibi, ubi scriptura est aliis etiam nominibus vituperanda. 20. Ipsum talenti pretium, quod quidem, in argento erat trium millium siclorum, ut docemur Exod. xxxviii. 25, 26, vel, ut Gallicè Calmetus, *le talent d'argent valant trois mille sicles, ou quatre mille huit sent soixante-sept livres...* quodque adeò in auro tantò erat grandius,

quantò aurum argento pretiosius; ut constet summam talem auri et argenti multò fuisse grandiore, quàm quantum ædificando Templo erat satis; si præsertim attendas cæteras ligni, lapidum, æris, ferri materias, jam fuisse ab Davide coemptas infinito propè numero, et jam comportatas; non fuisse igitur cur David Salomoni diceret, *tu verò insuper addes*, si ei tantam vim auri et argenti relinqueret. Adde Davidem fuisse, dum regnavit, continuè bellis distentum, multos habuisse, quos suis sumptibus aleret, filios et cognatos, plurimos corporis custodes stipendiarios; nullas fuisse in Judæâ auri fodinas; itaque in ærarium regium non aliam pecuniam relatum fuisse, quàm eam, quæ regius ex prædiis ordinariisque vectigalibus rediret; ut prodigio simile esse videatur, Davidem potuisse colligere immanem summam eam, quæ, ut observat Clericus, “omnium totius Asiæ regum divitias multùm superat, quæque sufficisset in aliquot centena splendidissima templa ædificanda.” Nam quòd quidam interpretes talentum nescio quid minus comminiscuntur, ii auctori sacro contradicunt, qui suprâ, xx. 2, de coronâ aureâ regis Ammon, ut magnum quid narrabat, fuisse eam talento auri solido, quam David, suprâ caput suum, ut rarum coronæ aureæ pondus, suspendi jusserit. Eæ igitur causæ sunt, cur nos, interpretando, omittamus in auro אף, *mille*, in argento, millia, אשפים, ne rem fabulosam sacra pagina continere videatur; cum de talento Hebræorum omnes sic sentiant, ut suprâ vidimus. Neque verò non etiam vero simile est, fuisse, in numerando auro verbum אף, ante duo verba אף אשפים, similiter desinentia, perperàm duplicatam; qui error prior invexerit posteriorem, ut, eùm Scriba quis videret esse *auri centum mille talenta*, et postea *argenti mille*, adderet אשפים, *millia*, ex conjecturâ, et ne argenti pondus, quàm auri, minus esse videretur. In contrariam conjecturam ivit Arabs, qui quidem ponit, *auri mille talenta*, et deinde similiter, *argenti mille talenta*, sed minus probabilem. Nam talenta auri non dubium est, fuisse argenti talentis pauciora.

СНАР. XXIII. 4, 5.

מֵאֵלֶּה לְנִינְיָה עַל־מְלֹאכֶת בֵּית־יְהוָה 4
 עֲשָׂרִים וָאַרְבָּעָה אֶלֶף וְשָׁמְרִים וְשִׁמְרִים
 נְשֹׂאת אֶלְקִים : 5 וְאַרְבַּעַת אֶלְקִים
 אֲשֶׁר־הֵיוּ וְאַרְבַּעַת אֶלְקִים מִהֶלְלִים
 לַיהוָה בְּבָלִים אֲשֶׁר עָשִׂיתִי לְהֶלֶל :

4 ἀπὸ τῶν ἐργοδιωκτῶν ἐπὶ τὰ ἔργα οἴκου Κυρίου εἰκοσιτέσσαρες χιλιάδες, καὶ γραμματεῖς καὶ κριταὶ ἑξακισχίλιοι, 5 καὶ τέσσαρες χιλιάδες πύλωροι, καὶ τέσσαρες χιλιάδες αἰνούντες τῷ Κυρίῳ ἐν ὄργάνοις, οἷς ἐποίησε τοῦ αἰνεῖν τῷ Κυρίῳ.

Au. Ver.—4 Of which, twenty and four thousand were to set forward [or, to oversee] the work of the house of the LORD; and six thousand were officers and judges:

5 Moreover four thousand were porters; and four thousand praised the LORD with the instruments which I made, said David, to praise therewith.

4 *To set forward.* See the notes of Gesen. on פָּרָשׁ, xv. 21, p. 78.

Officers. See the notes upon Numb. xi. 16, vol. i., pp. 553, 544.

Judges. See the notes upon Deut. xvi. 18, vol. i., pp. 689, 690.

Bp. Patrick.—4 Six thousand were officers and judges.] God appointed judges and officers to be settled in all their gates (Deut. xvi. 18); but many think, there had been a long neglect in this matter; and that David himself could not restore their judicatures to their ancient order and dignity till the latter end of his reign. For being hindered by perpetual wars, he was forced to be content with such judicatures as had been wont to be executed (which in many things was very defective), only reserving appeals to himself, in causes of great moment (2 Sam. xv. 2). But now he takes care of this so necessary a part of government, and having numbered the Levites, appointed them their certain business, which had been before unsettled and undetermined: employing them both in ecclesiastical and civil affairs, as Bertram discourses in his book De Republ. Jud., p. 124. But a late writer makes a doubt, whether the Israelites observed that command of Moses at all, when they came into the land of Canaan: the heads of their tribes taking upon them, for a long time, to determine all controverted matters. But now the Levites were constituted, in the cities where they dwelt, to be both officers and judges. All agree, that *shoterim* commonly signify such officers as execute the sentence of the judges (see my notes upon Deut. xvi. 18, and other places). But here, being placed before judges, we are not to take them for such inferior persons, but for men of greater authority; whom the Targum calls governors, such as our justices of

the peace are, who saw good order kept according to the law; as the judges were such as decided causes in their several courts (see Campegius Vitringa, in his book De Synag. Veteri, lib. i., par. ii., cap. 8).

Ged., Booth.—4 Of which, said David, let twenty-four thousand be set over [*Ged.*, superintend] the work of the house of Jehovah; and let six thousand be officers [*Ged.*, scribes] and judges. 5 And let four thousand be doorkeepers; and let four thousand praise Jehovah, with the instruments which I have made for that purpose.

4 *Said David.* The words in italic seem to have dropped out of the text: at any rate they must be supplied to reconcile the sequence.—*Ged.*

Houb.—4 *Dixitque David: ex iis eligantur qui operibus domus Domini præsint, viginti quatuor millia, præsides autem ac iudices sex millia; 5 Janitores, quatuor millia, et quatuor millia qui Dominum collaudent iis musicis instrumentis, quæ ego feci ad cantandum.*

מַאֲרָה לַנֶּזֶךְ, *ex ipsis ad præsidentium.* Codicem Sacrum esse hic mutilum multæ res persuadent, et quidem in ipsis verbis, quæ non sunt satis ad absolvendam sententiam. Nam sententia est, *Davidem elegisse ex Levitis...quem delectum non habent verba hæc, ex ipsis ad præsidentium, quia de delectu non fuit suprâ dictum.* Quod si dicas, *supplendum esse verbum דָּרָה* quod solent Hebræi reticere, jam quaeritur quonam pacto id possit suppleri. Nimirum si *suppleas דָּרָה fuerunt, hoc modo, et ex illis fuerunt, qui præsiderent, contradicetur illi fuerunt, versu 5 in quo cum sic legamus, musicis instrumentis, quæ feci, liquet Davidem loqui in fine orationis, cum contrâ initio erit sermo sacri scriptoris, si suppletur, fuerunt:* Quòd si *suppleas, דָּרָה, sint, Davide sic mandante, jure negabitur Davidem hic loqui, quia nihil est in superioribus, quod præparet ad Davidis sermonem, tanquam mox futurum.* Sensit hæc *Vulgatus, qui primo initio sic vertit, ex iis delecti sunt, quique in fine orationis, ver. 5 ponit, organis quæ fecerat, deserens illud עָשִׂיתִי, feci, quod suprâ dicta rejiciunt.* Nos, non putamus sollicitandum esse עָשִׂיתִי feci, quia, quamquam in ejus locum supponeretur עָשִׂה, *fecit, quod placuit etiam Græcis Intt. tamen nimum longo intervallo esset David, præsertim cum antecesserint in oratione ver. 2, 3, et 4 multa verba, de quibus ad nominativum David nihil per-*

tineat. Itaque id unum superest, ut in oratione ea verba restituantur, in quibus planum fiat Davidem loqui, et ab quorum uno regatur infinitivus modus לנצח, *ad præsidentum*, quoniam verbum היה, ut mox docuimus, non licet suppleri. Supplemento autem faciendo præit aliquo modo Syrus, versum hunc 4 sic incipiens, ויאקום מנהן דוד, *et constituit ex illis David*; qui cum verbum ויהלקם, in quo initium habet versus 6 similiter vertat ואקום, *et constituit eos*, non malè colligitur eundem legisse initio hujus versus 4 verbum הלק, quamquam aliter interpretatur, et multa hic habet, quæ cæteris absunt ex codicibus. Nos igitur defectum sic supplemus, ויאמר, *et dixit, ex illis eligantur*, Davide loquente usque ad finem versus 5. Non incredibile est, ut post verbum אף omissum fuerit verbum אמר satis simile, et similiter יהלק, ante לנצח; quæ duo vocabula litteras habent ה et ל, litteram autem ו, litteræ ן similem.

Dathe.—4 *Ex his sint*, inquit David, a) *qui curam gerant ædis Jovæ, quatuor et viginti millia, scribarum et judicum sex millia, 5 quatuor millia janitorum, totidemque, qui symphonias cantant in honorem Jovæ instrumentis hunc in finem a me factis.*

a) Hoc suppleendum esse, apparet ex versu sequenti, in quo David loquens inducitur עשיתי.

Ver. 8—11.

8 בְּנֵי לְעָדוֹן הָרֵאשׁ יִחִיאֵל וְזֶתָן
 וְיִזְאֵל שְׁלֹשָׁה : 9 בְּנֵי שְׁמַעִי שְׁלֹמֹת
 וְנְחִיָּאֵל וְהַקֵּן וְעִלְשָׁה אֵלֶּה רֵאשֵׁי
 הָאָבוֹת לְלְעָדוֹן : 10 וּבְנֵי שְׁמַעִי יַחַת
 זִכְא וְיַעֲשֵׂה וּבְרִיעָה אֵלֶּה בְּנֵי שְׁמַעִי
 אַרְבָּעָה : 11 וְנְחִיָּיַחַת הָרֵאשׁ וְזִזְהָ
 הַיִּשָּׁנִי וְיַעֲשֵׂה וּבְרִיעָה לֹא הָרְבּוּ בָנִים
 וְנְחִיָּי לְבַיִת אָב לְכַמְדָּה אֶחָת :

v. 9. שלמית קרי. v. 10. בְּנֵי.

8 υἱοὶ τῶ Ἐδῶν, ἄρχων Ἰεὺλ, καὶ Ζηθᾶν, καὶ Ἰωήλ, τρεῖς. 9 υἱοὶ Σεμεὶ, Σαλωμίθ, Ἰεὺλ, καὶ Δᾶν, τρεῖς· οὗτοι ἄρχοντες πατριῶν τῶν Ἐδῶν. 10 καὶ τοῖς υἱοῖς Σεμεὶ, Ἰέθ, καὶ Ζιζᾶ, καὶ Ἰωᾶς, καὶ Βερίᾶ· οὗτοι υἱοὶ Σεμεὶ τέσσαρες. 11 καὶ ἦν Ἐθ ὁ ἄρχων, καὶ Ζιζᾶ ὁ δεύτερος· καὶ Ἰωᾶς, καὶ Βερίᾶ οὐκ ἐπλήθυναν υἱοὺς, καὶ ἐγένοντο εἰς οἶκον πατριῦς εἰς ἐπίσκειν μίαν.

Au. Ver.—8 The sons of Laadan; the chief was Jehiel, and Zetham, and Joel, three.

9 The sons of Shimei; Shelomith, and Haziël, and Haran, three. These were the chief of the fathers of Laadan.

10 And the sons of Shimei were, Jahath, Zina [*or, Zizah, ver. 11*], and Jeush, and Beriah. These four were the sons of Shimei.

11 And Jahath was the chief, and Zizah the second: but Jeush and Beriah had [*Heb., did not multiply sons*] not many sons; therefore they were in one reckoning, according to their father's house.

Ged., Booth.—8 The sons of Laadan [*Booth., Libni*] (who was the chief) were Jehiel, Jotham, and Joel, three: 9 these were the patriarchal chiefs of the Laadanites [*Booth., paternal chiefs of Libni*]. 10 The sons of Shimei were Jahath, Zizah, Jeush, and Beriah: these four were the sons of Shimei. 11 Jahath was the chief, and Zizah the second: but as Jeush and Beriah had not a numerous progeny, they were accounted but one patriarchal house. See the notes of *Houb.* below.

Pilkington.—8 ויאמר 1 Chron. xxiii. 10 is ver. 11, but the Greek and Latin versions have Ziza in both places.

Houb.—8 *Filii Leedan; princeps Jahiel, Zethan et Joel, tres. 9 Illi tres erant Leedan familiarum principes. 10 Filii Semei: Jeheth, Ziza, Jahus, Baria; illi filii Semei quatuor.*

9 בני שמעי שלמות וחזאל וארן, *filii Semei Salomoth, Hoziel et Aran.* Hæc omnia nos in nostrâ versione omitimus, ne sacrum scriptorem inducamus pugnantiâ loquentem. Nam contradicunt hæc, quæ sequuntur, *hi sunt capita patrum Leedan.* Neque enim hi esse possunt ex familiâ *Leedan*, si sunt, ut modò dictum est, *filii Semei*, cum *Leedan* et *Semei* duarum sint diversarum patres familiarum. Præterea dicuntur illi *filii Semei* fuisse tres, cum tamen versu 10 *quatuor* nominentur. Denique illi *quatuor*, cum bis recurrant versibus 10 et 11 bisque adeò diversi sint ab illis, qui hoc versu 9 nominantur, dubitari vix potest, quin nomina hæc in hunc versum 9 fuerint alicunde allata, et quin post ויזאל *ver. 8* sit continenter subdendum *שלושה*, *ver. 8* sit continenter subdendum *שלושה*...*illi tres*...*ver. 9* de filiis *Leedan* dictum, ut de medio tollantur illi alteri *filii Semei*, ne actum jam agant illi *filii Semei*, de quibus versus 10. Huic pravæ iterationi filiorum *Semei* mederi se posse putabat Syrus, cum alterum *Semei*, (eum qui versu 9) vocaret *Samaïam*, alterum *ver. 10 Semei*. Neque videbat *Samaïam* non fuisse antea

commemoratum, nec dictum fuisse eum patrem habuisse *Leedan*, quod tamen dictum oportuerat, antequàm quos filios habuisset, doceretur; non igitur fieri posse, ut eum sacer scriptor filiis *Leedan* annumeràrit. Sed Clericus hunc locum cum vellet explicare, sic disputabat: “Cum hi dicantur filii *Simhis*, et tamen principes familiarum *Ladani* ejus fratris; oportet eos in nomen hujus successisse, fortè quòd ex uxore ejus, à *Simhi* post mortem ejus ductà, nati essent, aliis defunctis filiis.” Hæc interpretatio Clericana quem locum habere possit, non equidem intelligo. Nam Semei in nomen *Leedan*, succedere non poterat, nisi filii *Leedan* sine liberis defuncti essent. Sed alibi memorantur familiæ filiorum *Leedan* cognomines (vide Concordantias Latinas), non igitur sine liberis defuncti sunt. Præterea, hoc posito, Semei uxorem *Leedan*, et marito et filiis orbam, duxisse, tum illi filii Semei, qui ex alterâ Semei uxore nati essent, in nomen *Leedan* transibant; ergò ipsorum pater debuit nominari *Leedan*. Atqui nominatur *Semei*, cum dicitur, *fili* *Semei*; non igitur esse potuerunt principes familiarum *Leedan*; ut manifestum sit hunc locum emendationem desiderare, non interpretationem.

10 זינא, *Zina*. Infrà versu 11 זיזא, *Ziza*, per litteram *Zain*, et ita hic Vulgatus et Græci Intt. Itaque deserimus *Zina*, cujus est infirmior autoritas.

Dathe.—9 *Filii Sime*: *Selomith*, *Hasiel* et *Haran*, tres. *Hi principes familiarum Ladani fuerunt*. 10 *Sime* quatuor habebat filios, *Jahathum*, *Sisam*, a) *Jeusum* et *Berian*.

Sisam. a) In textu legitur סיסין, sed in sequenti versu, ubi eadem nomina repetuntur, scribitur זינא, et sic quoque οὐ ὁ et Vulgatus in utroque versu legerunt, quæ scriptio igitur horum interpretum auctoritate confirmatur. Syrus et Arabs legerunt זינא. Miratus sum, veram lectionem a *Kennicotto* in nullo codice esse observatam.

Mawer.—10 זינא] In sequenti comm. nominatur זינא. Videtur igitur in alterutro libro vitium subesse. LXX et Vulg. in utroque loco זינא exprimunt.

Ver. 14.

— בְּנָיו וְקָרְאוּ עֲלֵיהֶם שְׁמֵי הַלְוִי : —

— υἱοὶ αὐτοῦ ἐκλήθησαν εἰς φυλὴν τοῦ Λευί.

Au. Ver.—14 Now concerning Moses the man of God, his sons were named of the tribe of Levi.

Were named, &c.

Ged., Booth.—Were reckoned in the tribe of Levi.

Ver. 17.

וַיְהִי בְּבְנֵי-אֱלִיעֶזֶר רִבְבֵיהֶם רִאשֹׁנָה וְגו' καὶ ἦσαν υἱοὶ τῷ Ἐλιέξερ, Ῥαβιά ὁ ἄρχων κ.τ.λ.

Au. Ver.—17 And the sons of Eliezer were, Rehabiah the chief [*or, the first*]. And Eliezer had none other sons; but the sons of Rehabiah were very many [*Heb., were highly multiplied*].

Bp. Patrick.—*The chief.*] The word for *chief* in the Hebrew is, the *first*: that is, the first-born, after whom he had no other son; but a great many grandsons, who are frequently called *sons*.

Houb.—17 *Fueruntque filii Eliezer; Rohobia, princeps. Nam non fuerunt alii Eliezer filii; sed filii Rohobia permulti fuerunt.*

Ver. 24.

אֵלֶּה בְּנֵי-לוֹי לְבִיתֵי אֲבוֹתֵיהֶם רִאשֹׁנָה הָאָבוֹת לְקְהוּנֵיהֶם בְּמִסְפָּר שְׁמוֹת לְגִלְגָּלְהֶם עֲשֵׂה הַמְּלֶאכֶה לְעִבְדַת בֵּית יְהוָה מִבֶּן עֶשְׂרִים שָׁנָה וּמַעֲלָה :

οἱ υἱοὶ τοῦ Λευί κατ' οἶκους πατριῶν αὐτῶν, ἀρχοντες τῶν πατριῶν αὐτῶν κατὰ τὴν ἐπίσκεψιν αὐτῶν, κατὰ τὸν ἀριθμὸν ὀνομάτων αὐτῶν, κατὰ κεφαλὴν αὐτῶν, ποιοῦντες τὰ ἔργα λειτουργίας οἴκου Κυρίου ἀπὸ εικοσαετοῦς καὶ ἑπάνω.

Au. Ver.—24 These were the sons of Levi after the house of their fathers: *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the Lord, from the age of twenty years and upward.

Ged.—24 These were the progeny of Levi, according to their paternal houses and patriarchal chiefs: as they were now mustered, by name and poll, from the age of twenty years upward; to do the work of the ministry of the house of the Lord.

Booth.—24 These were the sons of Levi, according to their paternal houses; paternal chiefs, as they were numbered by their polls, from the age of twenty years and upwards; who were to do the work of the ministry in the house of Jehovah.

Houb.—24 *Hi sunt filii Levi, familiarum in sua cujusque familiâ principes, prout nominibus ipsorum per singula capita recen-*

siti sunt, qui ministerii domus Domini opera perficiebant, annumque ætatis vigesimum attigerant, aut excesserant.

24 עשה, *faciens*, legendum עשים, *facientes*, cum עשה, ad plurales numeros adjungi nolit, et cum legant עשים omnes Veteres... מן עשירי, à filio viginti annorum. Versu 3, legitur, ושלשים טנה, *triginta annorum*; quæ quidem pugnarent, si constaret eundem censum utrobique memorari. Verùm id confici ex ipsis verbis non potest, in quibus potius innuitur, esse alterum censum ver. 3, alterum ver. 24. Nam ver. 24, census dicitur habitus fuisse per *familiarum principes* (ראשי הבתות) non item ver. 3. Præterea id quod memoratur versibus 25, 26, et 27, statuisse Davidem, ut Levitæ ab anno ætatis 20 ministrarent, significare videtur, censum, eo jubente, habitum fuisse ab anno ætatis vigesimo, postquam factus fuerat, ex prisco more, ab anno ætatis trigesimo.

Maurer. — 24 מן עשירי.] Sec. vs. 3, et legem Mosaicam Num. iv. 3, debebant habere annos *triginta*. Videtur itaque legendum שלשים pro עשירי. Sine idonea ratione h. l. de alio censu sermonem esse statuitur.

Ver. 26.

וְגַם לְלוּיִם אֵין לָשֵׂאת אֶת־הַמִּשְׁכָּן

וְגו'

καὶ οἱ Λευῖται οὐκ ἦσαν ἄροντες τὴν σκηνήν, κ.τ.λ.

Au. Ver.—26 And also unto the Levites; they shall no more carry the tabernacle, nor any vessels of it for the service thereof.

Pool.—Also unto the Levites; or rather, as concerning the Levites, of whom he is here speaking.

Bp. Horsley.—26 Rather, “And for the Levites, there shall be no more occasion to carry,” &c.

Ged., Booth.—26 So that the Levites shall no more have to carry about the tabernacle, &c.

Houb.—26 Neque jam Levitis supportanda sunt tabernaculum, &c.

Dathe.—26 Statuit, ut Levitæ deinceps non amplius portarent tabernaculum, &c.

Ver. 27.

כִּי בְדַבְרֵי דָוִד הֶאֱחָרוּזִים הָמָּה מִסִּפֶּר בְּגוֹלְלֵי מִבְּנוֹ עֲשָׂרִים שָׁנָה וְלִמְעַלָּה :

ὅτι ἐν τοῖς λόγοις Δαυὶδ τοῖς ἐσχάτοις ἐστὶν

ὁ ἀριθμὸς υἱῶν Λευὶ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω

Au. Ver.—27 For by the last words of David the Levites were numbered [Heb., numbers] from twenty years old and above.

For by the last words, &c.

Bp. Horsley.—Rather, “Therefore by the last order of David there was a numbering of the Levites,” &c. There was, היה instead of היתה. See Houb.

Ged., Booth.—27 Therefore, by the last orders of David, the Levites were numbered, &c.

Houb.—27 Propterea ex David ultimis mandatis Levitæ ab ætatis anno tantum vigesimo et suprâ recensiti sunt.

27 היתה מספר, illi numerus. Est היתה apertum mendum: Germana scriptio היה fuit numerus, vel census. Sic ferè Græci Intt. ἐστὶν, est; nec aliter Syrus et Arabs.

Ver. 28.

כִּי מַעֲמָדָם לְדָבַר בְּגוֹלְלָהֶן לְעִבְרֹת בָּיֹת יְהוָה עַל־הַחֲצֵרוֹת וְעַל־הַלְשָׁנוֹת וְעַל־טָהָרֶת לְכֻלָּהֶן וְיַמְעֵשָׂה עֲבֹדַת בָּיֹת הָאֱלֹהִים :

נ' בְּנֵי

ὅτι ἔστησεν αὐτοὺς ἐπὶ χειρὶ Ἀαρὼν τοῦ λειτουργεῖν ἐν οἴκῳ Κυρίου ἐπὶ τὰς αὐλὰς, καὶ ἐπὶ τὰ παστοφόρια, καὶ ἐπὶ τὸν καθαρισμὸν τῶν πάντων ἁγίων, καὶ ἐπὶ τὰ ἔργα λειτουργίας οἴκου τοῦ Θεοῦ.

Au. Ver.—28 Because their office was to wait on the sons of Aaron [Heb., their station was at the hand of the sons of Aaron, Neh. xi. 24] for the service of the house of the Lord, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God.

In the courts, &c.

Geddes.—To have the inspection of the courts and chambers of the temple, to keep clean the whole holy place, and do the other service-work of the house of God. So Booth.

Ver. 29.

וְלִלְחֵם הַמַּעֲרֹכֶת וְלִסְלֵת לְמִנְחָה וְלִלְחֵם הַמִּצֹּת וְלִמְחֶבֶת וְלִמְרַבֶּכֶת וְלִכְלֵי־מִשְׁרָה וְיַמְדָּה :

καὶ εἰς τοὺς ἄρτους τῆς προθέσεως, καὶ εἰς τὴν σεμιδαλὺν τῆς θυσίας, καὶ εἰς τὰ λάγανα

τὰ ἄζυμα, καὶ εἰς τήγανον, καὶ εἰς τὴν πεφυραμένην, καὶ εἰς πᾶν μέτρον.

Au. Ver.—29 Both for the shewbread, and for the fine flour for meat offering, and for the unleavened cakes, and for *that which is baked in the pan* [or, flat plate], and for that which is fried, and for all manner of measure and size.

Pool.—29 This is to be understood either, 1. Particularly of the measure or quantity of fine flour, and wine, and oil, which was fixed by God's law. Or 2. Generally of all measures, used either in sacred or civil things, the public standards whereof were kept in the sanctuary or temple; of which see on Exod. xxx. 13; and therefore the care of keeping them inviolable, and producing them upon occasion, must needs belong to the priests, and under them to the Levites, who were to examine other measures and all things by them, as oft as occasion required, that so the priests might be at more leisure for their higher and greater employments.

Bp. Patrick.—[*And for all manner of measure and size.*] They were to see also that the just measure for things liquid, and the just size for things dry, were exactly kept, and not altered. For all measures and weights (by which all that were used in the country were to be made) were kept in the sanctuary, in the custody of the Levites. Hence it is, that we read often of the "shekel of the sanctuary:" not that there were two sorts of *shekels*, one sacred and another civil; but because weights and measures were reckoned inter sacra, "among holy things:" the examples, as I said, of them all being kept in the sanctuary. And so they were in the temples of the pagans, and afterward in Christian churches; as appears by Justinian's Novels, cxxviii., cap. 15.

Ged.—29 Namely, the arrangement of the *presence-bread*, the care of the fine flour for donatives, and the unleavened cakes, whether done on a fire-plate, or in a frying-pan; and to see that all be of *due* size and measure.

Booth.—29 To arrange the *presence-bread*, and to provide fine flour for the wheat-offering, and for the unleavened cakes, whether done on a fire-plate, or in a frying-pan; and to see that all were of *due* size and measure.

Gesen.—כִּיְעָרְכָהּ f. (ר. יְעָרְךָ) plur. כִּיְעָרְכוּ, constr. כִּיְעָרְכוּ.

1. *a row, pile*, arranged in order, as of the shew-bread or loaves set out in rows before Jehovah in the temple, Lev. xxiv. 6. Hence כִּיְעָרְכָהּ in the later books, Neh. x. 34; 1 Chron. ix. 32; xxiii. 29, i. q. כִּיְעָרְכָהּ in the earlier; also without כִּיְעָרְכָהּ, 2 Chr. ii. 3. So too כִּיְעָרְכָהּ לֶחֶם, xiii. 11. שִׁלְחָן הַכִּיְעָרְכָהּ, *table of the shew-bread*, on which the loaves were arranged, xxix. 18.

Meat offering. See the notes on Levit. ii. 1, vol. i., p. 391.

That which is fried. See the notes upon Levit. vi. 21 (Heb., 14), vol. i., pp. 411, 412.

Houb.—29 *Ad panem propositionis, ad similitam dono oblatam, ad placentas azy-morum, ad frixa et ad tosta, ad omnia pondera et mensuras.*

Dathe.—29 *Nempe ut pararent panes appositos, simitam, munus farreum, placentas non fermentatas, aut quæ in sartagine coquenda essent, nec non ut curæ iis essent mensuræ et dimensiones.*

Ver. 30, 31.

וּלְכֹל הַעֲלֹת עֲלֹת לַיהוָה
לְשִׁבְתֹּת לְחֻדְשֵׁים וְלַמְעֻדִים בְּמִסְפָּר
כְּמִשְׁפָּט עֲלֵיהֶם תָּמִיד לִפְנֵי יְהוָה :

31 καὶ ἐπὶ πάντων τῶν ἀναφερομένων ὀλοκαυωμάτων τῷ Κυρίῳ ἐν τοῖς σαββάτοις καὶ ἐν ταῖς νεομηνίαις καὶ ἐν ταῖς ἑορταῖς, κατὰ ἀριθμὸν, κατὰ τὴν κρίσιν ἐπ' αὐτοῖς διαπαντὸς τῷ Κυρίῳ.

Au. Ver.—30 And to stand every morning to thank and praise the LORD, and likewise at even;

31 And to offer all burnt sacrifices unto the LORD in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the LORD.

Bp. Patrick.—31 *To offer all burnt sacrifices unto the Lord—by number.*] It was no part of their business to offer burnt-sacrifices, which belonged to the priests alone. Therefore the meaning is, to praise and give thanks to God at the offering of sacrifices at those solemnities, as well as every morning and even, and to see there were a just number of sacrifices then offered as the law prescribed.

Continually before the Lord.] That is, in their courses, wherein they were commanded to wait continually when their turn came.

Ged.—And to be perpetually before the LORD, on sabbaths, new-moons, and stated

festivals, at the offering of every sacrifice to the LORD, according to the number, and according to the rite prescribed to them.

Houb.—30, 31 להרות, *ad laudandum*; unus Codex, solitá formá, להרות: similiter ver. 31 למועדים, *ad festa*, non sine 1.

Ver. 32.

Au. Ver.—*Tabernacle of the congregation.* See the notes upon Exod. xxvii. 21, vol. i., p. 339.

CHAP. XXIV. 3.

וַיַּחֲלֶקְתֶּם דָּוִד וַיְצַדֹּק מִבְּנֵי אֵלֶּיָּזָר
וַאֲחִימֵלֵךְ מִבְּנֵי אִיתָמָר לְפָקְדֹתָם
בְּעֵבְרָתָם :

καὶ διεῖλεν αὐτοὺς Δαυὶδ, καὶ Ζαδὼκ ἐκ τῶν υἱῶν Ἑλεάζαρ, καὶ Ἀχιμέλεχ ἐκ τῶν υἱῶν Ἰθάμαρ, κατὰ τὴν ἐπίσκεψιν αὐτῶν, κατὰ τὴν λειτουργίαν αὐτῶν, κατ' οἴκους πατριῶν αὐτῶν.

Au. Ver.—3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.

And Ahimelech of the sons of Ithamar, &c.

Ged.—3 Now when David distributed the Aaronites into classes, Zadok was at the head of the progeny of Eleazar, and Abiathar Ben-Ahimelech at the head of the progeny of Ithamar.

Abiathar Ben-Ahimelech. In the present text there is only *Ahimelech*: but there was no such priest in David's reign: whereas *Abiathar Ben-Ahimelech* was principal high-priest until the reign of Solomon. Comp. 1 Kings i. 7 and ii. 26.

Booth.—3 And David distributed them both, Zadok of the sons of Eleazar, and *Abiathar, the son of Ahimelech*, of the sons of Ithamar, according to their offices in their service.

Bp. Horsley.—3 “ And David distributed them (now Zadok was of the sons of Eleazar, and Ahimelech of the sons of Ithamar) according,” &c.

According to their offices.

Pool.—*According to their offices, or courses, or prefectures, i. e., allotting to each of them several times wherein they or theirs should by turns have the government of holy ministrations in the temple service.*

Gesen.—פָּקְדָה f. 1. a muster, enumeration.

2. Care, providence.

3. Oversight, office, charge, see the root No. 3 [to set over]; Num. iv. 16; 1 Chron.

xxiv. 19; xxvi. 30; Psalm cix. 8. Concr. officers, 2 Chron. xxiv. 11; Isaiah lx. 17: comp. Num. iv. 32.

Ver. 4.

Au. Ver.—4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and thus were they divided. Among the sons of Eleazar there were sixteen chief men of the house of their fathers, and eight among the sons of Ithamar according to the house of their fathers.

Ged.—4 But as more principal men were found among the progeny of Eleazar, than among the progeny of Ithamar, the whole were distributed into sixteen patriarchal chiefs of the progeny of Eleazar, and eight patriarchal chiefs of the progeny of Ithamar. So *Booth*.

Ver. 5.

וַיַּחֲלֶקְתֶּם בְּגֻרְלוֹת אֵלֶּה עִם־אֵלֶּה
כִּי־הָיוּ שְׂרֵי־הַדָּשׁ וְשָׂרֵי הַהֲלָלִים מִבְּנֵי
אֵלֶּיָּזָר וּבְבָנָי אִיתָמָר :

καὶ διεῖλεν αὐτοὺς κατὰ κλήρους τοὺτους πρὸς τοὺτους, ὅτι ἦσαν ἄρχοντες τῶν ἁγίων, καὶ ἄρχοντες Κυρίου ἐν τοῖς υἱοῖς Ἑλεάζαρ καὶ ἐν τοῖς υἱοῖς Ἰθάμαρ.

Au. Ver.—5 Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors of the house of God, were of the sons of Eleazar, and of the sons of Ithamar.

Pool.—*Governors of the house of God*; but that is no other than the sanctuary; and so it may seem to make this division improper and irregular, the several members of it being altogether the same. Or rather, of the things of God, i. e., of all persons ministering in the sanctuary, and of all holy ministrations done in it, and of all other matters of the Lord, as they are called by way of distinction from the king's matters, 2 Chron. xix. 11.

Bp. Patrick.—*For the governors of the sanctuary.*] The words in the Hebrew are *share kodesh*: which signify the principal ministers about holy things.

And governors of the house of God.] There is no word for house in the Hebrew; where we only read *share Elohim*: which seem to signify the chief judges.

Ged.—They were distributed by lots, indiscriminately: because the chiefs of the sanctuary, and the chiefs of the judges [see the notes upon Exod. xxi. 6, vol. i., p. 306],

had been equally taken from the progeny of Eleazar, and from the progeny of Ithamar.

Booth.—5 Thus were they divided by lot, one with another; for the chiefs of the sanctuary, and chiefs of the judges, were of the sons of Eleazar, and of the sons of Ithamar.

Houb.—5 *Sorte verò has et illas æquo jure distribuit, quoniam inter utrosque Eleazar et Ithamar filios erant sanctuarii principes, et principes optimatam.*

5 ושרי האלהים, et principes Dei, i. e., *Judicum*, vel *optimatam*; non, qui divino cultui erant consecrati, ut vult Clericus; nam qui divinis rebus addicti erant, significantur in prioribus verbis, שרי הקדש, principes sanctuarii; neque usquam in sacris codicibus vocantur principes Dei, illi qui Deo ministrant, sed principes in Republicâ, ut rectè Grotius ... אלה עם אלה, hi cum illis, i. e., nullo discrimine hi et illi, quod nos, æquo jure. Nam, ut ait Grotius, “qui maximas dignitates essent consecuti, tàm in templo, quàm in Republicâ, distribui illis functiones, sine magnâ invidiâ, aliter quàm sorte nequiverunt.

Dathe.—5 *Quæ eorum divisio facta est per sortes pares.* a) *Utrique enim, cum Elasaris tum Ithamaris, posterì erant principes sanctuarii et principes magistratus.*

a) Hebr. אלה עם אלה, hos cum illis. Nimirum omnibus posterorum Elasaris et Ithamaris nominibus in urnam coniectis, prouti nomina educebantur, ordinem classis sacerdotalis constituiebant. Sic nemo de personarum respectu habito conqueri poterat.

Ver. 6.

וַיִּקְרָא בָם שְׁמֵי עֵדוּיָם בְּיַד נְתַנְאֵל הַסּוֹפֵר
 מִן־חֲלוּיָם לְבָנֵי הַמִּלְחָמָה וְהַשְּׂרָיִם וַיְצַדֵּק
 הַכֹּהֵן וַאֲחֵי־מִלְחָמָה בְּזִבְחֵי־קָדֶשׁ וְרֵאשֵׁי
 הַמִּשְׁבָּחֹת לְקִדְשֵׁי־נֶחֱדָר וּלְחֹנֵי־בֵית־אֱלֹהִים
 אֶחָד אֶחָד לְאֵלֶּעָזָר וְאֶחָד אֶחָד
 לְאִיתָמָר :

נ"א שְׁמֵי עֵדוּיָם

καὶ ἔγραψεν αὐτοὺς Σαμαΐας υἱὸς Ναθαναὴλ ὁ γραμματεὺς ἐκ τοῦ Λευὶ κατέναντι τοῦ βασιλέως καὶ τῶν ἀρχόντων, καὶ Σαδὼκ ὁ ἱερεὺς, καὶ Ἀχιμέλεχ υἱὸς Ἀβιάθαρ, καὶ ἄρχοντες τῶν πατριῶν τῶν ἱερέων καὶ τῶν Λευιτῶν οἴκου πατριάς, εἰς εἰς τῷ Ἐλεάζαρ, καὶ εἰς εἰς τῷ Ἰθάμαρ.

Au. Ver.—6 And Shemaiah the son of Nethaneel the scribe, one of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and before the chief of the fathers of the priests and Levites: one principal household [Heb., house of the father] being taken for Eleazar, and one taken for Ithamar.

One principal household, &c.

Pool.—Or, the chief (which word is easily supplied out of the context) of one house of the fathers was taken (to wit, by lot) for Eleazar, (i. e., out of his family,) and that which was taken after it was taken for Ithamar, i. e., out of his family. The meaning is, that the first lot fell to Eleazar, and the second to Ithamar, and the third to Eleazar, and the fourth to Ithamar; and so successively, until all the families of Ithamar had received their lots; and afterwards all the lots came forth to the rest of Eleazar's families, which were double in number to those of Ithamar, as was said, ver. 4.

Bp. Horsley.—6 *One principal household, &c.* For אֶחָד, read, in the three places, אחד; “each principal household one by one for Eleazar, and one by one for Ithamar.” See Houbigant.

Ged. — 6 Shemaiah Ben-Nathanael, the scribe, of the tribe of Levi, wrote down their names, in the presence of the king and the chiefs, Zadok the priest and Abiathar Ben-Ahimelech [so *Booth.*, see the notes upon 2 Sam. viii. 17], and the patriarchal heads of the priests and Levites: in the proportion of one patriarchal chief for Ithamar, and two for Eleazar.*

* The present text has quite the reverse, namely, one for Eleazar, and two for Ithamar. But it seems evident that the names have been interchanged, comp. ver. 4.

Booth. — 6 — One paternal chief being taken for Ithamar, and two for Eleazar.

אחד אחד. That there is an error here is generally admitted. *Dathe* adopts the emendation of *Houbigant*, which rests on the LXX and Syr., and some MSS. reading אחד אחד for אחד אחד. He thinks the meaning only is that Shemaiah wrote first the names of the chiefs of Eleazar and then of Ithamar. *Geddes* adopts the correction proposed, but only reads אחד once before איתמר and supposes one name written for him and two for איתמר. The fourth com. supports this view of the passage.

Gesen.—אָדוּ. 7 *To take out or away, sc.* from a larger number; whence particip. pass. *taken out, taken, sc.* from a lot or portion, (like synon. (אָדוּ, נָלַקְר.) Num. xxxi. 30, and *from the half which belongs to the children of Israel, shalt thou take one* [part] אָדוּ מִן [part] אֶחָד מִן הַחֲמִשִּׁים, *taken from fifty, v. 47.* 1 Chron. xxiv. 6, בְּיָתְאָב אָדוּ אֶחָד לְאֶלְעָזָר וְאֶחָד לְאֶתְנָן (where it should read twice with many MSS. אָדוּ אֶחָד) *one family being taken for Eleazar, and one being taken for Ithamar, i. e., in drawing lots they drew first a lot for a family of Eleazar, and then one for a family of Ithamar.*

Houb.—6 *Eos igitur descripsit Semeias, filius Nathanael, scriba Levites, coram rege ac principibus, coram Sadoc sacerdote et Achimelech filio Abiathar, et coram familiarum principibus tam sacerdotalium, quam Leviticarum, unos in classe Eleazar, alteros in classe Ithamar.*

6 ואדו אדו, *et juncta, juncta*; sic Arias, qui criticis in rebus nihil unquam quidquam vidit. Sed vitium hic latere, non latuit quosdam seu criticos, seu interpretes, quorum princeps Lud. Cappellus, pro ואדו אדו, statuit legendum, ut membro priori, ואדו אדו, sic utrumque convertens, *unus capiebatur pro Eleazar, alter capiebatur pro Ithamare*; i. e., ducendâ sorte, unum nomen extrahebatur pro Eleazare, alterum vicissim pro Ithamare. Cui Cappellianæ criticæ, atque sententiæ ne assentiamur, obstat id, quod suprâ legimus ver. 4, classes sedecim fuisse Eleazaro attributas, Ithamari tantùm octò. Nam si dicas, unum nomen pro uno capiebatur, alterum pro altero, distributio talis significabit numerum familiarum, vel sortium, fuisse utrinque æqualem; cùm tamen sortes ductæ sint pro Eleazar sedecim, octo tantùm pro Ithamar. Neque talem esse sententiam facilè cognoscitur, ex eo quòd legitur בית אב, non, וּבֵית אַב, cum nexu ו. Nam אדו si esset verbum, quod ab ante-dictis sermonem distingueret, non abesset conjunctio ו. Etenim postquàm dictum est, *et scripsit eos Semeias, series postulabat ut subjungeretur, et familia una...* vel *familia autem una*, non verò ut interruptè sic scriberetur, *Semeias scripsit eos...familia una capiebatur.* Sed rectè abest ו ante בית אב. Nimirùm sortes, hoc versu, nondùm ducuntur. Quippe tùm ducuntur, cùm exeunt, ut postea exeunt versu sequenti, in quo primum dicitur וַיִּצַד הַגּוֹרֵל *et erit sors.* Sed hic narratur scripsisse nomina Semeiam scribam, et singula nomina

adscripsisse ad familiam Eleazar, quæ in Eleazaris familiâ censerentur, singula item nomina ad familiam Ithamar, quæ ejus essent. Id *singula* exhibent Græci Intt. qui convertunt εἰς εἰς, utroque in membro, quique adeò nos docent, se in priori legere אדו אדו, in posteriori ואדו אדו; nos igitur ad hanc eorum scripturam appulimus, quam verbum de verbo sic convertas, *scripsit eos Semeias ... unumquemque apud Eleazar, et unumquemque apud Ithamar*; i. e., nomen unamquamque schedam ei familiæ attribuens, ejus erant viri, quorum nomina scribebantur. Clericus criticam Cappellianam fecit suam, ut vellet scriptum fuisse ואדו אדו, sed falsam in sententiam. Nam cùm sic docet "sensus est, alteram familiarum sacerdotalium cum Eleazare fuisse sanguine conjunctam; quippe quæ ab eo oriunda erat" falsum tribuit verbo אדו significatum, quod verbum nusquam usurpatur de sanguinis conjunctione, aut consanguinitate; et sententia hæc nihili est, sobolem Eleazaris alteri esse consanguineam. Plurima hic nugatur adversus Lud. Cappellum Buxtorfius, cùm negat non retinendum ad Masoram, idemque confugit ad Masoram, ad codices Hebr. ad Rabbinos, ad Talmudistas, neque tamen ullam eorum explicationem audet suo munire suffragio. Qui, si ad interpretem Syrum ivisset, vidisset eum legisse, אדו אדו, ut et Græcos, et sententiam rectè extulisse, quam eandem interpretes Syri Latinus rectè sic exsequitur, (*scripsit eos Semeia scriba*) *nempe domum patriarchæ unam Eleazaris, et unam alteram Ithamaris.*

Dathe.—6 *Nomina eorum Semaja, Nathanaelis filius, scriba ex Levitis, presente rege, principibus, Zadoko sacerdote, Achimelech, filio Ebjatharis, et familiarum capitibus tum sacerdotum tum Levitarum consignavit, singulos cum familiæ Elasaris, tum quoque singulos familiæ Ithamaris. a)*

a) Emendationem verborum difficillimorum אָדוּ אֶחָד לְאֶלְעָזָר וְאֶחָד לְאֶתְנָן jam Cappellus, tentavit, (in crit. s. lib. iv., cap. iv., sect. 8); nam quid verba אדו אדו sibi velint, nemo dixerit. Ille igitur hæc mutat in אָדוּ אֶחָד, ut prioribus respondeant, et sensum putat esse: unam sortem pro Elasare, alteram pro Ithamare esse ductam. Sed hanc Cappellianam crisi; quam maxima ex parte suam fecit Clericus, cum mutatione tamen parum felici, *Hubigantius* recte, uti arbitror, improbat ex eo, quod numerus

familiarum non fuerit æqualis; nam ver. 4, legitur, classes sedecim fuisse Elasar, Ithamaris vero tantum octo, quod tamen esse debuisset, si alternatim unum nomen pro hoc, alterum pro illo sorte esset eductum. Sed in hoc versu, quod recte observat *Hubigantius*, nondum de ipsa sortitione sermo est, de qua sequentes versus exponunt, sed de eo tantum, quod Semaja scriba consignavit singula nomina eorum, qui erant de familia Elasar, et singula nomina eorum, qui erant de familia Ithamaris. Ex quo sequitur, legendum esse אָדָר אָדָר et in posteriori membro אָדָר אָדָר. Sic quoque leguntur *oi ó*, qui habent: εἰς εἰς τῷ Ἐλεάζαρ, καὶ εἰς εἰς τῷ Ἰθάμαρ. Num Syrus quoque ita legerit, cum *Hubigantio* non certo dixerim, vertit enim: (*Scriptis eos Semaja scriba*) *nempe domum patriarchæ unam Elazaris*

et alteram Ithamaris. Nam videri posset in posteriori membro legisse אָדָר f. אָדָר, lectione tamen minus bona.

Maurer.—[בית אב אב.] Cum multis codd. pro אָדָר אָדָר legendum: אָדָר אָדָר ita postulante contextu: *una familia* (in sortiendo) *sumta pro Eleasaro, altera pro Ithamaro*, h. e., in sortiendo ita versati sunt, ut alternatim unam sortem pro Eleasari quadam familia, alteram pro Ithamari familia ducerent. Quam emendationem jam tentavit Cappellus et nuper etiam suam fecit Genesius in Thesauris. Obstare quidem videtur, quod numerus familiarum non fuit æqualis, quod Eleasari familiæ fuerunt sedecim, Ithamari octo (vs. 4), ita ut, si alternatim una familia pro Eleasaro, altera pro Ithamaro sorte est educta, eductis sedecim familiis Eleasarum adhuc octo familias reliquas haberet, Ithamarus nullas. Sed malumus hanc rem scriptoris incuriæ tribuere, quam cum *Hubigantio*, *Dathio* aliisque impossibilia tentare.

Ver. 19.

אֵלֶּה פְּקֻדֹתָם לְעִבְדֹתָם לְבֹא לְבֵית־יְהוָה כְּמִשְׁפְּחָם בְּיַד אֶהְרֹן אֲבִיהֶם כַּאֲשֶׁר צִוָּהוּ יְהוָה יִלְתִּי יִשְׂרָאֵל :

αὕτη ἡ ἐπίσκεψις αὐτῶν κατὰ τὴν λειτουργίαν αὐτῶν τοῦ εἰσπορεύεσθαι εἰς οἶκον Κυρίου κατὰ τὴν κρίσιν αὐτῶν διὰ χειρὸς Ἰσραὴλ πατρὸς αὐτῶν, ὡς ἐνετειλάτο Κύριος ὁ Θεὸς Ἰσραὴλ.

Au. Ver.—19 These were the orderings

of them in their service to come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded him.

Orderings. See notes on פְּקֻדָה, xxiv. 3.

Pool.—*These were the orderings of them in their service*; in this order and method they were to come to perform the offices of the temple. *To come into the house of the Lord, according to their manner*, i. e., to come into the temple every Sabbath day, and to continue there all the week long until the next sabbath, when they were relieved by others, as the manner was: see 2 Kings xi. 5; 1 Chron. ix. 25. *Under Aaron their father*; i. e., under the inspection and direction of the high priest, whom he calls *Aaron* [so *Bp. Patrick*], because he represented his person, and executed his office, and also came out of his loins, and *their father*, because of the authority which by God's appointment he had over them, and that love, reverence, and obedience which they owed to him.

Gen.—19 Such were the courses of their ministerial offices, in their attendance at the house of the LORD; according to the injunctions of their forefather Aaron, as the LORD, the God of Israel, had prescribed to him.

Booth.—19 These were the courses of ministry, in their attendance at the house of Jehovah, according to their rites, by Aaron their fore-father, as Jehovah, the God of Israel, had commanded him.

Houb.—19 *Hæ fuerunt classes ministerii eorum, ut domum Domini juxta ritum suum intrarent, Aarone patre ipsorum presidente, ut ei mandârat Dominus Deus Israel.*

Dathe.—19 *Hæ fuerunt classes ministerii ab eis peragendi in templo Jovæ secundum ritus, quos acceperant ab Aarone, progenitore suo, ei præscriptos a Jovæ, Deo Israëlitarum.*

Ver. 20, 21.

וְלִרְחִבְיָהוּ לְבָנָיו רְחִבְיָהוּ הַרְאֵשׁ וְיִשְׁיָהוּ :

21 τῷ Πααβίᾳ ὁ ἄρχων.

Au. Ver.—20 Of the sons of Amram; Shubael: of the sons of Shubael; Jehdeiah.

21 Concerning Rehabiah: of the sons of Rehabiah, the first was Isshiah.

Gen.—21 Of the progeny of Amram, in the line of *Gershom*, was Shubael, and, of the progeny of Shubael, was Jehadiah.

21 And, of the line of Eleazar, was Rehabiah; and, of the progeny of Rehabiah, the chief was Ishiah.

Booth.—20 Of the sons of Amram, in the line of Gershon, was Shubuel: of the sons of Shubuel, Jehdeiah. 21 In the line of Ithamar, was Rehabiah: of the sons of Rehabiah, the chief was Isshiah.

Houb.—21 לרְהַבְיָהוּ, *Rohobia filius*. Supervacaneum ל ante בני, posteaquàm id accessit, in לרְהַבְיָהוּ, familiar indicans. Indicatur in בני, non jam *cujus familiae*, sed qui posterius ejusdem; itaque legendum בני: sic alibi passim; putà infrà ver. 29, לקיש בני קיש, non...לְבַנֵי.

Ver. 23.

וּבְנֵי יְרִיָהוּ אֲמַרְיָהוּ הַשֵּׁנִי וְגו'

viol 'Eκδισὺ, 'Αμαρία ὁ δεύτερος, κ.τ.λ.

Au. Ver.—23 And the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, Jekameam the fourth.

Pool.—*The first*; which word is fitly supplied both out of the rest of this verse, the second, third, and fourth having a manifest reference to the first, and out of 1 Chron. xxiii. 19; xxvi. 31, where it is expressed.

Ged.—23 Of the progeny of Hebron, were [supplied from chap. xxiii. 19; see also chap. xxvi. 31] Jeriah the first, &c.

Dathe.—23 *Filii* Hebronis fuerunt; *Jerijja* primus, a) *Amarja secundus, Jahasiel tertius, Jekameam quartus.*

a) Deest nomen natu majoris filiorum Jerijjæ, quod jam in Codice τὼν ὁ fuit omisum, qui sic habent: *viol* 'Eκδισὺ (pro 'Ιριου) 'Αμαρία ὁ δεύτερος. Vulgatus vertit: *filius ejus Jerian primus, Amarias secundus*, quasi legisset וְבָנָי יְרִיָהוּ הָרִאשׁוֹן. Sed quis audeat hujusmodi lacunas explere sine codd. Hebr. ? *)

Bindseil.—*) Hujus loci lacuna ex loco parallelo xxiii. 19, sic explenda est: וּבְנֵי יְרִיָהוּ הָרִאשׁוֹן יְרִיָהוּ הַשֵּׁנִי. Ergo non filii natu majoris, sed patris nomen omisum est. Fortasse ראש versus 21 causa fuit, cur h. l. scriba hanc vocem una cum patris nomine omiserit.

Ver. 26—29.

וּבְנֵי מְרָרִי מַחְלִי וּמוּשִׁי בְנֵי יְעִזְיָהוּ בְנֵי מְרָרִי לְיַעֲזִיָהוּ בְנֵי וְשָׁהם וְזַכּוּר וְעִבְרָי: 28 לְמַחְלִי אֶלְעָזָר וְלֹאֲיִיָהוּ לֵוִי בְנָהם: 29 לְקִישׁ בְּנֵי־קִישׁ יְרַחְמֵאל:

26 υἱὸν Μερὰρι, Μοοὺλὶ καὶ ὁ Μουσί· υἱοὶ 'Οζία 27 τοῦ Μερὰρι τῶ 'Οζία· υἱοὶ αὐτοῦ 'Ισοῶμ, καὶ Σακχοῦρ, καὶ 'Αβαϊ. 28 τῶ Μοοὺλὶ, 'Ελεάζαρ, καὶ 'Ιθάμαρ· καὶ ἀπέθανεν 'Ελεάζαρ καὶ οὐκ ἦσαν αὐτῶ υἱοὶ. 29 τῶ Κῖς, υἱοὶ τοῦ Κῖς 'Ιεραμεήλ.

Au. Ver.—26 The sons of Merari were Mahli and Mushi: the sons of Jaaziah; Beno.

27 The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibrì.

28 Of Mahli came Eleazar, who had no sons.

29 Concerning Kish: the son of Kish was Jerahmeel.

Ged.—26 The sons of Merari were Mahli and Mushi. [..... The son of Jaaziah was Beno. 27 The progeny of Merari, through Jaaziah, were Beno, and Shoam, and Zachar, and Ibrì.]

28 Of Mahli came Eleazar, who had no sons; 29 and Kish, whose son was Jerahmeel.

26 and 27 What is included in brackets appeared to Cappellus and Houbigant an interpolation. It certainly comes in very awkwardly, if it be not misplaced: and even then something seems to be wanting. Perhaps the text originally ran thus:— 26 *The sons of Merari were Mahli and Mushi.* 28 *From Mahli sprang Eleazar, who had no sons; and Kish, whose son was Jerhameel, whose son was Jaaziah.* 27 *The progeny of Merari, then, through Jaaziah, his descendant, were Shoam, Zachur, and Ibrì [so Booth].* At least this is the best I can make of it.

Houb.— 26 בני יעיה: sic animadvertit Lud. Cappellus "1 Chron. xxiv. 26, post ista, filii Merari Mahli et Musi, sequuntur ista, filii Jahaziae filii ejus, ver. 27, filii Merari Jahaziae filii ejus, et Sohar et Zaccur et Ibrì, quæ omnia aliundè transumpta, et hic loco alieno infulta, uti liquere potest ex collatione hujus loci cum capite xxiii. 21, 22, 23." Cui criticæ manum dat Clericus, eatenùs ut retineatur *Jahasia*, qui intelligeretur tertius fuisse Meraritarum, qui hic nominantur. Merari non alios habuit filios, quam duos, *Musi et Moholi*: vide Exod. vi. 19. Sed ne credamus, in יעיה significari filium *Musi*, obstat versus 30, in quo filii *Musi* qui fuerint, nominantur, ut versus 28 filii *Moholi*. Itaque difficile est Lud. Cappello non assentiri, ut tollantur hæc, quæ hic leguntur post וּמוּשִׁי, ver. 26, usque ad

מהו, ver. 28. Hæc non suo loco esse monet id בני מררי, quod ver. 27 iteratum legitur, ante לעוודו, contra solitam scribendi formam, ut liquet ex eo למחיו, in quo ver. 28 initium habet, non addito מררי, quoniam satis fuit illud legere initio versûs 26. Vult Buxtorfius ejusmodi scriptiões in medio relinquī, quoniam illæ, inquit, neque corrigi vel emendari possunt, aut debent, cùm illorum ratio nobis non constet. Esto. Nam eo ipso confitetur contextum sacrum non se hic rectè habere; itaque nisi hæc quæ Lud. Cappellus tollit, tolluntur, non negandum, quædam hic deesse, ex quibus intelligi posset, cur alia hic nomina quædam sint, quàm ea, quæ locis extant parallelis, nempe hoc capite ver. 30, et capite xxiii. 21 et 23.

Dathe.—26 Filii Meraris fuerunt Mahli et Musi, filii Jaasijja Beno.*)

Bindsil.—*) Verba Hebraica בני יעצודו בני corrupta esse videntur. Clericus, quamquam in eorum translatione cum Dathio omnino congruit, in annotatione ad h. l. recte dicit: *Hic videntur verba quædam abundare. Certe, si tantum scriptum fuisset יעצודו, ut Jaasijja intelligeretur tertius fuisse Meraritarum, qui hic nominantur, nihil deesse putaremus.* Quamobrem hic locus ita mutandus videtur et transferendus: filii Merari fuerunt Mahli, Musi et Jaasijja, ver. 27. Filii Merari ex Jaasijja, filio suo, fuerunt Soham, Saccur et Ibrī; ver. 28, ex Mahlio Elasar, etc. Verba בני ו בני e sequenti versu in hunc verisimiliter scribæ errore illata sunt.

Ver. 31.

ונפילף גסיהם קורלות לעמת ו
 אחיהם בגיאיהון לפני דגיד המלה
 וצדוק וגאחיהלה וראשו הקבות
 לפניהם וללוגם אבות האש לעמת
 אחיו הקטן :

καὶ ἔλαβον καὶ αὐτοὶ κληρούς καθὼς οἱ ἀδελφοὶ αὐτῶν υἱοὶ Ἀαρὼν ἐναντίον τοῦ βασιλέως, καὶ Σαδὼκ, καὶ Ἀχιμέλεχ, καὶ οἱ ἄρχοντες τῶν πατριῶν τῶν ἱερέων καὶ τῶν Λευιτῶν πατριάρχαι Ἀραὰβ, καθὼς οἱ ἀδελφοὶ αὐτοῦ οἱ νεώτεροι.

Au. Ver.—31 These likewise cast lots over against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

Ahimelech.

Geddes, Boothroyd.—Abiathar the son of Ahimelech. See the notes upon 2 Sam. viii. 17.

Pool.—Over against their brethren the sons of Aaron, i. e., answerable for number and order to those of the priests, so as there should be a several course of the Levites for each course of the priests. This is expressed concerning the singers, chap. xxv., and the like is implied concerning the porters, chap. xxvi., and is here sufficiently intimated concerning those Levites which were employed in other sacred ministrations. *The principal fathers over against their younger brethren;* the lots of the elder and younger brethren were promiscuously put together, and the order was settled as the lots came forth, without any regard to the age, or dignity, or number of the persons or families, the youngest family having the first course if they had the first lot, &c.

Bp. Patrick.—Even the principal fathers over against their younger brethren.] This is expressed very obscurely; but the meaning is, that the elder and younger had their places by lots, not by seniority of houses. They that were of greater dignity drew lots against those that were of less: and they were to take their courses as they fell; either to the elder or the younger family.

Gesen.—עמָה c) *equally with, like, even as,* 1 Chron. xxiv. 31, *these cast lots,* וְעָמָה אֶחָיִים *even as their brethren,* xxvi. 12, 16, Neh. xii. 24, Eccl. vii. 14. *Emphat. Eccl. v. 15, בְּלֵעֵמָה, wholly as, in all points like as; comp. בְּלֵעֵד, Job xvii. 3.*

CHAP. XXV. 1.

ונבדל דויד ושרי הצבא לעבדה
 לבני אסף והימן ויודותון הפפתיים
 בכנרות בנבלים ובמשלתים ויהי
 מספרם אנשי מלאכה לעבדתם :

ו' ויהי י' י' י'

καὶ ἔστησε Δαυὶδ ὁ βασιλεὺς καὶ οἱ ἄρχοντες τῆς δυνάμεως εἰς τὰ ἔργα τοῦς υἱοῦς Ἀσάφ, καὶ Αἰμάν, καὶ Ἰδιθούν, τοὺς ἀποφθεγγομένους ἐν κυνραῖς, καὶ ἐν νάβλαις, καὶ ἐν κυμβάλοις. Καὶ ἐγένετο ὁ ἀριθμὸς αὐτῶν κατὰ κεφαλὴν αὐτῶν ἐργαζομένων ἐν τοῖς ἔργοις αὐτῶν.

Au. Ver.—1 Moreover David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals :

and the number of the workmen according to their service was.

Prophesy, — *psalteries*. See the notes upon 1 Sam. x. 5, vol. ii., p. 387.

Harps, — *psalteries*, — *cymbals*.

Lightfoot.—כנ. Josephus renders Νάβλα, and defines it thus, Ἡ δὲ Νάβλα δώδεκα φθόγγους ἔχουσα τοῖς δακτυλοῖς κρούεται.

2. כנ he expresseth by *Κινύρα*, and gives it this character; Ἡ μὲν κινύρα δέκα κορδαῖς ἐξημμένη τύπτεται πλήκτρῳ.

3. And כנ or כנ he translathet *Κύμβαλον*, and saith of that kind of instrument, Κύμβαλά τε ἦν πλατέα καὶ μεγάλα χάλκεα.

Upon which words we take up these observations.

1. That כנ and כנ, which our English constantly translate *harps* and *psalteries*, were strung instruments, and not wind instruments, as those were that we have spoken of before.

2. That though both these were instruments with strings, yet there was this difference between them,—1. That the one was struck with a quill or a bow, as our citterns and viols; and the other with the fingers, as the *pandura* and the *lute*. And 2. That the notes of the one was made and differed by stops and frets, and of the other by the several strings, for so are the words *φθόγγους* and *χορδαῖς* to be understood and distinguished. 3. That the כנ, *Nebhel*, had twelve strings, which made twelve several notes, [as it is with our harps and virginals, where the several notes are not made by stops, as they are on lutes, but every several string is a several note.] And the כנ, *Kinnor*, had ten strings, but the notes were made with frets and stops. I should, therefore, according to Josephus his character, if that be current, translate *Nebhel* a harp, for the several strings made the several notes, and it was struck with the fingers, in both which things our harps agree. And כנ, *Kinnor*, I should liken to our citterns or viols, stopped on the frets, and played on with a quill or bow, and should translate it a *viol*. Rabbi Judah said,—The כנ *Kinnor* of the sanctuary had seven strings: but in the days of *Messias* it shall have eight, as it is said, *To him that excelleth upon Sheminith, or upon the eight strings of the world to come.*

3. כנ, which both our English, the LXX [in Ps. cl.], and Josephus [in his words cited] do render *cymballs*, seemeth

to have been neither wind instrument nor string instrument, but some broad instrument of brass, whereon their music was made by beating on it as on a tabor. *They were great and broad instruments of brass*, saith Josephus. There might not be above one cymbal in the quire at once, and this seemeth to have born the base, as being the deepest and loudest: to this the apostle alludes in his expression, 1 Cor. xiii. 1.

Pool.—*The captains of the host*; both of the civil and sacred host, to wit, *all the princes of Israel, with the priests and the Levites, whom David gathered together*, chap. xxiii. 2, for this very end, that in their presence, and with their approbation and consent, all these things might be established; who are here fitly called *the captains of the host*; for the princes were, under David, the chief captains or commanders of the militia or trained bands of the kingdom: and as the Levites are called a *host*, and *the Lord's host*, Numb. iv. 3, and elsewhere, because of their number and order in holy ministrations; so these priests and Levites were the captains and governors of the rest. *Separated*, i. e., distributed them into their several ranks and orders; which, though chiefly done by David as a prophet, and by Divine direction, as hath been oft observed, yet is here imputed in part to the captains of the host, because it was done with their concurrence and approbation. *To the service of the sons of Asaph, &c.*, i. e., to the service of God under the conduct and command of these persons. *Who should prophesy*, i. e., praise God by singing the Psalms of David, (of which see on chap. xvi. 7,) and other sacred songs made by themselves, who were prophets in some sort, or by other prophets or holy men of God. Or this action of theirs is called *prophesying*, because it had been formerly performed by the prophets, and the sons of the prophets; of which see 1 Sam. x. 5. *The number of the workmen*; of the persons employed in this sacred work.

Bp. Patrick.—1 *David and the captains of the host*.] It is absurd to think, that the commanders in war meddled with ordering the tribe of Levi, and the service of the temple. Therefore by *the host* we are to understand (as our Mr. Thorndike well observes) the companies of priests, that waited upon the service of God at the temple; the captains of whom (i. e., the

chief leaders), together with David, divided the singers, as they had done the priests (ch. xxiv. 3, 6, 7). Though elsewhere (ch. xxiii. 6), David alone is mentioned to have done it (Rites of the Church, p. 230).

Separated to the service.] Of God in the temple.

Of the sons of Asaph, and of Heman, and of Jeduthun.] These were the chief persons among the Levites, whose families were separated to the following service.

Who should prophesy.] Sing psalms, which David and other prophets composed. For these young men were not prophets, as their fathers were; but are said to *prophesy*, because they sung in the service of God those divine prophetic hymns, which were composed by their fathers, who were men divinely inspired.

And the number of the workmen according to their service was.] It had better be translated, "the number of the men of the ministry (i. e., of those who ministered in singing, and playing on instruments) according to their service was," as follows.

Dr. A. Clarke.—1 *David and the captains of the host.*] The chiefs of those who formed the several orders: not *military* captains.

Bishop Horsley.—1 "And David and the chiefs of the host made a division, according to service; of the sons of Asaph, of Heman, and of Jeduthun, who were to perform divine service [or, to perform as prophets] upon the harps, psalteries, and cymbals: and the numbering of them was made by classing performers according to their services." That is, the method of the numeration was, to reckon up the performers in each part of the service. For instance,

Harpers so many,

Cymbalists so many.

Ged.—And, first, David [*Booth.*, David then] and the chiefs of the *sacred* order selected a *certain number* for the service of the sons of Asaph, Heman, and Jeduthun; who were to prophesy with harps, lutes, and cymbals; and the number of the men employed was according to their *respective* service. So *Booth.*

Houb.—1 *Selegit autem David, et turmarum, quæ in ministerio erant, principes, ex filiis Asaph, Heman et Idithun, qui citharâ et nablio tympanisque psallerent, ut ex eorum numero, suo quisque munere defungeretur.*

1 שָׂרֵי הַבָּנָא לְעֹבֵד

cipes turmarum in ministerio. Habet זָבָא, *per turmas, seu per vices ministrare, vel excubias agere, et sæpè id verbum in ministerio tabernaculi usurpatur.* Illi principes intelliguntur, quos David mox constituit, et in viginti quatuor classes distribuit. Perique convertunt, *principes exercitûs.* Tamen de principibus exercitûs ad res musicas nihil pertinebat. Neque eos adhibuit David, cum constitueret classes Levitarum, sed *senes Israel, sacerdotes et Levitas*, ad quos ea res spectabat. Ergo ambiguitate verbi זָבָא luditur Clericus, cum sic observat. "Apud Hebræorum reges, duces copiarum administrationi rerum. ... Sacrum, quatenus eas licebat attingere hominibus ad sacerdotalem prosapiam Leviticamque tribum minimè pertinentibus, admovebantur. Quod ex hoc loco, aliisque similibus colligere licet." Minimè vero gentium *ex hoc loco... Vaticanari*, apud Hebræos, illi omnes dicebantur, quibus magnam mentem animumque Deus inspirabat, seu futuras res prædicerent, seu magnum quid docerent, aut verò cantu celebrarent.

Dathe.—1 *Selegerunt quoque David et principes coetus a) ad ministerium sacrum posteros Asaphi, Hemanis et Jedithunis, qui carmina sacra canebant adhibitis citharis, nabliis et cymbalis, ut ex eorum numero suo quisque munere fungeretur.*

a) Hebr. שָׂרֵי הַבָּנָא non sunt *principes exercitûs*, uti vulgo vertitur, hos enim David in constituendis musicis sacris non adhibisset, sed principes sacerdotum et Levitarum, sive ii, qui cultum sacrum curabant; nam de hoc זָבָא sæpe dicitur; cf. Num. iv. 3.

Ver. 2.

לְבָנֵי אָסָף זָבָר וַיִּקְסָף וַיְנַתְּנֵהוּ
וַאֲשֶׁר־אֵלֶּה בְּנֵי אָסָף עַל־יְדֵי־אָסָף הַקְּבָא
עַל־יְדֵי הַקְּבָא :

vioi 'Asâf, Σακχούρ, 'Ιωσήφ, καὶ Ναθανάελ, καὶ 'Εραήλ· vioi 'Asâf ἐχόμενοι τοῦ βασιλέως.

Au. Ver.—2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and Asarelah [*otherwise called, Jesharelah*], the sons of Asaph under the hands of Asaph, which prophesied according to the order of the king [Heb., by the hands of the king].

Bp. Patrick.—2 *Under the hands of Asaph.*] Under his government, as their

precentor: or who taught and instructed them in singing and music.

Which prophesied according to the order of the king.] The Targum understands this, as if Asaph prophesied by the Holy Ghost, and was constituted the head of these by the king. But the word *prophesy* is of very large extent; signifying sometimes, as I said before, nothing more, but singing divinely inspired hymns. Thus Miriam is called a prophetess (Exod. xv. 20), because she led up the women to praise God, with timbrels and dances. And, indeed, music and singing were in ancient times had in such esteem and veneration, that they who excelled in this faculty were looked upon as persons divinely moved.

Bp. Horsley.—Under the hands of Asaph, which prophesied according to the order of the king; rather, “under the order of Asaph, who was a prophet in the king’s service.”

Ged., Booth.—2 The sons of Asaph were Zachur, Joseph, Nathaniah and Asharelah. These sons of Asaph attended Asaph when he prophesied [*Booth.*, sung] under the direction of the king.

When he prophesied under the direction of the king; i. e., as I understand it, either set to music the king’s compositions, or composed for the king. We have still psalms under the name of Asaph.—*Ged.*

Houb.—2 De filiis Asaph, Zacchur, Joseph, Nathania, Asarela, filii Asaph; qui Asaph suberant, ex latere regis psallenti.

Dathe.—2 Filii Asaphi fuerunt Saccur, Josephus, Nethanja, Asarela, qui patri præsto erant canenti moderante rege.

Ver. 3.

לְיִדְוֹתָיו בְּנֵי יִדְוֹתָיו גְּדַלְיָהוּ וְזֵרִי
וְיֵשַׁעְיָהוּ וְהַשְּׁבִיחַ וְיִשְׁעָרָה וְיִשְׁעָרָה
וְיִדְוֹתָיו בְּכִנּוֹר הַנְּקָמָה וְגו'
נ' וְיֵשַׁעְיָהוּ

τῶ Ἰδιθὺν, υἱοὶ Ἰδιθὺν, Ἰοδοσίας, καὶ Σουρί, καὶ Ἰσείας, καὶ Ἀσαβίας, καὶ Ματθαθίας, ἐξ μετὰ τῶν πατέρων αὐτῶν Ἰδιθὺν, ἐν κινύρα ἀνακρουόμενοι, κ.τ.λ.

Au. Ver.—3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri [or, Izri, ver. 11], and Jeshaiiah, Hashabiah, and Mattithiah, six [with Shimei, mentioned ver. 17], under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the Lord.

Pool.—The sons of Jeduthun, or, his sons, (the construct form being used before the absolute, of which there are examples in Scripture,) *Jeduthun*, called by his father’s name; otherwise they are not *six*, unless either Jeduthun their father be included in that number [so *Dr. A. Clarke*], or Shimei, mentioned ver. 17, be one of them, as many learned men think. See the like, 1 Chron. xxiv. 23.

Bp. Patrick.—3 *Six*, under the hands of their father Jeduthun.] Here are but five named: but it appears afterward (ver. 17, when the lots were cast) there was another, whose name was Shimei: who being now very young and not yet able either to sing or to play, is not named in this verse. But, that he might be instructed and learn both, he is chosen to be the head of a course when he should be fit for it. Thus *D. Kimchi* explains this matter.

Jeshaiah, Hashabiah.

Houb., Dathe, Maurer, Ged., Booth.—Jeshaiah, Shimei [LXX, Alex., Arab., and one MS.], Hashabiah.

Houb.—3 ידיו, בני ידיו. ששה, filii Idithun...sex, cum tamen non plures hic, quam quinque reperiantur. Neque numerandus Idithun, tanquam sextus, cum disertè hic dicatur fuisse illos sex ad manum patris sui. Itaque Hod. Codex supplendus est ex Codice Alexandrino, in quo Græci Intt. inter יעדו et השביו, addunt Σεμεί, quod nomen non omittit Arabs, quanquam Syrus, quem sequi solet, id omittit. Omissum verò id fuisse culpâ librariorum Judæorum, declarat versus 17 in quo ei Semei, vel Semeicæ, unam sortem obtigisse narratur. Itaque legendum, השביו, שמעו, ישעו, Jeseias, Semejas, Hasabias.

Prophesied. See the notes upon ver. 2.

Ver. 5.

כָּל־אֶלֶה בָּנִים לְהִימָן הַזֶּה הַמְּלִיךְ
בְּדַבְרֵי הַאֵלֹהִים לְהַרְבֵּי קָרוֹן וַיְהִי
הָאֵלֹהִים לְהִימָן בָּנִים אַרְבַּעָה עָשָׂר
וּבְנֹתָ שְׁלוֹשׁ:

πάντες οὗτοι υἱοὶ τῶ Διμάν τῶ ἀνακρουομένου τῶ βασιλεῖ ἐν λόγοις Θεοῦ, ὑψώσαι κέρας. καὶ ἔδωκεν ὁ Θεὸς τῶ Διμάν υἱοὺς τεσσαρεσκαίδεκα, καὶ θυγατέρας τρεῖς.

Au. Ver.—5 All these were the sons of Heaman the king’s seer in the words [or, matters] of God, to lift up the horn. And

God gave to Heman fourteen sons and three daughters.

Pool.—*The king's seer, or prophet,* which is the same thing, 1 Sam. ix. 9. Either he was a prophet as well as a singer; or he is thus called because he *prophesied* in the sense designed, ver. 1. And he is called *the king's seer*, either because the king took special delight in him, or because he frequently attended upon the king in his palace, executing his sacred office there, while the rest were constantly employed in the tabernacle. *In the words of God*, i. e., to sing such Divine songs as were inspired by God to the prophets or holy men of God. *To lift up the horn;* either, 1. Metaphorically, to extol and praise God for exalting *the horn* (i. e., the power and kingdom) of David; of which phrase see Psal. xcii. 10; cxxxii. 17. Or rather, 2. Properly, to praise God with the sound of a trumpet, (as was usual, as 2 Chron. v. 12; xiii. 12,) or some other musical instrument made of horn, which being a martial kind of music, might be most grateful to David's martial spirit; though he was also skilled in other instruments of music, which he used in the house of God, as is expressed in the next verse.

Bp. Patrick.—5 *All these were the sons of Heman the king's seer.*] He was a prophet in whose company the king delighted; and with whom he advised in difficult affairs.

In the words of God.] Especially in Divine matters.

To lift up the horn.] In the temple they used also wind music: which many think to have been trumpets made of horn: but the priests only blew with trumpets in the temple; while the Levites sung to those other instruments. Therefore others understand this, of the hymns they sung to magnify the power, greatness, and exaltation of David's kingdom, or rather, of the kingdom of the Messiah, whom Zachary in his song (Luke i. 69), calls the *horn of salvation*. For the power of anything in Scripture is expressed by a *horn*; in which lies the strength of some creatures. And from these words Victorinus Strigelius gathers, that Heman was David's seer in politic affairs, which belonged to the confirmation and settlement of his kingdom; Cornu enim significat regimen et regnum; "for a horn signifies government and kingdom."

But the first sense seems to me to be most natural, that at stated times they blew aloud with trumpets made of horns: for such, I suppose, they might use, though the priests only could blow with the silver trumpets. And thus the famous Bochartus interprets these words, "at set times to blow aloud with trumpets made of horns;" in his preface to his Hierozoicon.

God gave to Heman fourteen sons and three daughters.] Some have fancied there are fifteen mentioned in the foregoing verse; but the Jews look upon Romanti-ezer as one name; and so we take it: which is justified by ver 31 [so *Houb.*].

Gesen.—Metaph. *horn* is put as the symbol of *strength, might, power*, the image being drawn from the bull and other animals which push with their horns. Jer. xlviii. 25, *the horn of Moab is broken*, i. e., her strength, might, is broken. So God is said לְרַם קֶרֶן, *to lift up, exalt, the horn of any one*, i. e., to strengthen any one, to increase his power and dignity, Ps. lxxxix. 18, &c. Contra, *to exalt the horn of God*, i. q., to praise, to laud him, 1 Chron. xxv. 5.

Ged.—5 All these were sons of Heman, the king's seer in Divine matters; to exalt the horn: for the Lord had given, &c.

To exalt the horn. I have rendered the words literally; because I am not sure of their meaning. Some interpreters think they signify to *praise God with horns or trumpets*. I think they can have no such meaning, and am apt to believe that they regard Heman, to whom God had given so numerous a progeny. The following words, *For the Lord, &c.*, seem much to favour this interpretation: and perhaps the whole comma should be rendered thus,—*For the Lord, to exalt his horn, had given to Heman fourteen sons and three daughters*. Compare the song of Hanna, 1 Sam. ii. 1 and 10.

Booth.—5 All these were the sons of Heman, the king's seer, in Divine matters. For, to exalt his horn, God gave to Heman fourteen sons and three daughters.

Houb.—5 *Hi omnes filii Heman, prophetae regis, ex verbis Dei ad laudes celebrandas. Dederat enim Deus Heman filios quatuordecim et filias tres.*

5 לְרַם קֶרֶן, *ad extollendum cornu*. Nos, *ad celebrandas laudes*, ex probabili conjecturâ. Nam quid sit in rebus musicis *extollere cornu*, non liquet, quia non aliud simile exemplum in sacris paginis reperitur.

Ver. 6.

כָּל־אֵלֶּה עַל־יְדֵי אֲבִיהֶם בְּשִׁיר בַּיָּת
 יִהְיֶה בְּמִצְלָתֵימָם נְבָלִים וְכַנְּוֹת לְעַבְדֹת
 בַּיָּת הָאֱלֹהִים עַל יְדֵי הַמְּלֶכֶה אֲסָף
 וַיְדוּתוּן וְהִמָּן :

πάντες οὗτοι μετὰ τοῦ πατρὸς αὐτῶν ἕμφου-
 δοῦντες ἐν οἴκῳ Θεοῦ, ἐν κυμβάλοις, καὶ ἐν
 νάβλαις, καὶ ἐν κινύραις εἰς τὴν δουλείαν οἴκου
 τοῦ Θεοῦ, ἐχόμενα τοῦ βασιλέως, καὶ Ἀσάφ,
 καὶ Ἰδιθούν, καὶ Αἰμάν.

Au. Ver.—6 All these were under the hands of their father for song in the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, according to the king's order [Heb., by the hands of the king] to Asaph, Jeduthun, and Heman.

Cymbals, psalteries, and harps. See the note of Lightfoot upon ver. 1, p. 118.

Pool.—Under the hands, i. e., under his direction, as ver. 2. According to the king's order to Asaph, Jeduthun, and Heman, Heb., by the hands of the king, and of Asaph, Jeduthun, and Heman, i. e., according to the king's appointment, and under the conduct of Asaph, Jeduthun, and Heman.

Ged.—All these attended their respective fathers, for the purpose of singing in the house of the Lord; with cymbals, lutes, and harps, for the service of the house of the Lord; under the direction of the king, Asaph, Jeduthun, and Heman: so Booth.

Ver. 7.

Au. Ver.—7 So the number of them, with their brethren that were instructed in the songs of the LORD, even all that were cunning, was two hundred fourscore and eight.

Houb.—7 מאחים שמונים ושמונה, *ducenti octoginta octo*, postquam videlicet constitutæ fuerunt classes tam ex filiis Asaph, Idithun, et Heman, quam ex iis, quos in suam quisque classem introduxit. Nam eorum trium filii, tum cum David cantorum classes constituit, non plures erant, quam viginti quatuor, nempe Asaph quatuor ver. 2 Idithun sex, ver. 3 Heman, quatuordecim, vers. 4 et 5.

Ver. 8.

וַיִּפְּאֵלוּ גִדְּרֹת מִשְׁמֶרֶת לְעִמַּת פְּקָדוֹן
 בְּגִדְּוֹל מִכֵּין עִם־תְּלָמִיד :

καὶ ἔβαλον καὶ αὐτοὶ κλήρους ἐφημεριῶν

κατὰ τὸν μικρὸν καὶ κατὰ τὸν μέγαν τελείων καὶ μαθανόντων.

Au. Ver.—8 And they cast lots, ward against ward, as well the small as the great, the teacher as the scholar.

Pool.—Ward against ward, i. e., a ward, or rank, or course of Levites answerable to one of the priests, upon whom the Levites were to wait in their holy ministrations, chap. xxiii. 28.

Bp. Patrick.—As well the small as the great, the teacher as the scholar.] So that they did not begin and succeed one another, according to the order of age, or of learning, but as God disposed them by their lot. The last words [“the teacher as the scholar”] the LXX translate τελείων καὶ μαθανόντων, “those that were perfect, and those that were learners.” They were called perfect who were masters of their art, able to instruct others who learnt of them.

Ged.—8 These, the small as well as the great, the teacher as well as the taught, drew lots for their respective courses. So Booth.

All these. This relates not to the sons of Heman only, but to the whole before mentioned, as is evident from the context.

Houb.—8 *Illi per classes singulas duxerunt sortes, tam natu major, &c.*

8 משמרת לעמה, *custodiam è regione*. Sic Arias, nihil dicens, et contextum exhibens lacunosum. Clericus, è regione aliorum alii, addens de suo id quod deest, nempe casum adverbii לעמה, *propè*, qui casus desideratur. Is igitur casus supplendus ad exemplum xxvi. 12 ubi legitur אהיה לעמה משמרת, *custodiæ juxtà fratres suos*, seu additur אהיה, seu אחיו; vel sic: משמרת לעמה משמרת, *custodia juxtà custodiam*, ut xxvi. 16. Credibile est omissum fuisse alterum משמרת, ex similitudine verborum duorum, quæ antecedunt, similiter desinentium ... כקִּין כנרול, מכין עם תלמיד, *tam minor, quam major, peritus, ut discipulus*. Hæc verba non pertinent ad illos 288 *cantici peritos*, de quibus versus superior; aliter contradiceret superiori hic inferior, in quo memoratur non modò *peritus*, sed etiam *discipulus*. Nempe superiori versus memorabatur quot magistros haberent viginti classes jam constitutæ. Nunc docetur filios Asaph, Idithun et Heman viginti quatuor, nullo discrimine, vel ætatis, vel scientiæ, fuisse delectos, in quibus sortes ducerentur, ut sors definiret quotâ quisque in classe ministraret. Nam sors ducitur in classium

præfectis viginti quatuor, quorum in potestate relinquitur, ut suos quisque deligat undecim magistros, ut singulæ classes singulorum sint duodecim magistrorum, qui præsidēs sint omnium cantorum, qui quidem erant quatuor milleni, ut vidimus suprâ xxiii. 5.

Ver. 9.

וַיֵּאָמֶר הַגִּזְרָה הַרְאֵנוּ לְאַסָּף לְיוֹסֵף
בְּדִלְיָהוּ הַשֵּׁנִי הַיְאִוְיָתָיו וּבְנָיו שְׁנָיִם
עָשָׂר :

καὶ ἐξῆλθεν ὁ κληρὸς ὁ πρῶτος υἱῶν αὐτοῦ
καὶ ἀδελφῶν αὐτοῦ τῶ Ἀσάφ τοῦ Ἰωσήφ,
Γοδολίας ὁ δεῦτερος Ἠνεΐα, υἱοὶ αὐτοῦ καὶ
ἀδελφοὶ αὐτοῦ δεκαδύο·

Au. Ver.—9 Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons were twelve.

Pool.—For *Asaph to Joseph*, i. e., for the family of Asaph, of which Joseph was. Here that clause, *he, his sons, and his brethren, were twelve*, is to be understood, as it is expressed in all the following verses, otherwise they do not make up that number of two hundred and eighty-eight mentioned ver. 7. To *Gedaliah, who*, Heb., *he*; which word being here expressed, is rightly understood and supplied in the rest.

Bp. Patrick.—9 *The first lot came forth for Asaph to Joseph.*] Who was not his eldest son (see ver. 2). After the word Joseph, we are to supply the words that follow in the rest of these classes, “who, with his brethren and sons, were twelve;” otherwise the number of two hundred fourscore and eight (ver. 7), will not be complete.

Who with his brethren and sons were twelve.] These words, as Rasi observes, are to be referred to Joseph as well as Gedaliah; for he mentions them both in one and the same verse; and therefore he only saith once with respect to both, “he and his sons and brethren:” where by *brethren* is meant their kindred.

Ged.—9 The first lot came out for Joseph, the son of Asaph; *who, with his sons and brethren, were twelve, &c.*

9 The words in italics have dropped out of the text: but that they stood there once is evident. A vestige of them still remains, although misplaced in the Greek version; and the whole equivalently in the Arabic.

Ver. 11.

Houb.—11 לַיָּרִי, *Isari*. Idem ver. 3 nominatur יָרִי, sine י, quod י nos restituimus, quia facilius omissum fuerit י, quàm additum, et ut idem sit utrobique nomen.

Ver. 14.

Houb.—14 שְׂרָאָה, *Isreela*. Idem ver. 2 nominatur, אֲשָׂרָאָה, *Asarela*; utrum verius incertum; propterea nos utrumque, ut est, relinquimus. Sæpè lapsi sunt scribæ in א et in י describendis, ob similitudinem pronuntiandi.

Ver. 18.

18 The eleventh to Azareel, &c.

Houb.—18 אֲזָרְעֵל, *Azareel*. Idem ver. 4 nominatur, אֲזִיֵּל, *Oziel*. Utrumque, ut jacet, reliquimus, etsi probabilius אֲזָרְעֵל, quia י ex parte deletum, propter vetustatem, reliquerit τοῦ י similitudinem. Confutantur ex talibus nominum varietatibus ii interpretes, qui nomina propria variè descripta mutari nollent, cùm credant aliter atque aliter fuisse olim descripta. Quippe nemo sanus lector dixerit sacrum Scriptorem eodem in capite, et in rebus iisdem narrandis, eadem nomina nunc hoc, nunc illo modo scripsisse.

CHAP. XXVI. 1.

Au. Ver.—1 Of the Korhites was Meshelemiah [or, Shelemiah, ver. 14] the son of Kore, of the sons of Asaph [or, Ebiasaph ch. vi. 37 and ix. 19].

Ged.—The present text and all the versions have *Asaph*. But I am persuaded that the true reading is *Abiasaph*. Comp. vi. 37 and ix. 19. So *Booth*.

Ver. 7.

— אֶלְזָבָד אֶחָיו בְּנֵי־חֵיל אֱלִיהוּ
וּסְמַכְיָהוּ :

— καὶ Ἐλζαβὰθ, καὶ Ἀχιουὸν, υἱοὶ δυνατοὶ,
Ἐλιου, καὶ Σαβαχία, καὶ Ἰσβαχώμ.

Au. Ver.—7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren were strong men, Elihu, and Semachiah.

Houb.—7 אָדָוּי: lege ואדווי, et fratres ejus, ut per nexum י significetur, eos fratres esse *Eliu et Samachiam*, qui sequuntur. Nimirum hæc duo nomina sunt fratrum, sive cognatorum Semejæ.

Ver. 12.

לְאַסָּף מַחְלָהוֹת הַשְּׁעָרִים לְרָאשֵׁי
הַבְּנָיִים מִשְׁמָרוֹת לְעֻמַּת אֲחֵיהֶם
לְשָׂרָת בְּבַיִת יְהוָה :

τούτοις αἱ διαίρεσεις τῶν πύλων τοῖς ἀρχοῦσι τῶν δυνατῶν ἐφημερίαι, καθὼς οἱ ἀδελφοὶ αὐτῶν λειτουργεῖν ἐν οἴκῳ Κυρίου.

Au. Ver.—12 Among these were the divisions of the porters, even among the chief men, having wards one against another, to minister in the house of the LORD.

Pool.—Having wards one against another; Heb., having wards against or answerably to their brethren, to wit, the other Levites who were divided into twenty-four courses, as the priests also were, and so it seems were the porters.

Bp. Patrick.—To minister in the house of the Lord.] This was not a vile ministry (as the word porter sounds among us), but they were like the standing guard of a king in his palace: and so the word, I observed before, had better be rendered (see ix. 17). Who kept the treasures of the temple, as it follows (ver. 20, 26), and officers and judges also were chosen out of them (ver. 29, 30, 32), which shows they were eminent persons: some of them being very learned and wise (ver. 14); though, I suppose, they were not judges of the law, but of other matters.

Ged.—Among those chief men were distributed the offices of gate-keepers, to serve in their respective wards, at the house of the LORD.

The rest of this chapter, and the whole of chap. xxvii. are wanting in the Polyglott copies of Syr. and Arab.

Booth.—Among these chief men were the divisions of the gate-keepers, to minister in their respective wards at the house of Jehovah.

Ver. 14.

וַיִּפֹּל הַגּוֹרֵל מִזְרָחָה לְשֵׁלֶמְיָהוּ
 וַיִּזְכְּרֵהוּ בְנֹו יוֹעָץ בְּשֵׁבֶל הַפִּיּוֹן
 גּוֹרְלוֹת וַיִּצָּא גּוֹרְלוֹ יְצָפוֹנָה
 א' לְשֵׁלֶמְיָהוּ

καὶ ἔπεσεν ὁ κλῆρος τῶν πρὸς ἀνατολὰς τῷ Σελεμία, καὶ Ζαχαρία υἱοὶ Σωὰς τῷ Μελχία ἔβαλον κλήρους, καὶ ἐξῆλθεν ὁ κλῆρος βορρᾶ.

Au. Ver.—14 And the lot eastward fell to Shelemiah [called, Meshelemiah, ver. 1]. Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward.

Eastward,—northward, &c.

Ged., Booth.—For the east gate,—for the north gate, &c.

They cast lots.

Houb.—זכריהו וזכריהו, *Zacharias autem filius ejus (cum esset vir prudens) הפילו גורלות, jecerunt sortes.* Lege יפילו, ut supra ver. 13. Nam series est talis, *Zacharias...erat vir prudens... Itaque jecerunt sortes.* Ratio redditur, propter quam jactæ fuerint iterum sortes pro eadem familiâ, quia nimirum id honoris ac prærogativæ fuit Zachariæ tributum, propter ejus summam prudentiam, ut quanquam una tantum sors pro unâque familiâ ducebatur, tamen, quia sors in patrem ejus prima ceciderat, altera filio posset obtingere.

Ver. 15, 16.

15 לְעֵבֶד יְהוָה וּלְכָנִיז בֵּית
 הַאֲסָפִים : 16 לְשָׁפִים וּלְחֶסֶה לְמַעַרְב
 עַם שָׁעַר שְׁלֹכֶת בְּמִסְלָה הָעוֹלָה
 מִשְׁמַר לְעִמַּת מִשְׁמַר :

τῷ Ἀβδεδὸμ νότον κατέναντι οἴκου ἐσεφίμ. εἰς δεύτερον τῷ Ὅσα πρὸς δυσμαῖς μετὰ τὴν πύλην παστοφορίου τῆς ἀναβάσεως φυλακῆ κατέναντι φυλακῆς.

Au. Ver.—15 To Obed-edom southward; and to his sons the house of Asuppim [Heb., gatherings].

16 To Shuppim and Hosah the lot came forth westward, with the gate Shallecheth, by the causeway of the going up [see 1 Kings x. 5; 2 Chron. ix. 4], ward against ward.

Shallecheth,—causeway of the going up. See the notes upon ver. 18, p. 126, &c.

15 *Asuppim.*

Pool.—*Asuppim*; a place so called; or, of gatherings; so named either from the assembly of the elders, who met there to consult about the affairs of the temple; or from the people, who were there gathered together to hear the discourses and debates of the teachers of the law; or because the gifts of the people towards the house and worship of God were kept there. See 2 Kings xxii. 4; 2 Chron. xxv. 24.

Bishop Patrick.—15 *Asuppim.*] Many learned men take *Asuppim* to signify the treasury of the temple, or the place where things dedicated were laid up. This they ground, first, upon the import of the word, which betokens collections, or gatherings, as we translate it in the margin: and, secondly, because *Obed-edom* (whose sons are here said to be placed at *Asuppim*) is said in

2 Chron. xxv. 24, to have the custody of the treasures. But, though this be granted, it still remains a very difficult matter to find where Asuppim was. After a long discussion of it, Dr. Lightfoot concludes, that Asuppim were two gates in the western wall, which stood most south, or nearest to Jerusalem; and that "the house of Asuppim" was a large building which ran between them, and was a treasury of divers rooms for laying up things that served the use of the temple (see Temple Service, ch. 5, sect. 3).

Dr. A. Clarke.—Asuppim.] The house of the collections; the place where either the supplies of the porters, or the offerings made for the use of the priests and Levites, were laid up.

Gesen.—חֲסָפִים (after the form אֲסָפִים) only in plur. חֲסָפִים, collections (i. e., stores, store-houses, 1 Chron. xxvi. 15, 17. חֲסָפֵי הַשְּׁעָרִים, store-chambers of the gates, Neh. xii. 25.

Prof. Lee.—חֲסָפִים, collections, i. e., of stores or money: or, as some think, store-houses. The Lat. Vulg. a council, or assembly of persons, Eccl. xii. 11; 1 Chron. xxvi. 15, 17; Neh. xii. 25.

Houb.—15 חֲסָפִים; Nos, *apotheca*, sive ejus loci, in quo annona janitorum condebatur. Hanc in sententiam venit vocabulum חֲסָפִים, Mich. vii. 1 et Nehem. xii. 25. Neque unquam usurpatur pro loco concilii, etsi ita Vulgatus. Clericus opinabatur significari *ædificia, in quæ ad singulas januas donaria colligebantur*. Verum ea ædificia infra ver. 22 nominantur *thesauri sanctorum*. Sententiam eam, quam sequimur, ultimo loco adducit Edm. Calmet, ut probabilem; melius facturum, si unam veram esse stateret. Nam id jure colligitur ex iis sacerorum codicum locis, ad quos lectores suos allegat, in notâ infra paginam.

Dathe.—15 *Obededomo meridionalis, ejusque filius domus penuraria.* a)

a) חֲסָפִים הָיָה נֵיָהּ quid sit, incertum. Οἱ ὁ voces Hebræas retinuerunt: Οἶκον Ἐρεφίμ. Vulgatus: *in qua parte domus erat seniorum concilium*. Chaldæus vertit: חֲסָפִים שְׁעָרֵי הָיָה, *ædes superliminares*. Sic a חָפ, *limen* videtur deduxisse. Obscure. Melius Junius et Tremellius explicant de *ærario* s. *ædificio*, in quo varia templi supellex sit servata; coll. 2 Chron. xxv. 24; Nehem. xii. 25.

Ged.—15 To Obed-edom came out the south gate; and to his sons the guardship of the store-rooms above. 16 To Hosah came

out the west gate, with the gate of ejection, by the raised causeway: ward opposite to ward.

15 *The store-rooms above.* What I render *store-rooms* is in our common version the *house of Asuppim*: and the word rendered *above*, according to the present division of the text, belongs to the next verse; and is translated in the common version to *Shuphim*. But who is Shuphim? or what right has he to be placed before Hosah? I am convinced that the word belongs to ver. 15; and have ventured to translate it *above*; i. e., the upper galleries of the temple, where the stores were probably kept; and to which there was an entrance by a winding stair, at the south side of the temple. Comp. 1 Kings vi. 8.

Booth.—15 To Obed-edom for the south gate; and to his sons the upper store-rooms. To Hosah came out the west gate, with the gate of ejection, by the raised causeway; ward against ward.

16 *The gate Shallecheth.*

Lightfoot.—*The gate of Shallecheth or Coponius.* The gate that led towards the king's palace, was that that stood most north in this west quarter, of all the four, being set directly and diametrically opposite to the gate Shushan in the east. In the time of the first temple, this gate was called *Shallecheth*, 1 Chron. xxvi. 16, but in the time of Herod's temple, it was called *the gate of Coponius*. The Jews write קִפּוֹנוּס, *Kipponus*; about the derivation of which word there are various conjectures. Some deduce it from קִפּוּס, a hole, or entrance. Some from κηπαία, a back door. Some from κηπαία, a thorough passage; but I should rather derive it from Coponius, the Roman commander [&c.; see Lightfoot's Temple, chap. v., sect. 1]. The word Shallecheth, by which this gate was first called in the time of Solomon, doth signify a *casting up*, and so, saith Kimchi, it is rendered by the Chaldee paraphrast in the sense of הַשְּׁלַחַת. Now this gate is said in 1 Chron. xxvi. 16 to have been by *the causeway going up*; which *going up* is that renowned ascent that Solomon made for his own passage up to the temple, 1 Kings x. 5; 2 Chron. ix. 4. And the causeway is that that Josephus meaneth, when he saith, *a gate led to the king's house from the temple, the valley betwixt being filled up for the passage*, which was a very great work, for the valley was large and deep.

Therefore, it may very well be concluded that it was called Shallecheth, or the *casting up*, from the cawsey that was cast up to lead to it from the king's palace, this being his ordinary way to the temple.

This cawsey is held by some to have been set on either side with oaks and teyle trees, which grew up there, and served for a double benefit, the one to keep up the cawsey on either side, that it should not fall down; and the other was to make the king a pleasant walk and shade, with trees on either side, as he came and went. And so they render that verse in Esai. vi. 13, where the word is only used besides in all the Bible: *In it shall be a tenth, and it shall return and be eaten, as a teyle tree, or as an oak by Shallecheth*; that is, as the rows of trees on the sides of the cawsey.

Dr. A. Clarke.—16 *The gate Shallecheth.*] The gate of the *projections*: probably that through which all the offal of the temple was carried out.

Pool.—*The gate Shallecheth*; a gate of the court so called, as some think, because the ashes and filth of the temple were cast out on that side, which was the most convenient gate for that purpose, because that was a private quarter, the great ways to the temple lying on the other sides. *By the causeway of the going up*; by which causeway they went up towards the temple. *Ward against ward*; which may respect either, 1. The time of their watching, that when one guard went off another came on. Or rather, 2. The place of their guard; and so this may be understood, either, 1. Of this western quarter, where there was a double guard, either because there were two gates there, as some think, or for some other cause now unknown. Or rather, 2. Of all the quarters compared together; of all which having spoken, he adds this, that as one gate was over against another, the west against the east, and the north against the south, so one ward was over against another.

Bp. Patrick.—*Ward against ward.*] I suppose the meaning is, that they guarded each of these gates of Asumpim: or, as others take it, they guarded by turns; when one went off, another coming on. But the most learned Dr. Alix (whom I consulted about it) thinks these words signify, that their stations were at the four points of heaven, opposite one to the other.

Houb.—16 *Sephim autem et Hosa occi-*

dentalis, et porta ejectionum, versùs clivum stratum, ut custodia esset una prope alteram.
עַם שַׁר שַׁלְכָה, *cum portâ ejectionum*, sive per quam ejiciebantur sordes templi et atriorum. Vulgatus, שַׁלְכָה, *quæ ducit*, ex conjecturâ, ut liquet. Nam significatus *ducere* ex verbo שַׁלְכָה duci non potest. Itaque non rectè hic Edm. Calmet: *il faut donc suivre le sens que nous présente naturellement l'Hebreu et la Vulgate.* Qui, cùm de sententiâ eâ, quam sequimur, sic statuât, *il n'y a rien de plus incertain que tout cela; il y avoit sous la montagne du temple de vastes égouts pour recevoir, et pour faire écouler toutes les immondices des victimes*; huic responderetur, 1o. probabili, sententiæ opponendam fuisse probabiliorem, non eam, in quâ Hebr. verbo שַׁלְכָה significatum falsum tribuas. 2o. Contra sententiâ, quam impugnat, nihil confici ex cloacis illis, in quas ejiciebantur sordes victimarum; quippe cùm hic intelligatur ejectio omnium et sordium et materialium, quæ forâs ejiciebantur, non autem in sentinas mittebantur, quas brevi opplevissent et obstruxissent.

Ver. 17, 18.

17 לַמְזֵרָה הַלְוִיִּם נִשְׁאָה לַשְּׂפוּנָה לַיּוֹם
אֲרָבְעָה לַגְּנֵבָה לַיּוֹם אֲרָבְעָה וְלַיְסוּסִים
שְׁנַיִם שְׁנָיִם : 18 לַפְּרָבָר לַמְעַרְב
אֲרָבְעָה לַמִּסְלָה שְׁנַיִם לַפְּרָבָר :

19 πρὸς ἀνατολὰς ἕξ τὴν ἡμέραν βορρᾶ τῆς ἡμέρας τέσσαρες νότον τῆς ἡμέρας τέσσαρες· καὶ εἰς τὸν ἑσπερὶν δύο 18 εἰς διαδεχομένους· καὶ τῷ Ὁσᾶ πρὸς δυσμαῖς μετὰ τὴν πύλην τοῦ παστοφορίου τρεῖς· φυλακὴ κατέναντι φυλακῆς τῆς ἀναβάσεως πρὸς ἀνατολὰς τῆς ἡμέρας ἕξ, καὶ τῷ βορρᾶ τέσσαρες, καὶ τῷ νότῳ τέσσαρες, καὶ ἑσπερὶν δύο εἰς διαδεχομένους, καὶ πρὸς δυσμαῖς τέσσαρες, καὶ εἰς τὸν τρίβον δύο διαδεχομένους.

Au. Ver.—17 Eastward were six Levites, northward four a day, southward four a day, and toward Asumpim two and two.

18 At Parbar westward, four at the causeway, and two at Parbar.

Northward four a day.

Houb.—17 *Ad orientalem erant sex Levitæ; ad septentrionalem quatuor Levitæ; ad meridionalem quatuor Levitæ, ad Apotechas binæ.*

לַצְפוּנָה יּוֹם אַרְבַּעָה : Nos, *ad septentrionem Levitæ quatuor.* Quippè legimus non לַיּוֹם, *in diem*, sed הַיּוֹם, *Levitæ*, ut antea de oriente dicitur, לְמוֹדָה הַיּוֹם שָׁמָּה, *ad orientem*

sex Levitæ, factò לַיִם, ex mendo לַיִם, et assumpto ה, quod propè alterum ה Scriba omisit, tam hìc, quà in subsequentibus verbis, לַיִם, simili mendo, ex simili occasione nato. Patefaciebat mendum לַיִם, tùm illud ה לַיִם quod antecessit, tùm verò id, quòd omittitur לַיִם et post לַיִם, et post לאספִים. Nam לַיִם si distributè usurpabatur, orationis in membris quatuor debuit iterari, non autem in secundo et in tertio membro exprimi, in primo et in quarto omitti. Hæc sentiunt qui Hebr. linguam vel à primo limine salutârunt.

Asuppim. See the notes upon ver. 15.

Ged., Booth.—17 At the east gate were daily posted six Levites; at the south four; two at the store-rooms, and two at the armoury; (18) at the west, four at the causeway, and two at the armoury.

17 *Were daily posted.*] Although I have followed the present text, I am much inclined to think, with Houbigant, that the word rendered *daily*, was originally *Levites*, repeated after each number.

18 *And two at the armoury.*] These words evidently belong to verse 17; but whether the Hebrew word *parbar* be properly rendered *armoury*, I am not sure.—*Ged.*

Lightfoot.—Parbar gate, 1 Chro. xxvi. 18.] From the gate Shallecheth or Coponius, that lay most north on this western quarter, let us walk towards the south, and the next gate we come to, was called Parbar; of this there is mention in the Book of Chronicles in the place alleged; where the Holy Ghost relating the disposal of the porters at the several gates of the mountain of the house, saith, *At Parbar westward, two at the Causey, and two at Parbar.* By which it is apparent sufficiently, that this gate was in the west quarter, and reasonably well apparent that it was the next gate to the Causey, or Shallecheth, because it is so named with it, but by that time we have fully surveyed the situation of it, it will appear to have been so plain enough. The word Parbar admitteth of a double construction, for it either signifies בַּרְבַּר, *an outer place*, as many of the Jews do construe it, or it concerns with the signification of the word Parvar (which differs but one letter from it, and that very near, and of an easy change) which betokeneth *suburbs*, both in the Hebrew text, 2 Kings xxiii. 11, and in the Chaldee tongue, as David Kimchi

averreth there. And here Josephus his words which we produced a little before, may be taken up again, and out of all together we may observe the situation of the gate in mention. He saith, *That of the four gates upon this western quarter, one led towards the king's palace, (that is Shallecheth that we have viewed already) and the two next, εἰς τὸ προάστειον, into the suburbs.* These suburbs that he meaneth, were indeed that part of the city which in Scripture is called Millo, which was the valley at the west end of Mount Moriah, in which Jerusalem and Sion met and saluted each other, replenished with buildings by David and Solomon in their times, 2 Sam. v. 9, and 1 Kings xi. 27, and taken in as part and suburbs of Sion, and so owned always in after times.

And to this purpose is the expression of Josephus in his works that we have in hand, observable, when he saith, that two of these western gates were into the suburbs, ἡ λοιπὴ δὲ εἰς τὴν ἄλλην πόλιν, and the other into the other city, that is, into Jerusalem, which he maketh as another city from the suburbs of which he spake. Take the word Parbar therefore in either of the significations that have been mentioned, either for an *outer place*, or for the *suburbs*; this gate that we have in survey might very properly be called by that name, because it was a passage from the temple into Millo, which was an outer place, and the suburbs of Sion, distinguished and parted from Sion by a wall, yet a member of it, and belonging to it.

Now whereas the other gate that stood next to this that we are about, toward the south, did lead also into the suburbs, as well as this, as is apparent from Josephus, yet is it not called by the same name, Parbar: the reason of this may be given, because it bare a name peculiar and proper, suitable to that singular use to which it was designed, or to that place where it was set, rather than suitable to that place whether it gave passage.

Pool.—18 *At Parbar*; or, as concerning *Parbar*, which was another gate, or some building on the western quarter of the temple. *At the causeway*, which led to Parbar. *At Parbar*; at the gate or house itself; by which it may seem that this was a place of some importance, either the vessels of the temple, or some part of the treasures of God's house, being kept here.

Gesen. — פֶּרְזֵר, 1 Chron. xxvi. 18, and פֶּרְרֵר plur. פֶּרְרֵיִם, 2 Kings xxiii. 11, prob. *the open porticos* surrounding the courts of the temple, from which was the entrance to the cells or chambers, וְשִׁבּוֹתָהּ q. v. The form פֶּרְרֵר corresponds to Pers. فرواره, فروار; which signify a *summer-house*, or rather an *apartment open on all sides to the light and air*. In the Targ. and Talm. פֶּרְרֵרִין and פֶּרְרֵיִלִין are *the suburbs* or places adjacent to a city.

Prof. Lee. — פֶּרְזֵר, only in 1 Chron. xxvi. 18. A place in Jerusalem, but of what description it is impossible to determine. Buxtorf reads פֶּרְזֵר. LXX., διαδεχομένουσ. Vulg., *cellulis*. According to Lightfoot it was a gate on the west side of the temple. It is usually taken to signify a *suburb*, and as equivalent to פֶּרְרֵר.

Williams' Holy City, p. 215, 1st edit.— It must never be forgotten that Jerusalem was originally two distinct cities united together by David. The intermediate space, or the valley of the Tyropæon, inclosed with walls to effect this union, is called in Scripture *Millo*, and elsewhere both in Scripture and in Josephus “the suburb,” as belonging strictly to neither part of the city, but usually comprehended by the Jewish historian with *Acra* under the common name of the lower city.

In his description of the temple we have the following full and very clear account of the gates of the outer court on the western side:—

“In the western quarter of this outmost bound there were four gates; the first leading to the king’s palace, the valley being filled up for the passage; two others led into the suburbs; and the other into the other city, having many steps down into the valley, and many up again to the pitch or coming up.” Ant. xv. xi. 5.

Now if we can discover the situation of the first mentioned of these four gates it will throw considerable light upon the question under discussion; for that the suburbs lay between the first and fourth gate, is sufficiently evident from Holy Scripture. Nor can any reason be assigned for their being taken by Josephus in any other than the order in which they stood.

In the account of the placing of the porters, under the first temple, we read that “To Shuppim and Hozah the lot came forth

westward, with the gate *Shallecheth*, by the causeway of the going up;” and again, “at Parbar westward four at the causeway, and two at Parbar.”* Now this causeway, without all doubt, could be none other than that mentioned among the great works of Solomon, as “the ascent by which he went up unto the house of the Lord.”†

I have already declared my conviction that this is distinctly to be seen at this day, and is traversed by the street which leads down from the bazaars to the southernmost gate of the western wall of the mosque, immediately without which is the Cadi’s office, or Mekhemè. About half-way between the bazaar and the haram there is a path *southward*, by a very steep descent to the bed of the valley, *down* which it leads between prickly pears, to a small gate in the city-wall seldom opened, and so to the Pool of Siloam; while nearer to the mosque there is an equally steep descent *to the north*, into a street which follows the same valley *up* to the Damascus gate.

By this causeway the aqueduct from the pools of Solomon, after skirting the eastern brow of Sion, crosses the bed of the Tyropæon to the mosque, while deeper still is a large sewer which traverses the whole of Sion, and discharges itself into an immense chamber beneath the bed of the valley, near the covered arcade which conducts to the baths.

The palace of Solomon may have occupied the same site on the north-east angle of Mount Sion, where stood the palace erected by the Asmoneans, and afterwards occupied by Agrippa; ‡ and the causeway conducted from this palace to that gate of the temple, known by the name of “*Shallecheth*,” “the gate of the casting up, or embankment.”

* 1 Chron. xxvi. 16, 18.

† 1 Kings x. 5, and 2 Chron. ix. 4, Lightfoot says: “The word ‘*Shallecheth*,’ by which name this gate was first called in the time of Solomon, doth signify ‘a casting up.’ . . . Now this gate is said, in 1 Chron. xxvi. 16, to have been by ‘the causeway going up,’ which *going up* is that renowned ascent that Solomon made for his own passage up to the temple. And the causeway is that that Josephus meaneth, when he saith, ‘A gate led to the king’s house from the temple, the valley betwixt being filled up for the passage,’ which was a very great work, for the valley was large and deep.” Vol. i., p. 1055, fol. ed.

‡ Joseph., Ant. xx., viii. 11.

And now having fixed this gate, opposite to Sion, we must look for the other three north of this, two leading "to the suburb," and one "into the other city." Now since by the other city, in this passage of Josephus, can be meant only the Lower city or Acra, is it not plain that the northernmost of these western gates must have led into that city, as the order of the historian would lead us to conclude? We must then look for "the suburb" west of the temple, and for the two gates leading to the suburb, in the intermediate space between the fortress Antonia and the causeway.

And in this conclusion we are again confirmed by the language of Holy Scripture, with reference to the porters. The gate next Shallecheth is the *Parbar gate*, i. e., "the gate of an outer place," or "the gate of the suburb;"* and there is an incidental allusion to this same gate in the Book of Kings, where the suburbs are again mentioned. It is said of Josiah that "he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the Lord, by the chamber of Nathan-melech the chamberlain, which was in the suburbs." The other gate into the suburb, and that into the Lower city, would appear to have a common name in Scripture, derived from the "house of Asuppim" or treasure-houses of the temple, which extended between them, and united them; and therefore although that next to Parbar "did lead also into the suburbs as well as this, as is apparent from Josephus, yet is it not called by the same name Parbar: the reason of this may be given, because it bare a name peculiar and proper, suitable to that singular use to which it was designed, or to that place where it was set, rather than suitable to that place whither it gave passage."

* Lightfoot, vol. i., p. 1056, where he shows it to have been next to Shallecheth. This learned author places Zion north of Acra, which is a source of endless confusion with him. This is the more to be regretted, as with accurate data his learning and laborious research might have led to important results. He was misled, like the rabbies, by a misunderstanding of Psalm xlvi. 2, which the Chronicles of the Crusades, Sandys, Quaresmius, &c., ought to have corrected: but he does not seem to have consulted modern books of travels, &c.

Ver. 19.

Au. Ver.—Porters. See the note of Bp. Patrick upon ver. 12.

Ver. 20—23.

וְהַלְוִיִּם אֲחִיָּה עַל־אֲצֻרֹת בַּיִת
הָאֵלֹהִים וְהָאֲצֻרֹת הַקְּדוּשִׁים : 21 בְּנֵי
לְעֶדֶן בְּנֵי הַגֵּרְשֹׁנִי לְלַעְדֹן רֵאשִׁי
הָאֲבֹת לְלַעְדֹן הַגֵּרְשֹׁנִי יְחִיאֵלִי :
22 בְּנֵי יְחִיאֵלִי יְזֵתָם וְיֹאחָז אֲחָיו עַל־
אֲצֻרֹת בַּיִת יְהוָה : 23 לְעֶמְרָמִי
לְיִשָּׁהָרִי לְהַכְרֹזִי לְעִזַּיָּאֵלִי :

v. 23. לְעֶמְרָמִי א'נ' v. 22 יְחִיאֵלִי א'נ'

20 και οι Λευῖται ἀδελφοὶ αὐτῶν ἐπὶ τῶν θησαυρῶν οἴκου Κυρίου, και ἐπὶ τῶν θησαυρῶν τῶν καθηγιασμένων. 21 υἱοὶ Λαδὰν οὗτοι, υἱοὶ τῷ Γηρσωνί· τῷ Λαδὰν ἄρχοντες πατριῶν τῷ Λαδὰν, τῷ Γηρσωνί Ἰειῦλ. 22 υἱοὶ Ἰειῦλ Ζεθὸμ και Ἰωῦλ, οἱ ἀδελφοὶ ἐπὶ τῶν θησαυρῶν οἴκου Κυρίου. 23 τῷ Ἀμβραμ και Ἰσσαὰρ, Χεβρων, και Ὀζύλ.

Au. Ver.—20 And of the Levites, Abijah was over the treasures of the house of God, and over the treasures of the dedicated things [Heb., holy things].

21 *As concerning* the sons of Laadan [or, Libni, chap. vi. 17]; the sons of the Gershonite Laadan, chief fathers, *even* of Laadan the Gershonite, were Jehieli [or, Jehiel, chap. xxiii. 8, and xxix. 8].

22 The sons of Jehieli; Zetham, and Joel his brother, which were over the treasures of the house of the Lord.

23 Of the Amramites, and the Izharites, the Hebronites, and the Uzzielites.

Pool.—20 *And over the treasures of the dedicated things*; either these are the same kind of treasures, the latter phrase only explaining the former, the particle *and* being used for *that is*; or rather, they are two different kinds of treasures, the former containing the sacred vessels and other treasures, which by God's command were appropriated to the maintenance of the house, and worship, and ministers of God, as tithes, and first-fruits, and other things; and the latter only those things which had been freely given or dedicated to God for those ends; of which see ver. 26, 27.

21 *The sons of the Gershonite Laadan, chief fathers*, i. e., which sons were chief

fathers, or heads of the houses of their fathers. *Jehieli*; understand here, *and his sons*, which here follow.

23 *Of the Amramites*, or, *as concerning the Amramites*, &c. The meaning is, the persons here following were of these, or the most of these, families. Only here is none of the family of the *Uzzielites*; either because that family was now extinct; whence it is that we read no more of them in the Scripture, but only in this place, and Numbers iii. 27; or because there was none of them fit to be employed and trusted in these matters.

Gen.—20—23 Their brother Levites [LXX, *Houb.*, see below], who were over the treasures of the house of God, and over the treasures of hallowed things, *were the following*.—The sons of Laadan, that is the patriarchal chiefs descended from Laadan the Gershonite, *Jehiel* and the sons of *Jehiel*, *Zethan* and his brother *Joel*; together with some of the *Amramites*, *Izarites*, *Hebronites*, and *Uzielites*, were over the treasures of the house of the Lord.

The text here has appeared to most interpreters exceedingly perplexed and mutilated: yet all the ancient versions seem to have so read: and I think I have rendered it intelligibly and truly.

Booth.—20 And their brother [LXX, *Houb.*] Levites, who were over the treasures of the house of God, and over the treasures of the dedicated things, were the sons of *Libni* [vi. 17], the Gershonite; 21 and the paternal chief sprung from *Libni* [vi. 17], the Gershonite, was *Jehieli*. 22 And the sons of *Jehieli*, *Zetham*, and *Joel*, his brother, were over the treasures of the house of *Jehovah*; *with some* 23 *Of the Amramites*, the *Izharites*, the *Hebronites*, and the *Uzzielites*.

Houb.—20 *Fratres verò ipsorum Levitæ thesauris domûs Dei in custodiâ erant, et oblationum sacrarum horreis.* 21 *Filii Leedan: Ex filiis Leedan Gersonitæ, principes familiarum Leedan Gersonitæ Jehiel et filii ejus.* 22 *Jehiel autem, Zatham et Joel fratres ejus thesauris domus Domini in custodiâ erant.* 23 *Amramitis autem, Ishaaritis, Hebronitis et Ozielitis.....*

20 אַחיה: Vulgatus, *Ahia*, quasi esset nomen proprium. Itaque omisit והלויים, et *Levita*, cum quibus *Levitis* consociari non poterat nomen proprium *Ahia*. Vera scriptio אַחיה (et *Levite*) *fratres eorum*, quam nobis suppeditant Græci Int....

על אצירתה, *ex verbis ipsis, super thesauros.* Nos, *ex sententiâ, in custodiâ thesauri*, quia hic aguntur non præfecti thesaurorum, sed janitores, et ne eadem dicere videantur hic versus et versus 25us. in quo similiter legitur על אצירתה, *super thesauros*, dictum de thesaurorum præfectis.

21 et 22 ... בני לעדן, *filii Leedan.* Hos duos versus 21 et 22, in mendo esse veteres declarant, cùm nihil liquidum sonant, etsi verbum pro verbo interpretantur; declarat etiam id, quod ver. 22, legitur, *Jehielem habuisse filios Zotham et Joel*, cùm tamen cap. xxxiii., ver. 8, legamus *Jehielem, Zotham et Joel*, fuisse tres fratres, *Leedan* patris filios. Itaque hoc loco non tergiversatur Clericus. "Sensum (inquit) extudimus, quem potuimus, et quem tamen præstare nolumus, qui, an hæc satis emendatè ad nos pervenerint, nescimus." Quanquam Clerico dici potuit, tum non nesciri contextum sacrum non esse emendatè scriptum, cùm quoquo te veritas, afferre interpretationem non possis. Nam hæc verba ver. 21, בני לעדן וזתני ויען, *filii Leedan, filii Gersonitæ ex Leedan*, esse sine cortice medullam quis non videt? Videret sane Edm. Calmet, neque sic interpretaretur: *Voici les fils de Ledan Gersonite. De Ledan Gersonite sont sortis des chefs de famille, qui sont Jehiel, et les fils de Jehiel; Zathan et Johel ses freres* (freres de Jehiel) *avoient la garde du Thresor.* Quid fiet de *Jehiel*? Non-ne is etiam erat custos thesaurorum? Respondet Edm. Calmet, *Jehiel lui-même étoit aussi thresorier, comme on le voit ci-après* cap. xxix., ver. 8. Allegat nos ad eum locum, in quo custos thesaurorum unus *Jahiel* memoratur, ut potè omnium princeps de suâ classe custodum; idemque nunc ex albo custodum delet hunc ipsum *Jahielem*. Qualem dicam esse eum interpretandi modum? Quanquam ne ipsa quidem verba Edm. Calmet, ut sunt, interpretatur. Erat igitur locus sanandus, antequam interpretandus. Nos quidem in iis verbis בני לעדן וזתני ויען, alterum בני expungimus, quod etiam Edm. Calmet prætermisit, ut totidem verbis interpreteris: *filii Leedan Gersonitæ: de Leedan princeps familiarum Leedan Gersonitæ*, deinde pro וזתני בני ויען וזתני, legimus וזתני ויען וזתני בני ויען וזתני, ut sic pergas, (*fuerunt*) *Jehiel et filii ejus; Jehiel autem (et Zotham et Joel fratres ejus erant super thesauros).* Itaque mutatione omnium levissimâ sententiam eam exprimimus, quæ cum locis concordat parallelis.

23 לעמרמי ליצדרי לחברוני לעמאלי *Amramitis, Isaacritis, Hebronitis et Ozielitis* ... Lacunam hic facimus. Nam hæc verba nihil habent continuatum, neque cum antecedentibus rebus, neque cum subsequentibus. Itaque etiam Castalio, *imperfecta, inquit, est oratio*. Clericus, *nescio quid ... deesse videtur, nec ulla alioqui constructio*. Veteres omnem defectum, ut est, exhibuere. Solus Edm. Calmet, nihil non expediens, interpretatur לעמרמי *avec ceux de la famille d'Anram*, tanquam hic præpositio ל idem valeret, atque latinum *cum*. Neque vidit in subsequentibus, tractari de *Isaaritis*, ver. 29; de *Hebronitis*, ver. 30, sed omitti et de *Amramitis* et de *Ozielitis*. Itaque non negandum quin pauca desint, in quibus ea dicebantur, quæ pertinerent ad Amramitas et ad Ozielitas, eo modò ut de iis nihil esset amplius dicendum in sequentibus.

Dathe.—21 *Filii Ladan: ex filiis Ladan Gersonitæ, principes familiarum ejus fuit Jehieli*. a) 22 *Filii Jehielis, Setham et Joël, ejus frater, thesauris templi Jovæ præfecti*. 23 *Amramitæ, Jizharitæ, Hebronitæ, Ossielitæ*.

a) Hic versus haud dubie est corruptus.* Lectio recepta, si ad verbum vertitur, sensum non habet. Sed quis nomina vitiose scripta sine codd. emendare potest? Secutus sum ex parte *Hubigantium*.)

b) Omnes fatentur, in hoc quoque versu deesse nonnulla. Neque enim cum antecedentibus, neque cum consequentibus hæc coherent. Imperfecta est oratio, inquit *Castellio*. Versiones antiquæ eundem textum, quem nos legimus, exhibent.

Bindseil.—*) Minime hic locus est corruptus, ut Dathius opinatur. Ita enim transferendus est: *Quod attinet ad Ladanitas, qui sunt Gersonitæ et Ladane oriundi, principes familiarum Ladanitarum Gersoniticorum fuit Jehieli*. E xxiii. 6—8 apparet, Levitas pro numero filiorum Levi, qui erant Gerson, Kahath et Merari, in tres partes fuisse distributos. Ex Gersonitis erat Ladan, cui tres filii erant, Jehieli primus, Setham secundus, Joël tertius. Ergo Gersonitæ erant gens, Ladanitæ una eorum stirps. Qua de causa h. l. בני לעדן, *Ladanitæ*, accuratius definiuntur verbis appositione, quæ dicitur, adjectis בני הרששי לעדן, *Gersonitæ ex Ladane oriundi*. Hæc autem verba, quæ ab initio hujus versus usque ad לעדן leguntur, sunt nominativi absoluti præsertim in lingua Hebr. sæpe obvii, in quibus explanandis

adhiberi solent verba: *quod attinet ad*. Ejusmodi nominativum plerumque sequitur pronomen demonstrativum eo casu, quo ipsum nomen poni debebat, e. c. Psalm. xviii. 31. האל תמים דרכו, *Deus, recta est via ejus*, pro האל דרכו האל. Interdum autem pro tali pronomine nomen ipsum repetitur, uti Esth. vi. 7—9 (sic) אשׁוּרֵי־הַלְּבָשִׁים... אֶת־הָאִשׁ; cf. 1 Joh. ii. 27, Καὶ ὑμεῖς, τὸ χρίσμα, ὃ ἐλάβετε ἀπ' αὐτοῦ, ἐν ὑμῖν μένει Idem h. l. reperimus. Quoniam enim illis verbis hunc versum incipientibus ל præponendum erat, nomen ipsum cum ל præfixo, brevius tamen, est repetitum. Pro בני לעדן enim brevius dicitur לעדן æque ac pro בני ישראל בני sæpissime dicitur ישראל eodem significatu. בני הרששי, *filii Gersonitarum*, cum idem sit atque solum הרששי, *Gersonitæ*, perinde ac Joël iv. 6 בני יקיים, *fili Gæcorum*, pro יקיים, *Græcis*: secundo loco solum הרששי positum est. בני הרששי לעדן sunt *Ladanitæ Gersonitici*, ergo i. q. בני הרששי לעדן. Plur. aut falso scriptum est pro sing. ראש, quia unus tantum familiæ princeps, Jehieli, appellatur, sicuti vi. 42, 52, בנים pro ירי et ירו, 1 Chron. sæpius pro בן, e. ii. 7, 8, falso sunt scripta; aut pluralem eam ob causam adhibuit auctor, quod duo deinceps Jehielis filii nominantur, qui lege Mosaica patri successerunt in familiæ principatu.

Vulgaris horum verborum constructio hæc esset: ראש האבות לבני לעדן בני הרששי לעדן יקיים; ראש האבות לעדן הרששי יקיים;

Ver. 27.

— הַקְּהִי־שׁוּ לְבֵית יְהוָה :

— καὶ ἠγίασεν ἀπ' αὐτῶν τοῦ μὴ καθυστερήσαι τὴν οἰκοδομὴν τοῦ οἴκου τοῦ Θεοῦ.

Au. Ver.—27 Out of the spoils won in battles [Heb., out of the battles and spoils] did they dedicate to maintain the house of the Lord.

To maintain.

Booth.—For erecting.

Houb., Dathe.—Ad instaurandum.

Gesen.—PIEL פָּחַ 2. *to make firm, strong, to strengthen; espec. to fortify a city*, 2 Chron. xi. 11, 12, xxvi. 9; *to repair ruins, to build, anew*, 2 Kings xii. 8, 9, 13, 15; seq. ל 1 Chron. xxvi. 27; comp. Neh. iii. 19.

Ver. 28.

— לְבַלְבַל הַקְּהִי־שׁוּ נְשִׁמוֹתָאֵל הַרְאָה וְגו'

καὶ ἐπὶ παντῶν τῶν ἁγίων τοῦ Θεοῦ Σαμουὴλ τοῦ προφήτου, κ.τ.λ.

Au. Ver.—28 And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated, &c.

Houb.—28 והל המקדש : melius המקדש, ut infra, *omne consecratum (Samuelis...)* nisi המקדש, in statu constructo.

Ver. 29.

לְיִשָּׁהָרִי לְפִנְיָהוּ וּבְנָיו לְמִלְחָמָה
הַקְּהִלִּיּוֹתָהּ עַל־יִשְׁרָאֵל לְשֹׁמְרֵים
וְלְשֹׁמְרֵים :

τῶ Ἰσασαρι Χωωνία, καὶ υἱοὶ τῆς ἐργασίας τῆς ἕξω ἐπὶ τὸν Ἰσραὴλ τοῦ γραμματεῦν καὶ διακρίνειν.

Au. Ver.—29 Of the Izharites, Chenaniah and his sons were for the outward business over Israel, for officers and judges.

Pool.—For the outward business; for that business of the Lord and of the king (as it is explained here, ver. 30, 32) which was to be done without the temple, and without Jerusalem; for what was to be done within them was committed to other hands, as we have seen. *Over Israel*, synecdochically; i. e., over part of Israel [so *Bp. Patrick*], even over the midland part, and that which lay upon the sea-coast; for the other parts of the land on both sides of Jordan are here committed to others, ver. 30—32.

Bp. Patrick.—29 *Of the Izharites, Chenaniah and his sons were for the outward business.* That is, the business without the city of Jerusalem; which neither belonged to the singers, nor the porters, whose business was within the city: but what this outward business was, is not easily resolved. Kimchi and other Hebrew doctors think, it was to cut down trees in the woods, and to hew stones, and to see the fields ploughed, and the vineyards and gardens planted and dressed, which by devout persons had been dedicated to the service of God: but there doth not seem to be anything belonging to such matters in these words. For though *shoterim*, or officers, might possibly have something to do in such matters, yet what business there was in these things for the judges (on whom these officers attended) none can imagine. And this outward business being over Israel, as it here follows, it does not denote their care of the fruits consecrated by the Israelites, nor the government of those who

gathered those fruits; but some authority over the Israelites themselves, such as is described in the following verse. See Bertram, *De Repub. Jud.* p. 126, whose opinion is approved by Conringius; which is, that they were assessors with the ordinary judges.

Ver. 30.

— מַעֲבָר לְיַרְדֵּן מִעַרְבָּהּ וְגו' —

— πέραν τοῦ Ἰορδάνου πρὸς δυσμαίς, κ.τ.λ.

Au. Ver.—30 And of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, were officers [Heb., over the charge] among them of Israel on this side Jordan westward in all the business of the Lord, and in the service of the king.

Houb.—30 מינר לירחן משרבה : Nos, *ad ripam Jordanis occidentalem*. Nam vetabat משרבה, *ad occidentem*, ne converteremur משרבה, *trans*, etsi ejus præpositionis ea consuetu potestas est. Et fortè olim scriptum fuit לעבר, *in transitu*. Non significari *trans*, docet versus 32 ubi alii, quàm qui hic nominantur, præfecti materiarum et operum constituuntur in tribubus Ruben, Gad mediâque Manasse, quæ tribus *trans* et ad orientem Jordanis sitæ sunt. Et consociari non possunt *trans Jordanem* et *ad occidentem*, cum ipse Jordanis sit ad orientem. Itaque necessarium est *ad ripam*, ut postea commodè veniat *occidentalem*.

Gesen.—מַעֲבָר m. 1. region or country beyond, on the other side of a river or sea which one must pass; יַרְדֵּן מִעַרְבָּהּ, beyond the Arnon, *Judg.* xi. 18. Spec. יַרְדֵּן, מַעֲבָר, το πέραν τοῦ Ἰορδάνου, the country beyond Jordan, the part of Palestine lying east of the Jordan, *Gen.* l. 10, 11, &c. מַעֲבָר לְיַרְדֵּן id. *Num.* xxxv. 14; *Josh.* xiv. 3, &c. In some passages, however, this expression is applied to the country west of the Jordan; as *Deut.* iii. 25; 1 *Sam.* xxxi. 7; comp. *Josh.* v. 1; xii. 7; xxii. 7; *Deut.* xi. 30; also *Josh.* xxii. 7; 1 *Chron.* xxvi. 30; espec. *Num.* xxxii. 19. Similar is also the phrase יַרְדֵּן הַבְּיָרִי, the country beyond the river, i. e., the Euphrates, *Josh.* xxiv. 2, 3; 2 *Sam.* x. 16; 1 *Chron.* xix. 16; which is used also of provinces on the west of the Euphrates, 1 *Kings* v. 4 [iv. 24]; *Ezra* viii. 36; *Neh.* ii. 7, 9; iii. 7; comp. *Chald.* *Ezra* iv. 10, 16. All these were probably written by persons who had resided on the east of the Euphrates.

CHAP. XXVII. 1.

וַיִּבְנֶינּוּ יִשְׂרָאֵל לְמִסְפָּרָם רֵאשֵׁי
הָאֲבֹת וְיִשְׂרֵי הָאֲלָפִים וְהַפְּאֹת
וְשָׂרֵיהֶם הַמְּשָׁרְתִים אֶת־הַמֶּלֶךְ
לְכָל וְיָבֵר הַמַּחְלָקוֹת הַבָּאָה וְהַיֵּצֵאתָ
הָרֶשֶׁת בְּהַדָּשׁ לְכָל חֹדֶשׁ הַשָּׁנָה
הַמַּחְלָקוֹת הָאֵלֶּת עֶשְׂרִים וָאַרְבָּעָה
אֵלֶּף :

כ"ד

καὶ υἱοὶ Ἰσραὴλ κατὰ ἀριθμὸν αὐτῶν ἄρ-
χοντες τῶν πατριῶν χιλιάρχοι καὶ ἑκατόν-
ταρχοί, καὶ γραμματεῖς οἱ λειτουργοῦντες τῷ
βασιλεῖ καὶ εἰς πᾶν λόγον τοῦ βασιλέως κατὰ
διαίρεσεις, πᾶν λόγον τοῦ εἰσπορευομένου καὶ
ἐκπορευομένου μῆνα ἐκ μηνός, εἰς πάντας τοὺς
μῆνας τοῦ ἐνιαυτοῦ, διαίρεσις μία εἴκοσι καὶ
τέσσαρες χιλιάδες.

Au. Ver.—1 Now the children of Israel
after their number, *to wit*, the chief fathers
and captains of thousands and hundreds,
and their officers that served the king in
any matter of the courses, which came in
and went out month by month throughout
all the months of the year, of every course
were twenty and four thousand.

Officers. See the notes upon Numb.
xi. 16, vol. i., pp. 543, 544, and on Dent.
xvi. 18, vol. i., p. 689.

Pool.—*Their officers*; the standing force or
militia of Israel as it was settled under their
several officers, as it here follows. *In any
matter of the courses*, i. e., in all the business
wherein the king had occasion for these
persons, who were to attend upon him or his
commands by courses or by turns. Or,
*according to all the order or state of the
divisions*, or, about the companies or courses
into which they were distributed. *Came in
and went out*, i. e., executed their office;
which is commonly signified by this phrase,
as Numb. xxvii. 17, and elsewhere.

Ged., Booth.—Now a certain number of
the Israelites, paternal chiefs and captains of
thousands and hundreds, and their officers,
who on every occasion served the king, were
distributed into courses; who came into *at-
tendance* and went out, month by month,
throughout all the months of the year: each
course consisting of twenty-four thousand
men.

Ver. 2, 3.

עַל הַמַּחְלָקוֹת הַרְאֵשׁוֹנָה לַחֹדֶשׁ 2

הָרֵאשִׁיֹן וַיִּשְׁבְּעֵם בְּיַדְדִּיאֵל וְעַל
מַחְלָקוֹתוֹ עֶשְׂרִים וָאַרְבָּעָה אֵלֶּף :
3 מִבְּנֵי־פֶרֶץ הָרֶשֶׁת לְכָל־שָׂרֵי הַמַּחְלָקוֹת
לְהַדָּשׁ הָרֵאשִׁיֹן :

2 καὶ ἐπὶ τῆς διαίρεσεως τῆς πρώτης τοῦ
μηνός τοῦ πρώτου, Ἰσβαὺὺς ὁ τοῦ Ζαβδιὴλ, ἐπὶ
τῆς διαίρεσεως αὐτοῦ εἴκοσι καὶ τέσσαρες χιλι-
άδες. 3 ἀπὸ τῶν υἱῶν Φαρέσ, ἄρχων πάντων
τῶν ἀρχόντων τῆς δυνάμεως τοῦ μηνός τοῦ
πρώτου.

Au. Ver.—2 Over the first course for the
first month was Jashobeam the son of Zab-
diel: and in his course *were* twenty and four
thousand.

3 Of the children of Perez *was* the chief
of all the captains of the host for the first
month.

Pool.—*Of Perez*; or, of Pharez, of the
posterity of Judah, Gen. xlvi. 12. This
seems to be understood of Jashobeam, and
to be mentioned as a reason why he was the
chief, &c.; and the verse may be rendered
thus, He was (which is easily understood out
of the foregoing words) *of the children of
Perez*, (and consequently of the tribe of
Judah, to which the pre-eminence belonged,
and of which Perez was,) and he was (or,
therefore he was) *the chief* (to wit, in dignity
and precedency, though not in power and
authority, for these captains were equal in
power, and Joab was their general) *of all
the captains of the host*, (whose several names
here follow,) and was *for the first month*;
therefore he was first in order, and was
captain for the first month.

Houb., Horsley, Ged., Booth.—2, 3 “Over
the first course the first month was Jasho-
beam the son of Zabdriel, of the children of
Perez, chief of the captains of the host for
the first month. And in his course were
twenty-four thousand.

Houb.—3 בני פרץ הראשׁוֹן, *de filiis Phares,
principis*. Quoniam istud, *de filiis Phares*,
non dicitur de illis 24 millibus, qui proximè
antecedunt, sed de Jesboam qui erat princeps
...facile intelligitur ordinem fuisse hic
perturbatum, et totum versum 3 post
ex verbo הראשׁוֹן esse collocandum; deinde
ad quod desinit versus
3 retrocedendum ad hæc verba versûs
2... ועל מחלקוֹתוֹ; ut in iis verbis desinat sen-
tentia, quomodo et in cæteris versibus qui
subsequuntur, usque ad versum 15 vide ver-
sionem.

Dathe.—2 *Primæ classis primi mensis præerat Jasobam, filius Sabdiel.* a)

a) Hæc verba de singulis classibus repetita et propterea in versione a me in sequentibus ommissa Hubigantius putat legenda esse post versum tertium, quippe qui de ipso illo Jasobamo agat, non de militibus, quibus præerat, atque ita quoque est in sequentibus. Vera quidem est observatio, sed *οί ό* et *Vulgatus* eundem versuum ordinem exhibent.

Ver. 4.

וְעַל מִתְלָקָתָו הַחֹדֶשׁ הַשְּׁנַי דֹּדַי
וְהַחֹדֶשׁ הַשְּׁלִישִׁי לְחֹדֶשׁ הַשְּׁלִישִׁי

καὶ ἐπὶ τῆς διαρρέσεως τοῦ μηνὸς τοῦ δευτέρου Δωδία ὁ Ἐκχῶκ, καὶ ἐπὶ τῆς διαρρέσεως αὐτοῦ, καὶ Μακελλῶθ ὁ ἡγούμενος, κ.τ.λ.

Au. Ver.—4 And over the course of the second month *was* Dodai [*or*, Dodo, 2 Sam. xxiii. 9] an AhoHITE, and of his course *was* Mikloth also the ruler: in his course likewise were twenty and four thousand.

Pool.—Of his course *was* Mikloth the ruler; who *was* either, 1. The captain of this course after the death of this Dodai, as Zebadiah *was* after Asahel, ver. 7. But the differing phrase there and here sufficiently intimates that the same thing is not meant in both places. Or, 2. His lieutenant or deputy, in case of his necessary absence. But why should such a one be named here, and not in the rest of the courses? Or rather, 3. One of the officers of his course, who seems here particularly to be named as a person then of great note and eminency.

Bishop Patrick.—4 This Dodo (as he is called in 2 Sam. xxiii. 9) *was* another of David's mighty men, who had for his lieutenant (when he *was* absent) Mikloth; who, we may suppose, is therefore here mentioned, because he *was* a person of great eminence, and had some considerable command in this course.

Ged., Booth.—4 And over the course of the second month, *was* Dodi, an AhoHITE; and the ruler of the course, *under him*, *was* Mikloth, &c.

Houb.—*Ejusque turmæ imperabat Macelloth, &c.*

4 ובקלות, *et Macelloth.* Tolle conjunctionem, cui ponendæ occasionem dedit id alterum ו, quod proximè antecedit. Is *Macelloth* erat הנגיד, *dux*, quia *Doudi*, præfectus, ministerii vices non obibat, quod fieri poterat multis de causis.

Dathe.—4 *Classi secundi mensis præerat*

Dodæus AhoHita. Classis hujus dux erat Miklothus. a)

a) Littera *Vau* ante מְלִיֹּחַ prorsus redundat. *Vulgatus* quoque præcedens ובמקלותו aut aliter legit aut explicat; vertit enim: *et post se alter nomine Macelloth.* *Οί ό* bis legerunt על, vertunt enim: *καὶ ἐπὶ τῆς διαρρέσεως αὐτοῦ καὶ Μακελλῶθ ὁ ἡγούμενος.* *Kemmcottus* nihil h. l. observavit ex suis codd.

Maurer.—4 *Schulzius*, *Dathius*, alii *Vau* ante מְלִיֹּחַ prorsus redundare dicunt. *Non* redundat. ובמקלותו est nomin. absol.

Ver. 5.

עַל הַחֹדֶשׁ הַשְּׁלִישִׁי לְחֹדֶשׁ הַשְּׁלִישִׁי
בְּנֵיחִי בְּנֵי־יְהוֹיָדָע הַכֹּהֵן רֹאשׁ וְעַל
מִתְלָקָתוֹ עֶשְׂרִים וְאַרְבָּעָה אֲלָף :

ὁ τρίτος τὸν μῆνα τὸν τρίτον Βαναίας ὁ τοῦ Ἰωδαῖ ὁ ἱερεὺς ὁ ἄρχων, καὶ ἐπὶ τῆς διαρρέσεως αὐτοῦ εἴκοσι καὶ τέσσαρες χιλιάδες.

Au. Ver.—5 The third captain of the host for the third month *was* Benaiah the son of Jehoiada, a chief priest [*or*, principal officer, 1 Kings iv. 5]: and in his course *were* twenty and four thousand.

Priest. See the notes upon 2 Sam. viii. 18, vol. ii., pp. 562—566, and on 1 Kings iv. 5, p. 723.

Pool.—A chief priest; or, the chief priest; or rather, a chief prince, as this Hebrew word is oft used, as Gen. xli. 45; xlvi. 22; 2 Sam. viii. 18; xx. 26; 1 Kings iv. 5; 2 Kings x. 11, and elsewhere. Probably he *was* not only a captain of this course, but a great officer in the court and state. For although the priests might take up arms in some special cases; yet it is not likely that such *were* constant officers in the king's army, especially seeing the rest of the captains here named *were* of other tribes. Besides, neither Benaiah nor Jehoiada *was* high priest at that time, but Zadok or Abiathar, and before them Abimelech, in whom the priesthood had been for a long time together, even in the days of Samuel, and Saul, and David, and Solomon.

Bishop Patrick.—5 A chief priest.] Or rather, "a chief prince," as the Hebrew word *cohen* often signifies (see upon 2 Sam. viii. 18; xx. 26): for it is certain neither Benaiah nor his father *was* high-priest, or second priest; but Abiathar and Zadok *were* in those offices.

Dr. A. Clarke.—5 Benaiah the son of

Jehoiada, a chief priest.] Why should not this clause be read as it is in the Hebrew? “Benaiah, the son of Jehoiada the priest, a captain; and in his course,” &c. Or, as the Targum has it, “The third captain of the host for the month Sivan was Benaiah, the son of Jehoiada the priest, who was constituted a chief.” He is distinguished from Benaiah, the Pirathonite, who was over the *eleventh month*. Some think that the original word הכהן, which generally signifies *priest*, should be translated here a *principal officer*; so the margin has it. But, in the Old Testament, כהן signifies both *prince* and *priest*; and translating it by the former removes the difficulty from this place, for we well know that Benaiah never was a *priest*.

Houb.—*Turmæ tertix mensis tertii præerat Benaïas, filius Joiada, principis sacerdotis, &c.*

5 הכהן ראש: Nos, *principis sacerdotis*, sive qui principem personam gerebat in ministerio sacerdotum, seu qui erat post summum sacerdotem princeps cæterorum. Non licuit convertere, *sacerdotis summi*. Nam dignitatem talem non obtinebat eo tempore nec *Banajas*, nec *Joiada*. Nec licebat vertere כהן, *principem*. Nam nusquam hoc in libro כהן sic accipitur. Vulgatus, *Banajas sacerdos*, omittens ראש, *primus*. Veriùs dixisset *sacerdotis*. Nam eum Banajam, qui esset unus triginta virorum fortium, vix credibile est fuisse sacerdotem, atque uno tempore regii corporis stipatorem.

Ver. 7.

Au. Ver.—7 The fourth *captain* for the fourth month was Asahel the brother of Joab, and Zebadiah his son after him: and in his course were twenty and four thousand.

Pool.—*In his course*; not Asahel's, for in his time they were not so numerous, but Zebadiah his son.

Dathe.—7 *Quarta quarti mensis classis fuit Asahelis, fratris Joabi, a) et post eum Sebadja, filius ejus.*

a) Non vivi, dudum jam occisi in prælio ab Abnero 2 Sam. ii. 18, antequam hæ exercitus classes a Davide constituerentur. Sed in memoriam viri fortissimi classis de ejus nomine videtur nominata, cui filius præerat.

Ver. 18.

Au. Ver.—18 Of Judah, Elihu [1 Sam. xvi. 6, Eliab], one of the brethren of David, &c.

Elihu.

Houb., Ged., Booth., Commentaries and Essays.—Eliab.

Houb.—18 אֱלִיּוּ, *Eliu. Nos, Eliab*. Nam legendum אֱלִיָּא. “Princeps Judæ,” inquit, in *Criticâ Sacrâ* Lud. Cappellus, dicitur *Elihu de fratribus David*. At septuaginta habent Ελιαβ; meliùs equidem. Nam Eliab frater fuit Davidis primogenitus, ut liquet ex ii. 13 et ex 1 Sam. xvii. 13. Neque ullus Davidis frater vocatur in Scripturâ *Elihu*.” Respondet Lud. Cappello Buxtorfius *Hebræos communiter velle illum fuisse binominem, et dictum Eliab et Elihu*. Erat Buxtorfius inquirendum, undenam id sui *Hebræi* magistri rescivissent. Nam cùm hujus libri autor eum nominaverit *Eliab*, similiter ut autor libri Samuelis, et cùm neuter docuerit eum Davidis fratrem fuisse binominem, fabulam narrant *Hebræi* illi Buxtorfiani, cùm scribæ lapsus non vident. Addit Buxtorfius, *sunt etiam qui hunc Elihu putent alium esse posse ab Eliab*. Sic solet nugari Buxtorfius, ubi nihil habet quod opponat Lud. Cappelli criticis sapientibus.

Ver. 22.

Au. Ver.—22 These were the princes of the tribes of Israel.

Bp. Patrick.—22 That is, of those tribes before mentioned. But Gad and Asher are omitted, of which we can give no certain account: perhaps they were under the government of the ruler of some neighbouring tribe. For Asher, dwelling in very narrow bounds between Naphtali and Zebulun, might be under the command of him that governed either of them: and Gad, some think, was comprehended under the Reubenites [so *Pool*].

Houb.—22 אֵלֶּה שְׂרֵי שִׁבְטֵי יִשְׂרָאֵל, *hi fuerunt principes tribuum Israel*. Hæc verba sunt ejus autoris, qui singulos Israel principes recensuerit, non autem ejus, qui quosdam prætermiserit. Tamen omissi sunt, post Nephtalitas principes, *Aser et Gad*; quod quidem rectè Clericus factum fuisse putat *casu potius, quàm certo consilio*. Nam in nominibus virorum recensendis, nihil tam pronum fuit, quàm ut ex unâ lineâ in alteram saltus fieret, quia in talibus oratio non habet seriem sententiâ nexam et continuatam. Dabat se occasio ad saltum in membris ex ל similiter incipientibus, ut in ליהודה • יוששכר • לובין.

Ver. 24.

וְלֹא עָלָה הַמְסָפֵר בְּמִסְפָּר
דְּבָרָיו הַיָּמִים לְמַלְכָּה דָּוִד :

— και οὐ κατεχωρίσθη ὁ ἀριθμὸς ἐν βιβλίῳ
λόγων τῶν ἡμερῶν τοῦ βασιλείως Δαυὶδ.

Au. Ver.—24 Joab the son of Zeruiah began to number, but he finished not, because there fell wrath for it against Israel; neither was the number put [Heb., ascended] in the account of the chronicles of king David.

In the account.

Houb.—24 וְלֹא עָלָה הַמְסָפֵר בְּמִסְפָּר, *neque relatus est numerus in numerum.* Nos, in *librum*, ex Scripturâ בְּסֵפֶר, quàm habuere Græci Intt. quos Vulgatus imitatur. Eam Scripturam Clericus respuebat, ut sic converteret, *non postea pervenit Israelitarum numerus ad numerum qui extat in Ephemeridibus regis Davidis.* Qui sacri scriptoris eam vult fuisse sententiam, “a temporibus Davidis dici censûs tam numerosum non fuisse Israelem, seu propter bella, seu propter morbos.” Sed videret Clericus, utrûm id fuisset in loco narratum, postquam docuit hujus libri autor, promississe Deum, fore ut Israel cœli stellas numero æquaret. Sed Clericus addit *postea*, quod temporis adverbium in sacrâ paginâ non continetur. Idem vult, si scriptum olim fuisset (*non relatus est numerus*) בְּסֵפֶר, in *librum*, vitium id fore. Nam fuisse scribendum *in librum*. Tamen עָלָה, ubi significatum habet *eundi, intrandi*, conjungitur, Hebr. more, non modò cum præpositione אֶל et עַל, sed et cum ב. Sic David Dominum 2 Sam. ii. 1 sic interrogat (*num ascendam*) בְּאַחַד, in *unam* (urbium). Contrâ est, cùm עָלָה sententiam habet *excellendi, superandi*, in quâ vult præpositionem אֶל vel עַל; non autem ב, ut hîc בְּסֵפֶר. Ergò leges grammaticas violat Clericus, et peccat in eam ipsam partem, in quâ Græcos et Vulgatum falsè reprehendit.

Ver. 27.

וְעַל שְׂפָפְרָיִם לְאַצְרוֹת תִּינּוּ
יְבִי הַשְּׂפָמִי :

— και ἐπὶ τῶν θησαυρῶν τῶν ἐν τοῖς
χωρίοις τοῦ οἴνου, Ζαβδὶ ὁ τοῦ Σεφνί.

Au. Ver.—27 And over the vineyards was Shimei the Ramathite: over the increase of the vineyards [Heb., over that which was of the vineyards] for the wine cellars was Zabdî the Shiphmite.

Over the increase, &c.

Houb.—Cellis autem vinariis, quæ in vinetis erant, Zabdias Aphonites.

27 ועל שבכרים ויב: Hæc verba omittit Vulgatus, quæ quidem, quo ordine nunc sunt, commodè reddere vix possis. Ordinem mutant Græci Intt. sic: θησαυρῶν τῶν ἐν τοῖς χωρίοις τοῦ οἴνου, *thesaurorum, quæ erant in agris vini.* Rectè אֶצְרוֹת præponitur verbo שבכרים; rectiùs הֵיין ad אֶצְרוֹת proximè adjungeretur hoc modo, על אֶצְרוֹת הֵיין שבכרים, *thesauris vini, qui erant in vinetis:* vide versionem.

Ver. 29.

Houb.—29 שֵׁטַרִי, *Setrai.* Sine causâ Masora שֵׁרְטַי, *Sartai;* nam Græci Intt. Σαρται; Vulgatus similiter *Setrai.*

Ver. 30.

Au. Ver.—30 Over the camels also was Obil the Ishmaelite, &c.

Bp. Patrick.—This person seems to have had his name from his office. For as *ibil*, in Arabic, signifies a camel, so *abal*, and *abil*, a keeper of camels: as Bochart notes in his Hierozoicon, par. i., lib. ii., cap. 2.

Gesen.—אִיבֵל 1 Chron. xxvii. 30, *Obil*, pr. n. It signifies pp. *chief of the camels*,

like Arab. ^{5 5 5 5}أبال and ^{5 5}أبيل from ^{5 5}أبل

camel. The form אִיבֵל is for אִיבֵל, as הוֹמֵךְ for הוֹמֵךְ Ps. xvi. 5.

Ver. 34.

וְאַחֲרָיו אֶחֱיָהוּפֵל יְהוֹיָדָע בֶּן-בְּנָיָה
וְאַבְיָתָר וְגו'

και μετὰ τούτου Ἀχιόφελ ἔχομένος Ἰωδαὲ
ὁ τοῦ Βαβαίου, και Ἀβιάθαρ, κ.τ.λ.

Au. Ver.—34 And after Ahithophel was Jehoiada the son of Benaiah, and Abiathar, &c.

Bp. Patrick.—*After Ahithophel.*] After Ahithophel had destroyed himself, these two were the principal counsellors; as Kimchi and other Jewish doctors understand these words. But others think the meaning is, that next to him these two were accounted the ablest men that David advised withal: but *after him*, for he was esteemed the man of greatest prudence.

Jehoiada the son of Benaiah.

Ged., Booth.—Benaiah, the son of Jehoiada.

The present text has *Joiadah Ben-Benaiah;* but the true reading, as above, is confirmed

by two MSS. and Talmud. Bab. Compare ver. 5 and xi. 22.—*Ged.*

CHAP. XXVIII. 1.

Officers. See the notes on 1 Kings xxii. 9, vol. ii., p. 865.

Ver. 2.

בְּיַת מְנוּחָה לְאַרְזֹן בְּרִית־יְהוָה
וְלִהְיֶה רַגְלֵי אֱלֹהֵינוּ וְגו'

— οἶκον ἀναπαύσεως τῆς κιβωτοῦ διαθήκης Κυρίου, καὶ στάσιον ποδῶν Κυρίου ἡμῶν, κ.τ.λ.

Au. Ver.—2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: *As for me*, I had in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building.

Bp. Patrick.—*And for the footstool of our God.*] Here the conjunction *and*, as our Mr. Mede observes, is exegetical, and the same with *that is*: according to which expression, the prophet Jeremiah saith (Lam. ii. 1), that the Lord had cast “down the beauty of Israel, and remembered not his footstool (that is, the ark of the covenant, which was their glory), in the day of his anger,” book i., p. 500. For the divine glory sitting upon the wings of the cherubims, over the mercy-seat (Ps. lxxx. 2), his feet, as we speak after the manner of men, rested upon the ark; and therefore the Targum thus paraphrases it, “The footstool of the throne of glory.” And thence it is sometimes called, “The ark of the covenant of the Lord of hosts, who sitteth upon the cherubims.” (1 Sam. iv. 4.)

Ver. 7.

Au. Ver.—*Commandments*,—*judgments.* See the notes upon 1 Kings ii. 3, vol. ii., p. 714.

Ver. 8.

וְעַתָּה לְעֵינַי כְּלִי־יִשְׂרָאֵל קְהַל־יְהוָה
וּבְאַזְנֵי אֱלֹהֵינוּ שְׁמְרֵה וְדַרְשׁוּ פְלִמְצוֹת
יְהוָה אֱלֹהֵיכֶם וְגו'

καὶ νῦν κατὰ πρόσωπον πάσης ἐκκλησίας Κυρίου, καὶ ἐν ὧσι Θεοῦ ἡμῶν, φυλάσθε καὶ ζητήσατε πάσας τὰς ἐντολὰς Κυρίου τοῦ Θεοῦ ἡμῶν, κ.τ.λ.

Au. Ver.—8 Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and

seek for all the commandments of the LORD your God, &c.

Pool.—*Keep and seek for all the commandments of the Lord; keep those commands which you know, and seek for or search into what you are yet ignorant of, that you may distinctly understand the whole will of God, and all the parts of your duty.*

Ged., Booth.—*I adjure [Ged. obtest] you to study to keep all the commandments of, &c.*

Some interpreters think the words *I obtest you* stood originally in the text. I believe not; but they are certainly to be understood.—*Ged.*

Bp. Horsley.—*Now therefore in the sight, &c.* The words והנה לכם, or to that effect, must have been lost out of the text after ועתה. *Now therefore I charge you in the sight, &c.* See Houb.

Houb.—8 *Ego igitur, spectante universo Israel, coetu Domini, et Deo nostro exaudiente, vos obtestor, ut Domini Dei vestri præcepta diligenter observetis, &c.*

8...ועתה, *nunc igitur*...Supplemus, interpretando, *vos obtestor*, Joan. Clerici exemplo, qui quidem sic observat: “Hæc verba, coram toto Israele et audiente Deo nostro, pertinent ad formulam obtestationis coram testibus factæ; nec verba sequentia, *observate, &c.*, commodè cum superioribus jungi possunt.” Hactenùs rectè Clericus. Qui, cum addit necessariò subaudiendum esse והנה לכם, *obtestor vos*, habet nos assensores, si ita vult esse *subaudiendum*, ut supplendus est lacunosus locus. Nam quoniam, Clerico ipso non negante, non commodè junguntur superiora cum inferioribus, sequitur aliquà deficiere paginam sacram. Fortè omissum fuit illud ipsum והנה לכם, *testor*, ante לייני, verbum nonnihil simile. Certè eo verbo lacuna satis expletur, quanquam non additur בכך, *vos*...שמרו ודרשו, *custodite et quærite*. Dissplicet Clerico is ordo verborum, “Scriptor,” inquit, “Latinus dixisset *quærite et observate*; sed sæpè observavimus Hebræos ordinis verborum usque adeò observantes non esse, ut postponent quod rei naturâ præponendum esset.” Incusat suo more Hebr. linguam, ubi accusanda fuerat imperitia interpretum. Quippe hic, *custodite et inquirete*, est ἐν διὰ δοῦν, pro *custodite diligenter*. Et quanquam non ita esset, auget sententiam ודרשו, post שמרו collocatum: non modò *observate*, sed *penitiùs inspicite*, vel *nilhil antiquius habete*.

Ver. 10.

רָאָה וְעָמְדָה כִּי־יִהְיֶה־בָּרָה בְּרֹךְ
 לְבִנְיָת־בַּיִת לְפָנֶיךָ וְגו'

ὄδε ὡν, ὅτι Κύριος ἠρέσκει σε οἰκοδομησάαι
 αὐτῷ οἶκον εἰς ἁγίασμα, κ.τ.λ.

Au. Ver.—10 Take heed now; for the Lord hath chosen thee to build an house for the sanctuary: be strong, and do it.

Pool.—For the sanctuary; or, for a sanctuary, i. e., which is to be a sanctuary for him, to wit, for the ark to dwell in.

Ver. 11.

וַיִּתֵּן דָּוִד לְשִׁלְמָה בְּנֹו אֶת־תְּבִנֹות
 הָאֹהֶל־וְאֶת־בְּרָחוֹ וַיְנַזְּכֵו וַעֲלִיתָיו
 וְחֲדָרָיו הַפְּנִימִים וְבֵית הַחֶמְדָּת
 נ' וְאֶת־

καὶ ἔδωκε Δαυὶδ Σαλωμῶν τῷ υἱῷ αὐτοῦ τὸ
 παράδειγμα τοῦ ναοῦ καὶ τῶν οἴκων αὐτοῦ, καὶ
 τῶν ζαχαῶν αὐτοῦ, καὶ τῶν ὑπερφῶν, καὶ τῶν
 ἀποθηκῶν τῶν ἑσωτέρων, καὶ τοῦ οἴκου τοῦ
 ἐξῆλασμοῦ.

Au. Ver.—11 Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasures thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat.

Mercy-seat. See the notes upon Exod. xxv. 17, vol. i, p. 324.

Pool.—The pattern of the porch, to wit, of the temple; which is necessarily to be understood. The houses thereof; either, 1. The houses of the porch, so called because they went through the porch into them. Or rather, 2. The houses of the temple manifestly understood in the next foregoing clause of this verse, to wit, the holy place, and the holy of holies; which may well pass for two houses, because they were separated by a partition; and because they were of differing dimensions, as appears by 1 Kings vi. 2, 20, especially seeing the holy place is called the greater house, 2 Chr. iii. 5, comparatively to the holy of holies, which was the lesser house, and so you have two houses. The inner parlours thereof; by these he seems to understand all those rooms which were made against the wall of the house round about, as it is said, 1 Kings vi. 5, which are here called by divers names, according to the difference of their situation or use. The place of the mercy-seat, i. e., in

what particular part of the holy of holies it was to be placed.

Bp. Patrick.—11 Then David gave to Solomon his son the pattern of the porch, and of the houses thereof.] Abarbinel is very confident that the word *ulam*, which we translate porch, is a general word used in this place for the whole house. The description of which David gave Solomon, with all the apartments belonging to it: especially of the houses thereof, which were two: the outward, called, the holy place, and the inward, called, the holy of holies, which were distinct houses, being separated by a partition: and accordingly the former is called the greater house (2 Chron. iii. 5), being much larger in its dimensions than the other. At the entrance of which there was a porch, the model of which David gave him, as well as of the houses.

Dr. A. Clarke.—The treasures thereof.] גִּנְזָו. The word גִּנְזָו is not Hebrew, but is supposed to be Persian, the same word being found in Ezra iii. 19. In this tongue we have the word *ganj*, a granary, a hidden treasure, and *gunjoor*, and *gunjineh*, a treasure, treasury, or barn. Parkhurst supposes that it is compounded of גִּנְזָו, to treasure up, and זָו, pure; a treasury for the most precious things.

Prof. Lee.—גִּנְזָו, m. pl. aff. 1 Chron. xxviii. 11, only, his treasures. Gesenius thinks the final ך here, might have been the Persic diminutive, which is very doubtful. The LXX retains the word untranslated (ζαχαῶν). The Vulg. *cellariorum*.

Houb.—11 Deditque David Salomoni filio suo exemplar vestibuli et cubiculorum ejus, cellariorum, cœnaculorum, penetraliumque et sanctuarii interioris.

11 ובית הכפרה; verbum pro verbo; et domus propitiationis, ut Vulgatus; quod nos, perspicuitati servientes, et sanctuarii interioris, sive ædis sanctæ, quæ erat intrâ porticus et exedras, de quibus antea, et quâ continebantur sanctum, et sanctum sanctorum. Nihil tam sententiæ alienum, quàm illud ædis operculi, quod Clericus inducit, sneeodochicè intelligens “Arcam totam, cui impositum erat operculum.” Nam hoc versu continetur descriptio generalis templi et partium, quibus ejus structura constabat, addit Clericus, “rectius Hieronymus, domus propitiatorii; quo nomine vocari solet operculum arcæ.” Sed habet Hieronymus propitiationis, non propitiatorii; quorum

Cups. See the notes upon *covers*, Exod. xxv. 29, vol. i., pp. 327, 328.

Basons.

Bp. Patrick.—Many of the Jews, by the Hebrew word *kepurî* (which we translate *basons*), understand *spoons*, which had the figure of oxen and lions on the head of them; which they imagine was the beginning of Solomon's offence. But the word rather imports some vessel, wherein they received the blood of the sacrifice of expiation.

Gesen.—כֶּפֶר m. (ר. כֶּפֶר) 1. a *cup, goblet*, prob. covered with a lid, 1 Chron. xxviii. 17, Ezra i. 10; viii. 27.

2. *Hoar-frost*, so called because it covers the ground.

Ver. 18.

וְלִמְצָה הַקְּמָרֹת זָהָב מְזָקָה
בַּמִּשְׁקָל וְלַחֲבִנֵי הַמְּרֻכָּבָה הַכְּרוּבִים
זָהָב לְפָרְשֵׁים וְלִכְנָפִים עַל־אֲרוֹן בְּרִית־
יְהוָה :

καὶ τῶν τοῦ θυσιαστηρίου τῶν θυμιαμάτων ἐκ χρυσοῦ δοκίμου σταθμὸν ὑπέδειξεν αὐτῷ, καὶ τὸ παράδειγμα τοῦ ἄρματος τῶν Χερουβὶμ τῶν διαπεπτασμένων ταῖς πτέρυξι, καὶ σκιαζόντων ἐπὶ τῆς κιβωτοῦ διαθήκης Κυρίου.

Au. Ver.—18 And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out *their wings*, and covered the ark of the covenant of the Lord.

Cherubims. See the notes upon Exod. xxv. 18, vol. i., p. 325.

Pool.—Of the chariot of the cherubims, i. e., of the cherubims, which Solomon was to make, of which see 1 Kings vi. 23, (for those which were fastened to the mercy-seat were made by Moses long before,) which he fitly compares to a *chariot*, because within them God is oft said to *sit* and to *dwell*, as 2 Kings xix. 15; Psalm lxxx. 1; xcix. 1; and sometimes he is said to *ride upon a cherub*, Psalm xviii. 10. And because a *chariot* is made to carry a person from place to place, this expression may be used to intimate that God was not so fixed to them by the building of his temple, but that he both could and would remove from them if they forsook him. And when they did so, God did make use of the chariot of his cherubims to convey himself away from them, as is noted, Ezek. x. 15, &c. *Covered the ark*; not above it, for that was done by Moses's

cherubims, but before it, to keep it from the eyes of the high priest when he entered into the most holy place, 1 Kings vi. 23.

Booth.—*The chariot of the cherubs.*] It is difficult to understand what is meant by the *chariot* of the cherubs, unless it be intended to signify the supporter on which they rested, or to which they were fixed; or, perhaps, the *chariot* of the cherubs may apply only to the cherubs which were considered as the chariot of Jehovah, he residing between them. Hence the metaphor of God riding on the cherubs.

Bp. Horsley.—“*And gold for the pattern of the chariot of the cherubim.*” For וְלַחֲבִנֵי, I would read, וְהַנִּיחַ. —“and the pattern of the carriage of the cherubim of gold.”

Their wings, so LXX, Arab., Vulg., *Houb., Ged., Booth.*

Houb. — 18 *Item quali pondere altare thymiamatis auro fuso; denique exemplar sitūs Cherubim aureorum, quomodo alas expanderent super arcam fœderis Domini, ut eam obtegerent.*

וְלַחֲבִנֵי הַמְּרֻכָּבָה הַכְּרוּבִים: וְלַחֲבִנֵי הַמְּרֻכָּבָה הַכְּרוּבִים. In situ intelligimus idem, quod Tullius, cum dicit *situs membrorum*, in corpore humano. Nam verbi *proprietas est insidere, imponi, superponi*. Gallicè diceremus, *la position et l'attitude des Cherubins*. Nescio quid plerisque Interpretibus in mentem venit ut converterent *currus, vel quadrige, vel formam currus*. “Sanè arca,” inquit Clericus, “quæ peculiaris Dei sedes habebatur, potuit veluti *currus ejus describi*.” Inducit *currus sine rotis, et eum, qui humeris Levitarum supportabatur*. .. לְפָרְשֵׁים, *expandentibus*. Non dubium quin *expandent*. Supplem *alas*, quod verbum non omittunt Vulgatus, Arabs, Græci Intt. ut videantur legisse לְפָרְשֵׁים כַּנְפֵים, *ad expandendum alas*. Similiter post legendum, sine ׀, et obtegere eos, sive et ut obtegerent.

Ver. 19.

הָפֵל בְּכֶתֶב מִיַּד יְהוָה עָלַי הַשְּׂפִיל
כָּל מְלַאכְוֹת הַתְּבָנִית :

πάντα ἐν γραφῇ χειρὸς Κυρίου ἔδωκε Δαυὶδ Σαλωμῶν, κατὰ τὴν περιγενηθεῖσαν αὐτῷ σύνεσιν τῆς κατεργασίας τοῦ παραδείγματος.

Au. Ver.—19 All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern.

Pool.—The meaning is either, 1. That God revealed this to Samuel, (see 1 Chron. ix. 22,) or Gad, or Nathan, or some other man of God, who put it into writing, and by them to David. Or, 2, That God did, as it were, by his own hand and finger, (where-with he wrote the ten commandments, Exod. xxxi. 18,) write these things upon the table of my mind, which now I deliver to thee.

Ged.—19 The whole of the works, of this plan, was described, according to the intelligence which he had received from the Lord.

He had received.] The present text has *I*, but I am persuaded that *he* is the true reading.

Booth.—19 *David*, through the assistance of Jehovah, who gave to him wisdom, left the whole in writing, the whole plan of these works.

19 *Through the assistance.*] Literally, through the hand of Jehovah, &c. With Houbigant, I read עָלַי, and consider this not as the language of David, but of the historian. The latter speaks from the 11th verse to this inclusive. The text is difficult, but the version given is clear and faithful. With many, I think that this passage intimates that the temple was of divine original; and Villalpandus has proved that the Greeks derived their architecture from this as their model.

Houb.—19 *Omnia erant delineata, prout Dominus ei intelligentiam dederat omnis ejus artificii, quod exemplar demonstrabat.*

עָלַי הַשְׂכֵּל : Arias, *super me intelligere fecit.* Qui cùm sic converteret, lectores suos non fecit, quid hæc sibi velint, intelligere. Sed Clericus mirificè mirus hoc loco et Criticus, et Interpres. “Hæc (inquit) cùm non sint difficilia intellectu.....mirum est quàm incommodè à plerisque Interpretibus hic locus versus sit. LXX habent, πάντα ἐν γραφῇ.....

quæ violenta sunt paraphrasis. Nec multò meliùs Vulgatus, *omnia, inquit, venerunt scripta manu Domini ad me, ut intelligerem.*Recentiores non moror, qui vim singularum locutionum non magis attenderunt.” Hæc Clericus, ut Criticus. Nunc vide, Lector, qualis interpres. “*Hæc omnia, inquit David, Jehova, cùm manum mihi imposuisset, opificiaque omnia exemplaris, delineatione, ut intelligerem effecit.*” Addit ad contextum sacrum, *inquit David.* Nullà id autoritate, nullo duce. Nam sacrâ in paginâ loquitur hujus libri autor; neque

ullum verbum ponit, quo significetur transferri ab ipso ad Davidem sermonem, ut postea facit versu 20 ponens, וַיֹּאמֶר דָּוִד, *et dixit David*, antequàm Davidem, in subsequentibus faciat loquentem. Deinde Clericus vertit השְׂכֵּל הַזֶּה, *ut intelligerem effecit*, verbum pro verbo dixisset, *fecit me intelligere*; sed abest *me* in contextu. Quam scitè igitur, *ut intelligerem*, ubi abest personæ primæ pronomen? Nam עָלַי, quod præcedit, pertinet, in Clericanâ versione, ad מִד יְהוָה, *ex manu Domini (super me)*. Neque id satis. Etenim questio est, verbum השְׂכֵּל הַזֶּה, quo nominativo utatur. Non vocabulo מִד, quod est in casu aufrendi; non altero יהוָה, quod in gignendi. Quippe verba, ut sunt, sic sonant, *ex manu Domini super me, intelligere fecit*, in quibus verbis quis non videt, verbum השְׂכֵּל, nullo nexu interposito, non posse uti nominativo יהוָה? Ergo mendum hîc latere Clericus fateretur, nec cæteros interpretes vellicaret, fumum ipse venderet. Sanitas in contextum revocabitur, si pro עָלַי הַשְׂכֵּל, legitur להִשְׂכֵּל, ut Hebr. verba sic interpreteris, *omnia in scripturâ ex manu Dei super ipsum, ad intelligendum omne artificium*; quam sententiam nos in nostrâ versione persequimur.

Ver. 21.

וְהִנֵּה מַחְלְקוֹת הַכֹּהֲנִים וְהַלְוִיִּם
לְכָל-עֲבוֹדַת בְּיַת יְהוָה לְעֹמֵד בְּקָל-
מְלֶאכֶת לְכָל-נְדָבִיב בְּקִרְבָּתוֹ לְכָל-עֲבוֹדָה
וְהַשָּׂרִיִּם וְכָל-הָעָם לְכָל-דְּבָרֵי יְהוָה :

καὶ, ἰδοὺ, αἱ ἐφημερίαι τῶν ἱερέων καὶ τῶν Λευιτῶν εἰς πᾶσαν λειτουργίαν οἴκου Κυρίου, καὶ μετὰ σοῦ ἐν πάσῃ πραγματείᾳ, καὶ πᾶς πρόθυμος ἐν σοφίᾳ κατὰ πᾶσαν τέχνην, καὶ οἱ ἄρχοντες καὶ πᾶς ὁ λαὸς εἰς πάντας τοὺς λόγους σου.

Au. Ver.—21 And, behold, the courses of the priests and the Levites, *even they shall be with thee* for all the service of the house of God: and *there shall be* with thee for all manner of workmanship every willing skilful man, for any manner of service: also the princes and all the people *will be* wholly at thy commandment.

Houb.—21 *En vero etiam tibi adcrunt sacerdotum ac Levitarum classes ad omnia domus Dei ministeria ut universa munia obeant, prout suam quisque prudentiam præstabit, et muneribus defungetur. Erunt-*

que principes omnisque populus dicto tuo obediētes.

... ובכך בכל, *et tecum in omni*. Hæc verba devolvuntur filo perplexo eodemque inextricabili, nisi tollitur ו ante בכך; sic ut בכך pertineat ad והנה, *ecce vero (classes sacerdotum...)* *tecum sunt*. Cespitabat etiam hic loci Clericus, cum verteret והנה, *en habes*, neque videret, si additur *habes*, non propterea non intercipi orationis cursus in illo ובכך, quod nos reprehendimus, neque licuisse, quod is fecit, convertere, *tecum etiam sunt*, ubi non legitur pronomen tertie personæ הם, vel אלה, in quo *sunt* contineatur.

CHAP. XXIX. 1.

— וְלִמְנוּחַי בְּבֵן אֶחָד מִבְּנֵי אֶלֶהִים יַעֲרֶה וְהָיָה וְגו' —
בְּחֶרֶב

— Σαλωμών ὁ υἱὸς μου, εἰς ὃν ἠρέτικεν ἐν αὐτῷ Κύριος, νέος καὶ ἀπαλός, κ.τ.λ.

Au. Ver. — 1 Furthermore David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but for the LORD God.

Houb.—1 *Sic etiam David rex in omnium conventu locutus est: Salomon filius meus, quem unum Deus elegit, puer est nondum maturus, &c.*

אחד ברר בו אלהים, (*Salomon filius meus*) *unus quem elegit Dominus*. Græci Int. omittunt verbum אחד, *unus*, et non dubium signum dant, se pro אחד, legisse אשר, *quem*, cum sic convertunt, *eis ὃν ἠρέτικεν ἐν αὐτῷ κύριος, quem elegit eum Dominus*. Loquendi forma per quam Hebraica est, *quem elegit eum*. Et quidem scriptura אשר, scripturæ אחד non postponenda.

Dathe. — *Salomo, filius meus, quem a) Deus elegit, puer adhuc est tenellus; &c.*

a) Pro אשר *unus*, videtur legendum אֶחָד, forma loquendi magis Hebraica. Sic quoque legerunt οἱ ὁ; *eis ὃν ἠρέτικεν ἐν αὐτῷ κύριος*. Sed Syrus videtur lectionem receptam habuisse, quam membris transpositis sic vertit: *Salomo, hic filius meus, puer est parvus, hunc elegit Deus ex omnibus filiis meis, quoniam puer est sapiens et prudens.*

Ver. 2.

— אֲבָנֵי-יִשְׁרָאֵל וּמְלִאֲוֵיהֶם אֲבָנֵי-פָדָה

וְרִקְמָה וְכֹל אֲבֹן יִקְרָה וְאֲבָנֵי-שֵׁשׁ לְרֹב:

— λίθους σοῦμ, καὶ πληρώσεως λίθους πολυτελείς καὶ ποικίλους, καὶ πάντα λίθον τίμιον, καὶ Πάριον πολὺν.

Au. Ver.—2 Now I have prepared with all my might for the house of my God the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood; onyx stones, and stones to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.

Onyx stones. See the notes upon Exod. xxv. 7, vol. i., p. 323.

Bp. Patrick.—2 We read of his great preparation for this building before (chap. xxii. 14, &c.), only nothing is said there concerning *precious stones*; the use of which, in the ornament of any part of the temple, is not known. Ludolphus, speaking of the word *phuc*, which we translate *glistering*, saith, that as David provided all things for the fabric of the temple, so he provided for the clothing of the priests with rich garments, and also with such things as were good for bodily health, as this was, which was not only κοσμητικὸν “for ornament,” but θεραπευτικὸν, “for medicine and preservation of health.” But perhaps *phuc* being famous among those things which women used for setting off their beauty, it may possibly here be a metaphorical word, for all such stones as may set off the building (see his Commentary upon the Ethiopic history, lib. i., cap. 7, n. 51).

Gesen.—פָּדָה, 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 פָּתַל Sept., στιμμί, Vulg., *stibium*, 2 Kings ix. 30; Jer. iv. 30. Comp. pr. n. הָיָה הַפָּדָה. Isaiah liv. 11, *with eye-paint (stibium) will I lay thy stones*, i. e., I will use it as cement in laying thy walls. 1 Chron. xxix. 2, אֲבָנֵי-פָדָה *stones of paint*, used in building the temple; prob. a more costly kind of stones, or species of marble, used for ornamenting and as it were *painting* the walls or pavements.

וְרִקְמָה f. (r. רָקַם). 1. *Variation, versicolour*, i. e., play of colours, e.g., in the eagle's wings, Ez. xvii. 3; of stones, pavement, 1 Chron. xxix. 2.

שֵׁשׁ, Syr. $\frac{\circ}{\text{ܫܫ}}$, *white marble, alabaster*,

1 Chron. xxix. 2. R. שֵׁשׁ, obsolete, probably to be *white*.

Prof. Lee.—פָּדָה, m. (a) A black powder used for beautifying the eyes; *powdered antimony*. (b) A precious stone, apparently the same as the נֶפֶשׁ, 1 Chron. xxix. 2; Isaiah liv. 11.

Ver. 3, 4.

וְעֹד בְּרִצּוֹתַי בְּבָיִת יְיָ אֱלֹהֵי יִשְׂרָאֵל
 סָגְלָה זָהָב וְכֶסֶף נְתַתִּי לְבַיִת-אֱלֹהֵי
 לְמַעַלְהָ מִפְּלִתְכֵינוּתִי לְבַיִת הַקֹּדֶשׁ :
 4 שְׁלֹשֶׁת אֲלָפִים כֶּכָּרֵי זָהָב מִזֵּהָב
 אֹפִיר וְשִׁבְעַת אֲלָפִים כֶּכָּרֵי-כֶּסֶף מִזֶּהָב
 לְטַיֵּחַ קִירוֹת הַבָּתִּים :

v. 3. וְעֹד עֵשֶׂה

3 καὶ ἔτι ἐν τῷ εὐδοκῆσαι με ἐν οἴκῳ Θεοῦ μου, ἔστι μοι ὁ περιπεποίημαι χρυσίον καὶ ἀργύριον, καὶ, ἰδοὺ, δέδωκα εἰς οἶκον Θεοῦ μου εἰς ὕψος, ἔκτος ὧν ἡτοίμακα εἰς τὸν οἶκον τῶν ἁγίων, 4 τρισχίλια τάλαντα χρυσίου τοῦ ἐκ Σουφίρ, καὶ ἑπτασχίλια τάλαντα ἀργυρίου δοκίμου, ἐξαιλιφῆναι ἐν αὐτοῖς τοὺς τοίχους τοῦ ἱεροῦ,

Au. Ver.—3 Moreover, because I have set my affection to the house of my God, I have, of mine own proper good, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house,

4 *Even* three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses *withal*.

Houb.—3 *Insuper et pro meâ ergâ domum Dei voluntate, feci mihi peculium. Nam prater ea omnia, quæ in sanctam domum paravi, donum fero ad Domini mei domum auri et argenti.*

3 et 4 כֶּסֶף וְזָהָב, *est mihi peculium*. Post כֶּסֶף leviter interpungimus; tum quia כֶּסֶף nusquam ad aurum, aut argentum adjunctum legitur, tum quia נָתַתִּי, *dedi*, sine nexu ו cùm sit, declarat inchoatum jam fuisse membrum in verbis וכסף זהב, quæ proximè antecedunt. Porrò in vocabulo *peculium* significatur, aliam summam hic notari, quàm eam, quam cap. xxii. vidimus. Ut ut sit, non aberrant, qui numeros etiam hic fuisse ab scribis Judæis auctos arbitrantur. Nam, cùm talentum aureum esset trium millium siclo-

rum, siclus autem aureus fere viginti trium librarum Gallicarum, sequitur talentum aureum idem valuisse ferè, ac 69,000 lib. atque adeò tria millia talenta aurea idem fuisse ac 207,000,000 lib. summam auri magnitudine incredibilem. Neque est, ut dicas non satis nunc cognitum nobis esse, Hebræorum talentum quanti esset. Nam, ut id concedatur, tamen constat talentum fuisse trium millium siclorum, et posse siclos ita æstimari, ut ab eorum veteri pretio non multum aberetur. Et quanquam talentum statueretur fuisse duplò minus, quàm nunc creditur, non propterea non essent incredibiles summæ hic notatæ, multò magis eæ, quas cap. xxii. vidimus. Varias fuisse in iis talentis scripturas jam vidimus; iterùm nunc in Syro videre possumus, qui quidem hic ponit *auri talenta mille millia, argenti bis mille millia*, cuique Arabs obsequitur. Nos ita interpretamur, ut nunc legitur, quia nobis de genuinâ talentorum notatione nihil comperitum est...הקרות הבתים, *muros domorum* nihil hic sonat. Lego in Codice Orat. 53, הבתים, *domûs*, ut etiam legunt Græci Intt. qui τοῦ ἱεροῦ, *templi*, et ut Syrus, qui דריהא, *domûs*.

4 *Ophir*. See the notes upon 1 Kings ix. 28, vol. ii., pp. 795—797.

The walls of the houses.

Ged.—*The walls of the apartments.*] Lit. *houses*; but Syr., Arab., and at least one MSS. have *house* in the singular: and so equivalently Sept.

Houb., Booth.—The walls of the house.

Houb.— *Ad vestiendos muros interiores.* See his note above.

Bp. Patrick.—*And seven thousand talents of refined silver, to overlay the walls of the houses withal.*] There are two things which Dr. Lightfoot hath remarked in these two verses. One is, that it is said this preparation was above what he had prepared for the holy house, and yet he saith he had prepared it for the house of God. The other is, that mention is made here of silver to overlay the house *withal*; whereas it is evident, that within the house itself all the overlaying was of gold. Therefore it is thus to be understood, that besides the store of gold that David had provided for the gilding of the house, both in the holy and most holy place, he had also laid by a stock both of gold and silver, to gild the chambers over the porch (for there were divers upper chambers, the height of it being a hundred and twenty cubits), and to beautify the side-

chambers, and the other rooms that were about the courts. All this gold and silver amounted to such a vast sum of our money, that it is not easy to give an account of it (see Calvisius, ad Annum Mundi 2933).

Ver. 5.

וַיָּמִי מִתְנַדֵּב לְמַלְאוֹת יְדוֹ הַיּוֹם
לַיהוָה :

יהו' ו'

— καὶ τίς ὁ προθυμούμενος πληρῶσαι τὰς χεῖρας αὐτοῦ σήμερον Κυρίῳ.

Au. Ver.—5 — And who then is willing to consecrate his service [Heb., to fill his hand] this day unto the Lord?

Ged., Booth.—And who then is willing to come, this day, with full hands to Jehovah?

Gesen.—מלא, to fill, to make full, to fill up or out.

1. Constr. c. acc. of place or thing filled, i. q., Kal l. c. Thus in phrases: a) to fill the hand of any one, i. e., give over the priesthood into his hand, Ex. xxviii. 41; xxix. 9, al. b) to fill one's hand to Jehovah, sc. with abundant offerings, 1 Chr. xxix. 5; 2 Chron. xiii. 9; xxix. 31. Comp. in Kal, Ex. xxxii. 29.

Ver. 6.

וַיִּתְנַדְּבוּ שָׂרֵי הָאָבוֹת וְשָׂרֵי אֲשֶׁרֵי
וְשָׂרֵי אֶל וְשָׂרֵי הָאֱלֹפִים וְהַמְּאוֹת וְגַלְשָׁרֵי
מִלְאֲכַת הַמְּלָכָה :

καὶ προεθυμήθησαν ἄρχοντες πατριῶν, καὶ οἱ ἄρχοντες τῶν τριῶν Ἰσραὴλ, καὶ οἱ χιλιάρχοι καὶ οἱ ἑκατόνταρχοι, καὶ οἱ προστάται τῶν ἔργων, καὶ οἱ οἰκοδόμοι τοῦ βασιλείως.

Au. Ver.—6 Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly.

Houb.—ושר, et principibus. Veteres legunt casum habet, ut quidam volunt, neque hic distributionem: ut alibi sapè; quoniam illi operum principes, vel praecepti, non fuerunt antea generatim commemorati, ut liceat ex genere ad speciem descendere, quod fieri solet ope praepositionis ל.

Ver. 7.

וַיִּתְּנוּ לְעִבְרֵי בֵּית־הָאֱלֹהִים זָהָב

כֶּפֶרִים חֲמִשָּׁתַיִם אֶלְפִים וְאַדְרָכְמִים רַבּוֹ
וְזָכָה כֶּפֶרִים עֶשְׂרֵת אֶלְפִים וְנִחָשֶׁת
רַבּוֹ וְשִׁמְוֹנֵת אֶלְפִים כֶּפֶרִים וּבְרָזֶל
מֵאֵה־אֶלֶף כֶּפֶרִים :

καὶ ἔδωκεν εἰς τὰ ἔργα τοῦ οἴκου Κυρίου χρυσοῖον τάλαντα πεντακισχίλια, καὶ χρυσοῦς μυρίου, καὶ ἀργυροῖον τάλαντων δέκα χιλιάδας, καὶ χαλκοῦ τάλαντα μύρια ὀκτακισχίλια, καὶ σιδήρου τάλαντων χιλιάδας ἑκατόν.

Au. Ver.—7 And gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron.

Dr. A. Clarke.—7 Of gold five thousand talents.] These, at five thousand and seventy-five pounds, fifteen shillings, and seven pence halfpenny each, amount to twenty-five millions, three hundred and seventy-eight thousand, nine hundred and six pounds, five shillings sterling. If, with Dr. Prideaux, we estimate the golden talent at upwards of seven thousand pounds sterling, the value of these five thousand talents will be much more considerable.

Ten thousand drams.] Probably golden darics, worth each about twenty shillings, amounting to ten thousand pounds.

Of silver ten thousand talents.] These, at three hundred and fifty-three pounds, eleven shillings, and ten pence halfpenny, each, amount to three millions five hundred and thirty-five thousand, nine hundred and thirty-seven pounds, ten shillings, sterling.

Brass eighteen thousand talents.] Each six hundred and fifty-seven thousand grains, amount to one thousand and twenty-six tons, eleven hundred weight, and one quarter.

One hundred thousand talents of iron.] Each six hundred and fifty-seven thousand grains, amount to five thousand seven hundred and three tons, two hundred weight, and a half.

Gesen.—אֶדְרָכְמִים m. only in Plur. אֶדְרָכְמִים, 1 Chron. xxix. 7; Ezra viii. 27; i. q., בְּרָכְמִין, a daric, a Persian coin of pure gold, common also among the Jews while they were under the Persian dominion. The letter נ is prosthetic; comp. in Mishna

וְרִכְנִין and Syr. ܕܪܝܚܢܐ. The etymology is not certain, although we can hardly doubt that the word is kindred to the pr. n. Darius,

דַּרְיָשׁ. Others make it either, a) a dimin. from דַּרְךְ, *daric*, δαρικήσ, if the common reading is correct in Strabo XVI., p. 5874; or b) a compound from דַּרְא king (Darius) and דַּרְוֹ appearance, figure.—The daric was equal in value to the Attic χρυσός, which according to our mode of reckoning, was worth nearly one and a-half German ducats, or three Spanish dollars. The coin usually bears the image of an archer with a tiara. Darics of gold and silver are extant in the Museums of Paris and Vienna. See Eckhel Doctr. Num. P. I., vol. iii., p. 551.

Prof. Lee.—דַּרְיָשׁ, and דַּרְוֹ. If these words signify the same thing, the latter seems to identify itself with the Greek δραχμή, 1 Chron. xxix. 7; Ezra viii. 27; ii. 69; Neh. vii. 70—72. In some of these places, it is manifestly connected with words signifying weights; in none, with names of coins; whence I am led to believe, that it is not the δαρεικός of the Greeks. The Syr. ܕܪܝܫܐ of a writer, Barhebræus, of the 13th century can have no weight in a question of this sort, particularly as nothing is more common than the Syrian practice of adopting Greek words. Winer's remark is, therefore, of little worth. Gesenius, however, gives us *Darig*, and *Dergah*, as the Persic for *court*. I can find no such word as the former. For דַּרְוֹ, *aulicum*, which he thinks represents the Persian form of this word, he then gives, as the last component part, ܕܪܝܫܐ, *imago*. But this again I can find in no Persian book! So that apparently no such Persian compound ever existed. Again, under דַּרְוֹ, he gives דַּרְא ܕܪܝܫܐ, *regis arcus*. But, if these words meant the same thing, how could this happen? I am inclined, therefore, to think that δραχμή, and hence, with Salmasius, that the Arabic *dir hem* ܕܪܝܫܐ, or ܕܪܝܫܐ, presents us with the same word, although I am unable to say what the real origin of either of these is.

Dathe.—De immensa pecuniæ summa a Davide ad templi structuram congesta variæ sunt virorum doctorum sententiæ. Si summæ, quam David 1 Chron. xxiii. 14 templo ædificando consecravit, quæ fuit

centum millia talentorum auri, et mille millium talentorum argenti, adduntur ea, quæ h. l. eundem in usum donavit, tria millia talentorum auri et septem millia talentorum argenti, et præterea dona gratuita principum, quinque millia talentorum auri, decem millia talentorum argenti, totidemque Daricorum; summa pecuniæ in usum templi collatæ efficitur, quæ compluribus viris doctis omnem fidem superare videbatur, quoniam talenti valorem æstimabant ex valore Græcorum et Romanorum nummorum. Sic Brerewoodus in tractatu de ponderibus et pretio veterum nummorum (qui præfixus est Tom. Polyglott. Londinens., insertus quoque Crit. Angl., tom. vi. in fine) putat, pecuniam a Davide tantum collatam æquare 841,125,000 librarum sterlingarum, et Cumberlandus (cujus rationes Clericus in comment. ad ll. cc. affert) auxit summam ad 87,782,847 librarum ejusdem pecuniæ Anglicæ. Quas immensas divitias, quibus similes nullius vel ditissimi regis fuerint, cum non appareat, quomodo David, rex terræ non adeo magnæ, congerere potuerit, Clericus Judæos accusavit, quod textum corruerint et numeris minoribus 1 Chron. xxiii. 14 majorem, nempe *millia*, addiderint, pro vano eorum studio aliunde satis cognito, res popularium suorum præter modum augendi. Sed hujusmodi corruptionis tentatæ jure meritoque videntur absolvendi. Hubigantius et Kennicottus (in Dissert. ii. super ratione textus Hebr., p. 343 vers. Lat.) etiam errorem in numeris admissum statuentes, eum ex more antiquo numeros per litteras scribendi deduxerunt, in quo quam facile peccari possit, nemo non intelligit. Mitto alias conjecturas minus probabiles, atque eorum sententiam mihi maxime probari fateor, qui siclum Hebræum ante captivitatem Babylonicam longe minoris fuisse pretii statuunt, quam post reditum ex illo exsilio. Omissis aliis argumentis, ex quibus hoc probari potest, unum tantum commemorabo ex hoc ipso loco sumtum, idque ex mea quidem sententia perquam clarum. Principes Davidis dabant præter 5,000 talentorum auri decem millia Daricorum. Jam vero illa 5,000 talentorum auri ex communi æstimatione summam dedissent centies quinquages et octies millenorum millium Joachimicorum (158 Million Thalero); decem millia Daricorum autem tantum 82,500 Joachimicorum, æstimato unius Darici valore ad duo et dimidium nummi aurei (Ducaten).

Quæ summa admodum exigua, ad illam relata, digna profecto non erat, quæ priori adderetur aut speciatim commemoraretur. Igitur dubitari non potest, quin talenti tempore Davidis valor longe minor fuerit, quam post reditum ex captivitate Babylonica. Sed quodnam pretium antiquissimum fuerit, quæstio est ad indagandum difficillima. Michaëlis quidem data opera in eam inquisivit in comment. de siclo ante exsilium Babyl. (tom. ii. commentt. societ. scient. Goetting., p. 110) atque calculum summæ pecuniæ a Davide collatæ sic subduxit :

631,548,790	Joachimicorum summa	1 Chron. xxiii. 14.
12,982,738	.. .. . summa priori a Davide addita	h. 1.
21,205,722	.. .. . donum gratuitum principum	

665,737,250 Joachimicorum.

Quem calculum justo minorem esse putat Lilienthal, (in der guten Sache der göttlichen Offenb., p. xiii., p. 823,) si ex pecunia signata summa subducitur. Sed cum longe probabilius sit, auri et argenti hujus congesti maximam partem fuisse infectam, eo ipso etiam pretium totius summæ minuitur : et tamen ille statuit, eam 600 millenorum millia Joachimicorum æquare. Sed fortasse hæc quoque summa nimis magna videatur, quam ut David eam congerere, aut ea templo exstruendo insumi potuerit. At fieri hoc potuisse, quis neget? Atque alia exempla divitiarum ab orientis regibus congestarum satis persuadent, a Davide quoque hoc factum esse, cui bella, quæ cum ditissimis gentibus gessit, et ipsa quoque regni sui œconomia occasione dabant, opes et divitias suas præter modum augendi. Sed non est hujus loci, ut hoc pluribus persequar. Cf. Lilienthal l. c. qui prolixè hac de re egit p. 805, seqq.

Ver. 8.

עַל יְדֵי־יְחִיאל הַגֵּרְשֹׁנִי :

— διὰ χειρὸς Ἰειῶλ τοῦ Γερσωνί.

Au. Ver.—8 And they with whom precious stones were found gave them to the treasure of the house of the Lord, by the hand of Jehiel the Gershonite.

By the hand of, &c.

Houb., Ged., Booth.—Into the hand of, &c.

Ver. 10.

וַיְבָרֶךְ דָּוִד וְגו'

καὶ εὐλόγησεν ὁ βασιλεὺς Δαυὶδ, κ.τ.λ.

Au. Ver.—10 Wherefore David blessed the Lord before all the congregation.

Wherefore David, &c.

Houb., Ged., Booth.—10 Then David, &c.

Ver. 11.

לֵךְ יְהוָה הַמְדֹלָה וְהַנְּבִרָה
וְהַתְּפִאָרֶת וְהַנְּשֹׂא
בְשָׁמַיִם וּבָאָרֶץ לֵךְ יְהוָה
הַמְּמַלְכָה : לְרָאשׁ :

σοὶ Κύριε ἡ μεγαλωσύνη, καὶ ἡ δύναμις, καὶ τὸ κάυχημα, καὶ ἡ νίκη, καὶ ἡ ἰσχὺς, ὅτι σὺ πάντων τῶν ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς θεσπόσεις· ἀπὸ προσώπου σου ταράσσεται πᾶς βασιλεὺς, καὶ ἔθνος.

Au. Ver.—11 Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty : for all that is in the heaven and in the earth is thine ; thine is the kingdom, O Lord, and thou art exalted as head above all.

Is thine, &c.

Houb.—11 לך : Adde alterum לך , quod ex similitudine fuit omissum. Nam prius לך pertinet ad ea, quæ antecedunt, *omnia quæ in caelo et in terrâ, לך, tua sunt* ; deinde *לך יהוה הממלכה, tuum, Domine, est regnum*. Nam, nisi לך iteratur, erit *יהוה הממלכה* sic convertendum, *Domini est regnum*. Atqui oratio personam secundam tenuit in superioribus, retinet etiam in inferioribus, ut liquet ex eo בלפיך, à facie tua, quod sequitur ver. 12. Itaque non fas est desultoriam esse orationem, et ex personâ in personam vagari. Personâ in secundâ insistent omnes Veteres ; sed Vulgatus, qui verbum de verbo interpretatur, utrumque לך scriptum habuit... לכל רֹאשׁ : Inter utrumque verbum codices habent circulum hoc modo לכל רֹאשׁ , ut significetur deesse aliquid ; nec dubium quin olim scriptum fuerit לרֹאשׁ , ut sit in caput.

Ver. 15.

פַּגַּל יָמֵינוּ עַל־הָאָרֶץ וְאֵין מִתְקֶה :

— ὡς σκιά αἱ ἡμέραι ἡμῶν ἐπὶ γῆς, καὶ οὐκ ἔστιν ὑπομονή.

Au. Ver.—15 For we are strangers before thee, and sojourners, as were all our fathers : our days on the earth are as a shadow, and there is none abiding [Heb., expectation].

There is none abiding.

Ged.—Our days, on the earth, are like a shadow ; without hopes of stability.

Booth.—Our days, on the earth, are like a shadow ; and there is no hope of abiding.

Gesen.—מִתְקֶה m. (r. קֶה). 1. Expectation,

hope [so *Prof. Lee*], confidence, 1 Chron. xxix. 15; Ezra x. 2.

Houb.—*Velut umbra super terram nostri dies absque ullâ spe deficiunt.*

Ver. 18.

וְהִכֵּן לְכֶבֶד יְהוָה —

— καὶ κατεύθυνον τὰς καρδίας αὐτῶν πρὸς σέ.

Au. Ver.—18 O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare [*or*, stablish, Ps. x. 17] their heart unto thee.

Pool.—*Prepare their heart unto thee*, or rather, as it is in the margin, *stablish or confirm*, &c. Thou who hast begun a good work, confirm and carry it on by thy grace.

Bp. Patrick.—The last words are better translated in the margin, *establish their heart unto thee*. Which the Targum paraphrases, “dispose their heart to fear thee.”

Ged.—And direct their hearts toward thyself.

Houb., Booth.—And direct their heart unto thee.

Gesen.—חִיבֵהוּ. 1. *To set up*. b) *To establish, to confirm*, e. g., the throne of a kingdom, Isaiah ix. 6, &c. The heart, Ps. x. 17; lxxxix. 5.

Ver. 19.

Au. Ver.— to keep thy commandments, thy testimonies, and thy statutes. See the notes upon 1 Kings ii. 3, vol. ii., p. 714.

Ver. 21.

וַיִּזְבְּחוּ לְרֹב לְכֹל־יִשְׂרָאֵל —

— καὶ θυσίας εἰς πλῆθος παντὶ τῷ Ἰσραὴλ.

Au. Ver.—21 And they sacrificed sacrifices unto the LORD, and offered burnt offerings unto the LORD, on the morrow after that day, *even* a thousand bullocks, a thousand rams, and a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel.

Pool.—*Unto the Lord*; before the ark which was there. *For all Israel*; either, 1. On the behalf of all Israel, to praise God in their names, to procure God's presence and blessing for them all. Or, 2. So many, that the feasts which, after the manner, were made of the remainders of the sacrifices were abundantly sufficient for all the Israelites which were then present and desired

to partake of them; or for all the governors of Israel there assembled, who may well pass under the name of *all Israel*, because they represented them all.

Bp. Patrick.—*Even a thousand bullocks, &c., with their drink offerings, and sacrifices in abundance for all Israel.*] That is, together with the numerous burnt-offerings, a great many peace-offerings (which are here meant by *sacrifices*), sufficient for the entertainment of all the Israelites, who were there present, to feast upon; as the manner was, and as it follows in the next verse.

Ver. 22.

Au. Ver.—22 And did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and anointed him unto the LORD to be the chief governor, and Zadok to be priest.

Pool.—*Before the Lord*, i. e., before the ark, in courts or places as near to it as they conveniently could. Or, as in God's presence, in a solemn and religious manner, praising God for this great mercy, and begging his blessing upon this great affair. *The second time*. This is called the *second time* in reference to the first time, which was either, 1. When he was made king during Adonijah's conspiracy, of which see 1 Kings i. 34, &c. And so this was done after David's death, and not upon *that day*, when this feasting and solemnity lasted, as the words at first view seem to insinuate, this being related in the same verse, and immediately after the relation of the feast. But there are examples of things done at distant times put together in one verse, as Acts vii. 15. *So Jacob went down, into Egypt, and died, he, and our fathers*, i. e., first *he*, and afterwards *our fathers*. So here, *They did eat—on that day with great gladness, and afterward they made Solomon—king the second time*. And this opinion seems to be confirmed by the following passages, in which it is related, that at this same time they anointed Zadok to be priest, and that Solomon was king instead of David, and that all Israel, and all David's sons, submitted to him; all which was not done till after David's death, as may be gathered by comparing this with 1 Kings i., ii. Or, 2. In 1 Chron. xxiii. 1, where it is said that David—made Solomon his son king over Israel, i. e., he declared him his

successor. And so this *second time* was during David's life. And what David had more privately declared, chap. xxiii., he now more solemnly owns in this great and general assembly, in which, by David's order, and the consent of all that assembly, Solomon was anointed king, i. e., to be king after his father's death. And this opinion the text seems most to favour. For it is said, *And they made Solomon king, &c. : they; who?* That must be fetched out of the foregoing words and verses, *they who did eat and drink before the Lord on that day with great gladness*, as it is here said; and then immediately it follows, and that with a copulative conjunction, *and they made Solomon king, &c.*, which without violence cannot be pulled away from the foregoing words. And therefore *they* must be David and *all the congregation* who were then present, ver. 20, of whom it is said, *they sacrificed, &c.*, ver. 21, and *they did eat, &c.*, and *they made Solomon, &c.* The great objection against this opinion is, that they *anointed Zadok to be priest* at this time, which was not done till after David's death; for till then Abiathar was not *thrust out from being priest, &c.*, 1 Kings ii. 26, 27. This indeed is a difficulty, but not insoluble. It must be remembered that the high priest had his vicegerent who might officiate in his stead, when he was hindered by sickness or other indispensable occasion; and that there seems to be something more than ordinary in Zadok's case; for although Abiathar was properly the high priest, yet Zadok seems after a sort to be joined in commission with him, as we see 2 Sam. xv. 29; xix. 11; and it is expressly said, *Zadok and Abiathar were priests*, 2 Sam. xx. 25; 1 Kings iv. 4. And it may be further considered, that this anointing of Zadok might be occasioned by some miscarriage of Abiathar not recorded in Scripture. Possibly he was unsatisfied with this design of translating the crown to Solomon, and did now secretly favour Adonijah's person and right, which afterward he did more openly defend; which being known to David by information, might induce him and the princes who favoured Solomon to take this course; which they might the more willingly do, in consideration of that Divine threatening, 1 Sam. ii. 31, &c., of translating the priesthood from Ithamar's and Eli's house, of which Abiathar was, to Eleazar's line, to which

it had been promised to perpetuity, Numb. xxv. 13, of which line Zadok was. And they might judge this a fit season, or might be directed by God at this time, to execute that threatening to the one, and promise to the other family. And yet this action of theirs in anointing Zadok did not, as I suppose, actually constitute him high priest, but only settled the reversion of it upon him and his line after Abiathar's death. Even as David's making Solomon king, chap. xxiii. 1, and their anointing *Solomon to be the chief governor here*, did not put him into actual possession of the kingdom, but only gave him a right to it in reversion after the present king's death, as Samuel's anointing of David, 1 Sam. xvi., had done to David before him. Hence, notwithstanding this anointing, Abiathar continued to exercise his office till Solomon thrust him out, 1 Kings ii. 27; and even after he was removed from the execution of his office, yet he was reputed the priest till he died, being so called 1 Kings iv. 4. And this I hope may in some sort resolve that difficulty. For the other arguments, they seem not considerable. For as for what follows, ver. 23—25, *Then Solomon sat on the throne, &c.*, that indeed seems to belong to the time after David's death, being sufficiently separated from this ver. 22, and not so knit to the foregoing words as those words, and *they made Solomon king, &c.*, are. And for the particle *then*, that is confessed by all to be often used at large and indefinitely for *about*, or *after that time*. *To be the chief governor*, i. e., to be king after David's death. *Zadok to be priest*; of which the last note but one.

Bp. Patrick.—*They made Solomon—king the second time.*] This is supposed to have been done after David's death, when Solomon was anointed for himself, as reigning *pleno jure*, "in subjection to none;" as he was anointed the first time by David's command. But there are great men of another opinion; that he was twice anointed while David lived; first, in the presence of a few of David's servants, as we read 1 Kings i., and now, in the presence of all the great men of Israel, the princes of the tribes, captains of thousands and hundreds (see Bertram, de Repub. Jud. pp. 130, 131). And, indeed, we are led to this by the connexion of the foregoing words: for the persons who now made him king the second time, were those before mentioned, who

sacrificed and feasted thereupon with great joy: after David's long speech to them. Dr. Lightfoot, indeed, observes, that there is mention three times of Solomon being made king: twice in this book, ch. xxiii. 1, and here in this place; and in 1 Kings i. So that there may be a question made, whether he was made king three times, or only twice. But this place seems to settle the doubt; for when, upon the aspiring of Adonijah, he was anointed, it was the first time that David showed who should succeed him: see 1 Kings i. 21, 27, and that must be concurrent, or the same, with that making him king mentioned in this book, chapter xxiii. 1, and this anointing in the midst of the princes and great commanders, was the second time. Abarbinel is of the same opinion, that he was anointed at first before a few; and now more publicly before the whole nation.

And anointed him—to be the chief governor.] After the death of David, who, perhaps, now resigned the government of the kingdom to him, finding he had not long to live.

And Zadok to be priest.] This hath inclined many to think the anointing fore-mentioned was after the death of David: because Abiathar was not put out of his office till the beginning of Solomon's reign. But I see no reason why we may not think he was anointed to be priest, as Solomon was to be king, in David's lifetime: though he was not actually put into the office till after he was dead, when Abiathar was thrust out. It was necessary he should be anointed, because the succession to the high-priesthood, in the line of Eleazar, had been long interrupted; and Abiathar, of the line of Ithamar, was still alive. This reason the Jews give why he was anointed; which was not necessary, they say, but in this case: it being sufficient otherwise, only to clothe him with the priestly vestments. But see Selden, De Success. in Pontif., lib. ii., cap. 9, who will incline one to be of another opinion.

Ver. 23.

Au. Ver.—23 Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him.

Pool.—On the throne of the Lord, i. e., on the throne of Israel, which is called the throne of the Lord, either more generally, as

all thrones are the Lord's, *by whom kings reign*; or more specially and peculiarly; either, 1. Because the Lord himself was in a peculiar manner the King and Governor of Israel. Or, 2. Because it was the throne of Christ the Lord, whose vicegerents David, and Solomon, and their successors were, for whom this throne was reserved, and by whom it was to be established and enjoyed for ever, Luke ii. 32, 33. Or, 3. *The throne of the Lord is put for the throne of the people of the Lord*, by a concise and short manner of speech, which is frequent in the Hebrew language; as when *the key of David* is put for *the key of the house of David*; and *the mountain of the Lord*, for *the mountain of the Lord's house*. Or, 4. Because this throne fell to Solomon not by right of inheritance, for he had elder brethren, but by the special appointment and gift of the Lord. And so this of *the Lord* is the genitive case of the efficient, as the learned call it, and signifies *which the Lord gave him*.

Ver. 24.

וְהָיוּ יָדָם תַּחַת שְׁלֹמֹה הַמֶּלֶךְ :

— ὑπετάγησαν αὐτῷ.

Au. Ver.—24 And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon [Heb., gave the hand under Solomon] the king.

Bp. Patrick.—Submitted themselves unto Solomon the king.] Swore allegiance to him. For so the Hebrew phrase signifies, “they gave the hand under Solomon.” For putting the hand under the knee or the thigh of a person, was a token of subjection to him: and was anciently used, when they solemnly promised anything to a superior, by an oath (Gen. xxiv. 2, xlvii. 29): which custom, if it did not continue in use in Solomon's days, yet that which was signified by it, was expressed in the ancient phrase.

Gesen.—יָדָם תַּחַת, to give the hand, as a pledge of fidelity, as confirming a promise, i. q., to promise, 2 Kings x. 15; Ezra x. 19. Spec. of the vanquished giving their hands as a pledge of submission and fidelity to the victors, Ezra xvii. 18, &c. 2 Chron. xxx. 8, וְהָיוּ יָדָם תַּחַת יְהוָה, i. e., submit yourselves to Jehovah.—Similar is the formula וְהָיוּ יָדָם תַּחַת פְּנֵי, to pledge fidelity under, i. e., to any one, 1 Chron. xxix. 34. Here belongs also the gloss of the Arabic lexicogra-

phers, יָל, i. e., surety by a pledge, fidejussio, surrender, subjectio, χείρωσις.

Ver. 29.

Au. Ver.—29 Now the acts of David the king, first and last, behold, they are written in the book [or, history; Heb., words] of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer.

Pool.—Either in the two Books of Samuel,

as they are now called, which were written part by Samuel, and part by Nathan and Gad; or in the annals or chronicles of that kingdom, which were written by Nathan and Gad, who were not only prophets, but historiographers or annalists; out of which they or some other prophets took, by the direction of God's Spirit, such passages as were most important and useful to the Church and to the world in succeeding ages.

SECOND BOOK OF CHRONICLES.

Ver. 1.

וַיִּתְחַזַּק שְׁלֹמֹה בְּיָדָיו עַל-
מַלְכוּתוֹ וְגו'

καὶ ἐνίσχυσε Σαλωμὼν υἱὸς Δαυὶδ ἐπὶ τὴν βασιλείαν αὐτοῦ, κ.τ.λ.

Au. Ver.—1 And Solomon the son of David was strengthened in his kingdom, &c.

Booth.—Was established over his kingdom.

Ver. 2.

וַיֹּאמֶר שְׁלֹמֹה לְכָל-יִשְׂרָאֵל וְגו'

καὶ εἶπε Σαλωμὼν πρὸς πάντα Ἰσραὴλ, κ.τ.λ.

Au. Ver.—2 Then Solomon spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers.

Then Solomon spake, &c.

IIoub.—2 *Salomon, mandato facto ad univ-
ersum Israel, ad principes millenorum ac
centenorum, ad judices, ad omnes denique
duces Israel, familiarum principes, 3 Ivit
ipse, &c.*

2. ויאמר: Nos, mandato facto. Vatablus: "Subaudiendum aliquid, nempè quòd apud se decreverat ire in Gabaon; quod ex sequenti versu intelligitur." Nos nihil credimus hic deficere, nihilque subaudiendum, quoniam verbum אמר habet non modò dicere, jubere, sed etiam mandata publica dare, vel significare, nullo casu addito; quomodò nos Gallicè dicimus, commander, être commandé.

Vers. 3, 5, 6, 13.

Au. Ver.—High place. See the notes upon 1 Kings ii. 3, vol. ii., pp. 719—721.

Tabernacle of the congregation. See the notes upon Exod. xxvii. 21, vol. i., p. 339.

Ver. 5.

וּמִזְבֵּחַ הַנְּחֹשֶׁת אֲשֶׁר עָשָׂה בְּצִלְאֵל
בְּנוֹאֲרֵי בְּנוֹ-חֹר וְשֵׁם לִפְנֵי מִשְׁכַּן יְהוָה
וַיִּדְרְשֵׁהוּ שְׁלֹמֹה וְהִקְהֵל
אֹתָם

καὶ τὸ θυσιαστήριον τὸ χαλκοῦν, ὃ ἐποίησε Βεσελεὴλ υἱὸς Οὐρίου υἱοῦ Ὠρ, ἐκεῖ ἦν ἐναντὶ τῆς σκηνῆς Κυρίου. καὶ ἐξέζητησεν αὐτὸ Σαλωμὼν καὶ ἡ ἐκκλησία.

Au. Ver.—5 Moreover the brasen altar, that Bezaleel the Son of Uri, the son of Hur, had made, he put [or, was there] before the tabernacle of the Lord: and Solomon and the congregation sought unto it.

Pool.—He put; either Moses, mentioned ver. 3, or Bezaleel, here last named, by the command and direction of Moses; or David, who may be said to put it there, because he continued it there, and did not remove it, as he did the ark from the tabernacle.

Bp. Patrick.—He put before the tabernacle of the Lord. One would think that this altar did not stand in its right place, till Solomon set it where it used to stand; but the words may be translated as in the margin, was there [so *IIoub.*, *Dathe*, *Ged.*, *Booth.*] before the tabernacle.

And Solomon and the congregation sought unto it.] I think this is better translated by Victorinus Strigelius, "Solomon and the congregation were wont to frequent it;" with sacrifices by which they sought the favour of God.

Ver. 6.

Au. Ver.—6 And Solomon went up thither to the brasen altar before the Lord, which was at the tabernacle of the congregation, and offered a thousand burnt-offerings upon it.

Bp. Patrick.—To the brasen altar before the Lord.] This is said to be before the Lord, though the ark was not there, because God was pleased graciously to accept the sacrifices offered before the place where he was wont to dwell, though wanting the token of his glorious presence.

And offered a thousand burnt-offerings upon it.] "Burnt-offerings" here signify (as Pellicanus with great reason thinks) the sacrifice of peace offerings, the general name being put for the special. For it is not reasonable to think, a thousand offerings were wholly burnt upon the altar: but in all probability, he made a feast for all that were there present, as had been done when this great assembly offered so freely at his inauguration. (1 Chron. xxix. 22.)

Ver. 12.

הַחֲכֵמָה וְהַפְּעֻדָּה נָתַן לָהּ וְגו'

τὴν σοφίαν, καὶ τὴν σύνεσιν δίδωμι σοι, κ.τ.λ.

Au. Ver.—12 Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like.

Is granted.

Houb.—נחן: Nunquam id נחן recurrit, quin superno circulo in id Codices animadvertant, ut inusitatè scriptum. Multò meliùs vel נחן, datur, vel נתיי, do, quam ultimam scriptionem sequuntur Græci Intt., Syrus, et Arabs.

Ver. 13.

וַיָּבֵא שְׁלֹמֹה לְבָמָה אֲנָשֵׁי בְּגָבְעוֹן וְיְרוּשָׁלַם מִלְּפָנֵי אֱהֵל מוֹעֵד וַיִּמְלֹךְ עַל-יִשְׂרָאֵל :

καὶ ἦλθε Σαλωμὼν ἐκ βαμὰ τῆς ἐν Γαβαὼν

εἰς Ἱερουσαλὴμ πρὸ προσώπου τῆς σκηνῆς τοῦ μαρτυρίου, καὶ ἐβασίλευσεν ἐπὶ Ἰσραὴλ.

Au. Ver.—13 Then Solomon came from his journey to the high place that was at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

Pool.—To the high place, or, from the high place; for the Hebrew prefix lamed, which commonly signifies to, is sometimes put for the Latin de, which signifies from.

Bp. Patrick.—We put in these words, "from his journey" which was not needful, for the words may be translated exactly, "Solomon came from the high place," &c., and so it follows, "from before the tabernacle." For the particle lamed signifies not only to but from. So R. Jonas, whom Kimchi calls a famous grammarian saith that it is here put for mem, i.e., from. But Kimchi himself is author of our translation, who is followed by Junius and Tremellius, and others, but comes to the same purpose.

Commentaries and Essays.—"To the high place." So Hebrew. The sense, however, requires "from" כבמה. So LXX. Our translators oddly supply "from his journey."

Gen.—13 Solomon then returned, from the hill-chapel at Gibeon and the convention-tent, into Jerusalem, and reigned over Israel.

Booth.—13 Then Solomon returned from the high-place which was at Gibeon to Jerusalem, from before the congregation-tabernacle, and reigned over Israel.

Houb.—13 Postè Salomon excelso ex loco Gabaon ab Domini conspectu digressus, Jerusalem venit, ubi in Israel regnavit.

13 לבמה: Lege בממה, ex Excelso. Ita legunt Græci Intt. qui ἐκ βαμὰ, de Bama; vel לבמה, quod idem est. Corruptè legebat Syrus למשהה, ad convivium.

Maurer.—לְבָמָה præeuntibus LXX omnes convertunt: ab excelso. Sed ἢ præverbium contrariam significationem ferre posse, credat Judæus Apella. Locus haud dubie corruptus est. Error fortasse ortus ex comm. 3 ubi לְבָמָה in eodem contextu legitur.

Vers. 16, 17.

16 וּמוֹצָא תְּפוֹסִים אֲנָשֵׁר לְשֹׁלֹמֹה מִמְּעָרִים וּמִקְוֵא סַחְבֵי תַּפְלֹךְ מִקְוֵא יְקָהוּ בְּמָחִיר : 17 וַיַּעֲלוּ וַיִּצְיִאוּ מִמְּעָרִים מִרְדְּבָה בְּשֵׁשׁ מֵאוֹת פֶּסֶף

ἀγίασαι αὐτὸν αὐτῷ τοῦ θυμῶν ἀπέναντι αὐτοῦ
θυμίαμα καὶ πρόθεσιν διαπαντός, καὶ τοῦ ἀνα-
φέρειν ὀλοκαντώματα διαπαντός τοπρῶ καὶ
τοδείλης, καὶ ἐν τοῖς σαββάτοις, καὶ ἐν ταῖς
τομηνιαῖς, καὶ ἐν ταῖς ἑορταῖς τοῦ Κυρίου
Θεοῦ ἡμῶν εἰς τὸν αἶωνα τοῦτο ἐπὶ τὸν Ἰσραήλ.
5 καὶ ὁ οἶκος, ὃν ἐγὼ οἰκοδομῶ, μέγας, ὅτι μέγας
Κύριος ὁ Θεὸς ἡμῶν παρὰ πάντας τοὺς θεούς.
6 καὶ τίς ἰσχύσει οἰκοδομῆσαι αὐτῷ οἶκον; ὅτι ὁ
οὐρανός, καὶ ὁ οὐρανός τοῦ οὐρανοῦ οὐ φέρουσι
τὴν δόξαν αὐτοῦ· καὶ τίς ἐγὼ οἰκοδομῶν αὐτῷ
οἶκον; ὅτι ἀλλ' ἢ τοῦ θυμῶν κατέναντι αὐτοῦ.
7 καὶ νῦν ἀπὸστειλόν μοι ἄνδρα σοφὸν καὶ
εἰδότα τοῦ ποιῆσαι ἐν τῷ χρυσίῳ, καὶ ἐν τῷ
ἀργυρίῳ, καὶ ἐν τῷ χαλκῷ, καὶ ἐν τῷ σιδήρῳ,
καὶ ἐν τῇ πορφύρᾳ, καὶ ἐν τῷ κοκκίνῳ, καὶ ἐν
τῇ ὑάκινθῳ, καὶ ἐπιστάμενον γλυψαί γλυφῆν
μετὰ τῶν σοφῶν τῶν μετ' ἐμοῦ ἐν Ἰουδα καὶ ἐν
Ἱερουσαλήμ, ἃ ἠτοίμασε Δαυὶδ ὁ πατὴρ μου.

Au. Ver.—3 And Solomon sent to Hiram
[or, Hiram, 1 Kings v. 1] the king of Tyre,
saying, As thou didst deal with David my
father, and didst send him cedars to build
him an house to dwell therein, *even so deal*
with me.

4 Behold, I build an house to the name of
the LORD my God, to dedicate it to him, and
to burn before him sweet incense [Heb.,
incense of spices], and for the continual
shewbread, and for the burnt-offerings morn-
ing and evening, on the sabbaths, and on the
new moons, and on the solemn feasts of the
LORD our God. This is an ordinance for
ever to Israel.

5 And the house which I build is great:
for great is our God above all gods.

6 But who is able [Heb., hath retained,
or, obtained strength] to build him an house,
seeing the heaven and heaven of heavens
cannot contain him? who am I then, that I
should build him an house, save only to burn
sacrifice before him?

7 Send me now therefore a man cunning
to work in gold, and in silver, and in brass,
and in iron, and in purple, and crimson, and
blue, and that can skill to grave [Heb., to
grave gravings] with the cunning men that
are with me in Judah and in Jerusalem,
whom David my father did provide.

3 *Hiram.*

Ged., Booth.—"Hiram." The text has
Hiram; but all the versions, even Chaldee,
with fifteen MSS. and p. p. 1 Kings v. 1,
have *Hiram*: and so all the versions in vers.
11 and 13.—*Ged.*

Even so deal with me. So *Dathe, Ged., Booth.*

Hæc supplenda esse, contextus docet.—Dathe.

Pool.—These words may be commodiously
understood from the nature of the thing, and
from the following words, such ellipses being
frequent in the Hebrew. Or, without any
ellipsis, the sense, being here suspended, is
completed ver. 7, so *send me, &c.*, the 4th,
5th, and 6th verses being inserted by way of
parenthesis, to usher in and enforce his fol-
lowing request.—So *Houb.* See below.

4 *To dedicate it to him.* See *Houb.* below.
Shewbread. See the notes upon 1 Chron.
xxviii. 16, vol. iii., p. 139.

Solemn feasts, &c. This is an ordinance
for ever to Israel.

Ged.—Solemn feasts, &c.; of perpetual
obligation to Israel.

Booth.—Solemn feasts, &c.; which are
commanded for ever to Israel.

7 *Purple.* See the notes upon Exod.
xxv. 4, vol. i., p. 320.

Crimson.

Gesen.—לָבַד, m. crimson, or deep scarlet,
a colour prepared from insects inhabiting a
species of oak, *coccus ilicis* of Linn. Also
crimson stuffs, 2 Chron. ii. 6, 13, iii. 14. It
is a word of the later Hebrew, for the earlier
קָצֶבֶת, קָצֶבֶת, q. v. See espec. in קָצֶבֶת. The
Hebrews adopted the word from the Persians
or Armenians.

Blue. See the notes upon Exod. xxv. 4.

And that can skill to grave with the cunning men, &c.

Ged.—And who is skilful in making
engravings; to work with the knowing men,
&c.

Booth.—And who is skilful in engraving;
that he may work with the wise men, &c.

Houb.—3 *Misit etiam ad Hiram regem Tyri, sic dicens: Quoniam tu cum patre meo David ita egisti, ut ei mitteres cedros, ad ædificandam domum, quam habitaret, 4 Et ego nomini Domini Dei mei domum sum ædificaturus, ut locum sanctum habeam, ubi coram eo thura et aromata incendam, panesque propositionis juges et holocausta, tam matutina, et vespertina, quam sabbatorum, neomeniarum, Dominique Dei nostri festorum (nam hæc super Israel in perpetuum constituta sunt). 5 Et quoniam domus, quam parò ædificare, magna futura est, propterea quòd major est omnibus diis Deus noster: 6 Quoniam quis potis est ædificare domum ei, quem*

cæli et cæli cælorum capere non possunt? Et quis ego sum, ut ei domum ædificem, nisi propter eam ut coram eo dona offerantur? 7 Mitte ad me, quæso, vimem aliquem peritum elaborandi auri, argenti, æris, ferri, purpure, cocci, hyacinthi, peritumque cælatorem, qui laboret una cum viris industriis, qui apud me sunt in Juda et in Jerusalem, quos pater meus David præparavit.

3 *כאשר עשיתי*: Nos, quoniam fecisti, quomodò et Castalio, quandoquidem; non autem sicut, ne oratio manca esse videatur, in quâ non extat alterum membrum comparationis, sic facito mecum. Vult Clericus hoc alterum membrum necessariò esse subaudiendum, additque: “Nec tamen omissum esse à libris putandum, cum plura sint exempla, aut prioris, aut posterioris membri orationis omissi.....Sed à vertente suppleri necessariò oportuit, quod fecit et Vulgatus Interpres, qui habet hic, sic fac mecum.” Id Clericanum decretum et falsis ab exemplis petium est, et hoc loco non necessarium, modò veritas *כאשר*, quoniam. Nam oratio sic continuatur usque ad verbum 7. Quoniam tu...ver. 3. *Et ego sum ædificaturus...*ver. 4. *Et domus, quam ædifico, magna futura est...*ver. 5. *Quanquam quis potis est ædificare...*ver. 6. *Mitte igitur ad me...*In tali serie nihil suppleendum. Verùm ellipses plurimas debemus mendis scribarum, nec minùs multas erroribus Interpretum.

4 לעולם זאת על ישראל: Adjungimus, interpretando ad sequentia, sed additâ particulâ vel ו, vel כי, ex more perpetuo parenthesisum Hebraicarum: ועולם, vel כי לעולם: Nempè alterutrum facilè exciderit post אלהיו. Sed in superioribus hæc verba, להקדיש, sic habenda, ut *ἐν διὰ δύοῖν*, ad ei sanctificandum et adolendum, pro ad ei sanctè adolendum, non omissâ ו conjunctione ante להקדיש, ut eam non omittit Syrus. Non licuit convertere cum Vulgato, ut consecrem eam, quippe cum absit casus eam, in fonte Hebr. neque is post suppleatur. Porrò להקדיש sic habet incendere, ut offerre, generatim sumptum, ut liquet ex ver. 6 ubi hæc verba, להקדיש לפני, nisi propter eam ut coram eo suffiatur, de omnibus quæ offerebantur, usurpatur. Nimirum dona omnia, aut victimæ, igne piabantur, fumumque in superas auras emittebant. Propter eam in omnia dona convenit suffitus. Nec sapienter Clericus statuit verbum להקדיש convenire “impropiè strui liborum, quæ non adolebantur, sed apponebantur tantùm Deo per

septiduum.” Convenit id propriè, non modò quia, ut mox diximus, generatim sumitur, sed etiam quia nunquam sine thure panes offerebantur; sic ut una esse censeretur oblatio et thuris, et panum.

7 ורד לכה פרחים עם הזכמים, et scientem sculperè sculpturas cum sapientibus, i. e., cum iis meis artificibus, qui ei rerum faciendarum exemplaria proponunt. Sententiam esse talem, cognoscitur ex versu 14 huic 7 ferè parallelo. Indicat præpositio עם, cum, non tam societatem, quàm imitationem.

Heb., 7; LXX., Au. Ver., 8.

וְשִׁלַּח־לִי עֲבָדֵי אֲרָזִים בְּרוֹשִׁים וְאֶלְגֻמִּיִם וְגו'

v. 7. דגש אחר שרוק נ'א אלגומים

καὶ ἀπόστειλόν μοι ξύλα κέδρινα καὶ ἀρκύθινα καὶ πεύκινα, κ.τ.λ.

Au. Ver.—8 Send me also cedar trees, fir trees, and alnum trees [or, almuggim, 1 Kings x. 11], &c.

Alnum trees. See the notes upon 1 Kings x. 11, vol. ii., p. 799.

Ged., Booth.—Almug trees [1 Kings x. 11].

In the text it is *alnum*; but several MSS. have *almug*, with p. p. 1 Kings x. 11.—Ged.

Heb., 8; LXX., Au. Ver., 9.

— בְּדוֹל וְהַפְלָא —

— μέγας καὶ ἔδδοξος.

Au. Ver.—9 Even to prepare me timber in abundance; for the house which I am about to build shall be wonderful great [Heb., great and wonderful].

Wonderful great.

Houb., Duthe, Ged., Booth.—Great and wonderful.

Bp. Patrick.—In the Hebrew, “great and wonderful.” This relates not so much to the bigness of it (though, taking in all the courts belonging to it, it was of large extent), but to the admirable contrivance and riches of it.

Heb., 9; LXX., Au. Ver., 10.

וְהִנֵּה לְהַטְבִּיחַ לְכִרְתֵי הָעֵצִים נִתְתָּם הַטְּבִיחַ וּמִפְּרֹת לְעֵבֹדָה פְּרִים וְעִשְׂרִים אֶלֶף וְשֵׁעָרִים פְּרִים וְעִשְׂרִים אֶלֶף וְשֵׁעָרִים בְּתַיִם וְשֵׁעָרִים אֶלֶף וְשֵׁעָרִים אֶלֶף וְשֵׁעָרִים אֶלֶף :

καὶ, ἰδοὺ, τοῖς ἐργαζομένοις τοῖς κόπτουσι ξύλα εἰς βρώματα δέδωκα σίτον εἰς δόματα τοῖς παισὶ σου κόρων πυροῦ εἴκοσι χιλιάδας, καὶ κριθῶν κόρων εἴκοσι χιλιάδας, καὶ οἴνου μέτρων εἴκοσι χιλιάδας, καὶ ἐλαίου μέτρων εἴκοσι χιλιάδας.

Au. Ver.—10 And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

See the notes upon 1 Kings v. 11, vol. ii., p. 734.

Measures. See the notes upon 1 Kings iv. 22, vol. ii., p. 726.

Bp. Patrick.—What this measure, called *corus*, was, is uncertain: but many learned men think it the same with an omer, which was the most ancient word. For we never find the other used in the books of Moses, nor in the prophets; but only in Ezekiel (xlv. 14), and in the books of the Kings, Chronicles, and Ezra. But Josephus and the LXX often have the word *corus* instead of omer, which was the largest measure of dry things, containing, as Epiphanius saith, thirty bushels.

Beaten wheat.

Gesen.—פָּחָה f. (ר. נָבָה) plur. פָּחוֹת, twice מִפְּיָם 2 Kings viii. 29; ix. 15.

1. *a beating, smiting, the act;* Is. xxx. Spec. a) *a beating with rods,* Deut. xxv. 3; b) *a beating out of grain;* so 2 Chron. ii. 9, הָשִׂים פָּחוֹת (in appos.) *wheat, the beatings out,* i. e., wheat beaten out, threshed. But prob. it should read, הָשִׂים פִּלְתֵּי לֶעֱבָדְךָ, *wheat as food for thy servants;* as in 1 Kings v. 25 [11], ה' פִּלְתֵּי לְבִיחִי. So Sept. εἰς βρώματα δέδωκα σίτον παισὶ σου, Vulg. *servis tuis dabo in cibaria tritici,* etc. Syr. id.

Ged.—10 And lo! to thy servants who fell and cut the timber, I will give, for aliment, twenty thousand cores of wheat, twenty thousand cores of barley, &c.

Houb.—10 *Lapidicis autem et lignatoribus dabo annonam, eruntque pro servis tuis tritici viginti millia cororum, hordei viginti millia cororum, vini bathorum viginti millia, et olei bathorum viginti millia.*

10 הָשִׂים מִכֹּחַ לֶעֱבָדְךָ, *frumenta percussione servis tuis.* Intelligunt recentiores *frumenta excussa, vel molita,* quanquam id exemplo caret. Et veteres hic vertunt vel *donum, vel alimentum,* ex scriptura מִכֹּחַ, *partes,* quod verbum de alimonia viritim distributa

sæpe usurpatur, et quod nos, *annonam.* Sed הָשִׂים, *triticum,* multo commodius collocetur post לֶעֱבָדְךָ, proxime ante כֹּרִים, *coros;* neque non לֶעֱבָדְךָ initio post הַנָּה; ut totus ordo verborum sit talis, *ecce autem ego servis tuis lapidicis et lignatoribus dabo annonam, frumenti coros . . .* Nam לֶעֱבָדְךָ se jungi non debet a הָשִׂים, quoniam utrobique iidem servi Hiram significantur. Et religiosius creditur, ab ordine deviasse Scribas, quam sacrum scriptorem deseruisse consuetum nitidumque verborum ordinem, alienum suæ linguæ ac incommodum antetulisse.

Heb., 10; *Au. Ver.*, 11.

Au. Ver.—11 Then Hiram the king of Tyre answered in writing, which he sent to Solomon, Because the Lord hath loved his people, he hath made thee king over them.

Maurer.—[וַיֹּאמֶר הִרָם מֶלֶךְ צֹר בְּרֵקֵב וַיִּשְׁלַח] וַיִּשְׁלַח אֶת־הַיְּשֻׁלָּה. Noli putare, אָמַר hic absolute positum esse, ut alias דָּבַר וַיֹּאמֶר ad verba epistolæ referendum est.

Heb., 12; LXX., *Au. Ver.*, 13.

וַעֲתָה נְשַׁלְּחֵנִי אִישִׁי־חֲכָם יִרְעֶ בִּינָה לְחֹרְתָם אָבִי :

καὶ νῦν ἀπέστειλά σοι ἄνδρα σοφὸν καὶ εἰδότα σύνεστω Χιρὰμ τὸν πατέρα μου.

Au. Ver.—13 And now I have sent a cunning man, endued with understanding, of Hiram my father's.

Of Hiram my father's.

Pool.—i. e., Who was my father's chief workman. Or, *Huram Abi*, a man so called; the prefix *lamed* being here only a note of the accusative case.

Bp. Patrick.—13 The principal workman employed by his father. So the Targum seems to understand the word *abi* to signify a *master or chief workman.* But Beckius upon this place thinks it most probable that *Abi* was his surname, as we call it: and translates this verse, "He sent him a man of great skill;" viz., *Huram Abi.* For it was very common among the eastern people, to call men by the name of *Ab*, and *Abi*, or *Aba*, and *Abu*, as he observes. And thus Luther translates these words, *Huram Abi:* to whom may be added *Emanuel Sa*, a person very skilful in this language.

Dr. A. Clarke.—His name appears to have been *Hiram, or Hiram Abi.*

Ged.—13 I, therefore, now send to thee a wise and intelligent man, *Hiram-Abiu*, (14) the son, &c.

Hiram Abiu. I consider *Abiu* as a part of *Hiram's* name, added, probably, to distinguish him from the king of Tyre. For the rest, the text seems, here, to be mutilated of a letter; which I have supplied from chap. iv. 16.

Houb.—13 *Ego igitur mitto ad te virum intelligentem, quem magistrum habuit pater meus, Hiram.*

13 יורע בינה לחרור אבי, verbum pro verbo, qui notam faciebat scientiam patri meo *Hiram*, i.e., quo magistro ac duce pater meus harum rerum prudentiam habuit. Nimiùm obsequabatur Græcis Intt. Vulgatus, cùm verteret, *Hiram patrem meum (virum prudentem)* cùm alterum לחרור sit in dandi casu, alterum אש חכם, in accusandi . . . Prætercà non concedendum, Tyri regem patris nomine nuncupasse virum opificem, non additâ præsertim causâ talis apellationis. Nec placet, qui fuit patri meo *Hiram*, quomodò convertit Clericus, quia deest pronomen אשר, sine quo vertere non licebat, qui fuit.

Dathe.—13 *Jam vero mitto ad te peritum artificem, Hiramum Abi, a)*

a) אבי mihi videtur esse nomen proprium propter cap. iv. 16, ubi. cf. observat.

Heb. 13, LXX. ; Au. Ver. 14.

13 בְּנֵי אִשָּׁה מִן־בְּנוֹת דָּן וְאָבִיו אִישׁ־צָרִי יוֹדֵעַ לַעֲשׂוֹת בַּזָּהָב וּבַכֶּסֶף בַּנְּחֹשֶׁת בַּבְּרֹזֶל בַּבְּרָנִים וּבַבַּעֲצִים בַּאֲרָנְזָן בַּתְּהַלָּלֹת וּבַכַּפֹּץ וּבַכַּרְמִיל וְגו'.

v. 13. א' בַּזָּהָב.

14 ἡ μήτηρ αὐτοῦ ἀπὸ θυγατέρων Δὰν, καὶ ὁ πατήρ αὐτοῦ ἀνήρ Τύριος, εἰδότα ποιῆσαι ἐν χρυσίῳ, καὶ ἐν ἀργυρίῳ, καὶ ἐν χαλκῷ, καὶ ἐν σιδήρῳ, καὶ ἐν λίθοις, καὶ ξύλοις, καὶ ὑφαίνειν ἐν τῇ πορφύρᾳ, καὶ ἐν τῇ ὑάκινθῳ, καὶ ἐν τῇ βύσσῳ, καὶ ἐν τῷ κοκκίνῳ, κ.τ.λ.

Au. Ver.—14 The son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson, &c.

The son of a woman of the daughters of Dan. See the notes on 1 Kings vii. 14, vol. ii., p. 767.

Bishop Patrick.—*The son of a woman of the daughters of Dan, and his father was a man of Tyre.*] The Targum saith she was "a woman of the tribe of Naphtali;"

because it is said so in 1 Kings vii. 14, and therefore he reconciles these two places; by "a daughter of Dan," he means of a man called Dan, who was of the tribe of Naphtali: which being near to Tyre, she married one of that nation. Or, as Jarchi and Kimchi will have it, he was a Jew, but dwelt in Tyre: as Obed-edom was called the Gittite, because he dwelt in Gath, but was a Levite (see my notes upon 1 Kings vii. 14).

In purple, in blue. See the notes upon Exod. xxv. 4, vol. i., p. 320.

Fine linen. See the notes upon 1 Chron. xx. 27, vol. iii., p. 80.

Crimson. See the notes upon 2 Chron. ii. 7, vol. iii., p. 53.

Ver. 18.

Au. Ver.—18 And he set threescore and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

Six hundred. See the notes on 1 Kings v. 15, vol. ii. p. 735.

Booth.—Three hundred [1 Kings v. 15].

CHAP. III. 1.

וַיַּחֲלֵל שְׁלֹמֹה לִבְנוֹת אֶת־בַּיִת־יְהוָה בִּירוּשָׁלַם בְּהַר הַמִּזְבֵּחַ אֲשֶׁר נִרְאָה לְדָוִד אָבִיו הַכֵּן בַּמָּקוֹם הַזֶּה בְּגֵרֹן אֲרָגוֹ הַיְבוּסִי :

καὶ ἤρξατο Σαλωμὼν τοῦ οἰκοδομεῖν τὸν οἶκον Κυρίου ἐν Ἱερουσαλὴμ ἐν ὄρει τοῦ Ἀμωρία, οὗ ὠφθη Κύριος τῷ Δαυὶδ πατρὶ αὐτοῦ, ἐν τῷ τόπῳ, ᾧ ἠτοίμασε Δαυὶδ ἐν ἄλφῳ Ὀρνὰ τοῦ Ἱεβουσαίου.

Au. Ver.—1 Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where the LORD appeared unto David his father [or, which was seen of David his father], in the place that David had prepared in the threshingfloor of Ornan [or, Araunah, 2 Sam. xxiv. 18] the Jebusite.

Moriah.

Gesen.—מִרְיָה Gen. xxii. 2, and מִזְבֵּחַ, 2 Chron. iii. 1, *Moriah*, pr. n. of one of the hills of Jerusalem, on which Solomon built the temple, 2 Chron. iii. 1. It lay north-east of Zion, from which it was separated by the valley Tyropæon, Jos. Ant. 8. 3. 9. al. Most commonly the name Zion embraced also the temple on Moriah; and the latter name seldom occurs, not even 1 Kings vi. 1.

See genr. Robinson's Palest. I. pp. 393, 413, 416. Gen. xxii. 2 אֶרֶץ מֹרִיָּה *the land of Moriah*, i.e., the region around that mount, its vicinity, q.d., fields of Moriah, comp. אֶרֶץ דֵּי Josh. viii. 1.—As to the etymology of the word, the sacred writers themselves (Genesis xxii. 8, 14; 2 Chron. 1. c.) refer it to the root מָרָה, and this is confirmed by regarding מֹרִיָּה for מִרְיָה *chosen of Jehovah*, an appropriate name for a place of sacrifice or sanctuary. But so far as the form is concerned, מֹרִיָּה may be part. fem. from r. מָרָה pp. *the resting*, i.e., fortress, castle.

Where the Lord appeared unto David.

Pool.—Or, which was showed unto David [so *Houb.*, *Dathe*], to wit, to be the place where the temple should be built.

Bishop Horsley.—In Mount Moriah, where, &c. The order of the words in the original is certainly perverted. Read thus,

הַמִּוֹרִיָּה בְּמִקְוֵם אֲשֶׁר נִרְאָה לְדָוִד
אֲבִיָּהוּ אֲשֶׁר הָכִין דָּוִד בְּגֵרֵן אֲרָנָן
הַיְבוּסִי :

—“in Mount Moriah in the place which was shewn to David his father, which David had prepared, in the threshing floor of Ornan the Jebusite.” See Vulgate, Queen Elizabeth's Bible, and Houbigant.

Ged., Booth.—Then Solomon began to build the house of Jehovah at Jerusalem, on mount Moriah as had been shown to David, his father, in the place which David had prepared, in the threshing-floor of Araunah, the Jebusite.

1 *Cæpit Salomon ædificare domum Domini Jerusalem, in monte Moria, qui fuerat monstratus David patri ejus, eo in loco quem David in aræ Ornan Jebusæi destinârat.*

1 אשר הכין במקום : Frustra Arias, quando paravit in loco. Omnes interpretes legunt tali ordine, אשר הכין, במקום אשר הכין, quem paravit. Optime Clericus in hunc locum. “Vix aliter scriptum esse putem a scriptore sacro. Quid enim in simplici narratione, in quâ vocum ordinem inverti nihil cogit, tam violentâ traiectione opus fuit?”

Ver. 2.

Au. Ver.—2 And he began to build in the second day of the second month, in the fourth year of his reign.

Ged.—Second day of the. Wanting in Sep., Syr., Vulg., Arab., and four MSS.

Houb.—2 בשני, secundo; addimus die, quod sæpe temporibus notandis omittitur,

quanquam non sine חרש subsequenti, die secundo mensis, quod verbum exhibet Chaldæus; forte etiam legebat. Reliqui veteres omittunt בשני, nec diem annumerant, quem quidem notari non fuit necessarium; ut non improbabilis conjectura sit, in parte codicum abfuisse olim בשני sid, vel hod. in codicibus id fuisse imprudenter geminatum, ob similitudinem ejus cum בשנה vocabulo subsequenti.

Ver. 3.

וְאֵלֶּה הָיוּ סָדְרֵי הַבְּנֵי אֶת־בְּיַת
הָאֱלֹהִים הָאֲרָךְ אַמּוֹת בַּמְּקָדָה הָרִאשׁוֹנָה
אַמּוֹת שְׁשִׁים וָרֹחַב אַמּוֹת יְעָשָׂרִים :

καὶ ταῦτα ἦσαν Σαλωμῶν τοῦ οἰκοδομησῆαι τὸν οἶκον τοῦ Θεοῦ· μήκος πηχέων ἢ διαμέτρησης ἢ πρώτης πηχέων ἐξήκοντα, καὶ εὖρος πηχέων εἰκοσι.

Au. Ver.—3 Now these are the things wherein Solomon was instructed [Heb., founded] for the building of the house of God. The length by cubits after the first measure was threescore cubits, and the breadth twenty cubits.

Pool.—Solomon was instructed; partly by his father David, and partly by the Spirit of God. Or, these were Solomon's foundations, the Hebrew verb being put for the noun, as it is elsewhere. The sense is, These were the measures of the foundations upon which he intended to build the temple. *After the first measure*, i. e., according to the measure of the first and ancient cubit.

Bp. Patrick.—Wherein Solomon was instructed.] He had been instructed by David his father, who gave him a model, according to which he built it (see 1 Chron. xxviii. 11, &c.). The Targum translates these words very clearly, which in the Hebrew are a little obscure, “These are the dimensions [so *Ged.*, *Booth.*] of the foundation of the temple, which Solomon began to build.” So in our margin we translate the word, not instructed, but founded. And thus, Beckius thinks, it is most properly to be understood; because Solomon did not receive from his father a delineation of the whole fabric of the temple, but only of the porch, and of the courts, and some other things: as the forenamed place tells us.

The length by cubits after the first measure was threescore cubits, and the breadth twenty.] He projected the sanctuary and the oracle both together; and in their first description they were to be in length sixty cubits: that

is, forty for the sanctuary, and twenty for the most holy place. Or, as some think, by the *first measure* is here meant that measure which Moses followed in building of the tabernacle: for, in process of time, the cubits altered, and were larger (see 1 Kings vi. 2). But this is doubtful.

Dr. A. Clarke.—*After the first measure.*] It is supposed that the *first measure* means the cubit used in the time of *Moses*, contradistinguished from that used in *Babylon*, and which the Israelites used after their return from captivity; and, as the books of Chronicles were written after the captivity, it was necessary for the writer to make this remark, lest it should be thought that the measurement was by the Babylonish cubit, which was a *palm*, or *one-sixth*, shorter than the cubit of *Moses*. See the same distinction observed by *Ezekiel*, chap. xl. 5; xliii. 13.

Bp. Horsley.—“*Et hæc sunt fundamenta quæ jecit Solomon, ut edificaret.*” “Now these are the principles which *Solomon* laid down for the building.” To the same purpose *Queen Elizabeth’s Bible*: “And these are the [measures whereon] *Solomon* grounded to build.” The dimensions of the principal parts are the principles or elements of a building, in the same sense in which the length of the transverse axis, the eccentricity, &c., are called the principles or elements of the orbit of a planet.

Gesen.—יָסַד, HOPH. i. q., Pual., to be founded. Inf. הוֹסִיד, subst. foundation, the being founded, *Ezra* iii. 11; 2 *Chronicles* iii. 3.

Houb.—3 *Hæc lineamenta fecit Salomon domus Dei edificandæ; longitudinem, mensurâ primâ, sexaginta cubitos; latitudinem, viginti cubitos.*

3 *Hæc autem lineamenta fecit.* Sic nos interpretamur tam ex sententiâ, quam ex ipso verbo יָסַד, in quo inest, præparare, præstruere, non modò fundamenta locare. Aguntur hic potiùs lineamenta et mensuræ, quàm ipsa fundamenta. Et אֵלֶּה, hæc, pertinet ad mensuras eas, quæ mox sequuntur.

Dathe.—3 *Fundamenta, quibus templum Dei superstruxit, hæc habebant mensuram.*

Ver. 4.

וְהָאֵלֶּם אֲשֶׁר עַל־פְּנֵי הָאֹרֶז עַל־פְּנֵי
לְחִבְתֵּי־בַיִת אֲמוֹת עֶשְׂרִים וְהַגְּבָה
מֵאַרְבָּע וְעֶשְׂרִים וּגו'

καὶ ἀλλὰμ κατὰ πρόσωπον τοῦ οἴκου, μήκος ἐπὶ πρόσωπον πλάτους τοῦ οἴκου πήχεων εἴκοσι, καὶ ὕψος πήχεων ἑκατὸν εἴκοσι, κ.τ.λ.

Au. Ver.—4 And the porch that was in the front of the house, the length of it was according to the breadth of the house, twenty cubits, and the height was an hundred and twenty: and he overlaid it within with pure gold.

Bp. Patrick.—*The height was an hundred and twenty.*] This is a very different account from that in the book of the *Kings* (vi. 2), where it is said to be thirty cubits. But *Abendana* hath briefly summed up what their authors say to reconcile these two places. Some think it probable that the porch was but thirty cubits high, but the whole temple higher. Thus *Kimchi*. Others, that the porch and all were of the same height: but from the foundation to the roof was but thirty cubits: though above the roof there were ὑπερώα, upper rooms, which were ninety cubits high. And, indeed, it is not likely that this house was lower than the second temple, which, by the command of *Cyrus*, was to be threescore cubits (*Ezra* vi. 3; and see *Josephus*, lib. vii. cap. 8).

Dr. A. Clarke.—*The height was an hundred and twenty.*] Some think this should be *twenty* only; but if the same building is spoken of as in 1 *Kings* vi. 2, the height was only *thirty cubits*. *Twenty* is the reading of the *Syriac*, the *Arabic*, and the *Septuagint* in the *Codex Alexandrinus*. The MSS. give us no help. There is probably a mistake here, which, from the similarity of the letters, might easily occur. The words, as they now stand in the Hebrew text, are כַּמֶּה וְעֶשְׂרִים, one hundred and twenty. But probably the letters in כַּמֶּה, an hundred, are transposed for אַמְבָּה, a cubit; if, therefore, the א be placed after the כ, then the word will be כַּמֶּה, one hundred; if before it, the word will be אַמְבָּה, a cubit; therefore עֶשְׂרִים אַמְבָּה will be *twenty cubits*; and thus the *Syriac*, *Arabic*, and *Septuagint* appear to have read. This will bring it within the proportion of the other measures, but an hundred and twenty seems too great a height.

Bp. Horsley.—*An hundred and twenty.*] *Kennicott’s MS.*, 80, omits the word כַּמֶּה and the ו prefixed to the next word עֶשְׂרִים. The *Alexandrine LXX* has ὕψος πήχεων εἴκοσι, as if for כַּמֶּה וְעֶשְׂרִים the reading had been אַמְבָּה וְעֶשְׂרִים. The main body of the building was but thirty cubits high. What probability

is there as the height of the porch was four times as much? See *Houb.*

Ged., Booth.—4 And the porch before, was in length, according to the breadth of the house, twenty cubits; and its breadth was ten cubits [1 Kings vi. 3], and its height was twenty [Arab.] cubits: and he overlaid, &c.

Houb.—4 *Porticus autem, quæ erat ante domum, longitudo erat, ex adverso domus latitudinis, viginti cubitorum, altitudo etiam viginti cubitorum, quam intrinsecus auro mundo vestivit.*

4 והאולם אשר על פניו, *porticus autem, qua ante faciem*; adde הבית *domus*, quod verbum non omittunt Græci Interpretes. Deinde verbum הארך *adjunge ad hæc quæ sequuntur, ut sit eadem series, quæ ver. 8 ubi legitur, וארכו על פניו, longitudo ejus contra latitudinem, i. e., observa latitudini domus, seu occupans, qua ea porrigitur, totam domus latitudinem: qua re significatur, porticum, quæ longa erat viginti cubitos, tam fuisse latam, quam ipsam domum..... והגבה מאה, et altitudo centum et viginti (cubitorum). Habet Codex Alex. πηχέων εἴκοσι, *viginti cubitorum*, et sic Arabs, ex scriptura אמרה cubitorum, et sic Arabs, ex scriptura אמרה cubitorum, quæ eadem extat ver. 8 nisi mavis עשרים, Recte Lud. Capellus conjectabat scriptum fuisse מאה, *centum*, pro אמרה, *cubito*. Nam vix credibile est, ante id templum, cujus altitudo non excederet triginta cubitos, fuisse ædificatam porticum 120 cubitos altam, qua altitudine ipsum templum opprimeretur, et humilis casa esse videretur. Et forte ab eam causam Syrus omisit, ut de altitudine diceret.*

Ver. 6, 7.

וַיִּצַף אֶת־הַבַּיִת אֲבָנֵי יִקְרָה 6
וַיִּצַף אֶת־הַבַּיִת אֲבָנֵי יִקְרָה 7
וַיִּצַף אֶת־הַבַּיִת אֲבָנֵי יִקְרָה 7

6 καὶ ἐκόσμησε τὸν οἶκον λίθοις τιμίους εἰς δόξαν, καὶ ἐχρύσωσε χρυσίῳ χρυσίον τοῦ ἐκ Φαρουῖμ. 7 καὶ ἐχρύσωσε τὸν οἶκον, καὶ τοὺς τοίχους αὐτοῦ, καὶ τοὺς πυλώνας, καὶ τὰ ὀροφώματα, καὶ τὰ θυρώματα χρυσίῳ, καὶ ἐγλύψε ξερουβίμ ἐπὶ τῶν τοίχων.

Au. Ver.—6 And he garnished [Heb., covered] the house with precious stones for beauty: and the gold was gold of Parvaim.

7 He overlaid also the house, the beams,

the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls.

6 *With precious stones.*

Bishop Patrick.—I do not know but the observation of Bochartus may be true, that these stones are called *precious stones*, though they were common, because they excelled the rest in greatness, fineness, and in their polishing. (Hieroz. par. ii., lib. v., cap. 7.)

And the gold was gold of Parvaim. *Houb., Dathe, Ged., Booth.,* place these words after *and the doors thereof, with gold*; in ver. 7. See the notes of *Houb.* below.

Bishop Patrick.—*Parvaim.*] It is a great mistake of Abraham Mylius, and others, who take this place to have been Peru; which Bochartus hath proved to be Taprobana (see upon 1 Kings ix. 28), which was called Parvaim, and, with a small change, Parvam and Provan: from whence he conjectures came the name of Taprobana, which is compounded of *taph* (which in Arabic signifies a *shore* or *coast*) and *Parvan* (lib. ii. Phaleg. cap 28). The Jews, after their manner, say the gold was called the gold of Parvaim, because it was of a deep red colour, like the blood of *parim*, that is, *bullocks*, and signifies the most excellent gold, as L'Empereur notes upon Middoth; though others of them say it was a place.

Dr. A. Clarke.—*Parvaim.*] We know not what this place was; some think it is the same as *Sepharvaim*, a place in *Armenia* or *Media*, conquered by the king of Assyria, 2 Kings xvii. 24, &c. Others, that it is *Taprobane*, now the island of *Ceylon*, which *Bochart* derives from *taph*, signifying the border, and *Parvan*, i. e., *the coast of Parvan*. The rabbins say that it was gold of a *blood-red* colour, and had its name from פרים *parim*, *heifers*, being like to *bullock's blood*.

The *Vulgate* translates the passage thus: *Stravit quoque pavimentum templi pretiosissimo marmore, decore multo; porro aurum erat probatissimum*; “And he made the pavement of the temple of the most precious marble; and moreover the gold was of the best quality,” &c.

Gesen.—פָּרַיִם *Parvaim*. Bochart regards it as the same with *Ophir*; Can. i. 46. More probably *oriental regions*, from Sanser. *pūrva* prior, anterior, oriental: so Wilford in *Asiat. Res.* viii. p. 276.

7 *Cherubims.* See the notes upon Exod. xxv. 18, vol. i., p. 325.

Houb.—6 *Stravitque aream lapidibus speciosis et illustribus.* 7 *Tigna autem postium interiora, murosque ac portas auro intexit, quod auram erat auram Parvaim; Cherubimque in parietibus insculpsit.*

6 ויבן את הבית אבן יקרה, *et stravit domum lapide specioso.* Ita ferè *Vulgatus, marmore.* Agitur hic pavimentum domus, et præcipuè *magni atrii, seu Sancti.* Clericus, *texit etiam ædem lapillis prætiosis ad ornatum, intelligens lapides hic illic auro infixos.* Ergò, si Clerico credimus, erat tectum Templi laminâ aurâ perpetuâ vestitum, et præterea gemmis distinctum, solique ac pluvieæ expositis. Haud scio an quidquam tale unquam in mentem cuiquam venerit. Et fabulam istam Clericam excludit verbum יבן, quod habet *obducere, non autem hinc et illic infigere, vel discriminare.* Sed ecce aliam fabulam Ed. Calmet. Qui, postquam versum 5 sic accepit, quasi in eo diceretur, fuisse Templi aream lignis abiignis constratam, et cum hoc versu 5 legat fuisse Templum marmore pretioso stratam, sic deinde addit; *mais cela n'empêchoit pas qu'on ne mit pardessus ces pierres des ais de bois, qu'on couvrit ensuite de lames d'or.* Quàm hæc absurdè de Templi pavimento! Verùm Ed. Calmet in errorem partim induxit id, quod sequitur והוא היה כרום, *et aurum erat aurum Parvaim, quæ verba non vidit fuisse ex versu inferiori hinc allata, ubi legitur ויהיה והוא כרום, et portas ejus auro, et ubi continenter legendum, erat autem aurum, aurum Parvaim.* Ordinem esse talem demonstrat והוא, cum ה demonstrativo, de eo auro dictum, quod in oratione antecesserit, ut reverâ in nostro ordine antecedit, cum contrâ ver. 6 superiori, והוא, *et illud aurum, ad nihil pertineat, quoniam de auro non fuit dictum versu 5.* Porrò aurum illud *Parvaim* fuisse aurum tantummodò secundarium hinc colligi potest, quòd in portis et in superliminaribus adhibetur, in Sanctum Sanctorum non intronittitur.

7 ויחף את הבית, *et operuit interiora.* Habet היה id, quod est *interius, et opponitur exteriori.* Deinde הקרות sunt *tigna, seu trabes, וקרויהו, superliminarium, postea וקרויהו, et parietes ejus, eos, qui erant ex latere portarum.* Deinde post היה collocandum והוא כרום, ut modò ad versum 6 diximus.

Ver. 9.

והעליות הפה זהב —

— καὶ τὸ ὑπερῶν ἐχρύσωσε χρυσίῳ.

Au. Ver.—9 — And he overlaid the upper chambers with gold.

Bp. Patrick.—*He overlaid the upper chambers with gold.*] These seem to be the chambers mentioned 1 Chron. xxviii. 11, of which David gave him a model. But Dr. Lightfoot thinks, that over the holy place there were no chambers at all in the temple of Solomon, but it was all open to the roof. Over the most holy place, indeed, there was an upper room of ten cubits high; but why that should be called *chambers*, in the plural number, and why it should be overlaid with gold, since there was none came into it, nor any way to come there, is not easy to apprehend. And as for the side chambers that were on the outside of the house, there was no reason they should be overlaid with gold, since they were places wherein their corn, and wine, and tithes, and first fruits, and such like things were laid up. Therefore, by the Hebrew word *eljoth*, we are not to understand *upper chambers*, but *the upper floor, or the roof*, of the holy and most holy places; which were overlaid with gold everywhere; both the floor on which they trod, and the walls round about, and the roof over head (see his *Temple Service*, ch. 15, sect. 3).

Ver. 10.

ויעש כבית־הקדש הקדושים כְּרוּבִים
שְׁנַיִם מַעֲשָׂה אֲעֲשֶׂעִים וְיַצְפוּ אֹתָם
זָהָב :

καὶ ἐποίησεν ἐν τῷ οἴκῳ τῷ ἁγίῳ τῶν ἁγίων
Χερουβὶμ δύο, ἔργον ἐκ ξύλων· καὶ ἐχρύσωσεν
αὐτὰ χρυσίῳ.

Au. Ver.—10 And in the most holy house he made two cherubims of image work, [*or, as some think, of moveable work,*] and overlaid them with gold.

10, 11, 12, 13, 14. *Cherubims.* See the notes upon Exodus xxv. 18, vol. i., page 325.

Pool.—*Of image work; made in the shape of young men or boys, as they commonly are. Or, of moveable work; so called because they were not fixed to the mercy-seat, as the Mosaical cherubims were, but stood upon their feet, as it is said here, ver. 13, in a moving posture.*

Bp. Patrick.—*Image work.*] I do not know why we thus translate the last words, for the Hebrew, which we translate *image*,

hath nothing of that signification in it: unless we take the word *zaazum* to be the same with *zeeazim*, which some of the Jews say signifies their faces were like to boys'. And accordingly many understand these words, They had the figure of youths, or boys. But Beckius, upon the Targum, in this place, seems to me to have given a more rational account of the word, which he derives from the root *zaa*, and translates it the *work of motions*, or moveable work, for they stood upon their feet (ver. 13), as ready to move. In which he follows Forsterus and Buxtorfius.

Commentaries and Essays.—"Image work." This word is nowhere else to be met with, and has puzzled the critics exceedingly. In the parallel, 1 Kings vii. 23, we are told that the cherubim were made of עצי שנין, "olive wood;" and it is not improbable, but that the original reading here too was עצי, from the transposition and repetition of which letters this strange word might be formed. Then both accounts will agree in informing us, that the cherubim were made of "wood." This conjecture seems confirmed by the LXX, who read עצי here in their copy.

Gesen.—עצות m. plur. *sculptured work*, Vulg. *opus statuarium*, 2 Chron. iii. 10. R. עצי obsol. Arab. صاغ *to form*, to ply the trade of a goldsmith.

Prof. Lee.—עצות. LXX ἔργον ἐκ ξύλων. Vulg. *opere statuario*. Arab. صاغ, r.

صوغ, *formavit, finxit*. Probably *Carvings*.

Houb.—10 *Fecit quoque intra Sancti Sanctorum, cherubim duos opere coagmentato, quos auro intexit.*

10 ויעשו, *et tixerunt*. Omnes Veteres numerum habent singularem, *et texit*; et legendum, vel ויפשה, vel ויפח . . . מפשה: Nos, *opere coagmentato*, sive partibus separatis confecto, quod facillè dissolveretur, ubi esset aliquid resarciendum. In quâ interpretatione sequimur Arab. verbum עיצע, *separare, dividere, disgregare, movere*; accommodatè ad magnitudinem Cherubim, qui totam templi latitudinem suo corpore et suis alis complebant. Nam quamvis Cherubim materiâ individuâ et solidâ confieri possent, tamen id non expediebat, propter eorum magnam molem. Clericus, *opere sculptili*, ex עיצע, Arabicæ Linguae in quâ

עיצע est *aurifex* minus rectè. Nam cum sæpissimè de sculptura et de sculptoribus Sacræ Paginæ mentionem faciant, tamen id verbum עיצע, tali significatu nunquam usurpant.

Ver. 13.

וּפְנֵיהֶם לְבַיִת —

— καὶ τὰ πρόσωπα αὐτῶν εἰς τὸν οἶκον.

Au. Ver.—13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces were inward [*or, toward the house.*]

And their faces were inward.

Pool.—Heb., *Towards the house*, or rather, *that house*; not the holy house as divers understand it; for then their backs must have been turned towards the ark, which was indecent, and directly contrary to the posture of Moses's cherubims, which looked towards it; but *the most holy house*, which was last named, ver. 8, and of which he continues yet to speak: this posture being most agreeable to their use, which was with their wings to close in the ark and cover it, as it is expressly affirmed below, chap. v. 8.

Bp. Patrick.—*Their faces were inward.*] In the Hebrew "towards the house:" that is, towards the inner house or holy place, as Jarchi expounds it: whose words are, Their heads were not erect, that they should look outwards; but they bended down that they might look upon one another.

Ver. 14.

Au. Ver.—*Blue purple*. See the notes upon Exodus xxv. 4, vol. i., p. 320.

Crimson. See the notes upon 2 Chron. ii. 7, p. 153.

Fine linen. See the notes upon 1 Chron. xv. 27, p. 80.

Ver. 15.

Au. Ver.—15 Also he made before the house two pillars of thirty and five cubits high [Heb., long], and the chapter that was on the top of each of them was five cubits.

Thirty and five cubits. See the notes upon 1 Kings vii. 15, vol. ii., p. 767.

Bp. Patrick.—*Two pillars of thirty and five cubits high.*] They were not each of them thus high, but both of them together, as it is explained 1 Kings vii. 15. So *Pool*.

Le Clerc, Houb., Ged., Booth. Eighteen cubits high. [Sy., Arab., comp. 1 Kings vii. 15, and Jerem. lii. 21.]

Houb.—15 *Porro ante fores Templi fecit*

columnas duas, unamquamque altam decem et octo cubitorum, inque earum summitate capitella quinque cubitorum.

15 שלשים והמס אך 15, *triginta quinque (cubitorum) longitudo.* Non vituperandum טא, *longitudo*; quia columnæ hic tanguntur humi jacentes, et nondum in sua basi erectæ. Sed mendum hic latere multæ res significant. Nam 10. ex libro 1 Reg. vii. 15, et ex Jeremia lii. 21 docemur, columnas illas duas fuisse *decem et octo cubitos* altas; ut non possit hic consistere altitudo *triginta quinque cubitorum*. 20. Si dixeris sacrum scriptorem duas duarum altitudines columnarum simul numerasse, "quis nescit, ut recte hic Clericus, plane inusitatum esse et inauditum, ubi traditur altitudo aliquot columnarum parium, conjungi simul earum altitudines. Memoratur tantum altitudo unius, quæ eadem est reliquarum... Igitur cum consentiant Jeremiæ codices cum codicibus Libri Regum, multo facilius crediderim peccatum hic in numeris, quam illic; et pro ה', *octodecim*, scriptum לה, *triginta quinque*, fugientibus, aut non satis distinctis arithmeticarum notarum vestigiis." Huic Clericæ animadversioni illud addimus, omissa fuisse hoc loco aliqua verba, in quibus unaquæque columna numero enuntiabatur singulari, cui singulari numero accommodatum erat ראשו *ejus*, affixum videlicet *ejus*, numero singulari: Vide Interpretrem Syrum.

Ver. 16.

וַיַּעַשׂ שְׁרָשְׁרוֹת בַּדְּבָרִים וּגְרָ

καὶ ἐποίησε σερσερῶθ ἐν τῷ δαβίρ, κ.τ.λ.

Au. Ver.—16 And he made chains as in the oracle, and put them on the heads of the pillars, and made an hundred pomegranates, and put them on the chains.

As in the oracle.

Houb.—*Houb.*, in *adyto*. Nos tanquam ברברי, *sicut adyti*, quia nihil de *adyto*, ad columnas pertinet. Forte ברברי, quod Græci, ἐν τῷ Δαβίρ, in *Dabir*, significatum quemdam habet nunc parum cognitum.

Oracle. See the notes upon 1 Kings vi. 5, vol. ii., p. 749, &c.

Ver. 17.

See the notes upon 1 Kings vii. 21, vol. ii., p. 772.

CHAP. IV. 3.

וְהָיָה בְּקָרְסֵי תַחַת לֹו סָבִיב וְהָיָה בְּקָרְסֵי אֲחָיו עֲשָׂרָה בְּאַמָּה מִקִּיפִים

אֶת־הֵנָּה סָבִיב שְׁנַיִם טוּרִים הַבְּקָרְסֵי
וַיִּתְקוּם בְּמִצְתָהֶן :

עברי "בְּקָרְסֵי" v. 3.

καὶ ὁμοίωμα μόςχαν ὑποκάτω αὐτῆς, κύκλω κυκλοῦσιν αὐτήν· δέκα πήχεις περιέχουσι τὸν λουτήρα κυκλόθεν· δύο γένη ἐχώνευσαν τοὺς μόςχανους ἐν τῇ χωνεύσει αὐτῶν.

Au. Ver.—3 And under it was the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen were cast, when it was cast.

See the notes upon 1 Kings vii. 24, vol. ii., p. 772.

Bp. Patrick.—*The similitude of oxen.*] These oxen are called knops in 1 Kings vii. 24, which were little protuberances, or bunches, round about the lips of the laver, in the figure of oxen. There were ten of them in every cubit, and the circumference being thirty cubits, there were three hundred of them in one row; and they being cast in two rows, one under another, were six hundred in all.

Dr. A. Clarke.—*Under it was the similitude of oxen.*] In 1 Kings vii. 24, instead of *oxen*, בקרים, we have *knops*, פקיים; and this last is supposed by able critics to be the reading which ought to be received here [so *Ged.*, *Booth.*]. It is possible that בקרים, *oxen*, may be a corruption of פקיים, *grapes*, as the פ might be mistaken for a ב, to which in ancient MSS. it has often a great resemblance, the dot under the top being often faint and indistinct; and the ו, on the same account, might be mistaken for a ו. Thus *grapes* might be turned into *oxen*. *Houbigant* contends that the words in both places are right; but that בקר does not signify *ox* here, but a large kind of *grape*, according to its meaning in Arabic: and thus both places will agree. But I do not find that بقر, *bakar*, or بقرّة, *bakarat*, has any such meaning in Arabic. He was probably misled by the following, in the Arabic Lexicon, *Camus*, inserted under بقر, *bakara*, both by *Giggeius* and *Golius*, عين البقر, *aino al bikri*, *ox-eye*, which is interpreted, *Genus uæ nigrae ac prægrandis, incredibilis dulcedinis. In Palestina autem pro prunis absolute usurpatur.* "A species of black grape, very large, and of incredible sweetness. It is used in Pales-

tine for *prune* or *plum*." What is called the *Damascene plum* is doubtless meant: but בקרים, in the text, can never have this meaning, unless indeed we found it associated with עַי, *eye*, and then בקרים might, according to the Arabic, be translated *plums*, *grapes*, *sloes*, or such like, especially those of the largest kind, which in *size* resemble the *eye of an ox*. But the criticism of this great man is not solid. The likeliest method of reconciling the two places is supposing a change in the letters, as specified above. The reader will at once see that what are called the *oxen*, ver. 3, said to be round about the brim, are widely different from those ver. 4, by which this molten sea was supported.

Houb.—3 *Sub eo funiculo erant uvarum similitudines, quæ mare undique ambiebat, singulo in cubito, decem. Erat uvarum undique ordo duplex, ejusdemque cum eo conflaturæ.*

3 רכוח בקרים, *uvarum similitudines*, ex verbo Arab. בקר. בקר, *uvarum genus nigricans, magnum et rotundum*. Ne interpretaremur *boum*, obstat 1o. locus parallelus 1 Reg. vii. 24, ubi legitur, פקעים, *colochyntidum*, quam scriptiorem cum scriptiōne בקרים, conciliare non possemus, si *boum* converteremus, sed in quam conveniunt *uvæ rotundæ*, quoniam eas uvas continere etiam potest verbum פקעים, de cuius significatu apud Interpretes nihil aliud compertum est, nisi esse fructum rotundum et oblongum, quod etiam in *uvas* aptari potest. 2o. Id obstat, quod nusquam legitur in sacris libris architecturæ veteris fuisse ornamenta, vel appendices, *boves*, aut *boum capita*, ut quidam interpretantur; contra sæpissimè terræ, aut arborum fructus, ut *malogranata, colochyntides, uvæ*, et cætera id genus. Non omninò malè sentiebat Clericus, cum exiguum sit discrimen inter פקעים et בקרים, varietatem hic aliquam lectionis, posse quæri. Sed multò meliùs non advocatur varietas lectionis, et conciliatur utrumque verbum per eundem utriusque significatum. ... חרה לו: Nos, *sub eo funiculo*, ut intelligatur pronomen לו pertinere ad קו, *funiculum*; ad quod idem pertinebat יארו, quod antecessit ver. 2. Ejusdem sententiæ est locus parallelus 1 Reg. vii. 24 ubi legitur, במחה לשפחו, *sub labro ejus*; nam *funiculus* erat *labro* proximus, quod cingebat et quasi sustinebat.

Ver. 5.

וְעָבְרוּ טָפַח וּשְׁפָחוּ כְּמַעֲשֵׂה שְׂפָתָהּ

זֶס פָּרַח שְׁוֹשְׁנָה מִהֲזִיק בְּתִים שְׁלֵשָׁה
אֲלָפִים וְקָיִל :

καὶ τὸ πάχος αὐτῆς παλαιστής, καὶ τὸ χεῖλος αὐτῆς ὡς χεῖλος ποτηρίου, διαγεγλυμμένα βλαστὸὺς κρίνου, χωροῦσαν μετρητὰς τρισχιλίου, καὶ ἔξετέλεσε.

Au. Ver.—5 And the thickness of it was an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies [or, like a lily flower], and it received and held three thousand baths.

Three thousand baths. See the notes upon 1 Kings vii. 26, vol. ii., p. 773.

Bp. Patrick.—The Targum here thus paraphrases: *Three thousand baths of things dry, and two thousand of things liquid*. But others better explain it, that the quantity of water which was commonly in it was two thousand baths; but if it were filled up to the top it would hold three thousand.

Dr. A. Clarke.—Verse 5. *It—held three thousand baths.*] In 1 Kings vii. 26, it is said to hold only *two thousand baths*. As this book was written *after* the Babylonish captivity, it is very possible that reference is here made to the Babylonish bath, which might have been *less* than the Jewish. We have already seen that the *cubit* of Moses, or of the ancient Hebrews, was *longer* than the Babylonish by *one palm*; see on chap. iii. 3. It might be the same with the measures of capacity; so that *two thousand* of the *ancient Jewish* baths might have been equal to *three thousand* of those used *after the captivity*. The Targum cuts the knot by saying, “It received *three thousand* baths of dry measure, and held *two thousand* of liquid measure.”

Ged.—In Kings the number is *two*; but the reading here seems to me the more probable [so *Houb.*].

Houb.—5 *Erat palmi ejus crassitudo, ejusque labrum ita factum, ut est labrum calicis emittens florem lili repandi, et tria bathorum millia capiebat.*

5 פרח שושנה מוחיק : Nos, *emittens florem lili repandi*, ut optimè Vulgatus; quem credimus, pro ברוחיק, legisse *curvi*, aut *recurvi*, idem ac *repandi*, ex radice הויג, *in arcum describere*, eadem ac Arabicè عىان, *curvus esse*, et עוג, *curvitas*, אעוג, *curvus, aduncus*. Malè posita interpunctio post ושושנה. Nam liquet verbum מוחיק, quamquam id retinebis, ad sequentia non posse

aptari. Convertit Clericus כהוויק, *continebat*, primùm falso significatu; nunquam enim דוק, sic habet *continere*, ut aliquid, seu siccum, seu liquidum, in vase continetur. Deinde oratione invitâ et per vim violatâ. Nam postquàm significatum, *continebat*, verbo Hebraico כהוויק attribuit, quod quidem fuerat verbo כיל tribuendum, errorem suum corrigere non aliter potuit, quàm si idem verbum כיל sic converteret, *si quis id metiretur*. Et quoniam non nesciebat Clericus verbum כיל, nullâ particulâ præeunte, et solitariè positum non significare, *si quis id metiretur*, persuadere volebat omissum fuisse כס, *si*, errorem suum obvolvens Sacræ Paginæ falso vitio. Persuaderet similiter omissum fuisse כיל, *id*; nam verbum כיל activum sine casu esse non licebat... שלשה אלפים, *tria millia (bathorum)*. Loco parallelo 1 Reg. vii. 26, legitur tantùm שלשים, vel *millia*, vel *duo millia*... Verior hujus loci scriptura. Nam in Libro Regum non dubium est quin, ante אלפים, omissum fuerit שלשה, ex similitudine ejus nonnullâ cum vocabulo שושן, antecedente: vide eum locum.

Gesen.—החויק. b) *to take in, to hold*, as a vessel, 2 Chr. iv. 5.

HEB. חָיִל. 1. i. q. Pilp. no. 1. *to hold, to contain*, 1 Kings vii. 26—38, viii. 64; 2 Chr. iv. 5.

Ver. 7.

וַיַּעַשׂ אֶת־מִזְבְּחוֹת הַהֵבֶט עֶשְׂרִי כַּמִּשְׁפָּטָם וְגו'

καὶ ἐποίησε τὰς λυχνίας τὰς χρυσᾶς δέκα κατὰ τὸ κρίμα αὐτῶν, κ.τ.λ.

Au. Ver.—7 And he made ten candlesticks of gold according to their form, and set them in the temple, five on the right hand, and five on the left.

Pool.—According to their form; either, 1. The form which was appointed for them by God, who signified it to David. Or rather, 2. The old form which God prescribed to Moses, Exod. xxv. 31, &c., for so these were made. And this clause seems to be added here, because in many things there was a great variation from the old form, as in the posture of the cherubims, the height of the altar, and divers other things.

Bp. Patrick.—According to their form.] Those words, “according to their form,” are thus translated by the Targum, “as was convenient or agreeable to them.” Or the

meaning may be, “according to the pattern which David gave him.”

Ver. 8.

Au. Ver.—Basons [*or, bowls*]. See the notes upon 1 Kings vii. 40, vol. ii., pp. 777, 778.

Ver. 11.

וַיַּעַשׂ חֲרָם אֶת־הַסִּיּוֹת וְאֶת־הַיָּצִיעִים וְאֶת־הַמִּזְרָקוֹת וְגו'

καὶ ἐποίησε Χιρὰμ τὰς κρέαγρας, καὶ τὰ πυρεῖα, καὶ τὴν ἐσχάραν τοῦ θυσιαστηρίου, καὶ πάντα τὰ σκεύη αὐτοῦ· κ.τ.λ.

Au. Ver.—11 And Hiram made the pots, and the shovels, and the basons [*or, bowls*], &c.

Pots. See the notes upon 1 Kings vii. 45, vol. ii., p. 778.

Shovels, basons. See the notes upon 1 Kings vii. 40, vol. ii., pp. 777, 778.

Ver. 12, 13.

וְאֶת־הַרְמוֹנִים אַרְבַּע מֵאוֹת לְשֵׁנֵי הַשֹּׁבָכוֹת שְׁלֹשִׁים מַוְרִים רְמוֹנִים לְשֹׁבְכָהּ הָאֶהָת לְכַסּוֹת אֶת־שֵׁמֶי גִלּוֹת הַחֲזָרוֹת אֲשֶׁר עַל־פְּנֵי הָעַמּוּדִים :

13 καὶ κώδωνας χρυσοῦς τετρακοσίους εἰς τὰ δύο δίκτυα, καὶ δύο γένη ῥοίσκων ἐν τῷ δικτύῳ τῷ ἐνὶ τοῦ συκαλύψαι τὰς δύο γωνὰς τῶν χωθαρῆθ, ἃ ἔστιν ἐπάνω τῶν στύλων.

Au. Ver.—13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapters which were upon [IHeb., upon the face] the pillars.

12, 13 *Wreaths.* See the notes upon 1 Kings vii. 17, vol. ii., p. 769.

12, 13 *Pommels.*

Bp. Patrick.—The pommels.] Or, the globes, as we now speak, and as the Targum translates it.

Gesen.—גָּדָה 3. a globe, as an ornament on the tops or capitals of columns, 1 Kings vii. 41; 2 Chron. iv. 12, 13.

13 *On each wreath.*

Houb.—13 *Quadringenta etiam malograna- nata binis reticulis: bini ordines erant malogranatorum reticulo unī, alteri similiter bini ordines malogranatorum, quibus tegerentur epistylia et coronæ, quæ erant in facie columnarum.*

13 *On each wreath.* וְגו' Post id verbum hæc verba iteranda veniunt, ושנים טורים רמונים לשבכה

הואהו, *et bini ordines erant malogranatorum reticulo alteri*, ne, postquam Sacra Pagina dixit *unum*, videatur non dixisse *alterum*. Nam *reticulum* erat unius columnæ, alterum alterius, non alterutris binum. Atqui tanguntur duæ columnæ, non tantum una, ut liquet ex fine versûs. Nihil erat tam proclive ad omittendum, quàm verba omninò similia, bis continenter posita.

Ver. 14.

Au. Ver.—Lavers [or, caldrons].

Gesen.—כִּיּוֹר and כִּיּוֹר, plur. כִּיּוֹרִים = 2 Chron. iv. 6, הוֹ, 1 Kings vii. 38, 40, 43, m. R. כִּיּוֹר II. obsol. root, prob. i. q. כִּיּוֹר, to boil up, and then to cook.

1. pp. a small basin, fire-pot, fire-pan, so called from boiling or roasting. 1 Sam. ii. 14. So כִּיּוֹר אֵשׁ, a fire-pan, fire-basin, Zech. xii. 6. Hence,

2. a basin, wash-basin, from its form, Ex. xxx. 18; 1 Kings vii. 38, &c. Further

3. a platform or pulpit, suggestus, for speaking in public, so called from the form, 2 Chron. vi. 13. The context does not determine whether this suggestus was round or square; and the measure of length and breadth given would rather imply the latter. But as the name implies a likeness to a basin, etc., it was more probably round.

Prof. Lee.—כִּיּוֹר, and כִּיּוֹר, Arab. كَوْر, fossio terra; كَوْر, dimidiatus uter, &c. See כִּיּוֹר,

primarily, a hole or pit digged in the earth: thence, meton. I. A sort of pot, or brazier, in which fire was kept, Zech. xii. 6. II. Lavers of brass, in which the sacrifices were washed; five of these were placed on each side of the house, exclusive of the great brazen sea: and each containing forty baths. Also a laver for the use of the priests in the Tabernacle: for which the brazen sea was a substitute in the Temple of Solomon, Exod. xxx. 18, 28, &c.; 1 Kings vii. 38, 40; 2 Chron. iv. 6, &c. III. A fire-pan for cooking meat, 1 Sam. ii. 14. IV. A pulpit, from its resembling a vessel of this sort. Auth. Vers. A scaffold, 2 Chron. vi. 13.

Ver. 16.

וְאֵת הַפְּיֹרֹת וְאֵת הַנְּעִים וְאֵת הַמְּזוּלָּגוֹת וְאֵת כָּל-כְּלֵי הָעֹשֶׂה הַהֵנָּה אֲבִי לְמַלְכָּה שְׁלֹמֹה לְבֵית יְהוָה נְהַשֵּׁת כְּרִיבָה

καὶ τοὺς ποδιστήρας, καὶ τοὺς ἀναλημπτήρας, καὶ τοὺς λέβητας, καὶ τὰς κρεάγρας, καὶ πάντα τὰ σκεύη αὐτῶν, ἃ ἐποίησε Χιράμ, καὶ ἀνήνεγκε τῷ βασιλεῖ Σαλωμών ἐν οἴκῳ Κυρίου, χαλκοῦ καθαροῦ.

Au. Ver.—16 The pots also, and the shovels, and the fleshhooks, and all their instruments, did Hiram his father make to king Solomon for the house of the Lord of bright [Heb., made bright, or, scoured] brass.

Pots. See the notes upon 1 Kings vii. 45, vol. ii., pp. 778, 779.

Shovels. See the notes upon 1 Kings vii. 40, vol. ii., pp. 778, 779.

Fleshhooks. See the notes upon Exod. xxvii. 3, vol. i., p. 336.

Did Hiram his father. See the notes upon chap. ii. 13, vol. iii., p. 155.

Pool.—His father, i. e., Solomon's father; the relative being put before the antecedent, which is not unusual in the Hebrew tongue. And he is so called here, because Solomon usually called him by that name, out of that great respect which he bore to him for his excellent art and service which he did for him; it being usual to call great artists and inventors of things by this name; of which see Gen. iv. 20, 21. Or, *Hiram Abiu*, or *Abif* [so *Dathe*], a man so called, or *Hiram Abi*, as chap. ii. 13.

Bp. Patrick.—In 1 Kings vii. 45, it is said, “which Hiram made;” and that is the meaning here: for the words are best translated *Hiram Abi*, or *Abif*, *did make*. See upon ch. ii. 13, which seems more easy than other expositions which may be given of the words. For some think Solomon calls him *his father*, out of great respect to him; or because he was the inventor of all this excellent work (as in Gen. iv. 20, 21), or it is a short speech, for “Hiram and his father.”

Commentaries and Essays.—“*Did Hiram his father make to king Solomon.*” Heb. אביו. Which is manifestly absurd. Commentators have tortured their wits here, to account for what is, after all, a plain blunder of transcribers. The LXX did not read אביו; but some word of which ἀνήνεγκε was the version, probably, ריביא. And then the sense will be clear and proper. “*And all their instruments did Hiram make, and bring to king Solomon.*” If the word was originally ריביא, it might by an erroneous transposition of the letters become אביו; and a future transcriber, supposing it meant ריביא, “his father,” and was wrongly spelt, might drop

the first (י). Many instances of such transpositions we meet with in the Hebrew text, and in the MSS. sometimes, with a little change of the letters, sometimes without; as דכרה, 2 Chron. xxxiv. 22, is in 2 Kings xxii. 14, דרה: דרה, Nehemiah xii. 3, is in verse 15, דרים, &c., &c. The LXX then, we see, will clear up a passage, to explain which commentators have tortured themselves much to little purpose. Some have supposed that Hiram is here called Solomon's father, from the respect Solomon had for him. Others, that "*Huram his father*," is put for "*Huram and his father*," by an ellipsis; a most curious criticism! But, as it happened, his father was then dead, 1 Kings vii. 14. Others suppose, that Hiram's name was, "*Huram Abif*," called, in chap. ii. 13, "*Huram Abi*," whom Patrick follows; but Abif and Abi are two different names, and the sense of chap. ii. 13, is, "*I have sent a skilful man of Hiram my father*," i. e., belonging to Hiram my father, as our translators understand it. King Hiram, his father, and this workman were of the same name; a thing not improbable.

Dr. A. Clarke.—*Huram his father.*] אב, father, is often used in Hebrew to signify a master, inventor, chief operator, and is very properly used here in the former sense by the Chaldee: *All these Chiram, his master, made for king Solomon; or Chiram Abi, or rather Hiram, made for the king.*

Gen., Booth.—Hiram Abiu made.

Houb.—Hiram fecit.

16 אביו: Nos id omittimus, ut superfluum, et falsè expressum ad formam ejus אביו, quod suprà vidimus cap. ii. 12. Id Græci omittunt. Vulgatus, pater ejus, Codicem suum, ut erat, exhibens, sed nullà sententiã. Clericus multa ex suo ingenio supplet. Vide ipsum, si juvat.

Dathe.—b) Ex h. 1. clarum esse videtur, cap. ii. 13, ubi idem nomen hujus artificis occurrit, דרה אביו, posterius vocabulum partem nominis constituere, non vero nomen esse appellativum, patris mei, sc. qui fuit, sive, quo pater meus usus est, uti vulgo explicatur. Nam in h. 1. scribitur אביו דרה. Igitur ad prioris loci explicationem tuendam existimat Clericus excidisse post דרה hæc verba: *quem miserat rex Tyri servum patris sui.* *Hubigantius* prorsus omittit vocem אביו ut superfluum, et false expressam, uti loquitur, ad formam alterius loci cap. ii. 13. — Utramque crisin nimis audacem esse,

facile intelligitur. Vulgatus receptam lectionem exhibet, quæ obscura est, si אביו veratur pater ejus. Num oi ó hanc vocem correxerint, an in codice suo litteris inversis legerint יבא, quoniam vertunt; καὶ ἀνέπευκε, nolo decidere. Sed planum est, hanc lectionem minus esse aptam. Versio Syriaca et Arabica h. 1. mutila est. Igitur nihil fere superesse videtur, nisi valde illud אביו f. אביו torquere velimus, quam ut statuatur, partem hanc vocem esse nominis hujus Hurami; cf. *Beckius* in notis ad paraphrasin Chaldaicam horum librorum.

Ver. 17.

Au. Ver.—17 In the plain of Jordan did the king cast them, in the clay ground [Heb., thicknesses of the ground] between Succoth and Zeredathah.

Clay ground. See the notes upon 1 Kings vii. 46, vol. ii., p. 778.

Zeredathah.

Booth.—Zarthan [1 Kings vii. 46].

Ver. 18.

Au. Ver.—18 — for the weight of the brass could not be found out.

See the notes upon 1 Kings vii. 47, vol. ii., p. 778.

Ver. 19.

Au. Ver.—19 And Solomon made all the vessels that were for the house of God, the golden altar also, and the tables whercon the shewbread was set.

Bp. Patrick.—*The tables whercon the shewbread was set.*] One table only was made by Moses, but Solomon made ten (ver. 8), for the greater convenience of the priests in their ministration: that they might have a table at hand whercon to set the bread which they took off, when they set on new upon the table of shew-bread. But it is not improbable that tables in the plural are put for table in the singular, and that he speaks of that on which the bread stood before the Lord. Which I suppose was of gold, as the others were of silver.

Shewbread. See the notes upon Exod. xxv. 30, vol. i., p. 329.

Au. Ver.—*Oracle.* See the notes upon 1 Kings vi. 5, vol. ii., p. 749, &c.

Ver. 21.

וְהַפָּרָח וְהַנְּזוּת וְהַמְּלֻחָיִם זָהָב
הָיָא מְלֻלוֹת זָהָב:

Dathe.—3 *Qui cum omnes apud regem convenissent mense Ethanim, a) qui est septimus, ad festum celebrandum.*

a) Hoc suppleendum esse, apparet ex 1 Reg. viii. 2.

Ver. 4.

Au. Ver.—4 And all the elders of Israel came; and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, these did the priests and the Levites bring up.

4 *And the Levites.*

Booth.—The priests [1 Kings viii. 3] and the Levites.

The priests.] I have joined the reading of the parallel place to the text, because the next verse has both. Some think that the Levites first took up the ark and brought it to the temple, and the priest carried it into the most holy place.

5 *Tabernacle of the congregation.* See the notes upon Exod. xxvii. 21, vol. i., p. 339.

The priests (and) the Levites.

Ged.—Twenty-six MSS. with all the ancient versions, read הלויים.

Ver. 7.

Au. Ver.—Oracle. See the notes upon 1 Kings vi. 5, vol. ii., p. 749.

7, 8 *Cherubims.* See the notes upon Exod. xxv. 18, vol. i., p. 325.

Ver. 9.

וַיִּאֲרִיכוּ הַבַּדִּים וַיִּקְרָאוּ רֵאשֵׁי הַבַּדִּים
מִן־הָאֲרוֹן עַל־פְּנֵי הַדְּבָר וְלֹא יִרְאוּ
הַחֹשֶׁבֶת גַּם־עַד הַיּוֹם הַזֶּה :

καὶ ὑπερείχον οἱ ἀναφορεῖς, καὶ ἐβλέποντο αἱ κεφαλαὶ τῶν ἀναφορέων ἐκ τῶν ἀγίων εἰς πρόσωπον τοῦ βασιρ, οὐκ ἐβλέποντο ἔξω, καὶ ἦσαν ἐκεῖ ἕως τῆς ἡμέρας ταύτης.

Au. Ver.—9 And they drew out the staves of the ark, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And there it is unto this day [or, they are there, as 1 Kings viii. 8].

See the notes upon 1 Kings viii. 8, vol. ii., p. 780.

Ged.—9 So that, although the poles, being longer than the ark, were visible from the inside of the sanctuary, they were not visible from the outside:—there they remain unto this day.

Sanctuary. So LXX with five MSS. and p. p. 1 Kings viii. 8. The present text has ark.

Booth.—And though the staves were so long, that the ends of the staves might be seen from the ark before the oracle, yet they could not be seen without: and there they are unto this day.

Dathe.—9 *Vectes tam longi erant, ut partes eorum extremæ videri possent ante adytum, a) sed foris non poterant videri, atque etiamnum ibi prostant.*

a) Pro מִן הָאֲרוֹן legendum est מִן הַקֶּשֶׁת et pro וְיִרְאוּ leg. יִרְאוּ. Sic omnes veteres, et sic quoque exstat in loco parallelo 1 Reg. viii. 8.

Booth.—9 ירדו ירדו, ירדו ירדו, et erant, ut et hic legendum. Nam de vectibus Arcæ hic sermo est, ut et in cætero hoc versu, non de Arcæ. Neque locum habere hic potest numerus impersonalis, cum nullum subsequatur nominativi casus nomen.

Ver. 10.

אֵין בְּאֲרוֹן רַק שְׁנֵי הַלְחֹות אֲשֶׁר־
נָתַן מֹשֶׁה בְּהַר־בְּרֹנֹה אֲשֶׁר בְּרַת יְהוָה עִם־
בְּנֵי יִשְׂרָאֵל בְּעֵאתָם מִמִּצְרָיִם :

οὐκ ἦν ἐν τῇ κιβωτῷ πλὴν δύο πλάκες, ἃς ἔθηκε Μωσῆς ἐν Χωρήβ, ἃ διέθετο Κύριος μετὰ τῶν υἱῶν Ἰσραὴλ, ἐν τῷ ἐξελθεῖν αὐτοῦς ἐκ γῆς Αἰγύπτου.

Au. Ver.—10 *There was nothing in the ark save the two tables which Moses put therein at Horeb, when [or, where] the Lord made a covenant with the children of Israel, when they came out of Egypt.*

See the notes upon 1 Kings viii. 9, vol. i., p. 782.

Ged.—In the ark was nothing, but the two tables of stone [*Syr., one MSS. and p. p. 1 Kings viii. 9. Arab. has tables of the covenant*], which Moses, at Horeb, had placed there; containing the covenant which the Lord made with the children of Israel, on their coming out of Egypt.

Put therein.

Dathe.—Addo שׁ ex loco parallelo.

Ver. 11, 12, 13.

וַיְהִי בְּעֵאת הַכְּהֹנִים מִן־הַקֶּדֶשׁ פִּי
פְּלִי־הַתְּהַנִּים הַמְּנִשִּׂאִים הַחֹמְדָּשׁוּ אֵין
לְשֹׁמֵר לְמַחְלְקוֹת : 12 וְהַלְוִיִּם הַקְּשָׁרְתִים
לְכֹלֶם לְאַסֹּף לְהַיָּצֵן לְיִרְתָּנוּ וּלְבַנְיָהֶם
וּלְאַחֵיהֶם מִלְּבָשִׁים בּוֹץ בְּמִצְלָמוֹת
וּבְכַבְלִים וּכְבָרוֹת עֲמִידִים מְזַחַח לְפָנֶיהָ
וְעִמָּהֶם פְּתָחִים לְמַעַה וְעִשָׂוִּים
מִחֻצָּרוֹת בְּתַחֲשֹׁרוֹת : 13 וַיְהִי לְאַחַד

לְמַחְצֵצְרִים וְלְמַשְׁרָרִים לְהַשְׁמִיעַ קוֹלֵי
 הַקֶּדֶד לְהַלֵּל וְלְהַדִּוֹת לַיהוָה וּבְהַרְיֵם
 קוֹל בְּהַצְצֻרוֹת וּבְמַחְצֵצְרִים וּבְכַלְי
 הַשִּׁיר וּבְהַלֵּל לַיהוָה כִּי טוֹב כִּי
 לְעוֹלָם חֲסֵדוֹ וְחַבְּנֹת מַלְאָא עָנָן בְּיַר
 יְהוָה :

ver. 12. " יתור .

ver. 13. " צ יתור .

11 καὶ ἐγένετο ἐν τῷ ἐξελεῖν τοὺς ἱερεῖς ἐκ τῶν ἀγίων, ὅτι πάντες οἱ ἱερεῖς οἱ εὐφρέντες ἠγάπησαν, οὐκ ἦσαν διατεταγμένοι κατ' ἑφημερίαν. 12 καὶ οἱ Λευῖται οἱ ψαλτφοδοὶ πάντες τοῖς υἱοῖς Ἀσάφ τῷ Αἰμάν τῷ Ἰδιθουν καὶ τοῖς υἱοῖς αὐτοῦ, καὶ τοῖς ἀδελφοῖς αὐτοῦ τῶν ἐνδεδυμένων στολᾶς βυσσίνας ἐν κυμβάλοις καὶ ἐν νάβλαις καὶ ἐν κινύραις, ἑστηκότες κατέναντι τοῦ θυσιαστηρίου, καὶ μετ' αὐτῶν ἱερεῖς ἑκατὸν ἕκοσι σαλπίζοντες ταῖς σάλπιγξι. 13 καὶ ἐγένετο μία φωνὴ ἐν τῷ σαλπίζειν καὶ ἐν τῷ ψαλτφοδεῖν καὶ ἐν τῷ ἀναφανεῖν φωνῇ μιᾷ τοῦ ἔξομολογεῖσθαι καὶ αἰνεῖν τῷ Κυρίῳ· καὶ ὡς ὕψωσαν φωνὴν ἐν σάλπιγξι, καὶ ἐν κυμβάλοις, καὶ ἐν ὀργάνοις τῶν ᾠδῶν, καὶ ἔλεγον, Ἐξομολογεῖσθε τῷ Κυρίῳ, ὅτι ἀγαθόν, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ. καὶ ὁ οἶκος ἐνεπλήσθη νεφέλης δόξης Κυρίου.

Au. Ver.—11 And it came to pass, when the priests were come out of the holy place : (for all the priests that were present [Heb., found] were sanctified, and did not then wait by course :

12 Also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets :)

13 It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the LORD, saying, For he is good; for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the LORD.

12 *White linen.* See the notes upon 1 Chron. xv. 27, vol. iii., p. 80.

12, 13 *Cymbals.* See the notes upon 1 Chron. xxv. 1, vol. iii. p. 118.

Psalteries. See the notes upon 1 Sam. x. 5, vol. ii., p. 387, and upon 1 Chron. xxv. 1, p. 118.

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Harps. See the notes upon 1 Chron. xxv. 1, vol. iii., p. 118.

12, 13 *Trumpets.* See the notes upon 2 Kings xii. 13 (Heb., 14), vol. ii., p. 932.

Bp. Patrick.—13 *For he is good; for his mercy endureth for ever.*] Many think they sung the whole psalm, which thus begins, "O give thanks unto the Lord, for he is good," &c. And so the LXX in this place, ἔξομολογεῖσθε τῷ Κυρίῳ, &c., and the Vulgar in like manner.

Then the house was filled with a cloud, even the house of the Lord.] In the Hebrew there is nothing answering to the word *even*: but the whole may be thus plainly rendered, "The house was filled with the cloud of the house of the Lord." That is, with the cloud that was wont to be in the most holy place, and was the token of the gracious presence and favour of the divine majesty among them.

Commentaries and Essays.—The Hebrew runs thus, *the house was filled with a cloud, the house of the Lord.* The repetition of *the house* here seems unnecessary. The LXX read כבוד, instead of the latter בית, "the house was filled with the cloud of the glory of Jehovah." "The glory of Jehovah," is the phrase in the other passages relating to this subject.

Gen.—11 Now as soon as the priests were come out of the sanctuary (for all the priests present had been sanctified; nor did they then wait by courses), 12 and while the Levites, the musicians, the whole bands of Asaph, Heman, and Jeduthun, with their sons and their brethren, arrayed in muslin, and having cymbals, lutes, and harps, stood at the east end of the altar; together with an hundred priests, sounding trumpets:—13 as soon as the trumpets united in one symphony with the singers in praising and thanking the LORD; and when the singers had attuned their voices to the trumpets and cymbals, and other musical instruments and were praising the LORD: Because he is good! because everlasting is his bounty! a cloud so filled the house of the Lord.

13 *A cloud.* I have followed the reading of p. p. 1 Kings viii. 10, and this reading is agreeable to the text here: save that the word *house* is awkwardly repeated: and seems to be an interpolation. Some moderns, with Sep., would read, *the house was so filled with a cloud of the glory of the Lord.*

Booth.—11 Now when the priests had come

out of the holy place: (for all the priests present were sanctified, nor did they then wait by course:) 12 And the Levites, the singers, the whole choir of Asaph, of Heman, of Jeduthun, with their sons and their brethren, arrayed in white muslin, having cymbals, and psalteries and harps, stood at the east end of the altar: and with them were a hundred and twenty priests, sounding trumpets: 13 And the trumpeters and singers united in one grand chorus, praising and thanking Jehovah; and when they raised their voice with the trumpets and cymbals, and instruments of music, and praised Jehovah, saying, For he is good; for his mercy endureth for ever; then the house was filled with a cloud, the house of Jehovah.

Houb.—11 *Cum autem sanctuario exirent Sacerdotes: (nam omnes Sacerdotes, qui tum aderant, se se lustrarant, neque suam quisque vicem expectarat:)* 12 *Levitæ universi cantores, de familiis Asaph, Heman et Idithun, filiique ipsorum et cognati, bysso induti, cum tympanis, nablis et citharis stabant ad latus altaris orientale, cumque eis Sacerdotes ferè centum et viginti, tubis clangebant.* 13 *Et cum alii tubâ clangerent, alii cantarent, erant quasi unus; quippe unus sonus exaudiebatur laudentium Dominum et cantantium. Sed ut primùm sonitum dederunt tubarum, tympanorum, musicorumque instrumentorum, cum laudarent Dominum, quoniam bonus, quoniam in sæculum misericordiâ ejus, nubes gloriæ Domini domum implevit.*

11 לשומר למהקוהו (unus Codex לשומר) verbum pro verbo, non ita, ut observarent classes suas, i. e., classibus singulorum non observatis; quia omnes et visendi et ministrandi studio confluerant. Itaque non necessarium, quod facit Clericus, advocare Ellipsis vocabuli ציך, necessitas; nullo præsertim prolato Ellipsis talis exemplo.

12 ובגבורה Codex Orat. 42 ובגבורה, et citharis, non omisso מהצברים: Monet Masora alterum ר esse supervacaneum, tanquam esset legendum מהצברים; sed legendum מהצברים, quanquam ver. 13, ex verbo להצברים tollit alterum צ. Nam utrumque צ in hoc verbo requiritur, ut legitur in Codice Orat. 42 תום מהצברים, תום להצברים.

13 ובחרים Unus Codex, ובחרים, cum Beth, accommodatè ad illud ובהלל, quod sequitur. Sequuntur hæc verba, והבית מלא ענן בית יהוה, quæ Arias sic convertit, et domus impleta est

nube domus Domini, menda, ut sunt, suo more interpretans. Sed Clericus, ut mendum quomodocunque exsequatur, sic habet, *ædes impleta est nube, ædes, inquam, Jehovæ; quo nihil infantius, et Sacrà Pagine indignius. Nam quòd pertinebat vocabulum ædes iterari; et quàm peregrinum istud ædes, inquam. Græci. Intt. νεφέλης δόξης, nubis gloria; legunt כבוד, gloria, non בית, domus; quod sic legendum esse demonstrabat versus inferior, in quo recurrit כבוד יהוה, gloria Domini. Nullus Veterum id alterum בית legebat: vide Polyglotta.*

Dathe.—11 *Postquam sacerdotes e sanctuario egressi erant, (nam omnes lustrati erant, nulla classium ratione habita,) 12 Levitæ, cantores Asaphus, Heman, Jeduthun cum filiis suis et cognatis bysso induti, cum cymbalis, nablis et citharis stabant ad orientem aræ, et juxta eos sacerdotes centum et viginti, qui tubis caneabant.* 13 *Et fuit, quasi una tuba clangeret et cantaret, dum una modo vox audiebatur laudando et celebrando Joram. Cum vero ederetur sonitus ille turbarum, cymbalorum, aliorumque instrumentorum musicorum, quibus Jova laudabatur. quod bonus esset et benignitas ejus æterna; nubes majestatis divinæ a) symbolum templum implevit.*

a) Pro. בית יהוה legendum est haud dubie כבוד יהוה. Sic veteres. Alias prorsus illa verba redundant.

СНАР. VI. 1.

אָז אָמַר שְׁלֹמֹה יְהוָה אָמַר לְשֹׁבוֹן
בְּעֵרְפָל:

τότε εἶπε Σαλωμὼν, Κύριος εἶπε τοῦ κατασκαγεῖσθαι ἐν γρόφῳ.

Au. Ver.—1 Then said Solomon, The Lord hath said that he would dwell in the thick darkness.

The Lord hath said, &c.

Houb.—O LORD, thou hast said thou wouldest dwell in a thick cloud.

Houb.—1 *Tum Salomon dixit; pollicitus es, Domine, te in nube habitaturum.*

1 אָמַר לשבוֹן: Nos, אַתָּה אַמַרְתָּ, personâ in secundâ, ut Syrus אַמַרְתָּ אַמַרְתָּ, et Arabs, אַתָּה קִלְתָּ, tu dixisti. Personam eam secundam postulant hæc, quæ sequuntur, ædificavi tibi domum. Nec inutile est אַתָּה, tu, in principio; quod pronomen nihil erat cur adderet Syrus, nisi et legeret. Omissum fuit אַתָּה, ex similitudine, post יהוה, vocabulum similiter desinens. Vulgatus, pollicitus est. Rectè

utitur verbo *polliceri*. Nam verbum אָמַר, cum sequitur modus Infinitus, præfixo ל, habet *statuere, decernere, polliceri*. Porrò meliùs לשָׁן, sine ו, unus Codex Orat. Salomon, cum sic loquitur, memoriam renovat ejus, quod Lev. cap. xvi. 1. Deus dixerat, *ego in nube apparebo*, ut eâ in nube, quæ in Templo circumfunditur, cognoscat populus Deum se habere præsentem. Quodd verò ver. 2 addit, *ego verò ædificavi tibi..... stabilem sedem*, ita Templum recens ædificatum Veteri Tabernaculo opponit, ut significet Deum fore in posterum Templo suo præsentem, postquam in eo præsentiam suam nube declaravit, ut olim fecerat, in Tabernaculo recens ædificato.

Gesen.—עָפַל m. quadrilit. *thick clouds, darkness, gloom*, Ex. xx. 21, al. Often coupled with a synon. word, as עָפַל וְעָפַל, Deut. iv. 11; v. 19; יִם עָפַן וְעֵי Joel ii. 2,

Zeph. i. 15.—Syr. ܥܦܢܝܢ id. ܥܦܢܝܢ

to be dark. It seems to be made up from the trilaterals עָרַךְ cloud, and עָפַל to be dark. Comp. ὀρφνός obscure, dark, ὀρφνη darkness espec. of the night.

Ver. 3.

Au. Ver.—3 And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood.

See the notes upon 1 Kings viii. 14, vol. ii., p. 782.

Ver. 5, 6.

See the notes upon 1 Kings viii. 16, vol. ii., p. 783.

Ver. 12.

Au. Ver.—12 And he stood, &c.

Ged., Booth.—And Solomon [Syr., Arab., and one MS., with p.p. 1 Kings viii. 22] stood, &c.

Ver. 14.

Au. Ver.—14 And said, O LORD God of Israel, *there is no God like thee in the heaven, nor in the earth.*

Ged., Booth.—And said, O Jehovah, the God of Israel, there is no God like thee in the heavens above, or on the earth below. [*Chald., Syr., Arab.*, with p.p. 1 Kings viii. 25], &c.

Ver. 17, 18.

17 וְעַתָּה יְהוָה יְלֹהֵי יִשְׂרָאֵל יִאֱמָן
דְּבַרְךָ אֲשֶׁר דִּבַּרְתָּ לְעַבְדֶּךָ לְדָוִד :

18 בְּיָמֵי הָאֵלֶּם יֵשֶׁב אֱלֹהִים אֶת־הָאֲדָמָה
עַל־הָאָרֶץ הַזֶּה שָׁמַיִם וְשָׁמַיִם הַשָּׁמַיִם
לֹא יִכְלָפוּךָ אֲתָּה כִּי־הִבִּיתָ הַזֶּה אֲשֶׁר
בְּקִיָּתִי :

17 και νῦν Κύριε ὁ Θεὸς Ἰσραὴλ, πιστωθήτω δὴ τὸ βῆμά σου, ὃ ἐλάλησας τῷ παιδί σου τῷ Δαυίδ. 18 ὅτι εἰ ἀληθῶς κατοικήσει Θεὸς μετὰ ἀνθρώπων ἐπὶ τῆς γῆς; εἰ ὁ οὐρανὸς καὶ ὁ οὐρανὸς τοῦ οὐρανοῦ οὐκ ἀρκέσουσι σοι, καὶ τίς ὁ οἶκος οὗτος, ὃν ᾠκοδόμησα.

Au. Ver.—17 Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

18 But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!

17 *Let thy word be, &c.*

Ged.—Let thy promise I pray thee [LXX, Syr., and five MSS., with p.p. 1 Kings viii. 26] be, &c.

David.

Ged., Booth.—David my father [Syr., and one MS., with p.p. 1 Kings viii. 26.]

Houb.—17 *Nunc igitur, Domine Deus Israel, stet, quæso, id verbum, quod tu David servo tuo locutus es.* 18 *Eò ut habitet reverà Deus cum hominibus super terram. En cæli et cæli cælorum capere te non possunt, quantò minùs hæc domus, quam ego ædificavi.*

18 *Nos, eò ut habitet reverà Deus cum hominibus; nam adverbium, sic tractamus, ut affirmans; non autem, ut interrogans.* Ita Syrus בדיכונתא, *in veritate*, et similiter Arabs באלאמתאה. Nunquam venit, post ו, interrogatio ה, Hebr. in Linguâ; neque vult ipsa oratio, ut in eo adverbio interrogetur. Nimirum, si, cum Vulgato, sic convertas, *an credibile est ut habitet Deus cum hominibus*, nihil jam resonabit illud ו, in quo sententia initium habet; et peribit societas adverbii האמנם, cum verbo יאמן, quod antecessit, quæ quidem societas est talis: Tu patri meo David promisisti filios ejus in throno Israel sessuros, si modò tuis mandatis obsequerentur. Ratum fac, Domine, id quod promisisti, eò ut verè Deus sit super terram, gubernans populum suum Israel, per filios David fideles. Optat Theocratiam non deficere, quæ hactenus perseveravit, et propter quam Sail fuerat solio expulsus, quoniam suo arbitrato, non

Deo duce ac regnante, regnare voluerat: eo voto significans, tum verè super terram Deum habitaturum, si populum suum reget, regibus utens, ut sui regni administris, non autem, si in Templo manu-facto habitet. Prop- terea subjungit, *cæli cælorum non te capiunt; quantò minus id Templum quod ædificavi.*

Ver. 20.

וְהִשְׁמַעְתָּ אֱלֹהֵי הַמָּקוֹם הַזֶּה :

— ἤs προσεύχεται ὁ παῖς σου εἰς τὸν τόπον τοῦτον.

Au. Ver.—20 — to hearken unto the prayer which thy servant prayeth toward this place [or, in this place].

Toward this place. See the notes upon 1 Kings viii. 29, 30.

Houb.—20 לשמוע: Duo Codices sine י, ut suprà ver. 19...אל המקום הזה, in loco isto; Etiam possis interpretari, pro loco isto, ut significetur id, quod mox Salomon prolixè oraturus est, ut audiantur preces eorum, qui hoc in Templo precaturi sunt, ut omnes gentes cognoscant, Templum esse Dei Templum, atque ejus nomine jure censi.

Ver. 21.

וְשָׁמַעְתָּ וְסָלַחְתָּ :

— καὶ ἀκούσῃ καὶ ἴλεως ἔσῃ.

Au. Ver.—21 — hear thou from thy dwelling place, even from heaven; and when thou hearest, forgive.

And when thou hearest, forgive.

Houb.—21 ושמעתי וסלחתי, et audias et parcas: ἐν διὰ δυοῖν, figura sermonis Hebræis frequentissima; sic ferè Latinè, fac ut parcas, vel ut nos, præbeas te exorabilem.

Ver. 23.

וְאָתָהּ וְהַשְׁמַע מִן־הַשְּׂמִים וְעֲשֵׂיתָ וְשָׁפַצְתָּ אֶת־עַבְדֶּיךָ לְהַשִּׁיב לְרָשָׁע לְתֵרַת דְּרָכָו בְּרָאשׁוֹ וְגו'.

καὶ σὺ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ, καὶ ποιήσεις, καὶ κρινεῖς τοὺς δούλους σου, τοῦ ἀποδοῦναι τῷ ἀνόμῳ, καὶ ἀποδοῦναι ὄδους αὐτοῦ εἰς κεφαλὴν αὐτοῦ, κ.τ.λ.

Au. Ver.—23 Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

And do, and judge thy servants.

Ged., Booth.—And do justice to thy servants.

By requiting, &c.

Houb.—23 Audi, quæso, id de cælis, neque omittas judicium dare servis tuis, ut impij viam in caput ipsius convertas, et ut justum, &c.

23 להשיב...להשיב: Nos duo hæc verba, uno verbo, convertas, ut intelligatur esse hic etiam ἐν διὰ δυοῖν; quod vel eo cognoscitur, quòd vel ἐν διὰ δυοῖν, verbum activum, casu proprio caret, atque adedè ejus esse casum eundem, quem verbi להשיב, nimirum ורכו, viam ejus.

Ver. 24.

Au. Ver.—And shall return.

Ged., Booth.—And shall turn again unto thee [Syr., Arab., with p. p. 1 Kings viii. 33].

Ver. 26.

Houb.—26 מהשאתם: Nos, et à peccatis suis, addito et. Nam abest conjunctio ו in impressis. Sed lego ומשאתם, in duobus Codicibus Orat.

Ver. 27.

וְאָתָהּ וְהַשְׁמַע מִן־הַשְּׂמִים וְעֲשֵׂיתָ וְשָׁפַצְתָּ אֶת־עַבְדֶּיךָ וְעֲמַדְתָּ יִשְׂרָאֵל כִּי תוֹרַם אֱלֹהֵי הַדָּרָךְ הַטּוֹבָה אֲשֶׁר יִלְכְּדֶכָּה וְגו'.

καὶ σὺ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ, καὶ ἴλεως ἔσῃ ταῖς ἀμαρτίαις τῶν παιδῶν καὶ τοῦ λαοῦ σου Ἰσραὴλ, ὅτι δηλώσεις αὐτοῖς τὴν ὁδὸν τὴν ἀγαθὴν, ἐν ἣ πορεύσονται ἐν αὐτῇ, κ.τ.λ.

Au. Ver.—27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk, &c.

From heaven.

Houb.—26 השמים: Abest præpositio מן, ex, quæ loco in parallelo legitur, quæque non abest suprà et infrà, hoc eodem capite, in locis similibus vers. 23, 25, &c.

When thou hast taught them the good way. See the notes upon 1 Kings viii. 36, vol. ii., p. 785.

Ged.—Shew them the good way.

Booth.—And teach them, &c.

Ver. 28.

רָעַב כִּי־יִהְיֶה בְּאֶרֶץ חֶבֶר כִּי־יִהְיֶה שָׂדֵפוֹן וְנִרְלָחוּ אַרְבָּה וְחָסִיל כִּי יִהְיֶה כִּי יִצְרִילוּ אֲבִיו בְּאֶרֶץ שְׁעָרָו כִּלְגָנָע וְכָל־מִתְלָה :

λιμὸς ἐὰν γένηται ἐπὶ τῆς γῆς, θάνατος ἐὰν

הַחַסְדִּים הַנֶּעֱשִׂים לְדָוִד הַיְּהוָה, *the sure mercies of David*, i. e., the perpetual benefits bestowed on David.

Prof. Lee.—הַחַסְדִּים הַנֶּעֱשִׂים לְדָוִד, *favours of David*, Is. lv. 3; 2 Chron. vi. 42.

CHAP. VII. 3.

Au. Ver.—3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, &c.

And worshipped, and praised, &c.

Houb.—3 וְשִׁחַחוּ וְהִרְדּוּ, *et adorabunt et confitendo*. Vitium orationis palàm faciebat Arias, cùm sic verteret. Aut legendum וְהִרְדּוּ, *et confitebantur*, ut legunt Græci Intt. qui καὶ ἤνουν, *et laudabant*; aut mutandum ὁ in ἰ, ut sit ἰרְדּוּ, *confitendo*.

Ver. 5.

Au. Ver.—5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God.

Houb.—5 הִבָּקַר עֶשְׂרִים וּשְׁנַיִם אֵיפָה, *bovm viginti duo millia*; sequuntur ovium centum viginti millia. Pecudum tantam vim tam exiguo et loco et tempore fuisse immolatam vix credebat Joan. Clericus, et eò propendebat, ut crederet ab Judæis scribis prodigialiter fuisse autum victimarum numerum; cui lectores ii fortè assentientur, qui observabunt hic commemorari eas tantùm victimas, quas Salomon litabat; illas autem, quas populus seorsim mactavit, multò plures esse debuisse. Augebit suspicionem id, quod suprà legimus, Davidem thesaurum confecisse centum millium auri talentorum, argenti mille millium. Tamen hodiernus, quem hic legimus, numerus victimarum sic defendi potest, 1o. non narrari Salomonem uno eodemque die tot victimas immolasse; sed totos dies quindecim sacrificia durasse, nempè septem in festo tabernaculorum, septem in templi dedicatione. 2o. Nec narrari populum proprias immolasse victimas, et Salomonis victimas potuisse ab Sacro Scriptore appellari eas, quas ille populo dono dabat, ut pro se sacrificaret. 3o. Quoniam Jerosolymæ tunc erat infinita multitudo, non debere mirum videri, si pecudum tantum numerum Salomon mactârit, quantum satis esset convivii festo in utroque celebratis.

Ver. 6.

Au. Ver.—6 And the priests waited on their offices: the Levites also with instruments of musick of the LORD, which David the king had made to praise the LORD, because his mercy endureth for ever, when David praised by their ministry [Heb., by their hand]; and the priests sounded trumpets before them, and all Israel stood.

Of music of the Lord.

Ged., Booth.—Sacred music.

Because his mercy endureth for ever.

Ged., Booth.—Because he is good [Syr. and three MSS.]; because his mercy endureth for ever.

Sounded trumpets. See the notes on the noun, 2 Kings xii. 13, vol. ii., p. 932.

Houb.—6 מִשְׁמֹרֶתָם, *stationes suas*. Alii Codices sic, alii מִשְׁמֹרֶתָהּ, numero in sing. quod quidem usitatius; nam sic alibi passim. ...מִחֲצִצְרַיִם: Adhuc Masora tollit alterum צ, ut fecerat cap. v. 12, contra omnium exemplorum fidem: vide Concordantias Buxtorfianas.

Ver. 7.

Au. Ver.—7 Moreover Solomon hallowed the middle of the court that was before the house of the LORD: for there he offered burnt offerings, and the fat of the peace offerings, because the brasen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat.

Peace offerings. See the notes upon Levit. iii. 1, vol. i., p. 395.

Meat offerings. See the notes upon Lev. ii. 1, vol. i., p. 391.

Was not able.

Houb.—7 לֹא יָכִיל, *non poterat*. Castigatur ὁ circulo superno in codicibus: rectè; nam radix est יכיל, *posse*, non כיל, *continere*; neque admittit ὁ penultimum in loco verbum יכיל, *posse*. Aut legendum יכיל; aut ὁ in suum locum restituendum, ut sit יכיל.

And the fat.

Ged., Booth.—And the fat of the peace offerings [Syr., Arab., with p. p. 1 Kings viii. 64].

Ver. 8, 9.

8 וַיַּעַשׂ שְׁלֵמָה אֶת־הַחֶהָג בְּעֵת הַהִיא שִׁבְעַת יָמִים וְכָל־יִשְׂרָאֵל עָפּוּ קָהָל
בְּדוֹל מְאֹד מִלְּבוֹא הַחַמָּת עַד־נַחַל
מִצְרַיִם : 9 וַיַּעַשׂוּ בַיּוֹם הַשְּׁמִינִי

עָצְרָת כַּי ו הַנִּגְנֶת הַמִּזְבֵּחַ עָשָׂה שִׁבְעַת יָמִים וַיִּהְיֶה שִׁבְעַת יָמִים :

8 καὶ ἐποίησε Σαλωμών τὴν ἑορτὴν ἐν τῷ καιρῷ ἐκείνῳ ἑπτὰ ἡμέρας, καὶ πᾶς Ἰσραὴλ μετ' αὐτοῦ, ἐκκλησία μεγάλη σφόδρα ἀπὸ εἰσόδου Αἰμάθ καὶ ἕως χεϊμάρου Αἰγύπτου. 9 καὶ ἐποίησεν ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἐξόδιον, ὅτι ἐγκαινισμὸν τοῦ θυσιαστηρίου ἐποίησεν ἑπτὰ ἡμέρας ἑορτὴν.

Au. Ver.—8 Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt.

9 And in the eighth day they made a solemn assembly [Heb., a restraint]: for they kept the dedication of the altar seven days, and the feast seven days.

See the notes upon 1 Kings viii. 65, 66, vol. ii., p. 785.

River of Egypt. See the notes upon Num. xxxiv. 5, vol. i., p. 640.

Solemn assembly. See the notes upon Lev. xxiii. 36, vol. i., p. 483.

Ged.—8 On this occasion, Solomon, with all the Israelites (a very great assemblage, from the entrance into Hamath unto the river of Egypt), kept a festival of seven days, and seven days, fourteen days [Syr., Arab., with p.p. 1 Kings viii. 65]: 9 for on the eighth day they held a convocation: and thus kept the dedication of the altar seven days, and seven days the festival of booths.

Booth.—8 Also at the same time, Solomon and all Israel with him, a very great congregation, from the entrance of Hamath unto the river of Egypt, kept a feast of seven days, and seven days, fourteen days. For on the eighth day, they kept a solemn assembly: thus they kept the dedication of the altar seven days, and the feast seven days.

Houb.—8 *Eo autem tempore Salomon festum egit septem dierum, et cum eo omnis Israel, multitudo ingens, quæ convenerat ab usque Emath, usque ad Ægypti fluvium. 9 Sed die octavo diem solemnem celebrârunt; quia dedicationem altaris septem dies egerunt, et festum (septimi mensis) pariter septem dies.*

8 et 9 היה , festum, cum ך demonstrativo, indicat festum Tabernaculorum, adjunctum ad septem dies, qui postea veniunt. Versu 9 השמיני , octavus, habet diem, non mensis, sed festi dedicationis octavum, ut significant verba ea, quæ sequuntur, nam dedicationem altaris egerunt septem dies. Etenim dedi-

catio facta est ante diem mensis septimi decimum quintum, quo die initium sumebat festum Tabernaculorum, quod protrahabatur septem dies, usque ad diem vigesimum secundum. Illud *septimi mensis*, quod perspicuitatis causâ ver. 9 addimus, idem postea ver. 10 omitimus, ne iteretur in versione id, quod semel tantum in Fonte legitur.

Ver. 10.

Au. Ver.—10 And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the Lord had shewed unto David, and to Solomon, and to Israel his people.

See the notes upon 1 Kings viii. 66, vol. i., p. 788.

Dr. A. Clarke.—*On the three and twentieth day.*] This was the *ninth* day of the dedication of the temple; but in 1 Kings viii. 66, it is called the *eighth* day. "The meaning is this," says *Jarchi*: "he gave them liberty to return on the *eighth* day, and many of them did then return; and he dismissed the remainder on the *ninth*, what is called here the *twenty-third*, reckoning the *fourteen* days for the duration of the *two feasts*; in all, *twenty-three*."

For the goodness, &c.

Ged., Booth.—For all [LXX, Syr., Arab., and twelve MSS.] the good, &c.

Ver. 13.

Au. Ver.—13 — or if I command the locusts to devour the land, &c.

Locusts. See the notes upon Lev. xi. 22, (where the word is translated in our authorized version grasshopper,) vol. i., p. 428.

To devour the land.

Houb.—לאכל : Pars Codicum, sine ך , ut *absumat* הארץ , *terram*; Græci Intt. τὸ ξύλον, *lignum*, cùm legant העץ , quod non vituperandum, etsi postea recurrit ארץ , ver. 14.

Ver. 15.

Au. Ver.—15 Now mine eyes shall be open, and mine ears attend unto the prayer that is made in this place [Heb., to the prayer of this place].

Pool.—Or, *that shall be in or towards this place*; for he speaks of the answers which he will give to the prayers that shall be made here. Heb., of *this place*.

Ver. 17.

Au. Ver.—17 *Statutes, judgments.* See the notes upon 1 Kings ii. 3, vol. ii., p. 714.

Ver. 20.

וּבְנִיתֵיהֶם מִגֵּזַל אֲדָמָתִי אֲשֶׁר־נָתַתִּי לָהֶם וְגו'

נ' א' אֲשֶׁר

καὶ ἐξαρῶ ὑμᾶς ἀπὸ τῆς γῆς, ἧς ἔδωκα αὐτοῖς, κ.τ.λ.

Au. Ver.—20 Then will I pluck them up by the roots out of my land which I have given them, &c.

Pluck them—given them, &c.

Houb., Dathe, Horsley, Ged., Booth.—Then will I pluck you up by the roots, out of the land which I have given you.

Bp. Horsley.—The pronouns should be of the second person; “pluck you up—given you.”

Ged.—The text has *them*: but that is an Hebraism equivalent to *you*: and so the Greek, Syriac, Arabic, and Latin translators have rendered it.

Houb.—20 ונהשתיכם, et eradicabo eos: Legendum, ונתשתיכם, et eradicabo vos; sic legunt omnes Veteres, et sic jubet persona secunda, in qua oratio insistit toto in versu antecedenti. Similiter post legendum לכם, vobis, non להם, illis; ut et legunt Syrus et Vulgatus. Quod verò Græci Intt. ponunt αὐτοῖς, illis, postquam vos posuerunt, Codicem suum, qualis erat, sequuntur, atque eo ipso demonstrant se Codicis sui fidem secutos fuisse, cùm converterent, ἐξαρῶ ὑμᾶς, auferam vos.

Maurer.—20 “Legendum videtur ונתשתיכם et pro sequenti להם, לכם. Præcedit enim persona secunda in protasi vers. 19, igitur eadem sequi debet in apodosi, quæ est in hoc versu.” Dathius. Sed nihil frequentius est apud Hebræos hac personarum mutatione.

Ver. 21.

וּבְנִיתֵיהֶם הַגָּדֹל אֲשֶׁר־הִיא עֲלִיוֹן לְכָל־עֵבֶר עָלָיו וְשֵׁם וְאָמַר בְּמִדָּה עֲשֵׂה יְהוָה פְּקֹדָה לְאָרְצְךָ הַזֹּאת וּלְבַיִת הַגָּדֹל:

καὶ ὁ οἶκος οὗτος ὁ ὑψηλὸς, πᾶς ὁ διαπορευόμενος αὐτὸν ἐκστήσεται, καὶ ἐρεῖ, Χάρην τίως ἐποίησε Κύριος τῇ γῇ ταύτῃ καὶ τῷ οἴκῳ τούτῳ.

Au. Ver.—21 And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the LORD done thus unto this land, and unto this house?

See the notes upon 1 Kings ix. 8, vol. ii.; p. 789.

Gesen.—עליון. 1. High, higher, upper, Gen. xl. 17; al. Once of a thing exposed in an elevated place as an example of punishment, corresponding to the Greek, παραδειγματίζεσθαι, 1 Kings ix. 8, וּבְנִיתֵיהֶם הַגָּדֹל, Vulg. et domus hæc erit in exemplum.

שָׁמַם. 1. To be astonished, amazed, pp. to be struck dumb, since the primary idea is that of silence; comp. the kindr. roots דָּמַם and דָּוַם, and see the note under עָרַם. 1 Kings ix. 8, Jer. xviii. 16; seq. עַל at any one, Isaiah lii. 14, Jer. ii. 12. So 2 Chron. vii. 21, see under לְ * A. 6. b. Hence, to be confounded, Psalm xl. 16.

* לְ 6. to, even to, until, usque ad; b) Of degree, amount, even; Deut. xxiv. 5 לֹא יַעֲבֹר לֹא יַעֲבֹר there shall not pass over (be imposed) upon him even anything, not the slightest charge; comp. עַל in the phrase עָדָר עָדָר. So 2 Chron. vii. 21, hæc domus.....adeo transeuntium quisque eam stubebit, homines adeo ex trivio. Eccl. ix. 4 'פִּי לִבְבֵּךְ הִי הוּא טוֹב וְגו' for even a dog alive is better than a lion dead.

Prof. Lee.—עליון. (a) Lofty, of a building. 1 Kings ix. 8; 2 Chron. vii. 21.

Houb.—21 Hæc verò domus, quæ fuerat magni nominis, propter eam stupebunt quicunque præter eam transilunt, et dicent: quare Dominus sic fecit huic terræ et huic Templo?

21 לכל: Lege, כל, sine ל, ut loco parallelo 1 Reg. cap. ix. 8. Ità Græci Intt. qui πᾶς, omnis. Nisi fortè mutatur ל in ו, ut sit וְכָל עֵבֶר, et et omnis transiens, quam scripturam Syrus sic exsequitur, וְכָל מִן דַּעֲבַר, et omnis qui transibit. Aliter duorum verborum ישם, aut unum, aut utrumque, suo nominativo carebit. Nam si verbo ישם nominativum facias nomen הבית, ut sit, domus desolabitur, quid fiet de verbo דיצט? Num domus dicet? Neque verò etiam dicere potest עבר, transiens, cùm sit in dandi casu, eodem qui pronominis לכל. Vulnus obduccet Clericus, non sanabat, cùm sic converteret, obstupescet viator, addens viator.

Maurer.—[וּבְנִיתֵיהֶם הַגָּדֹל—לְכָל־עֵבֶר עָלָיו וְשֵׁם—Winerus optionem tibi facit, utrum convertere velis: hæc domus omni transeunti eam stupori erit (p. 510), an: hæc domus omni transeunti eam vastata erit, wird sich—als Ruine darstellen (p. 997.) Quarum interpretationum neutra mihi placet. Priori obstat usus loquendi; posterior aliquantulum quæsitâ videtur. Equidem in ea sum sen-

tentia, ut existimem הַיְבִיחַ הַזֶּה esse nominativum absolutum, וְ ut sæpissime: quod attinet ad, יְצִי relatum ad יָשָׁם (cf. Jes. lii. 14, al.), יָשָׁם vero impersonaliter positum: et hæc domus, quod attinet ad omnem transuentem, ad eam obstupescet, h. e., et ad hanc domum, quicumque transiverit, obstupescet. Cf. similis structura Deut. xxiv. 5, et observat. ad h. l. Ceterum non vehementer repugnabo, si quis יְצִי cum עָבַר construere maluerit, modo reliqua intacta esse sinat.

CHAP. VIII. 2.

וַהֲעָרִים אֲשֶׁר נָתַן חִירָם לְשִׁלְמֹה
בָּנָה שְׁלֹמֹה אוֹתָם וְגו'

καὶ τὰς πόλεις, ἃς ἔδωκε Χιρὰμ τῷ Σαλωμῶν, ἠκοδόμησεν αὐτὰς Σαλωμῶν, κ. τ. λ.

Au. Ver.—2 That the cities which Hiram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

Restored.

Houb.—2 *הערים אשר נתן חירם לשלמה, quas urbes Hiram Salomoni reliquerat.* Utimur verbo *reliquerat*, quia urbes illæ aguntur, de quibus 1 Reg. cap. ix. quæ Regi Hiram, ab Salomone ei datæ, displicuerunt, quasque adeò Salomoni reliquisse Hiram rectè conicitur. Eas autem urbes Salomon ab Hiram repudiatas, tradit filiis Israel habitandas, quia non fuerant antea Israelitarum, sed populorum vicinorum bello victorum tribute quoque servientium. Quippe Salomoni regi non licuisset urbes Tribuum Israel tradere alienis.

Dathe.—2 *Oppida, quæ ei Huram dederat.* a)

a) Fortasse *restituerat*, si sermo est de iisdem, de quibus 1 Reg. ix. 12 narratur, ea Hiram displicuisse.

Built them.

Houb., Ged., Booth.—*Repaired them.*

Ver. 4.

וַיִּבֶן אֶת־תַּדְמוֹר בְּמִדְבַּר וְאֵת כְּלֵי
עָרֵי הַמִּסְכָּנֹת אֲשֶׁר בָּנָה בְּחַמַּת :

καὶ ἠκοδόμησε τὴν Θεοδμόρ ἐν τῇ ἐρήμῳ, καὶ πάσας τὰς πόλεις τὰς ὄχρῦας ἃς ἠκοδόμησεν ἐν Ἡμάθ.

Au. Ver.—4 And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath.

Houb.—4. *Ædificavit etiam Palmiram in*

deserto, nec non cæteras urbes Thesaurorum, quæ in Emathæa.

4 אשר בנה: Series, quæ nunc habetur, talis est: *Ædificavit urbes, quas ædificavit;* quam quidem evitant interpretes, inter quos Clericus sic, *et urbes quas munivit*, quanquam Hebraice *ædificare* non sit *munire*. Aut legendum *איה cum*, non *ואיה*, *ædificavit Palmiram, cum urbibus, quas ædificavit in Emath*, aut potius pro *אשר בנה*, legendum *אשר בנה אשר*, *et ædificavit urbes, quæ in Emath, seu in Emathæa provincia: vide locum parallelum 1 Reg. ix. 19.*

Ver. 5.

Au. Ver.—5 *Built.* So *Houb. Ged., Booth.*—*Repaired.*

Ver. 6.

Au. Ver.—6 And Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon desired to build [Heb., all the desire of Solomon which he desired to build] in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

See the notes upon 1 Kings xi. 19.

Houb.—*ובלבנון, et in Libano.* Intelligenda ea *domus Libani*, quæ erat propè Jerusalem, ubi horti regii. Erat enim mons Libanus in ditioe Tyrriorum.

Ver. 8.

מִן־בְּנֵיהֶם אֲשֶׁר נֹתְרֵי אֶתְרֵיהֶם
בְּאֶרֶץ אֲשֶׁר לְאִיכְלוֹם בְּנֵי וְשִׂרְיָהָל
וַיַּעֲלֵם שְׁלֹמֹה לְמַם עַד הַיּוֹם תְּהֵא :

ἀλλ' ἦσαν ἐκ τῶν υἱῶν αὐτῶν τῶν καταλειφθέντων μετ' αὐτοὺς ἐν τῇ γῆ, οὓς οὐκ ἐξωλόθρευσαν οἱ υἱοὶ Ἰσραὴλ, καὶ ἀνήγαγεν αὐτοὺς Σαλωμῶν εἰς φόρον ἕως τῆς ἡμέρας ταύτης.

Au. Ver.—8 *But* of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day.

Houb.—8 *Filiosque eorum, quos illi post se reliquerant, quoniam eos filii Israel non deleverant: illos, quotquot Israelitæ non erant, fecit, tribulis operum, ut adhuc serviunt, servire.*

8 *למס, tributo;* addimus *operum*, tam ex sententiâ, quam ex ipso verbo *במס*; ut non necesse sit huc advocare scriptionem parallelam *עבד*, quanquam facilè omissum fuit *עבד* propè *עבד*. Agitur hoc loco servitus operum exercendorum, non tributum id, quod imperator hostibus debellatis.

Ver. 9.

וּשְׂרָיִ וְשָׁלִישֵׁי וְיָרִי שְׁלֹשִׁי
 וּשְׂרָיִ וְשָׁלִישֵׁי וְיָרִי שְׁלֹשִׁי
 וּשְׂרָיִ וְשָׁלִישֵׁי וְיָרִי שְׁלֹשִׁי
 וּשְׂרָיִ וְשָׁלִישֵׁי וְיָרִי שְׁלֹשִׁי

καὶ ἐκ τῶν υἱῶν Ἰσραὴλ οὐκ ἔδωκε Σαλωμών
 εἰς παῖδας τῆ βασιλείᾳ αὐτοῦ ὅτι, ἰδοὺ, ἄνδρες
 πολεμιστὰὶ καὶ ἄρχοντες, καὶ οἱ δυνατοὶ καὶ
 ἄρχοντες ἀρμάτων καὶ ἰππέων.

Au. Ver.—9 But of the children of Israel did Solomon make no servants for his work; but they were men of war, and chief of his captains, and captains of his chariots and horsemen.

Chief of his captains.

Houb., Dathe, Ged., Booth.—His chiefs and captains.

Captains. See the notes upon Exod. xiv. 7, vol. i., p. 267.

Hallet.—The Hebrew words which our translators have rendered, *And chief of his captains*, are ושרי שלישו. But the transcribers have erred. The words, as they have written them, signify, *The captains of his captains*, which is not likely to be the sense of the author. The words are written well 1 Kings ix. 22, ושריו ושלשיו, and his princes, and his captains. Thus also the Greek translator has rendered the words in both places, as *Le Clerc* has observed.

Houb.—9 *Sed de filiis Israel neminem Salomon ad operum servitutem coegit; quippe illi erant viri militares, principes ejus ac tribuni, et quadrigarum equitumque præfecti.*

9 ישראל אשר: Abest אשר ex loco parallelo 1 Reg. ix. 22, et id supervacaneum esse, sole clarius est. Nemo Veterum id legebat, et id fuit iteratum scribæ imprudentiâ, propè ישראל, ex similitudine priorum trium litterarum, unâ scribendi, alterâ pronuntiandi... ושרי שלישו: ex eodem loco parallelo emendandum sic, ושריו ושלשיו, principes ejus ac tribuni ejus. Nam et principes tribunorum nullibi legitur, et nullus Veterum sic interpretatur. Rectè Græci Intt., δυνατοὶ καὶ ἄρχοντες, potentes et principes.

Dathe.—9 *Israëlitis vero non ut servus usus est ad opera sua, sed milites erant, duces, et tribuni, a) quadrigarum atque equitum præfecti.*

a) Primo ושרי omittendum est, quod prorsus redundat, neque ab interpretibus antiquis lectum, sed ex errore scribarum propter similem vocem præcedentem ושרי ortum est.

Deinde ושריו ושרי שלשיו legendum est ושריו ושרי שלשיו, uti est in loco parallelo 1 Reg. ix. 22, et apud veteres. Alterum Vau propter sequens scribarum errore, uti sæpe, est omissum.

Ver. 10.

וְאֵלֶּה שְׂרָיִ הַנְּזָפְטִים
 וְאֵלֶּה שְׂרָיִ הַנְּזָפְטִים
 וְאֵלֶּה שְׂרָיִ הַנְּזָפְטִים
 וְאֵלֶּה שְׂרָיִ הַנְּזָפְטִים

καὶ οὗτοι ἄρχοντες τῶν προστατῶν βασιλείως
 Σαλωμών, πενήτηντα καὶ διακόσιοι ἐργοδιωκ-
 τοῦντες ἐν τῷ λαῷ.

Au. Ver.—10 And these were the chief of king Solomon's officers, even two hundred and fifty, that bare rule over the people.

Two hundred and fifty. See the notes upon 1 Kings xi. 23, vol. ii., p. 795.

Booth.—*Five hundred and fifty.*

Houb.—10 שרי הנציבים אשר למך, principes praefectorum qui erant regi. Multò anteaferenda scriptio parallela 1 Reg. ix. 23, אשר ארבעה (principes...) qui erant super opus Salomonis. Sed qui postea leguntur fuisse numero 250 in libro Regum numerantur 550, unde colligebat Lud. Cappellus esse in alterutro loco errorem librarii. Respondet Buxtorfius non opus esse isto violento remedio corrigendi textum; neque tamen quidquam affert, nisi nugas quasdam suorum rabbinorum. Neque violentum id remedium videri debet, quo unus locus ex altero emendatur, et quod sacrâ ex ipsâ scripturâ petitur. Stabat Edm. Calnet hos praefectos longè esse alios, quàm eos, qui libro Regum numerantur. Nempè hoc in libro esse exercitûs duces, libro verò Regum, operum praesides regionum. Atqui utrobique illi nominantur ושרי, qui multitudinî praerant, neque unquam sic nominantur militum praefecti. Mendum in alterutro loco natum videtur ex similitudine litterarum ו et ך finalis. Nam ו numerum indicat 200; ך autem numerum 500. Vix dubitari potest, quin Judæi numeros suos ad exemplum Græcorum, in quorum ditone agebant, per compendia litterarum scripserint. Nam multa exempla id confirmant, in quibus numerandi errores deprehenduntur nati ex similitudine litterarum alphabeti Hebraicarum.

Dathe.—10 *In his principes primarii numero ducenti et quinquaginta, a) quos populi gubernatores Salomo constituerat.*

a) Sed 1 Reg. ix. 23, legitur 550. Cujus erroris origo probabiliter repetenda est ex

more antiquo, numeros scribendi per litteras. Quarum similium confusione frequens dissensus in numeris deprehenditur. Sic h. l. pro 7, Caph finali, quod 500 notat, scriptum est 7, 200. Vid. aliud exemplum infra ver. 18.

Ver. 11.

Au. Ver.—11 And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because the places are holy [Heb., holiness], whereunto the ark of the Lord hath come.

Pool.—Not because every place where once the ark came was thereby consecrated to God, and might not after the ark was gone be put to any common use; for then both the house of Obed-edom and all other places where the ark either rested or passed were made holy thereby, and unlawful for men to dwell in; but either, 1. Because she was a woman, and attended by many other women, who, besides the common pollutions of all, are subject to many and frequent ceremonial pollutions peculiar to their sex, and either she, or at least many of her followers, might be heathens at this time; and therefore he thought it indecent that such persons should come as it were in God's stead, and succeed him in the place where he had dwelt. Or, 2. He speaks not of the time when the ark was gone, but whilst it was there; and these words contain a reason not of the more remote words, why he now brought her up thither, but of the words immediately preceding, why he built this house for her; because the ark was now in the house of David, which therefore ought to be kept pure and free from the very danger and appearance of pollution.

Ver. 12, 13.

Au. Ver.—12 Then Solomon offered burnt offerings unto the Lord on the altar of the Lord, which he had built before the porch.

13 Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, &c.

13 *Even after a certain rate.*

Houb.—12, 13 האולם; ובדבר יום: Tollen-dum punctum majus, quod seriem intercipit, et בדבר, sine 7, legendum, ob eandem causam.

Istam 7 conjunctionem omnes Veteres omit-tunt... שלש: meliùs pars Codicum שלש.

Ver. 15.

וְלֹא סָרוּ מִצִּוַת הַקֹּלֶלֶת וְגו'

οὐ παρήλθον τὰς ἐντολάς τοῦ βασιλέως, κ.τ.λ.

Au. Ver.—15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.

Houb.—15 ולא סרו מצוה, et non discesse-runt à præcepto, ex scripturâ ממצוה. Pars Codicum circulum notat inter duo hæc verba, quo signo demonstrari solet aliquid deesse. Alius Codex in margine habet, נקראו, ob-servans ita legi, etsi insolitum id videbatur. Rectè igitur hoc loco Joan. Clericus: "Ex-cidit 7 propter ejus repetitionem. Hoc et similia multò rectiùs librariorum incuriæ, quàm linguæ anomalix tribuantur, quamvis aliter vulgò sentiant grammatici." Quâ unâ observatione Clericus, quasi transverso calamo, delet ex suis Commentariis propè innumeras, quas fecerat, de Hebraicæ linguæ anomalix quæstiones.

Dathe.—Pro מצוה legendum videtur ממצוה. Sic alias semper סרו construitur. Sed omis-sum est scribæ errore alterum 7; cf. not. b) ad ver. 9. Duo Kennicotti codd. 9 et 172 habent ממצוה.

Ver. 16.

וַתִּכֶּן כָּל-מְלֶאכֶת שְׁלֹמֹה עַד-יְהִי מוֹסַד בֵּית-יְהוָה וְעַד-כָּלְתָּו שְׁלֹמֹה בֵּית-יְהוָה:

καὶ ἡτοιμάσθη πᾶσα ἡ ἐργασία ἀφ' ἧς ἡμέρας ἐθεμελιώθη ἕως οὗ ἐτελείωσε Σαλωμών τὸν οἶκον Κυρίου.

Au. Ver.—16 Now all the work of Solo-mon was prepared unto the day of the foundation of the house of the Lord, and until it was finished. So the house of the Lord was perfected.

Hallet.—Unto the day of the foundation, &c. All the versions of this place in the Polyglot read, *From the day of the founda-tion even until it was finished*: which seems to be the true reading, as *Le Clerc* also thought.

Ver. 18.

וַיִּשְׁלַח-לְהוֹ חֲגָלִים בְּיַד-עֲבָדָיו אֲרָגִיזוֹת וְעֲבָדִים יוֹדְעֵי יָם וְנִבְאֵי עַם-עֲבָדָיו שְׁלֹמֹה אֹפְיָה וַיִּקְחוּ מִשָּׁם אֲרָבַע-

מֵאוֹת וַחֲמִשִּׁים כְּפָר זָהָב וְנִבְיָאוֹ אֶל
הַמֶּלֶךְ שְׁלֹמֹה :

ה'ר י'

καὶ ἀπέστειλε Χιράμ ἐν χειρὶ παίδων αὐτοῦ πλοία καὶ παίδας εἰδότας θάλασσαν, καὶ ᾤχοντο μετὰ τῶν παίδων Σαλωμών εἰς Σωφίρα, καὶ ἔλαβον ἐκεῖθεν τὰ τετρακόσια καὶ πενήκοντα τάλαντα χρυσοῦ, καὶ ἦλθον πρὸς τὸν βασιλεῖα Σαλωμών.

Au. Ver.—18 And Hiram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought them to king Solomon.

Ophir. See the notes upon 1 Kings ix. 28, vol. i., p. 795.

Houb.—חִירָם... יִשְׁלַח לוֹ חִירָם... *misit ei Hiram ...naves.* Erat tum Salomon in *Asiongaber*, maris rubri portu. Ergò interpretes, quorum præcipuus Dan. Huetius, sic statuunt; ante hæc tempora fossam fuisse excavatam, quâ mare Mediterraneum, (ubi Tyrus,) cum Arabico jungebatur, (ubi *Asiongaber*), et per quam *naves*, Tyro venientes, poterant ingredi mare Erythræum. Quibus respondetur, primum quidem, de illâ fossâ nihil certum haberi apud eos ipsos autores Græcos, qui de illâ narrant: deinde, si erat fossa, quæ ad mare rubrum à Mediterraneo pertineret, non jam necesse fuisse ut *naves suas Hiram* usque ad *Asiongaber* mitteret. Nam si eas ad *Joppe* misisset, poterat Salomon eas *naves ex Joppe* ad *Asiongaber* mittere per fossam eam, quam utrumque mare junxisset quidam Veteres comminiscuntur. Jam Clericus, cui hæc fossa non placebat, postquam se fuit interpretatus, *miserat... per servos suos naves, et socios navales*, in commentario sic docet, “Perinde est, ac si diceretur misisse *Hetsjongaberum* nautas qui *naves illic*,” (in *Asiongaber*), à Salomone ædificatas conscenderent, et cum illis *Ophiram* irent. Neminem puto lectorem Clerico assensurum, ut *mittere naves*, אִישִׁי, idem sit atque *mittere nautas*. Et *socii navales*, Clerico ipso interpretante, ab *navibus* distinguuntur, pugnatque ad eò cum Clericanâ versione Commentarius Clericanus. Vero propius Edm. Calmet, qui Regem *Hiram* in mari rubro classem habuisse arbitratur, quam Salomoni regi commodaverit. Verum neque id satis. Nam parum credibile est, classes suas *Hiram* in mari rubro non modò classem, sed portam

ad oram *Ægypti Orientalem*, ex quo portum eam ad *Salomonem* mitteret, ad oram maris rubri Orientalem, ubi *Asiongaber*. Nihil creditur facilis, quam *Tyros*, qui maria omnia, negotiandi causâ, permeabant, habuisse in mari rubro portum, seu bello partum, seu pecuniâ emptum... וחמישים, et *quingaginta*. Locus parallelus, נישש, *viginti*; quam pugnam *Judæi* magistri nugatoriè, ut solent, conciliant. Natus error est ex similitudine litterarum כ et נ. Nempè כ est *viginti*, נ, *quingaginta*.

Dathe.—1 Reg. ix. 28, legitur 420. Dissensus venit ex litteris numerorum similibus permutatis. כ est 20, et נ 50; cf. dicta ad ver. 10.

CHAP. IX. 4.

וּמִבְּבֵל וּמִשֶׁבַּע עֲבָדָיו
וּמִצִּיִּד מִשְׂרָתָיו וּמִלְּבוּשֵׁיהֶם וּמִשְׂקֵיהֶם
וּמִלְּבוּשֵׁיהֶם וּנְעִלֵיהֶם וְאֶשְׁרֵי נַעֲלָה בֵּית
יְהוָה וְלֹא־הָיָה עוֹד בָּהּ רוּחַ:
עֲשִׂי וְלֹא־

καὶ τὰ βρώματα τῶν τραπεζῶν, καὶ καθέδραν παίδων αὐτοῦ, καὶ στάσιον λειτουργῶν αὐτοῦ, καὶ ἱματισμὸν αὐτῶν, καὶ οἰνοχόους αὐτοῦ, καὶ στολισμὸν αὐτῶν, καὶ τὰ ὀλοκαυτώματα, ἃ ἀνέφερεν ἐν οἴκῳ Κυρίου, καὶ ἐξ ἑαυτῆς ἐγένετο.

Au. Ver.—4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cup-bearers [*or*, butlers] also, and their apparel; and his ascent by which he went up into the house of the Lord; there was no more spirit in her.

See the notes upon 1 Kings x. 5, vol. ii., p. 798.

And his ascent, &c.

See *Williams's* note upon 1 Chron. xxvi. 18, p. 128.

Houb., Dathe, Ged., Booth.—And his burnt-offerings, which he offered in the house of Jehovah, &c.

Houb.—4 וְעִלָּיו, et *ascensum ejus*. Lege וְעִלָּיו, et *holocausta ejus*, ut loco parallelo 1 Reg. x. 5. Sic omnes Veteres. Et nihil admirationis habere poterat *ascensus*, seu, ut Clericus, *clivus per quem ascendebat domum Domini*, qui *clivus* nihil erat aliud, quàm via publica, imbribus et soli exposita. Itaque etiam sacra historia non docet in eâ viâ *Salomonem* quidquam operum struxisse, quod reginæ posset movere admirationem.

Sed erat cur regina Saba admiraretur de *holocaustorum*, quæ Salomon in domo Domini offerebat, multo numero, de ordine, de ritu sacrificandi. Adde, quod penè omisit, *עליה* esse *cœnaculum*, non *ascensus*. Sic infra vers. 18 et 19, *gradus*, seu *ascensus*, vocantur *עליות*, non *עליות*: vide etiam Concordantias Buxtorf.

Ver. 5, 6.

אִמְרַת הַדָּבָר אֲשֶׁר נִשְׁמַעְתִּי —
בְּאֶרְצִי עַל־דְּבָרַי וְעַל־הַקְּמָתָהּ :
וְלֹא־הִיאֲמַנְתִּי לְבִרְיָהֶם עַד אֲשֶׁר וָגו'
— ἀληθινὸς ὁ λόγος, ὃν ἠκουσα ἐν τῇ γῆ μου περὶ τῶν λόγων σου, καὶ περὶ τῆς σοφίας σου. 6 καὶ οὐκ ἐπίστευσα τοῖς λόγοις ἕως οὗ, κ.τ.λ.

Au. Ver.—5 And she said to the king, *It was a true report* [Heb., word] which I heard in mine own land of thine acts [or, sayings], and of thy wisdom :

6 Howbeit I believed not their words, until I came, and mine eyes had seen *it*, &c.

Houb.—5 —omnino illud verum est, quod ego in terrâ meâ de tuâ personâ, deque tuâ sapientiâ audiveram. 6 Quæ cum ad me perlata fuerint, non credebam, donec advenirem, &c.

5 and 6 עֲדַרְבִּיךָ : Nos, *de tuâ personâ* ; nam idem est atque עֵיךְ *עליך*, *de te*, ex pleonasmō verbi דַּרְבִּי Heb. linguæ familiari. Itaque non tam verbum ipsum, quàm sententiam Vulgatus exprimebat, cum poneret, *de virtutibus*. Similiter לִרְבִּיָהֶם, ver. 6. idem ac לה affixum plur. quod pertinet ad Salomonem et ad ejus sapientiam.

Ver. 10.

See the notes upon 1 Kings x. 11, vol. ii., p. 799.

Ver. 11.

וַיַּעַשׂ הַמֶּלֶךְ אֶת־עֵצֵי הַתְּלִבְוִיָּים
מִסְלֹוֹת לְבֵית־יְהוָה וּלְבֵית הַמֶּלֶךְ
וּכְזָרוֹת וּנְבָלִים לְשָׂרָיִם וָגו'
דגש אהר שורק

καὶ ἐποίησεν ὁ βασιλεὺς τὰ ξύλα τὰ πεύκινα ἀναβάσεις τῷ οἴκῳ Κυρίου, καὶ τῷ οἴκῳ τοῦ βασιλέως, καὶ κιθάρας καὶ νάβλας τοῖς ῥδοῖς, κ.τ.λ.

Au. Ver.—11 And the king made of the *algum-trees* terraces [or, stays; Heb., high-ways] to the house of the Lord, and to the king's palace, and harps and psalteries for singers, &c.

See the notes upon 1 Kings x. 12.

Terraces.

Ged.—A balustrade.

Booth.—Balustrades.

Gesen.—הַמְּסָלָה f. (ר. מְסָלָה) a raised way, high-way, for public use, Judg. xx. 31, al.

2 a staircase, stairs, i. q. מְסָלָה, 2 Chr. ix. 11.

Prof. Lee.—מְסָלָה. (a) A raised, or high way, as a breastwork in fortification.

(d) Elevations; terraces perhaps. See under מְסָלָה. [See the notes upon 1 Kings x. 11, vol. ii., p. 800.] *Gesen.*—*scala* : but without authority or probability.

Harps and psalteries. See the notes upon 1 Sam. x. 5, vol. ii., p. 387, and upon 1 Chron. xxv. 1.

Ver. 12.

וְהַמֶּלֶךְ שָׁלְמָה נָתַן לְמַלְכַּת־שֶׁבָא
אֶת־כָּל־הַדְּפוּסָה אֲשֶׁר שָׁאַלָה מִלְּבַד אֲשֶׁר־
הֵבִיאה אֶל־הַמֶּלֶךְ וָגו'

καὶ ὁ βασιλεὺς Σαλωμῶν ἔδωκε τῇ βασιλίσση Σαβὰ πάντα τὰ θελήματα αὐτῆς, ἃ ἤτησεν, ἐκτὸς πάντων, ὧν ἠνεγκε τῷ βασιλεῖ Σαλωμῶν, κ.τ.λ.

Au. Ver.—12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside that which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

Houb., Ged., and Booth place this verse after ver. 9. See the notes upon 1 Kings x., vol. ii., p. 709.

Beside that which she had brought unto the king.

Houb., Hallet, Ken., Dathe, Ged., Booth.—“ Besides what he gave to her of his royal bounty.” The present text has, *what she gave to him* : a manifest but early corruption. —*Ged.*

Hallet.—*Besides that which she had brought the king.* I cannot see what meaning can be put upon these words but this, that Solomon gave back to the queen of Sheba all she had first given him. But this is a most unlikely story. *Le Clerc* would have the meaning to be, Solomon gave her gifts of equal value with what she brought. But if he had compared this place with the parallel account, he would not have put such a force upon the words. I could not but suspect, as I read the passage, that the transcribers have been guilty of some mistake. Upon this I compared the place with the parallel account, which shows that there is

a mistake, and how it may be rectified. The true reading is that in 1 Kings x. 13. *Solomon gave unto the queen of Sheba all her desire, whatever she asked, besides that which Solomon gave her of his royal bounty*: i. e., he not only gave her all she asked, but a great deal more. Instead of *הביאה אל המלך*, we should read in Chron. as the words are in Kings, *נתן לה כד המלך*. This error in Chron. is older than the present Greek version of it. But the Syriac seems to have been made from a correct copy.

Houb.—12 ... והמלך שלמה... *Rex autem Salomon...* Hunc versum 12, collocamus proximè post versum 9, ne ea, quæ de reginâ Saba narrantur, per ea intercipientur, quæ nunc vers. 10 et 11 de Hiram et de classe Salomonis memorantur; et ut post reginæ dona Salomoni facta, (ver. 9) commodè veniant dona regis ad reginam delata. Eum esse ordinem antiquum et germanum facillè judicabit is lector, qui videbit in versibus 11 et 12 ut nunc sunt, collocatis, nihil esse, quod ad superiora et ad infèriora possit pertinere. Sed hæc verba, *בלבד אשר הביאה אל המלך*, quam sententiã habere possint judicet lector ex versione illâ Clericanâ, *Rex Salomo donavit Reginam... omnibus quæ... petiit, præter ea, quæ ad Regem attulerat*. Expectabatur, *præter ea, quæ ipse sponte reginæ dederat*. Itaque etiam ita Syrus, *לבד מן ידיב, præter id quod dederat ei (Reginæ)*. Nam Syrum legenti planum est pronomen לה, generis esse feminini. Ergò, cum nunc sic legatur, *הביאה אל המלך, attulit illa ad regem*, afferente ad regem reginâ ibi, ubi regis est afferre ad reginam, Syrus sic legebat, *הביא אליה המלך, attulerat ad eam rex*, sententiã tali, qualem lector expectabat. *Vulgatus, multò plura, quàm ad eum attulerat, pravæ scriptionis nodum, ut quidem poterat, expediens, sed aberrans ab significato adverbii מלבד, cujus est distinguere ac separare, non augere, ac rem re facere majorem, aut numerosiorem.*

Ver. 14.

לְבַד מֵאֲנִישׁוֹ הַתָּרִים וְהַפְּתָרִים
מִבְּיָאִים וְכַל־מִלְכֵי עֶרֶב וּפְחֹת הָאָרֶץ
מִבְּיָאִים זָהָב וְכֶסֶף לְשִׁלְמָה :

πλήν τῶν ἀνδρῶν τῶν ὑποτεταγμένων καὶ τῶν ἐμπορευομένων, ὧν ἔφερον καὶ πάντων τῶν βασιλέων τῆς Ἀραβίας καὶ σατραπῶν τῆς γῆς, πάντες ἔφερον χρυσίον καὶ ἀργύριον τῷ βασιλεῖ Σαλωμών.

Au. Ver.—14 Beside that which chapmen and merchants brought. And all the kings of Arabia and governors [or, captains] of the country brought gold and silver to Solomon.

See the notes upon 1 Kings x. 15, vol. ii., pp. 801, 802.

Houb.—*Præter ea verò quæ mercatores et institores apportabant, cuncti Arabiæ reges et terræ præsides aurum Salomoni et argentum deferebant.*

לבד מאנשי והסחרים מביאים, *præter homines mercatores et negotiatores adducentes.* Hæc verba, quæ nihil dicunt, si sic legentur, לבד משאי הסחרים ומביאים, *præter mercem mercatorum et negotiatorum, quæ advehebantur.* נשאי, verbum pro verbo, allata, i. e., sarcinas. Ita videntur legere loco parallelo Veteres; ubi nomen אנשי, item mendosum, Græci convertunt τῶν φόρων, *tributorum*; Chaldæus, אגר, *merces*; Arabs, *עיר מכוס, præter vectigalia*, et hoc ipso in loco Syrus מכסא, *vectigalia*. Clericus, *præter id quod accipiebat à mercatoribus, addens id quod accipiebat*: hæc est cavillatio, non interpretatio.

Ver. 15.

וַיַּעַשׂ הַמֶּלֶךְ שִׁלְמָה מֵאֲתוֹם זָהָב וְשִׁחֹט מֵאֲוֹת זָהָב שִׁחֹט וַיַּעֲלֶה עֲלֵיהֶם זָהָב הַקָּהָת :

καὶ ἐποίησεν ὁ βασιλεὺς Σαλωμών διακοσίους θυρεοὺς χρυσοῦς ἑλατοὺς ἑξακόσιοι χρυσοὶ καθαροὶ ἐπήσαν ἐπὶ τὸν ἓνα θυρεόν.

Au. Ver.—15 And king Solomon made two hundred targets of beaten gold: six hundred shekels of beaten gold went to one target.

Beaten gold.

Ged.—Fine gold.

Houb., Dathe.—Auro ductili.

Gesen.—שִׁחַט 1 to kill animals, to slaughter.

2 to kill persons.

3 זָהָב שִׁחֹט, 1 K. x. 16, 17; 2 Chr. ix. 15, 16, prob. *mixed gold*, alloyed with some other metal; comp. Arab. سكب, to dilute wine with water, and see more in Comment. on Isa. i. 22.—Sept. *beaten gold*, i. e., drawn out into plates; comp. שִׁפַּח, to spread out, to expand, the letters being transposed.

Prof. Lee.—b) זָהָב שִׁחֹט, probably alloyed gold; as opposed to זָהָב כִּהָדוּר, *pure gold*.

Ver. 18.

וַיֵּשֶׁשׂ מַעֲלֹת לְכֶסֶף וְכֶבֶשׂ בְּזָהָב

לכֶּסֶף מַאֲהָוִים וְיָדוֹת מְנִיָּה וּמְנִיָּה עַל־
מְנִיָּה הַשָּׁבֶת וּשְׁנַיִם אֲרָזוֹת לְעִמּוּדִים
אֶצְל הַיָּדוֹת :

καὶ ἐξ ἀναβαθμοῖ τῶ θρόνου ἐνδεδεμένοι
χρυσίῳ, καὶ ἀγκῶνες ἔνθεν καὶ ἔνθεν ἐπὶ τοῦ
θρόνου τῆς καθέδρας, καὶ δύο λέοντες ἐστη-
κότες παρά τοὺς ἀγκῶνας.

Au. Ver.—18 And there were six steps to the throne, with a footstool of gold, which were fastened to the throne, and stays [Heb., hands] on each side of the sitting place, and two lions standing by the stays.

Gen.—18 The throne had six steps, with a foot-stool of gold; * and the top of the throne, behind, was round: on each side of the seat-place were arm-stays, and two lions standing by the arm-stays.

18 * Wanting in Syr., Arab., most copies of Sep., and p. p. 1 K. x. 19, in lieu of which is the addition that follows; which is also here in Syr. and Arab.

Houb.—18 Erant in throno sex gradus scabellumque aureum, quæ in eo adhærescebant; duæque manus hinc et hinc in loco sedis, et duo leones stantes juxta manus duas.

18 מאוהוים: Nos, quæ in eo (throno) adhærescebant. Quippe hunc locum conatus sum explicare, non mutatum. Etsi displicebat מאוהוים genus masculinum, quod pertineat ad כַּעֲלוֹת, gradus, et ad כִּנְשׁ, scabellum, quorum verborum alterum est femininum, alterum masculinum. Nam compositio talis non parùm olet peregrinitatem; ut Castalioni facilè assentiamur sic observanti: “מאדוהוים legendum videtur, ut in 1 Reg. x. 19. Alioqui si מאוהוים legas, non constabit sententia.” Sed quoniam מאדוהוים, post eum, non convenit scabello, quod in partem throni anteriorem prominebat, videntur ex loco parallelo accersenda hæc verba, וראש ענול, לכסא, ut tota series sit talis, et scabellum aureum erat throno, et caput rotundum throno à tergo ejus. Quorum verborum omittendum occasio fuerit verbum ענול. Nam cum id bis legeretur hoc modo, וכנש בודב לכסא, וכנש בודב לכסא, וראש ענול לכסא מאדוהוים, ad posterius, omissis, quæ interjacent, saltum fecerit, et per imprudentiam תו מאדוהוים in מאדוהוים, mutârît. Animadversionem hanc confirmat Syrus, qui sic hoc loco, et labrum solii rotundum erat à tergo, non omittens de throni dorso dicere.

Dathe.—18 Sex gradus habebat illud solium et scabellum aureum. Summa ejus

pars a tergo erat rotunda. a) Manus habebat utrimque ad locum sessionis, quibus duo leones adstant.

a) Locus haud dubie corruptus ex 1 Reg. x. 19, est emendandus. Pro מאוהוים, quod cum præcedenti וּבְכָשׁ nullo modo potest construi, ex loco parallelo legendum est מאדוהוים, ex quo simul restituendum h. 1. וראש ענול. Vocum similitudo facile omissioni dare potuit occasionem. Sic fere quoque Syrus et Vulgatus.*)

Bindsel.—*) Meo quidem judicio non est, cur hunc locum corruptum putemus, cum omnia optime cohæreant. Nam מאוהוים participium Hoph. verbi אָדוּ, quod illa forma affigi, conjungi significat, in plurali numero positum est, quoniam ad utrumque nomen præcedens, כַּעֲלוֹת et כִּנְשׁ, pertinet. Sic igitur hæc verba transferenda sunt: Illi solio sex gradus et scabellum aureum affixa erant.

Ver. 20.

— וְכָל כֵּלֵי בֵּית־יְעֶזֶר הַלְּבָנוֹן זָהָב
סָגוּר אִינוּ כֶּסֶף נְחֹשֶׁת בַּיָּמִי נִשְׁלְמָה
לְמַאֲוָהָה :

— καὶ πάντα τὰ σκεύη οἴκου δρυμοῦ τοῦ
Λιβάνου χρυσίῳ κατεληγμένα· οὐκ ἦν ἀργύ-
ριον λογιζόμενον ἐν ἡμέραις Σαλωμὸν εἰς
οὐθέν.

Au. Ver.—20 And all the drinking vessels of king Solomon were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold [Heb., shut up]: none were of silver [or, there was no silver in them]; it was not anything accounted of in the days of Solomon.

Forest of Lebanon. See the notes upon 1 Kings vii. 2, vol. ii., p. 762.

Pure gold.

Gesen.—Part. pass. סָגוּר shut up, closed, Ez. xliv., 1, al. Hence also *precious*, whence וְהָבָה *precious gold*, i. e., pure, unadulterated, 1 K. vi. 20, 21; vii. 49, 50; x. 21; 2 Chr. iv. 20, 22; ix. 20. Vulg., *aurum purum*; Chald., *aurum bonum*. Others less well, *aurum dendroides*, from شجر tree, i. e., native gold, shooting out in the form of a tree.

Prof. Lee.—וְהָבָה סָגוּר, refined gold.

None were of silver, &c.

Houb.— in diebus Salomonis argentum in qualicumque re, quasi nihili reputabatur.

Ver. 21.

כִּי־אֶנְיֹת לְמַלְאָךְ הַלְּכָרוֹת תִּרְשִׁישׁ

עַם עֲבָדֵי חִרָם אֲחֵת לְשֵׁלוֹשׁ שָׁנִים
 תָּבֹאֲנָהּ וְאֲנִיּוֹת תַּרְשִׁישׁ נְשֹׂאוֹת זָהָב
 וְנָכְסָף וְשִׁנְהָבִים וְקוֹפִים וְרוֹפְיָיִם :

דגש אחר שורק

ὅτι ναὺς τῶ βασιλεί ἐπορεύετο εἰς Θαρσεῖς μετὰ τῶν παίδων Χιράμ, ἅπαξ διὰ τριῶν ἐτῶν ἤρχετο πλοῖα ἐκ Θαρσεῖς τῶ βασιλεί γέμοντα χρυσοῖο καὶ ἀργυροῖο, καὶ ὀδόντων ἐλεφαντίνων, καὶ πιθήκων.

Au. Ver.—21 For the king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish bringing gold, and silver, ivory [or, elephants' teeth], and apes, and peacocks.

See the notes upon 1 Kings x. 22, vol. ii., p. 808.

Houb.—21 *Naves enim regiae, quæ ibant Tharsis cum servis Regis Hiram, tertio quoque anno ex Tharsis adveniebant onustæ auro, argento, ebore, simiis, et pavonibus.*

21 מֵאִיּוֹת הַרְשִׁישׁ, *naves Tharsis*. Sententiam expedire vix possis, nisi legas מהרשיש, *ex Tharsis*. Nam verbum הלכות, quod antecessit, significat profectionem navium Salomonis, verbum הביאות, regressionem. Quod quidem vel ex eo cognoscitur, quòd mox subiungitur, *afferentes aurum et argentum*; propter quam auri et argenti *ex Tharsis* advectionem, ad omnia opera aurum adhibebatur, et argentum pro nihilo putabatur. Clericus interpretatur מֵאִיּוֹת הַרְשִׁישׁ, *naves Tharsisenses*; durè ac incredibiliter, ut *naves Salomonis et Hiram, quæ Tharsis ibant, naves Tharsenses* nominentur. Alterum orationis membrum incipit in verbo אָהָה: Nam rectè ante אָהָה interpunctio minor facta est; et in eo altero membro docetur, illas *naves quæ Tharsis ibant, tertio quoque anno rediisse.*

Ver. 24.

נֶשֶׁךְ

στακτήν

Au. Ver.—24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

Harness.

Gesen.—נֶשֶׁךְ וְנֶשֶׁךְ m. in pause נֶשֶׁךְ R. נֶשֶׁךְ II. to bend a bow.

1. *weapon*, collect. *weapons*, Job xx. 24; xxxix. 21; Ps. cxl. 8. In a wider sense, *arms, weapons and armour*, 1 Kings x. 25; (2 Chr. ix. 24); 2 Kings x. 2; Ez. xxxix. 10.

In Ez. xxxix. 9, it is coupled with various other kinds of arms and armour.

Prof. Lee.—נֶשֶׁךְ, and נֶשֶׁךְ, m. (a) *The arrangement of an army; battle.* (b) *An army drawn up in battle array.* (c) *Arms.* (d) *An armoury.* (a) Ps. cxl. 8. (b) Job xxxix. 21. (c) 1 Kings x. 25; 2 Chron. ix. 24; Ps. lxxviii. 9; Ezek. xxxix. 9, 10. (d) 1 Kings x. 2; Neh. iii. 19; Isa. xxii. 8.

Ver. 25.

וַיְהִי לְשִׁלְמֹה אַרְבַּע עֶלְפִּים אֲרִיֹת
 סוּסִים וּמִרְכָּבוֹת וּשְׁנַיִם עָשָׂר אֲלָף
 פָּרָשִׁים וַיִּנְיַחֵם בְּעָרֵי הַרְכָּב וְעַם הַמְּלָחָה
 בִּירוּשָׁלָיִם :

καὶ ἦσαν τῶ Σαλωμὼν τέσσαρες χιλιάδες θήλειαι ἵπποι εἰς ἄρματα, καὶ δώδεκα χιλιάδες ἱππέων, καὶ ἔθετο αὐτοὺς ἐν πόλεσι τῶν ἀρμάτων, καὶ μετὰ τοῦ βασιλέως ἐν Ἱερουσαλήμ.

Au. Ver.—25 And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.

See the notes upon 1 Kings iv. 26, vol. ii., pp. 727—730. Also the note of Kennicott on 2 Chron. xiii. 3.

Ged.—*Four thousand.* There is here a considerable variety of reading. Sept., Alex., and Vulg., with two MSS., have *forty thousand*; and Chald. has a singular reading indeed, namely, *an hundred*. The word which we render *stalls*, is in all edit. of Sept. translated *mares*. And the whole verse is wanting in Syr. and Arab.

Houb.—25 *Erant autem Salomoni equorum quadrigarum stabula quatuor millia et duodecim millia equitum, quos posuit partim in urbibus quadrigarum, partim Jerosolymæ prope regem.*

25 ומרכבוהו: Legendum למרכבוהו, *curribus*, vel *ad currus*, ut 1 Reg. iv. 26, vel v. 6. Sic hoc loco Græci Intt., *eis ἄρματα, ad currus*. Etenim *currus* quot fuerint non narratur, quo ipso satis declaratur, eos separatim non tangi, sed adungi ad equos, qui numerantur, quemadmodum postea equites.

Ver. 26.

Au. Ver.—From the river, &c.

Ged.—From the river Euphrates [Syr., Arab.].

Ver. 28.

Ged. and *Booth.* place this verse after ver. 26.

Ver. 29.

Au. Ver.—29 Now the rest of the acts of Solomon, first and last, *are* they not written in the book [Heb., words] of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?

Bp. Patrick.—29 In the first book of the Kings it is only said, that his acts were written in the book of the acts of Solomon (see chap. xi. 41). But here we are told the particular books wherein they were recorded. And the last of these authors (*viz.*, Iddo) wrote also the acts of Rehoboam, ch. xii. 15 of this book; and some suppose he lived till the time of Asa, ch. xv. 1, where he is called Obed. Howsoever that be, it appears by this that the prophets, as I noted before, were also historians, who gave an account of what passed in their times; out of whose work this short history was extracted. And Abarbanel is of opinion that there were two books or catalogues written of the acts of Solomon; one, *De Rebus Prioribus*, of what passed in the beginning of his reign, giving an account of his great buildings, and of the splendour wherein he lived, and the prosperity he enjoyed; and these were written by Nathan: the other, *De Rebus Posterioribus*, giving an account of what passed in the latter end of his life; how he doated upon women, and fell into idolatry, and was threatened with terrible punishments, and had several adversaries raised against him, &c., which were all written by Ahijah the Shilonite. And some of these things were also recorded by another author, Iddo, who wrote concerning the acts of Jeroboam, which could not be related without touching upon some part of Solomon's reign. These three did not join to make one book, but severally and distinctly gave an account of such things as occurred to their knowledge; out of which, it is probable, Ezra took many things, which he hath supplied in this book.

Against [על] *Jeroboam.*

Ged., Booth.—Concerning Jeroboam.

CHAP. X. 2, 3.

Au. Ver.—2 And it came to pass, when Jeroboam the son of Nebat, who *was* in Egypt, whither he had fled from the presence of Solomon the king, heard *it*, that Jeroboam returned out of Egypt.

3 And they sent and called him. So

Jeroboam and all Israel came and spake to Rehoboam, saying.

2 See the notes upon 1 Kings xii. 2, 3, vol. ii., p. 812.

Pool.—3 *And they sent*: or, *for* (as that particle is oft used, as hath been noted before) *they had sent, &c.* So this is the reason why he *returned*, as was said ver. 2.

Ver. 5.

וַיִּזְמְרוּ אֵלָיו עוֹד שְׁלֹשֶׁת יָמִים
וַיִּשְׁבוּ אֵלָיו בְּיָמֵי הָעָם :

καὶ ἐπέειν αὐτοῖς, Πορεύεσθε ἕως τριῶν ἡμερῶν, καὶ ἔρχεσθε πρὸς μέ· καὶ ἀπῆλθεν ὁ λαός.

Au. Ver.—5 And he said unto them, Come again unto me after three days. And the people departed.

Hallet.—5 Our translators have carefully concealed the defect of the present Hebrew in this place. In the parallel account, 1 Kings xii. 5, the sentence is complete: *Depart yet for three days, then come again to me, &c.* לבי. This word, לבי, *depart*, is omitted in the Hebrew copies of the Chronicles, while it is retained in the Greek, Arabic, and Syriac versions of Chronicles, as well as in the Hebrew text and all the versions of Kings. Upon this occasion I would observe something odd in the printing of the English Bible in the places now quoted. In Kings our translators have caused the word *for* to be printed in different characters, to let the reader know that there is no word in the original to answer to it. But this seems to be *over nice*. For the Hebrew expression, and, I suppose, the English too, *Depart yet three days*, is the same as *Depart yet for three days*. Yet, in Chronicles the translators have not caused the word *after* to be printed in different letters; though, it is certain there is nothing in the Hebrew that answers to it. It was necessary to observe these things, that the English reader might not argue against my emendation from the errors of the English. The two parallel verses here compared are in Hebrew the same, excepting that Chron. omits the word לבי, *depart*. They should agree then in retaining this word, which is necessary to make good grammar.

Ver. 10.

Au. Ver.— — Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* somewhat lighter for us; thus shalt thou

say unto them, My little *finger* shall be thicker than my father's loins.

See the notes upon 1 Kings xii. 10, vol. ii., p. 813.

My little (finger).

Houb.—10 קטני, *minor meus (digitus)*. Ideò omittit אשנב, *digitus*, sacer Scriptor, quia proverbium id, ut voce proferebatur, scripto demonstrat.

Shall be thicker [so *Dathe, Booth., Houb., Pool*].

Ged.—Is thicker.

Ver. 11.

Au. Ver.—11 For whereas my father put [Heb., laded] a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I *will chastise you* with scorpions.

See the notes upon 1 Kings xii. 11, vol. ii., p. 813.

I will chastise you [so all the versions, with two MSS., *Ged.*].

Ver. 12.

Au. Ver.—12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

Houb.—12 ה'שלישי, *tertio*. Etiam mutila scriptura. Duo Codices השלישי, plenè. Ejustmodi verba deficientia multa habent Codices recentiores, quæ eadem plena vetustiores demonstrant. Quippe hod. impressa excusa sunt ad Codicum fidem et recentiorum, et notæ inferioris, ut docuimus in prolegomenis nostris ad Pentateuchum.

Ver. 14.

Au. Ver.— — my father chastised you with whips, but I *will chastise you* with scorpions.

I will chastise you. So all the versions, except the *Chald.*—*Ged.*

Ver. 15.

See the notes upon 1 Kings xii. 15, vol. ii., p. 814.

Ver. 16.

וְכָל-יִשְׂרָאֵל רָאוּ כִּי לֹא-שָׁמַע הַמֶּלֶךְ לְהֵם וְיָשִׁיבוּ הָעָם וְאֶת-הַמֶּלֶךְ וְלֹא-מָר מִהֲלָנֹה הַלֵּךְ בְּדָוִד וְלֹא-נִחַלָה בְּבֶן-יִשְׂי אִישׁ לְאִהְלֵיָהּ וְיִשְׂרָאֵל עָמָה רָאָה בְּיַהֲוָה דָּגִיד וְגו'

καὶ παντὸς Ἰσραὴλ, ὅτι οὐκ ἤκουσεν ὁ βασιλεὺς αὐτῶν καὶ ἀπεκρίθη ὁ λαὸς πρὸς τὸν βασιλέα, λέγων, τίς ἡμῶν ἢ μερίς ἐν Δαυὶδ καὶ

κληρονομία ἐν νίφ Ἰεσσαί; εἰς τὰ σκηνώματά σου Ἰσραὴλ· νῦν βλέπε τὸν οἶκόν σου Δαυὶδ, κ.τ.λ.

Au. Ver.—16 And when all Israel saw that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and *we have* none inheritance in the son of Jesse: every man to your tents, O Israel: *and* now, David, see to thine own house. So all Israel went to their tents.

See the notes upon 1 Kings xii. 16, vol. ii., p. 814.

Hallet.—16 *And when all Israel saw that the king would not hearken unto them, the people answered the king, &c.* There appear to be two defects in the Hebrew in these words. Our translators have well noted, that the word *saw* is not in the original. But every one sees at first sight that it is not possible, in the nature of things, that the genius of any language can suffer such a material and necessary word to be omitted. Without knowing anything farther, one might certainly conclude, as *Le Clerc* does, that it was omitted by the carelessness of the transcribers. It was omitted in the Hebrew copies from which the Greek and Latin versions were made. But it was in the Hebrew copies which were used by the Syriac and Arabic translators. And, which is much more material, the word is retained in the parallel passage, 1 Kings xii. 16, and in some editions of *Chronicles*.

In the now mentioned text in *Chronicles*, there appears to be another defect in the Hebrew, which the English translation has concealed in the expression, *The people answered the king*. This is undoubtedly the sense of the place. But as the Hebrew words now stand they are not capable of this sense. The words are וישבו אה המלך, which can signify nothing but *they restored, or, brought back the king*. The expression should be as it is in the parallel place, 1 Kings xii. 16, וישבו אה המלך דבר, *they brought the king word*, i. e., they brought him an answer to his proposal.

What portion have we, &c.

Houb.— — *Quæ nobis pars cum David? Nihil nobis hereditatis est cum filio Isai; eat Israel ad summe quisque tentorium. Tu verò, David, pascue familiam tuam. Tum in sua tentoria omnis Israel reversus est.*

ברוד, cum David, significatu præpositionis sat frequenti; non autem in David. In

Davide intelligunt tùm tribum Juda, cujus primùm unius David rex fuerat, tum Davidis ipsam personam, quia David erat in tribu Juda natus...ראה ביהך, *vide domum tuam*. Ita id Hebraicè, ut Latinè. Nam legitima oratio esset ראה ביהך, *prospice domum tuam*. Græci Intt. loco parallelo 1 Reg. xii. 16, Βόσκει, *pascere domum*, ex scriptione רעה, quam nos antetulimus. Nam *pascere* in sacris paginis idem sonat, ac *gubernare*: sic de Davide in Psalmo dicitur, *ut pasceret populum suum*. Sic alibi passim; neque non in novo Testam. Nam *pascere oves meas*, Christo Domino ad Petrum apost. loquente, idem est, ac *gubernare*.

Ver. 18.

Au. Ver.—*Hadoram*.

Ged.—The text has *Adoram*, or *Aduram*; but all the versions, except Chald. and Vulg., have *Adoniram*, with p. 1 Kings iv. 6 and 54. See the notes upon 1 Kings xii. 18, vol. ii., p. 814.

CHAP. XI. 4.

וַיִּשְׁבּוּ מַלְכֵת אֱלֹהֵי־יִרְבֻּעַם —

— καὶ ἀπεστράφησαν τοῦ μὴ πορευθῆναι ἐπὶ Ἱεροβοάμ.

Au. Ver.—4 Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.

Against Jeroboam.

Houb.—4 אֵל יִרְבֻּעַם, *ad Jeroboam*. Potiùs *vel*, *contrà*. Neque enim אֵל et לל unum pro altero est, nisi ut significetur *super*. In cæteris *על* plus habet significantiæ quàm אֵל, et ut plurimum vult *contrà*, *adversus*, ubi præsertim bellum agitur, aut actio hominis adversus inimicum, non item לל: vide infra xii. 2.

Ver. 6.

Au. Ver.—6 He built even Beth-lehem, and Etam, and Tekoa.

Built. So *Houb*.

Ged., *Booth*.—Repaired.

Dathe.—Munivit.

Etam.

Bp. Patrick.—We are told in 1 Chron. iv. 32, that Etam was a town in the tribe of Simeon: therefore this shows that some portion of that tribe adhered to the house of David, after Jeroboam made this rent in the kingdom.

Ver. 10.

Au. Ver.—10 And Zorah, and Aijalon,

and Hebron, which *are* in Judah and in Benjamin fenced cities.

Bp. Patrick.—10 It is apparent from hence, that by “building cities of defence” (ver. 5), is meant only repairing and fortifying them: for they were built before, but perhaps he now enlarged some of them, and made them more capacious.

Ver. 12.

וְגֵיְהוּדָה וְגֵי־בְנֵימִן :

— καὶ ἦσαν αὐτῶν Ἰουδα καὶ Βενιαμίν.

Au. Ver.—12 — having Judah and Benjamin on his side.

Ged.—His domain was Judah and Benjamin.

Booth.—And he ruled over Judah, &c.

Ver. 15.

וַיַּעֲמֵד לָוִי בְּהַגְלֵי הַבָּמֹת וְלַעֲזָרִים וְלַעֲגָלִים אֲשֶׁר עָשָׂה :

καὶ κατέστησεν ἐαυτῶ ἱερεῖς τῶν ὑψηλῶν καὶ τοῖς εἰδώλοις καὶ τοῖς ματαίοις καὶ τοῖς μύσχοις, ἃ ἐποίησεν Ἱεροβοάμ.

Au. Ver.—15 And he ordained him priests for the high places, and for the devils, and for the calves which he had made.

High places.—See the notes upon 1 Kings iii. 2, vol. ii., p. 719—721.

Pool.—Or, *for the high places, both for the devils* (i. e. the Baals, or false gods, which divers of his people worshipped, whom he permitted and encouraged to do so, giving them liberty to do anything but to serve God at Jerusalem) *and for the calves*. So he erected two sorts of high places, some for Baal, and some for the true God, whom he pretended and would be thought to worship in and by the calves.

Bp. Patrick.—15 See 1 Kings xii. 28, 29, &c. A new religion being set up by Jeroboam, devised out of his own head, wherein he ordained a solemnity in the eighth month, which was not of God's institution, all that he did was profane. The priests profane, the feasts profane: and so were the sacrifices and the whole worship. And therefore he calls (as Bochartus well observes) the objects of their worship *devils* and *gods*: and the ministers of this religion he calls not *cohen, priests*, but *chemarim* (Hosea x. 5): and their solemnities, instead of the *feast of God*, he calls the *day of their king* (Hosea vii. 5, because instituted by their king, and not by God); and the place of

worship, instead of Beth-el, he calls Beth-aven (Hos. x. 5, 8), that is not the *house of God*, but the *house of wickedness*, or of *idolatry* (see his Hierozoicon, par. i., lib. ii., cap. 34, p. 357). There is a late writer, indeed, (Antonius van Dale,) who labours to persuade us, that the word *seirim* (which we translate *devils*) signifies no more than *goats*; which were worshipped in Egypt: from whence Jeroboam lately coming brought this worship along with him. But who can think the Israelites would have been drawn to adore so filthy a creature? which was worshipped by the Egyptians, as several other hairy creatures were, and the image of them held in great veneration (Pan being represented below in that form), as Bochartus hath observed: yet signified also *demons*, which appeared in that shape. Thus the ancient interpreters, the Chaldee, the Syriac, the Arabic, and all the Jews understand it, as the same learned man hath largely shown, in the same book, lib. ii. cap. 53, p. 643.

Dr. A. Clarke.—שעירים, *the hairy ones*; probably *goats*: for as the *golden calves*, or *oxen*, were in imitation of the Egyptian *ox-god*, *Apis*; so they no doubt paid Divine honours to the *goat*, which we know was an object of religious veneration in Egypt.

Gesen.—שעיר m. (r. שעיר.) 1. *hairy, rough.*

2. *a he-goat, buck*, (Lat. *hircus* i. q. *hirtus*, *hirsutus*, hairy,) Lev. iv. 24; xvi. 9, sq. Fully שעיר, *buck of the goats*, goat-buck, Gen. xxxvii. 31, al. שעיר בהמה, *goat of the sin offering*, Lev. ix. 3, al. For the worship of the he-goat among the Hebrews, after the example of the Egyptians, see Lev. xvii. 7; 2 Chron. xi. 15. Fem. שעירה *she-goat*, q. v.—Plur. שעירים *he-goats*, for *satyrs*, *wood-demons*, resembling he-goats, supposed to live in deserts, Isaiah xiii. 21; xxxiv. 14. Sept. δαιμόναι. See on these popular superstitions, Comment. on Isaiah li. cc. Bochart. Hieroz. II., p. 814.

Prof. Lee.—שעיר. (a) *Hairy*, Genesis xxvii. 11, 23. (b) *A goat*, from its long hair, Lev. iv. 24, &c. Always preceded by the fuller form, שעיר צים, or שעירה צים, Gen. xxxvii. 3, &c.; except in [1] Lev. xvii. 7; 2 Chron. xi. 15, where (pl.) spoken of as objects of idolatrous worship: and [2] Isaiah xiii. 21; xxxiv. 14, where they are said to *leap, skip*, among ruins, and to *call out to each other*; most probably some species of wild goat.

Ver. 18.

וַיִּקַּח־לּוֹ רְחֹבֹאִם אִשָּׁה אֶת־מַחֲלָה
בְּנוֹיִרְיָמוֹת בְּנוֹיִדְוִיר אֶבְיָחַיִל בִּתְּ-
אֵילִיאָב בְּנוֹיִשִׁי :

בַּת קַיִן נְיָא מַחֲלָה

καὶ ἔλαβεν ἑαυτῷ Ῥοβὸαμ γυναῖκα τὴν
Μοσλὰθ θυγατέρα Ἰεριμοῦθ υἱοῦ Δαυὶδ, καὶ
Ἀβιγαίαν θυγατέρα Ἐλιὰβ τοῦ Ἰεσσαί.

Au. Ver.—18 And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, and Abihail the daughter of Eliab the son of Jesse.

Bp. Patrick.—18 *Jerimoth.*] We never read of Jerimoth among the sons of David, but only here. Some think he was by a concubine, who is not named.

Abihail.] His grand-daughter; for he was David's eldest brother.

Bp. Horsley.—"To wife, [and] Abihail." The conjunction copulative is not in the original. The nineteenth verse speaks of one woman only that bare children, and the twentieth of one wife only before Maacah. From these circumstances I am inclined to think that Abihail is the name not of another wife, but of the mother of Mahalath; and that Kennicott's MS., 176, gives the true reading, בַּת אַבְיָהֵל .

18 "And Rehoboam took him Mahalath, the daughter of Jerimoth the son of David to wife, the daughter of Abihail."

Houb.—18 *Cepit autem Roboam in matrimonium, præter Mahalath, filiam Jerimoth, filii David, Abigail filiam Eliab, filii Isai.*

18 אַתְּ מַחֲלָה, *cum Mahalath*, idem ac *præter...* בַּת: Rectè Masora בַּת, *filia*; sic habent ad marginem plerique Codices; sed Codex Orat. 42 habet בַּת in contextu.

Ver. 20.

Au. Ver.—20 And after her he took Maachah [1 Kings xv. 2. She is called Michaiah the daughter of Uriel, ch. xiii. 2] the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith.

See the notes upon 1 Kings xv. 2, vol. ii., p. 827.

Dr. A. Clarke.—*Maachah the daughter of Absalom.*] See the note on 1 Kings xv. 10. She is called *Michaiah*, the daughter of *Uriel*, chap. xiii. 2. For this the Targum gives the following reason: "Abijah reigned three years in Jerusalem; and his mother's name was Michaiah, daughter of Uriel of Gibeatha. She is the same as Micah, the

sed quam contextus confirmat et tantum non flagitat. Nam in verbis lectionis receptæ וַיִּשְׂאֵל הַכִּיּוֹן נְשִׂים, et *petiit multitudinem mulierum* primo ambiguum est, cui Rehabeamus multas uxores duxerit, num sibi, an filiis? Utrovis modo explices, sensus est incommodus. Si de Rehabeamo, non cohæret cum antecedentibus; si de ejs filiiis, sensus est ineptus. Deinde forma loquendi prorsus aliena est, neque aliud habet exemplum. Semper dicunt Hebræi de matrimonio in eundo לָקַח vel נָשָׂא, ut cap. xiii. 21. Neque וַיִּשְׂאֵל הַכִּיּוֹן est ex usu loquendi Hebræorum, secundum quem esse deberet נָשָׂא רַבּוֹת.— Quæ omnia mihi persuadent, legendum esse וַיִּשְׂאֵל לְהָם וַיִּשְׂאֵל sumpsit illis, sc. filiis suis, de quibus sermo est, uxores.

Maurer.—Mihi certum est, retinendam esse lectionem receptam. Neutiquam ambiguum est, cui rex multas uxores sumserit. Filiis sumpsisse, luce clarius fit ex præcedenti לָקַח, quod hic est omissum, quia pronomen in eodem contextu non solet repeti. Pro וַיִּקַּח הַכִּיּוֹן נְשִׂים וַיִּשְׂאֵל consulto dicitur, regem *magnam mulierum multitudinem petiisse* h. e. coëgisse, ubi opus visum, adhibita vi, scilicet ut significetur, Rehabeamum omnibus nervis contendisse atque in eo laborasse, ut regnum tutaretur cum familia augenda tum effeminandis filiis.

CHAP. XII. 1.

Au. Ver.—1 And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, and all Israel with him.

Commentaries and Essays.—*All Israel with him.* The Masorets say, there are six places where Israel is put for Judah; this appears to be one of them. See 1 Kings xiv. 22—24. The sixth verse below is likely another, where one MS. reads Judah. As also 2 Chron. xxi. 2, “Jehoshaphat king of Israel.” Where the LXX, Syriac, Arabic, and Vulgate read Judah, and many MSS., and chap. xxviii. 9, “Ahaz, king of Israel;” where the LXX and Vulgate read Judah, and many MSS.

Ver. 3.

לְרַבִּים סְכָנִים וְכֹשָׁשִׁים :

— Λίβες, Τρωγούδται, καὶ Λιθίοτες.

Au. Ver.—3 With twelve hundred chariots, and threescore thousand horsemen: and the people were without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians.

Bp. Patrick.—*The Lubims, the Sukkiims,*

and the Ethiopians.] There is no doubt the Lubims were the people of Lybia, a famous country in Africa, adjoining to Egypt. And the Sukkiims are the people called Troglodytes, who lived near the Red Sea: and had that name Troglodytes, because they dwelt ἐν τρώγλαις “in caves and dens of the earth:” which is the very signification of the Hebrew word *succha*: which in that language imports not only *tabernacles*, but also *caves* or *dens*, as in Psalm x. 9; Job xxxviii. 40. From this people there was a town, upon the coast of the Red Sea, called *Succhæ*: and at this day, with a little alteration, *Suachen*, as Bochartus observes in his Phaleg. lib. iv. cap. 29. As for the people called *Cush* (which we translate *Ethiopians*), they were either those to the south of Egypt, or the Scenitæ in Arabia: for I have observed elsewhere it was a name common to both (see the same most learned author in the same book, cap. 33).

Gesen.—לְרַבִּים gentile n. plur. 2 Chron. xii. 3; xvi. 8; Nah. iii. 9, and לְרַבִּים Daniel xi. 43, *Libyans*, everywhere joined with the Egyptians and Ethiopians. Comp. לְרַבִּים.

Arab. لُوبِي Libyan, strictly, “inhabitant of a dry and thirsty land,” from r. לִיב. Obsol. to thirst.

סְכָנִים (dwelling in booths) *Sukkiim*, pr. n. of an African people mentioned along with the Libyans and Ethiopians 2 Chron. xii. 3. Sept., Vulg., *Troglodytes*, who dwelt along the coast of Ethiopia and also in Arabia.

כֹּשָׁשִׁים pr. n. *Cush*, i. e., 1. *Ethiopia* (f. Psalm lxviii. 32) and the *Ethiopians*, Sept. Λιθίοτια, Λιθίοτες, comp. Jos. Ant. i. 6. 2. Peshito Acts viii. 27; a people descended from Ham Genesis x. 7, 8. This country was flowed around by the river Gihon, Genesis ii. 13, comp. Isaiah xviii. 1; Zeph. iii. 10; was inhabited by a people of black colour, Jer. xiii. 23; was opulent, Isaiah xliii. 3; xlv. 14; was situated on the south of Egypt, Ezra xxix. 10; and is very often coupled with Egypt, Isaiah xx. 3—5; xxxvii. 9, where see Comment on Isaiah. Nah. iii. 9; Ez. xxx. 4, 5, 9. See also 2 Kings xix. 9; 2 Chron. xiv. 11 sq.; Psalm lxviii. 32; lxxxvii. 4; Jer. xlvi. 9; Ezra xxx. 4 sq.; Daniel xi. 43; Amos ix. 7; Job xxviii. 19. The name *Kush* for Ethiopia is found also upon the hieroglyphic monuments of Egypt; Champoll. Gramm. pp. 150, 151. Lepsius Lett. à Rosellini, p. 78. See more in

Thesaur. p. 673.—Bochart, with less caution than usual, places the *Cushites* in a part of Arabia Felix, Phaleg. iv. 2; and with no better reason, J. D. Michaëlis makes them inhabitants partly of Arabia and partly of Ethiopia, Spicileg I., p. 143 sq. But as Schulthess has justly remarked, Paradies p. 10 sq. there is no passage of the O. T. which makes it necessary to suppose that the נִישִׁים were not in Africa; for nothing is proved by passages like Num. xii. 1; Hab. iii. 7; 2 Chron. xxi. 16; xiv. 8. Indeed all the nations enumerated in Gen. x. 7, as sprung from נִישִׁים, are to be sought in Africa.

Ver. 6.

Au. Ver.—6 Whereupon the princes of Israel and the king humbled themselves; and they said, The Lord is righteous.

Of Israel.

Ged.—The text has *Israel*; but one MS. with Sep. Alex. have the true reading, *Judah*. So *Booth.*, *Commentaries and Essays*. See the notes upon ver. 1.

Ver. 10.

Au. Ver.—10 Instead of which king Rehoboam made shields of brass, and committed them to the hands of the chief of the guard, that kept the entrance of the king's house.

Committed (them).

Houb.—10 והשקודים: fortè והשקודים, et deposuit eos. Nam id verbum affixum desiderat. הרצים, *cursorum*, quo nomine notantur regii corporis custodes, qui eum in itineribus stipabant, et illos clypeos gestabant. Eâdem sententiâ Vulgatus, *sculariorum*. Sed nos genus ipsum verbi retinuimus, sequentes radicem רוץ, *currere*.

Guard. See the notes upon 2 Kings x. 25, vol. ii., p. 920.

Ver. 12.

— וְנָם בְּיַהֲוֵדָה הָיְתָה דְבָרָם טוֹבִים :

— και γὰρ ἐν Ἰουδα ἦσαν λόγοι ἀγαθοί.

Au. Ver.—12 And when he humbled himself, the wrath of the Lord turned from him, that he would not destroy him altogether: and also in Judah things went well [or, and yet in Judah there were good things: see Gen. xviii. 24, and 1 Kings xiv. 13; ch. xix. 3].

And also in Judah things went well.

Pool.—Heb. There were *good things*. The meaning is either, 1. Though there were many corruptions in Judah, yet there were also divers good things there, which were not in Israel, as the word and ordinances, and pure worship of God, prophets and ministers of God's institution, and divers truly religious people. And so this is an additional reason why God would not destroy them. Or, 2. Notwithstanding this loss, they began to recruit themselves, and to regain some degree of their former prosperity; whence it follows, ver. 13, *So there being some respite given, and peace being restored, Rehoboam strengthened himself, &c.*

Bp. Patrick.—*And also in Judah things went well.*] They began again to prosper. But the words in the Hebrew being there were *good things in Judah*, they may be understood of the reformation made in the whole kingdom; many good things being found among them in the midst of their corruption. For the priests, I suppose, kept up the worship of God in its purity, and many good people joined in it, especially such as had fled from the idolatry of Jeroboam.

Ged.—Nay, in Judah things took a better turn.

Booth.—And even in Judah the state of things became better.

Houb.—*Nec non quædam in Juda feliciter advenerunt.*

Dathe.—*Atque etiam Judæorum res in melius sunt mutatæ.*

Ver. 13.

Au. Ver.—13 So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord had chosen out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess.

See the notes upon 1 Kings xiv. 21, vol. ii., p. 21.

One and forty years.

Houb., *Booth.*—Sixteen years.

Dr. A. Clarke.—*One and forty years old.*] *Houbigant* thinks he was but *sixteen* years old when he began to reign; and brings many and forcible arguments to prove that the number *forty-one* must be a mistake. That he was *young* when he came to the throne is evident, from his consulting the *young men that were brought up with him*,

chap. x. 8, 10. They were *young men* then; and if *he* was brought up with them, he must have been *young then* also. Besides, Abijah, in his speech to Jeroboam, chap. xiii. 7, says, that at the time Rehoboam came to the throne he was tender-hearted, and therefore could not withstand the children of Belial raised up against him by Jeroboam: but surely at that time no man could be reputed *young* and *tender-hearted*—quite devoid of experience, who was above *forty* years of age. Besides, if this reading were allowed, it would prove that he was born *before* his father Solomon began to reign, for Solomon reigned only *forty* years, and Rehoboam immediately succeeded him.

Houb.—13 בן ארבעים ואחת שנה, *filiius annorum quadraginta et unius*. Nos, *annorum sedecim*, quomodo Græci Intt. loco parallelo in appendice capitis xii. 24, ἐξ καὶ δεκά. Nam hodiernam hujus loci scriptionem esse adulterinam probat id, quod suprâ legimus, Roboamum consilium juvenum, qui secum nutriti fuerant, fuisse secutum. Etenim is, quicum juvenes fuerint educati, qui fieri potest, ut juvenis ipse non esset? Aut qui juvenis, si jam tum annum excesserat quadragagesimum? Præterea si Roboam annum jam quadragagesimum primum, cum regnare cœpit, atigerat, ergo erat antea natus, quam ipse Salomon regnaret, non enim plures annos, quam quadraginta, Salomon regnavit. Ergo Salomon jam duxerat uxorem, antequam David moreretur, et jam pater erat. Possunt-ne hæc conciliari cum eo quod legitur 1 Reg. xxxvii. et suprâ lib. i. xxix. 1. Salomonem, Davide moriente, fuisse puerum nondum maturum? Adde id quod Lud. Cappellus sic observat, “Salomonem uxorem duxisse ante susceptum regnum scriptura omnino non memorat, imò filia Pharaonis regis Ægypti (quam post initum regnum duxit in uxorem) memoratur prima ejus uxor.” Denique, cum Roboam sit filius Naamæ Ammonitidis, quis credat Salomonem, patre David superstitè, duxisse uxorem Ammonitidem? Hanc etiam rationem urget Lud. Cappellus; neque quidquam Buxtorfius contra criticam eam Cappellianam mutire ausus est.

Ver. 14.

וַיַּעַשׂ הָרַע כִּי לֹא הִכִּין לְבָּו לְדָרוֹשׁ
:אֶת־יְהוָה

καὶ ἐποίησε τὸ πονηρὸν, ὅτι οὐ κατέεθνε τὴν καρδίαν αὐτοῦ ἐκζητῆσαι τὸν Κύριον.

Au. Ver.—14 And he did evil, because he prepared [*or, fixed*] not his heart to seek the LORD.

Pool.—*Prepared not, or directed not, or settled not, &c.*, i. e., although he seemed penitent for a season, yet he quickly relapsed into his former sins, because he was not sincere in his actions, and his heart was not right with God.

Ged.—14 He did evil in the eyes of the LORD [*Syr., Arab., and two MSS.*], in as far as he sought not the LORD with a steadfast heart.

Booth.—14 And he did evil in the eyes of Jehovah, because his heart was not steadfast in seeking Jehovah.

Gesen.—Hiph. הִכִּין. 3. *to set, i. e., to direct, to adjust*, e. g., weapons against, c. ה, Ps. vii. 14; one's face towards or against, c. אָ, Ez. iv. 3, 7. So God directs the steps of any one, Prov. xvi. 9; Ps. cxix. 133; a man his own steps, Jer. x. 23; a man his ways, 2 Chron. xxvii. 6; Prov. xxi. 29. Spec. a) הִכִּין לֵב ל, *to set or fix the heart on anything, to apply the mind to do anything*; 2 Chron. xii. 14, *he had not applied his heart to seek the Lord*, xix. 3; xxx. 19; Ezra vii. 10. With לֵב, impl. 1 Chr. xxviii. 2. b) הִכִּין לֵב אֶל־יְהוָה, *to set the heart upon Jehovah, to apply the mind to the worship of God*, 1 Sam. vii. 3; seq. ל, *to idols*, 2 Chr. xx. 33. With אֶל־יְהוָה, impl. Job xi. 13; Ps. lxxviii. 8. c) הִכִּין, ellipt. 1 Sam. xxiii. 22; *to apply the mind, to give heed*, 1 Sam. xxiii. 22; Judg. xii. 6; 2 Chron. xxix. 36.

Ver. 15.

וְדַבְּרֵי רִחְבֵּעַם הָרֵאשִׁינִים וְהָאַחֲרוֹנִים
הֵלֵא־הֵם פְּתוּבִים בְּדַבְּרֵי שְׁמַעְיָה
הַנְּבִיא וְעַד הַחֲזוֹה לְהַתִּיחַשׁ
:וּבְלַחֲזוֹת רִחְבֵּעַם וְיִרְבֵּעַם פְּלֵ־הַיָּמִים

καὶ λόγοι Ῥοβοὰμ οἱ πρῶτοι καὶ ἔσχατοι οὗκ, ἰδοὺ, γεγραμμένοι ἐν τοῖς λόγοις Σαμαΐα τοῦ προφήτου, καὶ Ἰδδῶ τοῦ ὀράντου, καὶ πράξεις αὐτοῦ; καὶ ἐπολέμησε Ῥοβοὰμ τὸν Ἱεροβοὰμ πάσας τὰς ἡμέρας.

Au. Ver.—15 Now the acts of Rehoboam, first and last, *are* they not written in the book [*Heb., words*] of Shemaiah the prophet, and of Iddo the seer concerning genealogies? And *there were* wars between Rehoboam and Jeroboam continually.

Concerning genealogies. See the notes upon 1 Chron. iv. 33, vol. iii., p. 22.

Ged.—15 Now, the acts of Rehoboam, first and last, are diligently written in the records of the prophet Shemaiah, and of Ado the seer. There was continual war between Rehoboam and Jeroboam.

Booth.—15 Now the acts of Rehoboam, first and last, are accurately written in the book of Shemaiah, the prophet, and of Iddo, the seer. And there was war continually between Rehoboam and Jeroboam.

Houb.—15 *Res autem gestæ Roboam iam priores, quàm posteriores, scriptæ reperiuntur in libris Semeiæ prophetæ, et Ado videntis, in quibus recensuit singula bella Roboam et Jeroboam.*

15 להחידש ומלחמתו: Nos, in quibus recensuit bella. Nam adjungimus litteram ו ad verbum prius, ut sit להחידש, cum recenseret is; i. e., dum commentarium scriberet bel-lorum, כל הימים, omnibus diebus, quod nos, singula. Habet יהש, recensere, generatim acceptum, non modò recensere genus, quod vel hoc uno exemplo docemur. Errorem creavit interpretibus, præsertim novis, interpunctio minor, quam Judæi post להחידש, posuerunt, ut verbum subsequens, מלחמות, ad sequentia connecterent, cum tamen oratio id recusaret, quæ verbum pro verbo sic dicit, et bella Roboam et Jeroboam omnibus diebus, quæ verba nihil sonant. Nam cum multi interpretantur, fuit bellum Roboam cum Jeroboam omnibus diebus, 1o. non attendunt esse Roboam et Jeroboam in gignendi casu. 2o. Cùm absit verbum והיה, nihil esse in oratione, quod id moneat esse supple-dum; qualis esset præpositio עם, inter Roboam et Jeroboam posita hoc modo, bellum Roboam cum Jeroboam...aut quid simile.

Dathe.—15 *Ceterum res gestæ Rehabeami primæ et ultimæ ex ordine omnes memoriæ proditæ sunt in unalibus prophetarum Semajæ et Iddonis. Bellum fuit perpetuum Rehabeamum inter et Jerobeamum.*

Ver. 16; XIII. 1, 3, &c.

Au. Ver.—*Abijah.* See the notes upon 1 Kings xiv. 31, vol. ii., p. 826.

Ver. 2.

— וְשָׁם אִמּוֹ מִיִּצְחָק בַּת-אֲוִיָּאֵל
מִן-בְּכֹרֶיהָ וְגו'

— καὶ ὄνομα τῆς μητρὸς αὐτοῦ Μααχὰ θυγάτηρ Οὐρυνὴ ἀπὸ Γαθαῶν, κ.τ.λ.

Au. Ver.—2 He reigned three years in Jerusalem. His mother's name also was Michaiah the daughter of Uriel of Gibeah.

And there was war between Abijah and Jeroboam.

His mother's name also was Michaiah the daughter of Uriel of Gibeah. See the notes upon 1 Kings xv. 2, vol. ii., p. 827.

Pool.—*Michaiah the daughter of Uriel, called Maachah the daughter of Absalom, 1 Kings xv. 2.* She might be daughter to one, and granddaughter to the other; or the proper and natural daughter of the one, and the other's by adoption, of which there are instances in Scripture; or the same person might be called *Uriel* and *Absalom*; see 1 Kings xv. 2.

Bp. Patrick.—*His mother's name also was Micaiah, the daughter of Uriel of Gibeah.*] He gives a different account above, xi. 20, 21, for there his mother is called Maachah, and her father's name is said to be Absalom: and so we read 1 Kings xv. 2. The Targum, therefore, to reconcile these two places, adds a long gloss, in these words: Because she was his legal wife, her name was changed from Maachah to Michajaha, which was a more honourable name; and the name of her father changed into Uriel, that no mention might be made of the name of Absalom. But this reason is frivolous, for she is said to be the daughter of Absalom in the place above named. Therefore a better account of this is given by Jarchi and by Kimchi, who say that her entire name was Michaiah Maachah, and her father's entire name was Uriel Absalom (see what I have noted upon 1 Kings xv. 2).

Houb., Ged., Booth.—2 His mother's name was Maachah, the daughter of Absalom, the son [Syr., Arab., and two MSS.] of Uriel of Gibeah.

Houb.—2 *Tribusque annis in Jerusalem regnavit; ejus matris nomen fuit Maacha, quæ filia erat Absalom, filii Uriel de Gabaa.*

2 מיכיה בת אוריאל, *Michaia filia Uriel.* Suprà xi. 20, eadem nominatur *Maacha, filia Absalom,* et similiter 1 Reg. xv. 2. Nempè utrobique eadem dicitur *filia Absalom,* vel *Absalom,* non autem *filia Uriel de Gabaa.* Non satisfaciunt illi interpretes, qui statuunt, fuisse binominem et filiam et patrem. Etenim postquam capite 11 dictum est, uxorem Roboam fuisse *Maacha, filiam Absalom,* non commutarentur hoc capite 13 eorumdem nomina, nisi etiam moneretur diversa hæc nomina earundem fuisse personarum. Ergò hanc nominum dissimilitudinem conferre in librariorum debemus, qui

scripserint מיכרו *ubi legerent מענה*; quique, ex similitudine בן et נה, post מענה omiserint בן, אוריאל, *filia Abessalom*, ante אוריאל, בן אבשלום, *filii Uriel*, mutato per imprudentiam בן in נה, quomodo cap. xii. 18, mutatum fuit בן in בן, Masorâ ipsâ confitente. Nam libri hujus Scriptor feminas principes sic solet commemorare, ut earum et patrem et avum nominet; cujus rei duo exempla sunt cap. xii. 18, ubi Roboam dicitur habuisse uxorem *Mahalath, filiam Jerimoth, filii David*; deinde *Abigail, filiam Eliab, filii Isai*. Quapropter nos sic interpretati sumus, tanquam legeretur, בן אוריאל, מענה בן אבשלום, *Maacha, filiam Abessalom, filii Uriel*. Favent scriptioni מענה Græci Intt. qui Μααχά, Syrus et Arabs qui מענא, *Maacha*; favent etiam loci paralleli. Nam hîc tantum legitur מיכרו.

Ver. 3.

וַיִּצְאֵר אֲבִיחַיָּה אֶת־הַמִּלְחָמָה בְּתוֹלָה
בְּפוּרֵי מִלְחָמָה אַרְבַּע־מֵאוֹת אֶלֶף אִישׁ
בְּחֵיר וַיִּרְכָּצֵם עֲרָה עֲמֹל מִלְחָמָה
בְּשִׁמּוֹנָה מֵאוֹת אֶלֶף אִישׁ בְּחֵיר גְּבוּר
חֵיל :

καὶ παρετάξατο Ἀβιά ἐν δυνάμει πολεμισ-
ταῖς δυνάμειος τετρακοσίας χιλιάσιν ἀνδρῶν
δυνατῶν καὶ Ἰεροβοὰμ παρετάξατο πρὸς αὐτὸν
πόλεμον ἐν ὀκτακοσίας χιλιάσι, δυνατοὶ πολε-
μιστὰι δυνάμειος.

Au. Ver.—3 And Abijah set [Heb., bound together] the battle in array with an army of valiant men of war, *even* four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty men of valour.

Ken.—The learned Vignoles (in his "Chronologie de l'Histoire Sainte," liv. i. § 29) has offered a conjecture, which well deserves to be considered; and it is, that the Hebrew Bible numbers have been, at some time heretofore, expressed by marks analogous to our common figures 1, 2, 3, &c., and that these marks for numbers having, perhaps, been communicated by the Arabians together with their vowel-points, were used by some (if not all the) Jewish transcribers before the doctors of Tiberias published their particular copy of the Hebrew Bible, in which all contractions were discontinued, and the numbers were consequently expressed by words at full length. This conjecture, however new, is countenanced by some

numbers, the mistakes in which are most easily accounted for, by admitting the addition, omission, or transposition of a *cipher*. In 1 Sam. vi. 19 we read, that the Lord smote 50,070 Philistines for looking into the ark; but in the Syriac and Arabic versions the sum is only 5,070. In 1 Kings iv. 26 we read, that Solomon had 40,000 stalls for horses; but in 2 Chron. ix. 25 only 4,000. And in 2 Chron. xiii. 3, 17, we read, that Abijah took the field with an army of 400,000 *chosen men* of Judah, and was opposed by Jeroboam at the head of 800,000 *chosen men* of Israel; and that there were slain of the men of Israel 500,000. This wonderful battle not being recorded in Kings, we have no parallel place to *confirm* or *correct* these numbers by; for many learned men suppose them corrupted. The preceding author's conjecture seems here very probable that a cipher has been improperly inserted in each of these three sums; the subtraction of which will reduce them to 40,000, 80,000, and 50,000. Vignoles remarks (and he remarks truly) that the old Latin translation of Josephus has *these last numbers*, and that they were formerly in the Greek text of that author, he presumes farther, because *Abarbanel* (as the reader may see in Meyer's "Chron.," p. 797) *accuses Josephus of having made Jeroboam's loss no more than 50,000, contrary to the Hebrew text*, a charge which could not have been brought against Josephus, if the copy seen by Abarbanel had read 500,000 agreeably to the Hebrew text. The preceding *lesser* numbers are also in some MSS. of Epiphanius, as we are told by Hudson, the learned editor of Josephus. That the numbers of Josephus in this place have been altered seems farther probable from the nature of the oldest printed Latin versions. In the Venice edition of 1486, the numbers are 40,000, 80,000, and 50,000. But in an edition evidently older, though without the date *when* or the place *where* printed, the reading is, *Xl. millia virorum Jeroboam vero manus duplex erat—et—quingenta millia*. So that we are told here that 500,000 were slain out of 80,000; which is plainly impossible. This old edition is in the valuable library of the Rev. and very learned Mr. Sanford, Fellow of Balliol College, in which College library there is yet an older (and perhaps *the first-printed*) edition of Josephus, on vellum, given by Dr. Gray, Bishop of

have had considerable proof of this in the above-mentioned collations of *Calmet* and *Kennicott*. I shall beg liberty to add others from my own collection.

In the *Editio Princeps* of the Latin Bible, though without *date* or *place*, yet evidently printed long before that of *Fust*, in 1462, the places stand thus: Verse 3, *Cumque inisset certamen, et haberet bellicosissimos viros, et electorum QUADRAGINTA millia: Iheroboam construxit e contra aciem OCTOGINTA millia virorum*; "With him Abia entered into battle; and he had of the most warlike and choice men *forty thousand*; and Jeroboam raised an army against him of *eighty thousand men*."

And in ver. 17: *Et corruerunt vulnerati ex Israel, QUINQUAGINTA millia virorum fortium*; "And there fell down wounded *fifty thousand* stout men of Israel."

In the *Glossa Ordinaria*, by *Strabo Fuldensis*, we have *forty thousand* and *eighty thousand* in the two first instances, and *five hundred thousand* in the last.—*Bib. Sacr.*, vol. ii., *Antv.* 1634.

In six ancient MSS. of my own, marked A, B, C, D, E, F, the text stands thus:—

A.—*Cumque inisset Abia certamen, et haberet bellicosissimos viros, et electorum XL. MIL. Jeroboam instruxit contra aciem LXXX. MIL.*

And in ver. 17, *Et corruerunt vulnerati ex Israel L. MIL. virorum fortium*. Here we have *forty thousand* for the army of *Abijah*, and *eighty thousand* for that of *Jeroboam*, and *fifty thousand* for the slain of the latter.

B.—QUADRAGINTA millia,
FORTY thousand,
OCTOGINTA millia,
EIGHTY thousand,
QUINQUAGINTA millia,
FIFTY thousand.

The numbers being here expressed in words at full length, there can be no suspicion of mistake.

C.—cccc millia, dccc millibus,
400 thousand. 800 thousand.
D millia,
500 thousand.

This is the same as the Hebrew text, and very distinctly expressed.

D.—xl. m. lxxx. m. l. v. m.
40,000. 80,000. 50 and 5,000.

This, in the two first numbers, is the same as the others above; but the last is confused, and appears to stand for *fifty thousand* and

five thousand. A later hand has corrected the two first numbers in this MS., placing over the first four cccc, thus xl., thus changing *forty* into *four hundred*; and over the second thus, lxxx., thus changing *eighty* into *eight hundred*. Over the latter number, which is evidently a mistake of the scribe, there is no correction.

E.—xl. m.	OCTOGINTA m.	l. m.
40,000.	EIGHTY thousand.	50,000.
F.—cccc. m.	dccc. m.	D. m.
400,000.	800,000.	500,000.

This also is the same as the Hebrew.

The reader has now the whole evidence which I have been able to collect before him, and may choose; the *smaller* numbers appear to be the most correct. Corruptions in the numbers in these historical books we have often had cause to suspect, and to complain of.

Houb. — 3 ארבע מאיף אף, *quadringenta millia*. Castalio in hunc locum sic: "In Hebræo est *quadringenta*, itemque mox *octingenta*, et in victoriâ *quingenta* millia. Sed cum sit hic numerus incredibilis, sequi maluimus Græcum et Latinum Interpretem, et Josephum, qui omnes in hoc consentiunt." Tamen consentiunt cum Hebræo Græcus et Latinus Interpretes; nam Græci τετραρχοσίας χιλιάσι; Vulgatus, *quadringenta millia*. Neque hic numerus Castalioni videri debuit *incredibilis*, postquam eo in censu, quem David haberi iusserat, numerati sunt viri undecies centena millia. Quippe in Israel omnes cives erant milites; et, si ita nunc esset, in urbe Luteitiâ facilè reperirentur militum 400 millia. Neque verò etiam mirum videri debet, in exercitu Jeroboam cecidisse unâ in pugnâ hominum 500 millia, cum appareat ex versu 15 Deum in Jeroboam exercitum terrorem immisisse, ut exercitus Juda Jeroboam exercitum tam facilè interneconii daret, quam gregem imbellium fœminarum.

Ver. 5.

הָלֹא לְכֶם לְדַעַת פִּי יְהוָה וּ יְהוָה יִשְׂרָאֵל נָתַן מַמְלָכָה לְדָוִד עַל-יִשְׂרָאֵל לְעוֹלָם לִי וּלְבָנָי בְּרִית מִלְּחָ:

οὐχ ἕμιν γινῶναι ὅτι Κύριος ὁ Θεὸς Ἰσραὴλ ἔδωκε βασιλεία ἐπὶ τὸν Ἰσραὴλ εἰς τὸν αἰῶνα τῷ Δαυὶδ καὶ τοῖς υἱοῖς αὐτοῦ, διαθήκη ἀλῶς;

Au. Ver.—5 Ought ye not to know that the LORD God of Israel gave the kingdom over

Israel to David for ever, *even* to him and to his sons by a covenant of salt?

Gesen.—גְּרִית מַלַּח *covenant of salt*, 2 Chr. xiii. 5, i. e., a league for ever sacred and inviolable, whence גְּרִית מַלַּח עוֹלָם, Num. xviii. 19. This formula arose from the circumstance, that salt as preserving from decay is a symbol of duration and perpetuity, see Philo Opp. II. p. 225. Hence the Arabs are said by some to eat bread and salt together in making a covenant; Steph. Schulz. V. p. 246. At any rate they have the phrase

بیننا ملح *there is salt between us*, i. e., a covenant; whence lexicographers explain ملح *ملحة*, by *covenant, oath*. Hence we may understand why the offerings of the Hebrews were to be seasoned with salt, as in Lev. ii. 13, *nor shalt thou let lack the salt of the covenant of thy God from thy offering*, i. e., the offerings are to be seasoned with salt, because salt is the symbol of the perpetual covenant between God and Israel, which he thus daily renews and confirms. With other nations, too, salt was a symbol of friendship, and was added to their sacrifices; see Syke's Essay on Sacrifices. Rosenm. Schol. ad Lev. ii. 13.

Houb.—5 בְּרִית מַלַּח, *fœdere salis*; i. e., non violabili, et sine conditione facti; cum tamen fœdus Dei cum Davide, de regno Israel in perpetuum habendo, ex conditione illâ penderet, si ejus filii Dei mandatis obsequerentur. Itaque etiam in promissis Dei Davidi factis non reperias hanc fœderis faciendi formam, in *pactum salis*. Sed Abia Dei verbis in suam rem abutitur. Quod mirari non debemus eo in rege, qui decem tribus ad sui obedientiam revocare velit, postquam Deus, per prophetam Semeiam declaraverat, non sine suo numine factum fuisse, ut decem tribus ab Roboam obedientiâ desciscerent.

Dathe.—5 — fœdere immutabili? a)

a) In textu est: *fœdus salis*. Oï ó, Vulg. et Chaldæus consentiunt cum lectione Hebræa; tantum Syrus, et qui eum sequitur, Arabs, habent عهد الْمَلِكِ مَمْعَدًا, *fœdere regio*. Sic pro מַלַּח legit מְמַעַד. Sed quoniam non satis intelligo, quid hæc sibi velit: Deum Davidi et posteris ejus regnum Israëlitarum tradidisse *fœdere regio*, malim acquiescere in lectione recepta, forma

loquendi tropica quidem, quæ tamen explanationem in versione positam, quam Chaldæus habet, admittit.

Ver. 7.

וַיִּקְבְּצוּ עָלָיו אֲנָשִׁים רַקִּים בְּנֵי כְּלִיעַל וַיְהִי אֲמָצוּן עַל־רַחֲבֵעַם בֶּן־שְׁלֹמֹה וְרַחֲבֵעַם הָיָה זָעֵר וְרַחֲבֵלָדָב וְלֹא הָתִיחֹן לַבְּנֵיהֶם :
וַיְהִי אֲמָצוּן

καὶ συνήχθησαν πρὸς αὐτὸν ἄνδρες λοιμοὶ υἱοὶ παρανομοὶ, καὶ ἀνέστη πρὸς Ῥοβοάμ τὸν τοῦ Σαλωμών, καὶ Ῥοβοάμ ἦν νεώτερος καὶ δειλὸς τῇ καρδίᾳ, καὶ οὐκ ἀντέστη κατὰ πρόσωπον αὐτοῦ.

Au. Ver.—7 And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tender-hearted, and could not withstand them.

Unto him.

Ged., Booth.—About him.

Children of Belial. See the notes upon 1 Kings xxi. 10, vol. ii., p. 859.

Tender-hearted.

Bp. Patrick.—[*And tender-hearted.*] This doth not so much aggravate their crime, as reflect upon his father, who wanted courage, as this phrase signifies. But if we take it in this sense, Abijah overshot himself; for Rehoboam gathered a great army, and would have fought, if God, by his prophet, had not forbidden him. And if that was his meaning, that he had a tender regard to God's commands, and yielded immediately to them, he spake the truth; for he was fearful then to offend God, and so could not withstand them, as it here follows.

Gesen.—7, 1. *tender*, 2. *soft*, 3. *weak, feeble*. Trop. 7, 2. *faint-hearted, timid*, Deut. xx. 8; 2 Chron. xiii. 7.

Ver. 8.

וַעֲתָהּ | אַתֶּם אֲמָרִים לְהִתְחַזֵּק לַבְּנֵי מַמְלַכְתְּךָ הַזֹּאת בְּיַד דָּוִד וְאַתֶּם הָמוֹן זָב וְעַמְכֶם עֲגָלִי זָהָב אֲנָשֵׁר עֲשֹׂה לְכֶם וְרַחֲבֵעַם לְאַלְהֵימָם :

καὶ νῦν ὑμεῖς λέγετε ἀντιστῆναι κατὰ πρόσωπον βασιλείας Κυρίου διὰ χειρὸς νιῶν Δαυὶδ· καὶ ὑμεῖς πληθὸς πολλὸν, καὶ μεθ' ὑμῶν μόσχοι χρυσοί, οὓς ἐποίησεν ὑμῖν Ἱεροβοάμ εἰς θεούς.

Au. Ver.—8 And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye be a great multitude, and *there are* with you golden calves, which Jeroboam made you for gods.

Pool.—*And ye be a great multitude*, or *because* (that Hebrew particle being oft so used) *ye be*, &c. This he mentions partly as the ground of their confidence, that they had more tribes and a greater host; and partly as a presage of their downfall, which trusting to the arm of flesh is. *And there are with you golden calves*, or, *but there are*, &c. There is that among you which may damp your courage and confidence; you worship those images which God abhors and severely forbids. *For gods*, or *for God*, as that plural word is most commonly used, i. e., instead of God, to give them the name of God, as Exod. xxxii. 4, and that worship which is peculiar to him.

Bp. Patrick.—*Ye be a great multitude.*] Or, *though ye be far more in number than we; being two to one* (ver. 3).

There are with you golden calves.] It may be better translated, “but there are with you,” &c., i. e., you have forsaken the Lord, and worshipped other gods (for so the golden calves were esteemed by God), and therefore your vast forces will do you no service.

Ver. 10.

Au. Ver.—10 But as for us, the LORD is our God, and we have not forsaken him; and the priests, which minister unto the LORD, are the sons of Aaron, and the Levites wait upon their business.

Houb.—עֲבָדוּ: legendum plenè עֲבָדוּ, *deservimus eum*, ut sæpè gestant hod. ipsi Codices. Quanquam grammatici recentiores statuunt ex Hebr. linguæ indole esse litteræ ך defectum... במלאכה: circulo superno animadvertit pars Codicum. Omninè legendum במלאכה, *in operibus suis*. Afixum repræsentant Græcè ac Latinè Græci Intt. et Vulgatus; quod omisisse scribas, declarat status constructus. Neque enim is status pro absoluto unquam ponitur in fine membri, aut periodi.

Ver. 11.

Au. Ver.—11 And they burn unto the LORD every morning and every evening burnt sacrifices and sweet incense: the shewbread also *set they in order* upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening, &c.

Pool.—*The pure table*; so called, because it was made of pure gold, Exod. xxv. 23, 24. *The candlestick*; he saith *table* and *candlestick*, though there were ten of each, chap. iv. 7, 8; either, 1. Because Shishak had carried away all but one. Or, 2. The singular number is put for the plural, as 1 Kings vii. 48, and oft elsewhere. Or, 3. Because ordinarily there was but one of each used at a time for those uses.

Ver. 12.

Au. Ver.—*Trumpets*. See the notes upon 2 Kings xii. 13, (Heb. 14.) vol. ii., p. 932.

To cry alarm. See the notes upon Numb. x. 5, 6, vol. i., p. 935.

Ver. 17.

Au. Ver.—17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.

Five hundred thousand. See the notes upon ver. 3.

Bp. Patrick.—This is the greatest slaughter that we ever read of in any story, as Borchartus observes: but it is not incredible when we consider that God fought for them, and chastised the idolatry of the Israelites to such a degree, that the Jews killed a hundred thousand of them, more than they had in their own army. So Josephus also long ago observes, that there never was such a slaughter heard of, either among the Greeks or barbarians.

Ver. 19.

Au. Ver.—19 — Ephraim with the towns thereof.

Houb.—עֲפְרַיִם, *Ephron*. Ita Græci. Intt. et Vulgatus, neque id nomen alibi occurrit. Itaque nihil mutandum, etsi aliter visum fuit Masoretis, qui quidem ad marginem ponunt עֲפְרַיִם, *Ephrin*.

Ver. 20.

וְלֹא־עָשָׂר כָּתוּב יִרְבְּעָם עוֹד בְּיָמָי אֲבִיגַיְהוּ וַיִּנְגַּחְהוּ יְהוָה וַיָּמָת :

καὶ οὐκ ἔσχεν ἰσχυρὸν Ἰεροβοὰμ ἔτι πάσας τὰς ἡμέρας Ἀβιά, καὶ ἐπάταξεν αὐτὸν Κύριος, καὶ ἐτελεύτησε.

Au. Ver.—20 Neither did Jeroboam recover strength again in the days of Abijah: and the Lord struck him, and he died.

Bp. Patrick.—20 Some have made it a doubt, who it is of whom it is said that God *struck him*. And in Seder Olam Rabba,

cap. xxi., the Jews say it was Abijah : for Jeroboam lived a long time, but Abijah reigned only three years : God not granting him a longer life, because of his ingratitude for so great a victory : or, as others will have it, because, when he took Beth-el he did not destroy nor carry away the golden calf, but let it remain, although he had reproached the Israelites with it (ver. 8). But it is uncertain, as I said, whether it was there when the city was taken : and the next verse plainly shows, that Abijah, while he lived was mighty : and therefore it was Jeroboam who was struck, and died a year or two after this blow. And as long as he lived, after this defeat, some think he was full of anguish, and such pain in his bowels as Jehoram had (ch. xxi. 19). Thus Abarbinel, and many others.

Dr. A. Clarke.—*The Lord struck him, and he died.*] Who died? *Abijah* or *Jeroboam*? Some think it was *Jeroboam* : some, that it was *Abijah*. Both *rabbins* and *Christians* are divided on this point; nor is it yet settled. The prevailing opinion is that *Jeroboam* is meant, who was struck *then* with that disease of which he died about *two years after*; for he did not die till two years after *Abijah*: see 1 Kings xiv. 20; xv. 9. It seems as if *Jeroboam* was meant, not *Abijah*.

Ver. 21.

וַיִּתְחַזַּק אֲבִיָּהוּ וַיִּשְׂאָה רִגְוֹ
 וַיִּשְׂאָה לָּו אוֹ וַיִּשְׂאָה לָּו

καὶ κατίσχυσεν Ἀβιά, καὶ ἔλαβεν, κ.τ.λ.

Au. Ver.—21 And Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

Waxed mighty.

Houb.—21 *Abia* autem, non cunctatus est quatuordecim ducere uxores, genuitque filios, &c.

21 וַיִּתְחַזַּק, *non cunctatus est*. Nam verbum הִתְחַזַּק, *Hithpael*, latè patet, et tum usurpatur, cum sit aliquid seu naviter, seu sine morâ, aut cunctatione, quomodò et verbum הִתְאִמַּץ, ejus significatum similem vidimus suprâ x. 18. Non licuit convertere, ut *Vulgatus*, *confortato imperio*, nec, ut *Clericus*, *confirmavit se*, i. e., “Postquam sibi nihil timendum esse vidit à Jeroboamo, amoribus indulsit.” Etenim, ut rectè *Edm. Calmnet*, “Il les avoit épousées long-tems auparavant, puisqu’il ne survêcut qu’un an,

ou deux au plus, après cette victoire, et que l’Ecriture dit qu’il eut vingt-deux fils, et seize filles; il ne les eut pas sans doute en si peu de tems.”

Ver. 22.

וַיִּהְיֶה וַיְבַרְכֵי אֲבִיָּהוּ וַיְדַרְבְּוּ וַיְדַרְבְּוּ
 בְּחַוְבִּים בְּמִדְרַשׁ הַנְּבִיאָה עֲדוֹ :

καὶ οἱ λοιποὶ λόγοι Ἀβιά καὶ αἱ πράξεις αὐτοῦ καὶ οἱ λόγοι αὐτοῦ γεγραμμένοι ἐπὶ βιβλίῳ τοῦ προφήτου Ἀδδῶ.

Au. Ver.—22 And the rest of the acts of Abijah, and his ways, and his sayings, are written in the story [or, commentary] of the prophet Iddo.

Abijah. See the notes upon 1 Kings xiv. 31, vol. ii., p. 826.

Houb.—22 אביה: Codex Reg. xxix. אביהו, rectè, si antea rectè ver. 21. Sed inconstanter Hod. Codices, qui modò אביה, modò אביהו; etiam alibi אבים: quarum scriptionem quæ cui præstet, ignoramus. ... כְּחֻבִּים, *scriptæ*. Non dubium quin חבובים, הַבִּים, הנה הם, vel אביה הם, *ecce illæ scriptæ sunt*. Syrus habet אביה, *ecce*. Neque ejusmodi participia pluraliter usurpantur, nisi adjuncta sunt ad verbum plurale, seu substantivum, seu pronomem.

In the story.

Bp. Patrick.—22 In the Targum it is, “they are written in the Midrasch of the prophet Iddo:” that is, in his *commentary*, as we translate the Hebrew word here, in the margin of our Bible (see ch. xii. 15).

Gesen.—מדרש m. (r. דרש No. 5), *commentary*, as often in Rabbinic. Arab.

مدرس, a commentary, book. 2 Chron.

xxiv. 27 ספר המלכים *commentary on the book of the Kings*, i. e., an historical commentary containing a supplement, xiii. 22. *Comp. Cæsar’s Commentaries.*

CHAP. XIV. I.

Au. Ver.—1 So Abijah slept with his fathers, and they buried him in the city of David : and Asa his son reigned in his stead. In his days the land was quiet ten years.

Abijah. See the notes upon 1 Kings xiv. 31, vol. ii., p. 826.

Ten years.

Dr. A. Clarke.—*Calmet* thinks these years should be counted from the *fifth* to the *fifteenth* of *Asa’s* reign.

Heb., 2; LXX, *Au. Ver.*, 3, 5.

וַיְיָסֵר אֶת־מִזְבְּחֹת הַגִּבּוֹר וַיְהַבְּחֹת

וַיִּשְׁבְּרוּ אֶת־הַמַּצֵּבוֹת וַיְנַהֲעוּ אֶת־
הַאֲשֵׁרִים :

καὶ ἀπέστησε τὰ θυσιαστήρια τῶν ἄλλο-
τρίων καὶ τὰ ὑψηλά, καὶ συνέτριψε τὰς
στήλας, καὶ ἐξέκοψε τὰ ἄλλα.

Au. Ver.—3 For he took away the altars
of the strange gods, and the high places,
and brake down the images [Heb., statues];
and cut down the groves.

3 *Altars of the strange (gods).*

Gesen.—*Strange altars, dedicated to
foreign gods, 2 Chron. xiv. 2.*

Houb.—3 *Sustulit Alienigenæ altaria et
excelsa.*

3 *Monuments high, Altaria Alienigenæ; i.e.,
ea altaria, quæ Alienigenæ, ut Deos suos
colerent, struxerant, quoniam id sibi licuerat
per Reges superiores, qui veri Dei cultum
non multùm curârunt.*

3, 5 *High places.* See the notes upon
1 Kings iii. 2, vol. ii., p. 720.

3 *Images.* See the notes upon Leviticus
xxvi. 1, vol. i., p. 496.

3 *Groves.* See the notes upon Exodus
xxxiv. 13, vol. i., p. 376.

5 *Images (sun images).* See the notes
upon Levit. xxvi. 30, vol. i., p. 499.

Heb., 5; LXX, *Au. Ver.*, 6.

Au. Ver.—6 And he built fenced cities in
Judah, &c.

Built, &c. So Houb.

Dathe, Ged., Booth.—Repaired the, &c.

Heb., 6; LXX, *Au. Ver.*, 7.

וַיִּבְנֶה אֶת־הָעָרִים
וַיִּבְנֶה חֹמֹת וּמִגְדָּלִים וְדַלְתֹתַיִם
וּבָרִיחַיִם עוֹדְפוֹ הָאֶרֶץ לְפָנָיו כִּי דָרְשׁוּהוּ
אֶת־יְהוָה אֱלֹהָיו דָּרְשׁוּהוּ וַיִּבְנֶה לָהֶם
מִסְכָּבִים וַיְשִׁיחֻהוּ :

καὶ εἶπε τῷ Ἰουδα, Οἰκοδομήσωμεν τὰς
πόλεις ταύτας, καὶ ποιήσωμεν τείχη καὶ πύρ-
ρους καὶ πύλας καὶ μοχλοὺς, ἐνώπιον τῆς γῆς
κυριεύσομεν· ὅτι καθὼς ἐξέζητήσαμεν Κύριον
τὸν Θεὸν ἡμῶν, ἐξέζητησεν ἡμᾶς, καὶ κατέπαυ-
σεν ἡμᾶς κυκλόθεν, καὶ εὐλόησεν ἡμῖν.

Au. Ver.—7 Therefore he said unto
Judah, Let us build these cities, and make
about them walls, and towers, gates, and
bars, while the land is yet before us; be-
cause we have sought the LORD our God,
we have sought him, and he hath given us
rest on every side. So they built and prospered.

Let us build. So Houb.

Dathe, Ged., Booth.—Let us repair.

While the land, &c.

Ged.—While the land is yet in our pos-
session: for because we have earnestly sought
[so Booth.] the LORD, our God, he hath given
us quiet on every side. So they builded,
with success.

Houb.— *donec terra in nostrâ potes-
tate est. Nam, quia nos Dominum Deum
nostrum non reliquimus, ille nos non relin-
quit, nobisque undique pacem facit. Ergo
œdificârunt et feliciter absolverunt.*

7 *עדפנו הארץ לפנינו, donec terra nostrâ po-
testate est. Sic Abrahamus dixerat, הלא כל
הארץ לפניך, non-ne terra coram te est, i. e., in
tuâ potestate, ut eas, quocunque voles. Sig-
nificat Asa urbium structoribus nihil fore ab
hostibus metuendum.*

7 *דרשנו וינה לנו, quæsivit nos, et quietem
dedit nobis. Docebat וינה, et quietem dedit,
esse verbum דרשנו ejusdem personæ; ut
mirum sit Clericum, post Ariam, sic conver-
tisse, quia Deum nostrum quæsivimus; quæ-
sivimus, inquam, eum. Nam et otiosum est
alterum quæsivimus, et plenum infantie illud
inquam, quod addit Clericus. Syrus, אף הו
בן, etiam ipse quæsivit nos, et similiter
Arabs, nec non Græci Intt. Omisit Vul-
gatus alterum דרשנו, cùm id crederet super-
fluere, fortè quia eodem modo esse conver-
tendum, si converteretur, putaret; neque
vellet bis ponere, quæsivimus, quæsivimus.*

Heb., 7; LXX., *Au. Ver.*, 8.

וַיְהִי לְאַסָּא חֵזַל נֶשֶׂאִים וְצַנָּה וְרִמָּחַ
מִיְהוּדָה שְׁלֹשׁ מֵאוֹת אֶלֶף וּמִבְּנֵימִן
נֶשֶׂאִים מִבֶּן וְדָרְכֵי מִנְשֵׁה וְגו'
עֲשִׂי נֶשֶׂאִים

καὶ ἐγένετο δύναμις τῷ Ἀσᾶ ὄπλοφόρων
αἰρόντων θυρεοὺς καὶ δόρατα ἐν γῆ Ἰούδα
τριακόσια χιλιάδες, καὶ ἐν γῆ Βενιαμὴν πελ-
τασταὶ καὶ τοξόται, κ. τ. λ.

Au. Ver.—8 And Asa had an army of
men that bare targets and spears, out of
Judah three hundred thousand; and out of
Benjamin, that bare shields and drew bows,
two hundred and fourscore thousand: all
these were mighty men of valour.

Dr. A. Clarke.—*Targets and spears.*] Pro-
bably targets with the duggers in the centre,
and javelins for distant fight.

Gesen.—זָנָה f. I. pp. a thorn, from r. זָנָה I.

II. a shield, from זָנָה No. II., to cover, to protect, i. e., of the largest size covering the whole body, *θυπέος*, see 1 K. x. 16, 17; Ps. xxxv. 2; Ez. xxiii. 24; xxxviii. 4; 1 Sam. xvii. 7, 41 al. Metaph. Ps. v. 13; xci. 4.

רִמַח m. plur. רִמְחִים, lance, spear, used by heavy-armed troops, Num. xxv. 7, coupled with זָנָה 1 Chr. xii. 8, 24; 2 Chr. xi. 12; xiv. 7; xxv. 5. Sometimes the iron point, lance-head, Jer. xlvi. 4; Joel iv. 10; 1 K. xviii. 28.

זָנָה pp. part. Hiph. (r. זָנָה, to cover) a shield, Judg. v. 8 al. The זָנָה was of less size and weight than the זָנָה, see 1 K. x. 16, 17; 2 Chr. ix. 16.

לְרַגְלֵי זָנָה to tread a bow, i. e., to bend a bow by placing the foot upon it, as is usually done when the bow is strong and stiff, comp. Arrian. Ind. 16, Diod. Sic. 3, 8. So Ps. vii. 13; 2 Chr. xiv. 7, al. Trop. and without reference to the origin of the phrase, also לְרַגְלֵי הַצִּיָּב to bend the arrows, Ps. lviii. 8; lxiv. 4.

Heb., 8; LXX, Au. Ver., 9.

וַיִּצְאָה אֶלֵיהֶם זִנְחַת הַפְּזוּשֵׁי בְּחִילוֹ וַיִּלָּחֶם אֲלֵיהֶם וַיִּמְרָדְפוּת שְׁלֹשׁ מֵאוֹת וָגו'

καὶ ἐξήλαθεν ἐπ' αὐτοὺς Ζαρὲ ὁ Αἰθίοψ ἐν δυνάμει ἐν χιλιῶσι χιλιῶσι καὶ ἄρμασι τριακοσίοις, κ.τ.λ.

Au. Ver.—9 And there came out against them Zerah the Ethiopian, with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah.

Ethiopian. See the notes upon xii. 3.

Pool.—*The Ethiopian*; or, *the Arabian*, as the Hebrew word *Cush* is commonly used, as hath been noted before; these being much nearer to Asa than the Ethiopians, who also could not have come to Asa but through Egypt, which probably the king of Egypt would not permit him to do. *Mareshah*; a city upon and within the borders of Judah, Josh. xv. 44.

Bp. Patrick.—*The Ethiopian.*] King of the Arabians, as Cush here signifies: and must necessarily be so understood in ch. xxi. 16, and 2 Kings xix. 9. See what I have there noted; and Bochartus, in his *Phaleg*, lib. iv., cap. 2, where he shows they were a very powerful nation.

A thousand thousand. See the note of Kennicott upon xvii. 13—19.

Three hundred chariots.

Houb.—9 ומרכבתו של מארה, et curribus trecentis. Hic currum numerus jure quibusdam videtur parum convenire in eum exercitum, in quo essent hominum mille millia. Neque verò etiam id convenit cum eo, quod legitur infra xvi. 8, ubi currus et equites Æthiopum dicuntur fuisse trecentis, multi nimis; ut non mirum sit non consentire Veterum scriptioes; nam Syrus habet ארבעת אלפים חמשת, triginta millium, quod nescio cur Latinus interpres verterit, trecentis millibus. Conjectura nostra est, cum olim legeretur, trecentis, saltum fecisse librarium ex uno שלש ad alterum, ut scriberet tantum שלש מאה, trecentis. Eo modo conciliatur cum hoc loco locus supra memoratus. Nam tria millia currum cum trecentis, numerus est satis multus, cur infra dicatur fuisse currus multos nimis.

Heb., 10; LXX, Au. Ver., 11.

וַיִּקְרָא אֲסָא אֶל-יְהוָה אֱלֹהָיו וַיֹּאמֶר יְהוָה אֱלֹהֵינוּ מִיֵּזְדֶה בֵּינוּ רַב לְאִיֵּן פָּה וְגו'

נ' א' לַעֲזֹר נ' א' אִיֵּן

καὶ ἐβόησεν Ἀσὰ πρὸς Κύριον Θεὸν αὐτοῦ, καὶ εἶπε, Κύριε, οὐκ ἄδυναται παρὰ σοὶ σώζειν ἐν πολλοῖς καὶ ἐν ὀλίγοις, κ.τ.λ.

Au. Ver.—11 And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man [or, mortal man] prevail against thee.

Bp. Patrick.—*It is nothing with thee to help, whether with many, or with them that have no power.*] Or, as the Targum renders it, "There is none besides thee, who helpeth both the strong and the weak."

Ged.—Asah invoked the LORD, his GOD, and said: "O LORD! it is nothing to thee, to succour the powerless against the powerful," &c.

Booth.—11 And Asa cried to Jehovah, his God, and said, O Jehovah, it is nothing with thee to help him, who hath no power, amidst a multitude, &c.

Gesen.—3 בֵּין-בֵּין, and בֵּין-בֵּין, disjunc-

tively, i. q. *whether—or, sive—sive*. 2 Chr. xiv. 10 אין זכך וזכור בין בן לבין זכך *it is alike to thee to help, whether the strong or the weak*; pp. with thee, O God, is no distinction in helping, between the strong and the weak. The source of this idiom may be seen from Lev. xxvii. 12, *and the priest shall value it (the beast) בין טוב ובין רע whether it be good or bad*, pp. deciding between the good and the bad, Sept. *εἶτε καλή, εἶτε σαρπά*, 2 Sam. xix. 36. So in Rabbinic, בין—בין whether—or, as—so.

Houb.—11 *Tum Dominum Deum suum Asa his verbis invocavit: Domine, ut opem feras, nullo discrimine tibi est seu potens, seu infirmus, &c.*

Dathe.—10 *Ad Jovam Deum his verbis est precat: Tu quidem, O Jova, potentem æque ac imbecillum potes adjurare, &c.*

Maurer.—*Propr. apud te in opitulando nihil, nullum discrimen est inter potentem et imbecillum, i. e., tibi perinde est, sive potenti opitulantis sive imbecilli; tu potentem æque ac imbecillum potes adjurare. cf. Lev. xxvii. 12.*

Heb. 12; LXX, Au. Ver., 13.

וַיִּפֹּל מִבְּיָשִׁים לְאִיּוֹתָם מִחַיָּה —

וְגו'

— καὶ ἔπεσον Λιβυοὶ ὥστε μὴ εἶναι ἐν αὐτοῖς περιποίησις, κ.τ.λ.

Au. Ver.—13 — and the Ethiopians were overthrown, that they could not recover themselves, &c.

Ethiopian.—See the notes upon xii. 3.

Recover themselves.

Gesen.—פְּרִיָּה f. (r. פְּרִיָּה) 1 *preservation of life*, Gen. xlv. 5; 2 Chr. xiv. 12; Ezra ix. 8, 9. Meton. *means of life, sustenance*, Judg. vi. 4; xvii. 10.

Houb.—13 *מחיה* Nos, *donec eis nullæ vires superessent*; eandem in sententiam, ac Græci Intt. qui *περιποίησις*, et ut Chaldæus, qui, שׁוּבוּחָא לַחַיָּוִיָּא, *evasio ad resurrectionem*; seu, *donec nulla eis spes esset pugnæ reparandæ*. *Arias*, מחיה, *vita, falso significatu*. Nam מחיה habet *victum et alimenta, non vitam*. Et, cum exercitus Æthiopum esset militum decies centum millium, satis intelligitur, Sacram Paginam non docere, in unâ pugna concidisse hominum decies centena millia.

CHAP. XV. 3—7.

וַיָּמִיּוּם רַבִּים לְיִשְׂרָאֵל לְלֵא וְאֶלְתֵּי 3

אָמַת וּלְלֵא פָתוּן מוֹרָה וּלְלֵא תוֹרָה :
וַיִּשָׁב בְּעֵרְלוֹ עַל־יְהוָה אֱלֹהֵי יִשְׂרָאֵל 4
וַיִּבְקֹשׁוּהוּ וַיִּמְצְאוּ לָהֶם : 5 וַיַּעֲתִים הָהֵם
אִין שְׁלוֹם לִינְיָא וּלְבָא פִי מַהוּמָה
רַבּוֹת עַל פְּלִישְׁבֵי הָאֲרָצוֹת : 6 וּכְתַתּוּ
גוּי־פָגוּי וְעִיר בְּעִיר פְּרִי־אֱלֹהִים הַמָּמָם
בְּכַל־אַרְצָה : 7 וְאַתָּם הִזְקוּ וְאֶל־יָרְפוּ
וַיִּדְבְּכֶם פִּי יֵשׁ שִׁכָר לְפַעֲלֵתְכֶם :

3 καὶ ἡμέραι πολλαὶ τῷ Ἰσραὴλ ἐν οὐ Θεῷ ἀληθινῷ, καὶ οὐχ ἱερέως ὑποδεικνύντος, καὶ ἐν οὐ νόμῳ. 4 καὶ ἐπιστρέφει αὐτοὺς ἐπὶ Κύριον Θεὸν Ἰσραὴλ, καὶ εὐρεθήσεται αὐτοῖς. 5 καὶ ἐν ἐκείνῳ τῷ καιρῷ οὐκ ἔστιν εἰρήμη τῷ ἔκπορευομένῳ καὶ τῷ εἰσπορευομένῳ, ὅτι ἕκστασις Κυρίου ἐπὶ πάντας τοὺς κατοικοῦντας τὰς χώρας. 6 καὶ πολεμήσει ἔθνος πρὸς ἔθνος καὶ πόλις πρὸς πόλιν, ὅτι ὁ Θεὸς ἐξέστησεν αὐτοὺς ἐν πάσῃ θλίψει. 7 καὶ ὑμεῖς ἰσχύσατε, καὶ μὴ ἐκλυέσθωσαν αἱ χεῖρες ὑμῶν, ὅτι ἔστι μισθὸς τῇ ἐργασίᾳ ὑμῶν.

Au. Ver.—3 Now for a long season Israel hath been without the true God, and without a teaching priest, and without law.

4 But when they in their trouble did turn unto the Lord God of Israel, and sought him, he was found of them.

5 And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries.

6 And nation was destroyed [Heb., beaten in pieces] of nation, and city of city: for God did vex them with all adversity.

7 Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

Pool.—3 Heb., *For many days have been to Israel without the true God, &c.*, i. e., they have long lived without the sound knowledge and worship of the true God. The prophet confirms his foregoing exhortation, and the threatening annexed to it, that if they forsook God, he would forsake them, from the usual manner of God's dealing with Israel formerly, and therefore in the same case they may expect the same usage. *Israel*, here mentioned and propounded as an example, is here understood, either, 1. Specially of the ten tribes distinguished by that name from the kingdom of Judah. But these had not as yet turned unto God, or sought him, nor was God yet found of them, as is said of

this Israel, ver. 4. Nor had they as yet been exercised with those grievous and continual vexations, and wars, and mutual destructions of which he here speaks, ver. 5, 6, and which in succeeding times they felt; for except that one blow which they had from Abijah, chap. xiii., we read of none other great mischiefs which befell them. Or rather, 2. Generally of the whole nation of Israel in former times, and especially in the times of the judges; to which all that follows suits very well.

5 *Of the countries, Heb., of these countries, i. e., the divers parts of the land of Israel, both within and without Jordan.*

6 *Nation was destroyed of nation, i. e., one part of the people of Israel destroyed the other by civil wars; of which see instances, Judg. ix. 23, &c.; xii. 1, &c. As all the people of Israel are called a nation, so the several tribes and families of them are sometimes called nations, as Gen. xvii. 4; Ezek. ii. 3; Acts iv. 27, compared with Psalm ii. 1.*

7 *Be ye strong therefore; go on therefore courageously and resolutely to maintain God's worship, and to root out idolatry, as you have begun to do; for this is the only right method of preserving yourselves from such calamities as your predecessors have felt.*

Bp. Patrick.—3 Now for a long season Israel hath been without the true God.] The Targum explains it very clearly: "There have been many days since the house of Israel departed from the house of David, because of Jeroboam: in which they have not worshipped the true God, but the golden calves."

Without a teaching priest, and without law.] For all the priests were gone into the land of Judah: and the Israelites neglected the study of the law, as the Targum explains the last words. But there are a great number of learned men who will have these words, and those that follow, relate to the times of the judges: when they were more manifestly in such a condition as is here described. And truly Campegius Vitringa hath learnedly asserted this opinion, in his book *De Synagoga Veteri*, par. ii., lib. i., cap. 6.

4 If we follow the common interpretation, which respects the present and future state of Israel, these words should thus be translated; "If in their trouble they had turned &c., they should have found him."

5 We do not read of such troubles hitherto

in the kingdom of Israel; therefore the words must be translated, "In those times (if they continue to displease God) there shall be no peace," &c. No quiet, no safety; but they shall be infested both by external wars and intestine discords. Which was fulfilled, as we find in their history, 1 Kings xv., xvi. &c.

6 *And nation was destroyed of nation, and city of city.]* These words also must be translated in the future tense, "Nation shall be destroyed of nation," &c. Where by *nation* is meant tribe: one of which fought against another in those times, when there was no certain settled succession in the kingdom; but whosoever killed their king, hoped to make a party to help him to get into the throne.

For God did vex them with all adversity.] For God shall set them one against another, with mutual slaughters, and all those evils that accompany civil wars. The Targum here again translates it, "The Word of the Lord," &c.

Dr. A. Clarke.—3 There is a great diversity of opinions concerning the meaning of this text. Some consider it a prophecy relative to the future state of this people, and the final destruction of the Jews as to their political existence: others consider it, as referring to the state of the people under the reigns of Rehoboam and Abijah, which were happily changed under that of Asa; and this appears to me to be the most natural sense of the words.

Ged.—3 Often have the Israelites been without the true God, without an instructing priest, and without law: 4 yet when, in their distress, they turned to the LORD, the God of Israel, and sought him, he was found by them; 5 while, in those times of apostasy, there was no peace to him who went out, nor to him who came in; but great vexations affected all the inhabitants of the land; 6 a mutual destruction of peoples and of cities: for God afflicted them with every sort of adversity.—7 But be ye encouraged, and act not remissly: for your work shall be recompensed."

3 *Often.* So I render the words that are commonly translated *for a long season*. The prophet seems to refer to the days of the judges [so *Booth.*]. 5 *There was no peace, &c.* Comp. Judges v. 6, and recollect the intestine wars that happened so frequently among the Israelites.

Booth.—3 Now for many days Israel were without the true God, and without a teaching priest, and without a law: 4 But when, in their trouble, they turned to Jehovah, the God of Israel, and sought him, he was found by them. 5 And in those times there was no peace to him that went out, or to him that came in, but great vexations were upon all the inhabitants of the land [Arab.]. 6 And nation was destroyed by nation, and city by city: for God afflicted them with every kind of adversity. 7 But be ye of good courage, and act vigorously: for your work shall be rewarded.

3—6 The prophet seems to refer to the days of the judges, when, owing to their idolatry and discords, there was no peace. Compare Judg. v. 6.

Houb.—3 *Erunt tempora multa, in quibus Israel erit absque Deo vero, absque Doctore, Sacerdote, et absque Lege.* 4 *Sed erit, ut in angustia sua revertatur ad Dominum Deum Israel; et querat eum, et ut ille ei inveniantur.* 5 *Temporibus illis, quocumque ibitur, nihil pacis erit, quoniam apud omnes regionum habitatores maximi erunt tumultus.* 6 *Pugnabit enim gens cum gente, civitas cum civitate, quia Deus eos omnibus malis conteret.* 7 *Vos vero constantes estote, &c.*

3 וימים רבים לישואל, *erunt dies multi Israeli.* Pessimè omnium, qui vertunt, fuerunt, cum Prophetæ verba hæc de præteritis Roboam et Abiæ regnis intelligant, in quibus fuerit Israel sine Sacerdote ac sine Lege. Nam apertè contradicunt eis rebus, quæ de Abia cap. xiii. narrantur, in cujus exercitu erant Sacerdotes et Levitæ. Præterea his verbis, *fuit spiritus Domini super eum*, disertè declaratur, Azariam postea non modò hortaturum esse, sed vaticinaturum. ... ללא אלהי מורה, *sine Sacerdote docente.* Ejusdem sententiæ sunt duo apposita, *veritatis et docente*, ut significetur non quidem *sine Deo* fore Israelem, sed *sine Deo veritatis*, seu Israelem multis diebus eâ conditione futurum, ut de Dei promissis nihil jam ad ipsum pertinere videatur, etsi falsos Deos non colet; et similiter *sine Sacerdote docente*, quia, quanquam erunt apud Israel Sacerdotes, tamen nemo erit qui populum doceat, postquam seu Lex intercederit, seu Templum Judæ fuerit deletum.

Dathe.—3 *Israëlita quidem per complures dies sine Deo vero, sine sacerdote, doctore et lege fuerunt; 4 sed calamitate pressi redi-*

erunt ad Jovam, Deum suum, et cum eum implorarent, exoratus est eis. a) 5 *Illis temporibus nemo tuto negotiis suis vacare poterat; nam turbatissimus erat status omnium incolarum istarum regionum.* 6 *Gens cum gente, civitas cum civitate conflictabatur, quod Deus eos omnis generis malis affligebat.* 7 *Vos vero alacres estote, &c.*

a) Hæc ambigue dicta intelligo de temporibus præteritis judicium, qui vulgo dicuntur.

Ver. 8.

וְכַשְׁמַע אֶסָּא הַדְּבָרִים הָאֵלֶּה וְהַנְּבוּאָה עֲדָד הַנְּבוּיָה הַהִתְחַנֵּק וַיַּעֲבֹר הַשְּׂקִינִיּוֹת מִכָּל-אֶרֶץ יְהוּדָה וּבְנֵימִן וּמִן-הַעֲלִיּוֹת אֲשֶׁר לְכַד מִתֵּר אֶפְרַיִם וַיַּחֲדֵשׁ אֶת-מִזְבְּחַ יְהוָה אֲשֶׁר לִבְנֵי אֲוִלָם יְהוָה :

ו' אֲוִלָם

καὶ ἐν τῷ ἀκούσαι τοὺς λόγους τούτους καὶ τὴν προφητείαν Ἀδὰδ τοῦ προφήτου, καὶ κατήσχυσε καὶ ἐξέβαλε τὰ βδελύγματα ἀπὸ πάσης τῆς γῆς Ἰουδα καὶ Βενιαμὴν καὶ ἀπὸ τῶν πόλεων, ὧν κατέσχευεν Ἱεροσόλαμ ἐν ὄρει Ἐφραΐμ, καὶ ἐνεκαίνισεν τὸ θυσιαστήριον Κυρίου, ὃ ἦν ἔμπροσθεν τοῦ ναοῦ Κυρίου.

Au. Ver.—8 And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable [Heb., abominations] idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the Lord that was before the porch of the LORD.

Of Oded.

Le Clerc, Houb., Hallet, Dathe, Ged., Booth.—Of Azariah the son of [LXX, Syr., and Vulg.] Oded.

Hallet.—*Of Oded the prophet.* In the first verse of this chapter this prophet is called, Azariah the son of Oded, which was undoubtedly his name. In the eighth verse, the careless transcribers have omitted the words, Azariah the son of, and so have called the son by his father's name. But the Latin and Syriac versions of the eighth verse call him, Azariah the son of Oded, as in verse 1. The Greek, in the Alexandrian MS., calls him, Azariah. The Arabic mentions no name at all in the eighth verse. It is easier to suppose that here is an error of the transcribers than that the father should be called

Oded, and the son, both *Oded*, and *Azariah the son of Oded*, as *Le Clerc* also remarks.

Pool.—Of *Oded the prophet*, to wit, of *Azariah*, verse 1, who was also called by his father's name *Oded*. Or *Oded* may be here put patronymically for the son of *Oded*; as *David* is put for Christ the son of *David*, Jer. xxx. 9, and elsewhere; and *Moses* for the sons of *Moses*, Psal. xc. title. Or here is an ellipsis of the relative word, of which there are many instances both in sacred and profane authors; as 2 Sam. xxi. 19, the brother of *Goliath*; Matt. iv. 21, *James* the son of *Zebedee*; Luke xxiv. 10, *Mary* the mother of *James*, by comparing Mark xv. 40; John xix. 25, *Mary* the wife of *Cleophas*, and many other places. And so this place may be thus read, *When Asa heard these words, even the prophecy of the son of Oded the prophet*. And this ellipsis is the more easy and tolerable, because this defect might be well enough understood and supplied out of ver. 1. Though some understand this to be another prophecy of *Oded* the father, which is not here expressed, which *Azariah* his son repeated to them for the confirmation of his own prophecy. *The cities which he had taken*, to wit, *Abijah* his father; which was easily understood from chap. xiii. 19. Or, *which had been taken*; the active word being oft so used impersonally for the passive, as Hebricians know. *Renewed the altar of the Lord*; which had been either decayed through age and long use of it, or broken by his idolatrous mother's means. Or, *he consecrated or dedicated the altar*, &c.; which possibly had been polluted by idolaters, and now needed some purification.

Ver. 9.

Au. Ver.—9 And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon, &c.

Houb.—9 ומנשה : lege, וממנשה, et de Manasse; nam sequitur ומשמען, et de Simeon, non omissâ præpositione.

Ver. 11.

וַיִּזְבְּחוּ לַיהוָה בַּיּוֹם הַהוּא מִן הַשָּׂלָל הַבְּיָאוּ וּגְרָ

καὶ ἔθυσσε τῶ Κυρίῳ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀπὸ τῶν σκύλων, ὧν ἤνεγκαν, κ.τ.λ.

Au. Ver.—11 And they offered unto the LORD the same time [Heb., in that day]; of

the spoil which they had brought, seven hundred oxen and seven thousand sheep.

(Which) they had brought.

Houb.—11 מן השלל הביאו, ex prædâ, quam adducerant. Omissum fuit relativum אשר, quod soluta oratio non vult abesse, et quod exhibent omnes Veteres. Neque verbum הביאו, de victimis accipi licet, quas ad altare adduxerint, postquam antecessit immolaverunt, nisi relativum additur quod separat utrumque verbum וביאו וביאו, et quo significatur victimas fuisse, antequàm immolarentur, adductas.

Ver. 14.

Au. Ver.—*Trumpets, cornets*. See the notes of *Gesenius* upon trumpet, 2 Kings xii. 13 (Heb., 14), vol. ii., p. 932.

Ver. 15.

Houb.—15 בקשורו : lege plenè, בקשורו, quæsiverunt eum, ut in Codice Orat. 53. Ejusmodi ך, in quo nota est numeri pluralis, sæpissimè supplent hod. ipsi Codices, ut jam non liceat grammaticos statuere, id abesse ex Hebr. linguæ indole.

Ver. 16.

וַגַּם־מִצֵּבֶהָ אִם ו אָסָא הִגְלָהּ הַסִּידָה מִבְּנֵי־הָאֲשֵׁרָה לְאֲשֵׁרָה מִפְּלִצֵּת וַיִּכְרֹת אָסָא אֶת־מִפְּלִצֶתָהּ וַיִּדְק וַיִּשְׂרֹף בְּנַחַל קִדְרוֹן :

καὶ τῆν Μασαῖ τῆν μητέρα αὐτοῦ μετέστησε τοῦ μὴ εἶναι τῆ Ἀστάρτη λειτουργοῦσαν, καὶ κατέκοψε τὸ εἶδωλον, καὶ κατέκαυσεν ἐν χειμάρρῳ Κέδρων.

Au. Ver.—16 And also concerning Maachah the mother [that is, grandmother, 1 Kings xv. 2, 10] of Asa the king, he removed her from being queen, because she had made an idol [Heb., horror] in a grove: and Asa cut down her idol, and stamped it, and burnt it at the brook Kidron.

Maachah the mother of Asa. See the notes upon 1 Kings xv. 2, vol. ii., p. 827, and upon 2 Chron. xiii. 2.

Idol. See the notes upon 1 Kings xv. 13, vol. ii., p. 830.

Grove. See the notes upon Exod. xxxiv. 13, vol. i., p. 376.

Bp. Patrick.—*Because she had made an idol in a grove*.] Or rather, an *Asherah*, or *Astarte*, for so *laasherah* is translated by the LXX. And, in all probability, *Astarte*, the famous goddess of Syria, was the deity

which was worshipped by Maachah, as Mr. Selden observes in his *De Diis Syris*, Syn- tagm. ii., cap. 2. And thus Abarbinel upon Jer. xlv. makes Asherah to be the same with the *queen of heaven* there mentioned, viz., the moon.

Houb.—16 *Cæterum Maacha, regis Asa matrem, rex Asa regia dignitate exauctoravit, eò quòd in luco simulachrum fecerat, &c.*

16...אם אסא המלך: *Vulgatus, matrem Asa regis ex augusto deposuit imperio; in quâ oratione Latinâ caret nominativo verbum deposuit; idem dixeris in Hebraicâ. Neque enim licet convertere, matrem Asæ rex deposuit, sine addito Asa, ante rex, ut liquet ex toto hoc capite, ubi nunquam Asa nominatur rex sine addito. Itaque restituendum אסא alterum, ut sic legatur, אם אסא המלך, matrem Asæ Asa rex, vel sic אם אסא המלך אסא המלך, matrem Asæ regis Asa rex (deposuit). Vitio scriptionis medebantur Græci Intt. cum ponerent μήτερα ἀντροῦ, matrem suam (Asa rex deposuit) non enim legebant אמו, quod non esset Hebraicum. Neque enim Hebr. consuetudinis est, ut affixa pronomina, nomina ea, ad quæ pertinent, antecedant. Diceret Sacer Scriptor, Asa matrem suam deposuit, non autem matrem suam Asa... Qui hæc non sentiunt, aures eorum peregrinantur. Illud addimus verbum אמוניא, amonit eam, non posse uti nominativo אסא המלך, quod est in gignendi casu, quia non intercedit conjunctio, vel particula, quæ orationem distinguat, et alterum membrum faciat, eò ut possit suppleri ex ante-dictis ille (Asa).*

Ver. 18.

Dr. A. Clarke.—*Silver, and gold, and vessels.*] The word כליים, which we translate *vessels*, signifies *instruments, utensils, ornaments, &c.*

Ver. 19.

וּמִלְחָמָה לֹא הָיְתָה עַד שְׁנַת-
שְׁלֹשִׁים וְחָמֵשׁ לְמַלְכוּת אֲסָא :
καὶ πόλεμος οὐκ ἦν μετ' αὐτοῦ ἕως τοῦ
πέμπτου καὶ τριακοστοῦ ἔτους τῆς βασιλείας
Ἀσά.

Au. Ver.—19 And there was no more war unto the five and thirtieth year of the reign of Asa.

Bishop Patrick.—19 That is, as some interpret it, there was no war with the Ethiopians, or such-like people; though with Baasha he had perpetual war (1 Kings xv. 16). But Jacobus Cappellus in the place

above named would have the words thus translated, "There was no war in the kingdom of Asa till the thirty-fifth year," viz., of the kingdom of Israel, not of Judah, or Asa; for this was the thirty-fifth year after Jeroboam rent the kingdom from the house of David. In which he follows Tornicius, as he doth Beroaldus and Junius, though he would not vouchsafe to name them. But more of this in the beginning of the next chapter.

Dr. A. Clarke.—*The five and thirtieth year of the reign of Asa.*] Archbishop Usher thinks that this should be counted from the *separation* of the kingdom, and that this fell on the *fifteenth* year of Asa's reign. To settle in every respect these chronologies is a most difficult undertaking; and the difficulty does not belong to the *sacred books* alone, all other chronological tables of all the nations in the world, are in the same predicament. With those of our own history I have often been puzzled, even while I had access to all the archives of the nation. Probably we should read here *the five and twentieth year.*

Ged.—*Five and thirtieth year.* So the text and v. v., yet it is irreconcilable with chronology and with 1 Kings xv. I believe the true reading to be *third*, and so again in the next chapter, ver. 1.

Houb.—19 ומלחמה לא היתה, *et bellum non fuit.* Ludovicus Cappellus in hunc locum sic disputabat. "2 Chron. xv. vers. ultimo dicitur bellum non fuisse ad annum usque 35 regni Asæ. At 1 Reg. xv. 16 dicitur bellum fuisse inter Asam et Bahasam regem Israel omnibus diebus ipsorum. Jam verò Bahasa cœpit regnare anno tertio Asæ, regnavitque ad annum 26 regni ejusdem Asæ, per annos 24. Itaque 2 Chron. xv. videtur omninò legendum esse usque ad annum quintum, non verò 35. Ita ut quæverit Bahasa à bello tantum biennium, ne quidem integrum. Omittenda itaque vox שלשים unâ cum copulâ, in sequenti voce והמש." Nos huic Cappellianæ criticæ non assentimur. Nam tolli verbum aliquod criticæ leges non sinunt ibi, ubi eo verbo non sublato, nodus solvi potest. Et credimus hujus loci esse voluntatem, ut significetur, post ea tempora, de quibus mox dictum est, pacatum fuisse Asæ regnum, usque ad annum ejus trigesimum quintum. Nam sæpè לא היתה, *non fuit*, idem valet atque, *non fuit amplius*; in quâ interpretatione chronologiæ omnes diffi-

cultates in medio relinquuntur, quoniam non fuit suprâ memoratum, quo anno Asæ regnantis ea evenerint, quæ de reginâ exauctoratâ proximè dicta sunt. Neque consistere potest istud Cappellianum, usque ad annum quintum, cum eo, quod cap. xiv. incipiente legimus, Asâ primùm regnante, quævisse terram annos decem. Contrâ verò facilè conciliantur anni illi pacis decem, cum Baasæ et Asæ bellis perpetuis; quia hæc verba כל ימיהם, omnibus diebus ipsorum, quæ habentur 1 Reg. xv. 16 latè patent, neque negant fuisse aliquam bellorum intermissionem; id verò tantum affirmant, fuisse inter utrumque regem bella plurima et ferè perpetua. Norunt omnes, verbum כל sæpè usurpari de parte, vel majori, vel potiori, neque id esse ad vivum rescandandum. Chronologicas difficultates hoc libro non tangimus, de quibus dicimus ad libros Regum.

CHAP. XVI. 1.

בשנת שלשים וָשש לְמַלְכֻת אָסָא
 עָלָה בְּעֵשָׂא מֶלֶךְ־יִשְׂרָאֵל עַל־יְהוּדָה
 וַיָּבֹאוּ אֶת־הָרָמָה לְבִלְתִּי תֵּת יוֹצֵא וְנָא
 לְאָסָא מֶלֶךְ־יְהוּדָה :
 א' מ' עָלָה א' מ' בְּלָה

καὶ ἐν τῷ ὀγδόῳ καὶ τριακοστῷ ἔτει τῆς βασιλείας Ἀσά, ἀνέβη βασιλεὺς Ἰσραὴλ ἐπὶ Ἰούθαν, καὶ ᾤκοδόμησε τὴν Ῥαμὰ τοῦ μη δοῦναι ἔξοδον καὶ εἰσοδον τῷ Ἀσά βασιλεῖ Ἰούδα.

Au. Ver.—1 In the six and thirtieth year of the reign of Asa Baasha [940, viz., from the rending of the ten tribes from Judah, over which Asa was now king] king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah.

Six and thirtieth year, &c.

Pool.—Of the reign of Asa, or, of the kingdom of Asa, i. e., of the kingdom of Judah, which was now Asa's kingdom; or from the time of the division of the two kingdoms. Rehoboam reigned seventeen years, chap. xii. 13; Abijah three years, chap. xiii. 2; Asa had now reigned fifteen years, chap. xv. 10; all which, put together, make up the thirty-five years mentioned chap. xv. 19. And in the next year Baasha wars against him; and the ground of war was the defection of many of his subjects to Asa, chap. xv. 9, whom Asa endeavours to engage, together with his own subjects, by an oath and

a covenant, to be true and faithful to God, and consequently to himself; which was done in his fifteenth year, chap. xv. 9, 10; and therefore in his sixteenth year, called here the thirty-sixth year of his kingdom, he commenceth an open war against him. If it be objected, That the reign or kingdom of Asa is otherwise understood of the time of Asa's personal reign, (as I may call it,) chap. xv. 10; the answer is obvious, That there are many instances in Scripture (some of which have been formerly given, and others will be given in their proper places) where the same word or phrase is taken differently, and that in the very same chapter and history. And particularly this variety is elsewhere used, both by sacred and profane writers, in the computation of the years of princes, which are sometimes reckoned from the beginning of their reign, and sometimes from other remarkable times and occurrences. Thus Nebuchadnezzar's years are sometimes computed from the beginning of his reign, as 2 Kings xxv. 8; Jer. lii. 12, 29, 30, and sometimes from his complete conquest of Syria and Egypt, &c., as that passage, Dan. ii. 1, In the second year of Nebuchadnezzar, is by the general stream of interpreters understood. Thus Ahaziah's years, which, doubtless, were usually computed from the time of his birth, are computed from another head, chap. xxii. 2, where see the notes. And the like differences are observed in computing the years of some of the Syrian monarchs and Roman emperors; and particularly of Augustus, the years of whose reign are variously accounted by the Roman historians; sometimes from his first consulship, sometimes from the time of the triumvirate, and sometimes from that famous victory at Actium, where he utterly overthrew his competitor, and made himself sole and unquestionable emperor. And therefore it is not strange if it be so here. And that it must necessarily be thus understood, appears from hence, that it cannot be the thirty-sixth year of the reign of Asa in his own person, because Baasha began to reign in Asa's third year, 1 Kings xv. 28, and reigned only twenty-four years, and consequently died in Asa's twenty-sixth or twenty-seventh year, as it is said he did, 1 Kings xv. 8. That he might let none go out or come in to Asa king of Judah; that he might keep his subjects from revolting to Asa, as he perceived they

deducendus est, non ab initio regni Asæ, sed à separatione Reipublicæ populi Hebraici in regnum Judæ et Israelis; nam alioquin Asa quindecimum tantum annum regni agebat, cum Baasa bellum ei moliri cœpit." Nam cum Pagina Sacra hic dicat, *anno regni Asæ trigesimo sexto*, quis credat vel Usserio, vel Clerico, docenti annum eum esse trigesimum sextum, non *regni Asæ*, sed *Tribuum decem à Tribu Juda defectionis*? Pari jure statueatur, cum cap. xv. ver. 10, sic legamus, *mensæ tertio anni decimi quinti regni Asæ*, intelligi debere annum decimum quintum, non *regni Asæ*, sed *Tribuum decem rebellionis*. Anverò cuiquam venire in mentem potest, annum eum regni Asæ (decimum quintum) qui cap. 15 nominatur *annus regni Asæ decimus quintus*, nominatum hic fuisse ab Sacro Scriptore annum ejusdem *trigesimum quintum*? Atqui tamen hoc illud est, quod statuebat, post Usserium, Clericus? Et falsè Clericus sumebat, hoc loco id tempus notari, cum *Baasa bellum Asæ moliri cœpit*. Quippe Baasæ cum Asa prioribus bellis Sacra Pagina defuncta esse putanda est, cum ad ultima regni Asæ tempora jam pervenit, cum constet regem Baasa non plus regnasse, quam annos 24 usque ad annum Asæ vigesimum quintum, aut verò vigesimum sextum. Ergò rem acu tetigit Lud. Cappellus, cum judicaret scriptum fuisse annum 36 ubi fuerat 26 scribendus. Errori materiam dare potuit Littera ל, 30, dorso paulò rotundiori descripta, ut similitudinem cum כ, 20, nonnullam haberet. ...לשא, *ad Asa*; quia nempe multi ex Israel ad Judam defecerant, ut narratur, cap. xv. 9.

Built.

Dathe, Ged., Booth.—Fortified.

Houb.—Instauravit.

Ver. 3.

בְּרִית בֵּינִי וּבֵינְךָ וְגו'

διάθου διαθήκην ἀναμέσον ἐμοῦ καὶ σοῦ, κ.τ.λ.

Au. Ver.—3 *There is a league between me and thee, &c.*

There is a league, &c.

Houb., Dathe, Ged., Booth.—Let there be a league.

Ver. 6.

— וַיִּבְנוּ בָהֶם אֶת־גִּבְעַת וְאֶת־

הַמִּצְפָּה :

— καὶ ᾠκοδόμησεν ἐν αὐτοῖς τὴν Γαβαεὶ καὶ τὴν Μασφά.

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Au. Ver.—6 Then Asa the king took all Judah; and they carried away the stones of Ramah; and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.

Built.

Dathe, Ged., Booth.—Fortified.

Houb.—Instaurarant.

Geba, &c.

Ged., Booth.—Geba of Benjamin [Syr., Arab., and two MSS.], &c.

Ver. 8.

הֲלֵא הָיוּ הַפְּרָשִׁים וְהַלְוִיִּם הָיוּ לְחֵיל לָרֶב וְלִפְרָשִׁים לְהַרְבֵּה מֵאֲדוּר וְגו'

נ' לְחֵיל וְלָרֶב נ"א בלא פסיק

οὐχ οἱ Ἀἰθίοπες καὶ Λίβυες ἦσαν εἰς δύναμιν πολλήν, εἰς θάρσος, εἰς ἰππεῖς, εἰς πλῆθος σφόδρα, κ.τ.λ.

Au. Ver.—8 Were not the Ethiopians and the Lubims a huge [Heb., in abundance] host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand.

Ethiopians—Lubims. See the notes upon xii. 3, p. 190.

Mauver.—[הֲלֵא הָיוּ לְחֵיל לָרֶב וְלִפְרָשִׁים] Falsissimum est quod dicunt ἔ ante רב et seqq. verb. significare cum. Construe: *nonne fuerant, excreverant in exercitum multitudine (an Menge), nempe curribus et equitibus?*

Ver. 9.

כִּי יִהְיֶה עֵינָיו מְשֻׁמָּתוֹת בְּכָל־הָאָרֶץ לְהַתְחַזֵּק עִם־לְבָבָם שְׁלָם אֱלֹהֵי וְגו'

ὅτι οἱ ὀφθαλμοὶ Κυρίου ἐπιβλέπουσιν ἐν πάσῃ τῇ γῆ, κατισχύσαι ἐν πάσῃ καρδίᾳ πλήρει πρὸς αὐτόν, κ.τ.λ.

Au. Ver.—9 For the eyes of the LORD run to and fro throughout the whole earth, to show himself strong in the behalf of them [or, strongly to hold with them, &c.] whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

To show himself strong in the behalf of them, &c.

Ged.—To give his strength to those, &c.

Booth.—To give strength to those, &c.

Gesen.—תַּק־תַּק־ 3. to show oneself strong for any one, i. e., to help, to aid,

seq. γ et δ 2 Sam. iii. 6; 1 Chr. xi. 10; Dan. x. 21.

Houb.—*Ut fortitudinem addat populis iis, &c.*

Dathe.—*Ut confirmet eos, &c.*

Whose heart is perfect, &c.

Bishop Patrick.—The heart of Asa is said to have been "perfect all his days," in the foregoing chapter, ver. 17. And so it was in the matter of the outward worship of God at the temple, of which he was there speaking. But in the latter end of his life he was defective in his inward trust and confidence in God: which is called *foolishness*; both because it was a sinful thing, and very pernicious. For God exposed him to his enemies as a punishment for relying on man more than his friendship.

Ver. 10.

וַיִּכְעַס אֲסָא אֶל־הַרְאָה וַיִּתְּנֶהָ בַּיָּד
הַמְּהַרְבֵּת פִּי־בַנְיָמִן עִמּוֹ עַל־זֹאת וַיִּרְצַץ
אֲסָא מִן־הָעָם בְּעַת הַהוּא :

καὶ ἐθυμώθη Ἀσὰ τῷ προφήτῃ, καὶ παρέθετο αὐτὸν εἰς φυλακὴν, ὅτι ὠργίσθη ἐπὶ τοῦτῳ, καὶ ἐλυμῆνατο Ἀσὰ ἐν τῷ λαῷ ἐν τῷ καιρῷ ἐκεινῷ.

Au. Ver.—10 Then Asa was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing. And Asa oppressed [Heb., crushed] some of the people the same time.

Prison-house.

Pool.—*In a prison-house, or, in the house of the stocks; in which the feet, or, as some of the Hebrews say, the necks of the prisoners were locked up. See Jer. xx. 2; xxix. 26.*

Gesen.—*מהרבת* f. (r. הרבת) pp. *torsion, distortion*; hence a *wrench, stocks*, Lat. *nervus*, a wooden frame in which the feet, hands, and neck of a person were so fastened, that his body was held bent. Comp. ר and Scheid in Diss. Lugd. p. 986. Borchart. Hieroz. I., p. 694; Jer. xx. 2, 3; xxix. 26; 2 Chr. xvi. 10, *בית המהרבת, house of the stocks, prison.*

For he was in a rage with him, &c. So Dathe.

Ged.—10 But Asah, because this rebuke made his people uneasy, was angry with the seer, and put him in a house of correction; and, at the same time, crushed some of the people.

10 Because this rebuke made his people

uneasy. So, with Houbigant, I render what in our common version is thus rendered; for he was in a rage with him because of this thing.

Houb.—10 *Asa iratus prophetam in carcerem coniecit, quanquam populo ejus id displicebat, et eo die Asa de populo quosdam caecidit.*

10 כי בוצף עמו על זאת: Arias, *quia in irā cum eo propter hoc; et ferè omnes Interpretes sic tractant עמו, tanquam cum eo, falsā Judæorum punctatione decepti, cūm tamen admoneret illud הַעַם, ex populo, quod sequitur, fuisse convertendum עמו, populi ejus; verbum pro verbo, quanquam in indignatione populi ejus super hoc, i.e., quanquam indignabatur populus prophetam in carcerem trudi. Nam hæc illa ipsa causa est, propter quam rex de populo quosdam caedi jussit. וירצץ, et excidit, ejusdem potestatis, ac וירצץ, et excidit.*

Ver. 12.

וַיַּחֲלָא אֲסָא בְּשָׁנֹתָיו שְׁלוֹשִׁים וַתִּשַׁע
לְמַלְכוּתוֹ בְּרִגְלָיו עַד־לְמַעְלָה הָלְיוּ
וְגַם־בְּחַלְיוֹ לֹא־דָרַשׁ אֶת־יְהוָה כִּי
בְּרַפְאִים :

καὶ ἐμαλακίσθη Ἀσὰ ἐν τῷ ἔτει τῷ ἐνάτῳ καὶ τριακοστῷ τῆς βασιλείας αὐτοῦ τοὺς πόδας, ἕως σφόδρα ἐμαλακίσθη καὶ ἐν τῇ μαλακίᾳ αὐτοῦ οὐκ ἐξήγησε τὸν Κύριον, ἀλλὰ τοὺς ἰατροῦς.

Au. Ver.—12 And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians.

Until his disease was exceeding great.

Houb., Dathe, Ged., Booth.—And his disease moved upwards.

Moved upwards.] Michaëlis considers this disease as the gout, and ingeniously supposes these words to denote its ascent to the stomach, when it is most dangerous.—*Booth.*

Houb.—12 *Cæterùm Asa ægrotavit, anno regni sui trigesimo nono, pedum morbo, qui ad corporis partes superiores emanavit; neque ille Dominum, cūm ægrotaret, sed medicos, requisivit.*

12 עד למעלה הליו: Abest ו , et legendum וירצץ; nam in eo vocabulo alterum membrum habet initium. Excidit ו , ex ו antecedente in רגליו. Sequitur ברפאים, cum præpositione

ב, etsi verbum דרש nescit habere ב ante suum casum. Quod cum non nesciret Clericus, creditit deficere in contextu verbum בכה, *confidit*, aut aliud simile; fortè quia sic Vulgatus, explens sententiam. Verùm Criticæ est sapientioris mutare unam litterulam, quàm verbum supplere; ubi præsertim videas Græcos Intt. legisse דרשאים, *medicos*, non ברשאים, *in medicis*. Nam illi vertunt, ἀλλὰ τοὺς ἰατρούς, *sed medicos*.

Dathe.—12 Anno undequadragesimo regni sui pedibus ægrotabat, ita ut tandem vis morbi ad partes superiores transiret, &c.

Rambach.— ר לזמלה הלו *ad summum usque*, i.e., vehementissimus et supra modum acerbis erat morbus ejus. Sic de intensione morbi etiam intelligunt LXX, Vulg., Targ., coll. ad. partic. c. xvii. 12; c. xxvi. 8, et synon. 1 Reg. xvii. 17. Al. ita ut sursum esset morbus ejus, q.d., grassatum esse morbum ad superiorem corporis partem, nempe caput. Sic R. Sal. Tumor, qui in illius pedibus erat, ascendebat usque ad summum verticem. Solet enim, notante Clerico, podagra a pedibus incipere, et superiores postea partes adgredi, quo tempore letalis est. Prius tamen simplicius ad Hebraismum convenit, coll. locis modo allegatis.

Ver. 14.

וַיִּקְבְּרוּהוּ בְּקִבְרֹתָיו אֲשֶׁר בָּקָרוּ
לֹדֹ בְּעִיר דָּוִד וַיִּשְׂאֵבֵהוּ בַּמְשָׁלֵב אֲשֶׁר
מִלֵּא בַּשָּׂמִים וַיִּזְכְּרוּהוּ בְּבִרְמָחָת
מַעֲשֵׂהוּ וַיִּשְׂרְפוּהוּ לֹדֹ שָׂרְפָה גְדוֹלָה עַד
לְמֵאֵד :

καὶ ἔθαψαν αὐτὸν ἐν τῷ μνήματι, ᾧ ὄρυξεν ἑαυτῷ ἐν πόλει Δαυὶδ, καὶ ἐκοίμισαν αὐτὸν ἐπὶ τῆς κλίνης, καὶ ἔπλησαν ἀρωμάτων καὶ γένη μύρον μυρεψῶν, καὶ ἐποίησαν αὐτῷ ἐκφορὰν μεγάλην ἕως σφόδρα.

Au. Ver.—14 And they buried him in his own sepulchres, which he had made [Heb., digged] for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art: and they made a very great burning for him.

And they buried him, &c.

Rambach.— ויקברוהו. *Et sepeliverunt eum magnifice. in sepulchris ejus.* Targ. *in domo sepulcorum ejus*, qua locutione sec. *Beckium* respicitur ad formam

monumentorum hujus gentis, quæ aliquot sepulcra comprehendebant, ita ut in eadem spelunca plures foveæ sepulcrales reperirentur. Alii pluralem pro singulari positum putant, ut cap. xxiv. 25; Gen. xxi. 7; xlv. 7; Jud. xii. 7; 1 Sam. ix. 21; conf. 2 Reg. xxii. 20. Verum ideo potius numerus *pluralis* adhibitus videtur, quia tale erat sepulcrum, ut non suum tantum, sed et familiæ suæ cadavera adservare posset. Conf. Neh. iii. 16. וישבירו *postquam*, Jud. ix. 40; Zach. iii. 5, *posuerant vel composuerant eum.* אשר כלא *quem lectum impleverat*, scil. is, cui hoc negotii datum erat: quo verbo ingens adparatus et aromatum adhibitorum copia exprimitur, ut 2 Reg. xxiii. 14; Jer. li. 14. בשמים *aromatibus.* ויניח *et speciebus aromaticis*, Germ. *mit Speckreien.* Vulg. *unguentis meretriciis*, quasi esset a ניה *scortatus est*, quasique sic dicerentur aromata, quæ odore suo libidinem excitant, coll. Prov. vii. 17. Verum potius est a Chald. *San*, quod significat *speciem*, coll. Ps. cxliv. 13; Dan. iii. 5; et Targ. Gen. i. 11, 12, &c. מרקחין q.d., *unguentatis* h.e. *confectis*, temperatis seu *paratis.* *Pyal* (1) conf. Kal. Exod. xxx. 33, et Hiph. Ezech. xxiv. 10. במקרח משה *unguento operis* scil. *Rokeahh*, unguentarii, ut Ex. xxx. 25 suppletur, h.e., *opere s. arte unguentaria.* ושרפו *præterea combusserunt s. incenderunt ei*, Jer. xxxiv. 5, *cremationem*, chap. xxi. 19, *magnum supra modum.* Variæ hæc ultima verba interpretati accipiunt. Quidam ex illis sibi persuadent, *cadaver Asse fuisse* more Græcorum *concrematum*, coll. 1 Sam. xxxi. 12. Verum dudum alii observarunt, *cadaverum cremationem* Judæis non usitatam fuisse: *Jabesitarum* autem facinus, Saulis ac filiorum corpora comburentium, singulare fuit, et vel ex æmulatione gentium finitimarum, vel ex metu, ne sepulta modo cadavera effoderentur denuo a Philistæis, et ludibriis adficerentur, profectum, ut ostendit *Geierus* de luctu Hebr. cap. vi. sec. 4 qui præterea provocat ad phrasin, qua h. l. non dicitur *combusserunt* אורו *ipsum*, ut 1 Sam. xxxi. 12, sed וי *ei* scil. *in honorem*, coll. Deut. xii. 31. Alii, et inter illos quamplurimi Rabbinoꝝ, putant, in funere hoc non regis cadaver, sed ejusdem lectum, vestimenta, ac suppellectilem omnem combusta fuisse, quoniam nemini posthac supellectile regis mortui uti licuerit, ob singularem majestatis regię reverentiam, coll. Jer. xxxiv. 5. Alii denique melius

aromata incensa factasque circa cadaver suffumigationes intelligunt, non tam adversi odoris pellendi, quam ostentandæ magnificentiæ caussa. Sic Targ. combusserunt ei combustionem lignorum odoriferorum. Quam sententiam etiam amplectuntur R. Sal. Clericus, Buddeus, et Geier l. c. sec. 7, &c., qui tamen utrumque conjungit, et tum utensilia regis concremata, tum aromata non pauca illi igni, boni odoris caussa, injecta fuisse censet.

Gesen.—ן מ. plur. גַּזִּים, *form, sort, kind, manner*; Psalm cxliv. 13, כִּפְּן אֵלֶיךָ *from sort to sort, of every sort*, 2 Chron. xvi. 14. Chald. et Syr. id.

* גַּחַם *to season, to spice, e.g. oil for making ointments, to perfume*, Ex. xxx. 33.

PUAL pass. of Kal, 2 Chron. xvi. 14.

בְּמִקְחָהּ f. (r. גַּחַם) 1. *ointment, unguent*, 1 Chron. ix. 30.

2. *unguent kettle*, i. q. בְּמִקְחָהּ No. 2, Ex. xxx. 25; 2 Chron. xvi. 14. Comp. Job xli. 23. Or, it may be *unguent-shop*, but less well.

בְּמִצְעָה 3. *work*. Spec. of *works of art*, as *damask work*, Ex. xxvi. 1, 31; 4. Inverted, 2 Chron. xvi. 14, בְּמִקְחָהּ בְּמִצְעָה, *with spicery-work*.

Houb.—14 *Sepelieruntque eum in sepulero, quod sibi exiderat in civitate David. Posuerunt eum in feretro pleno aromatum, diversisque generis pigmentorum arte conditorum, ex quibus ei ingentem rogam accenderunt.*

14 מִשְׁחָה: Videtur Clerico deesse *unguentarii*, quia sic legitur Exod. xxx. 25, et alibi. Tamen licet convertere במִקְחָהּ מִשְׁחָה, *unguento confectionis*, i. e., arte elaborato et condito. Itaque nihil supplendum.

CHAP. XVII. 2.

וַיִּתֵּן נְיָיִכִים בְּאַרְצֵי יְהוּדָה וְגו'

— καὶ κατέστησεν ἰγγουμένους ἐν πάσαις ταῖς πόλεσιν Ἰουδα, κ. τ. λ.

Au. Ver.—2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

And set garrisons.

Ged., Dath.—Prefects.

Booth.—2 And appointed governors.

Gesen.—נְיָיִכִים m. (r. נְיָיִכִים) pp. *set, placed*; hence

1. *one set over*, i. e., *a prefect, overseer, officer*, i. q. נְיָיִכִים, 1 Kings iv. 7, 19.

2. *a military station, post, garrison*, i. q.,

נְיָיִכִים, 1 Sam. x. 5; xiii. 3, 4; 2 Sam. viii. 6, 14, al.

Prof. Lee.—נְיָיִכִים, any thing or person *set up or appointed*. (a) *A pillar*. (b) *A military station, garrison*. (c) *A chief or commander*. (a) Gen. xix. 26. (b) 1 Sam. x. 5; xiii. 3, 4; 2 Sam. viii. 6, 14; 1 Chron. xi. 16; xviii. 13; 2 Chron. xvii. 2. (c) 1 Kings iv. 19.

Ver. 3.

וַיְהִי יְהוָה עִם יְהוֹשָׁפָט כִּי הָלַךְ בְּדַרְכֵי דָוִד וְגוֹי אֲבוֹי הָרְאשׁוֹנִים וְלֹא דָרַשׁ לְבַעֲלִים:

καὶ ἐγένετο Κύριος μετὰ Ἰωσαφάτ, ὅτι ἐπορεύθη ἐν ὁδοῖς τοῦ πατρὸς αὐτοῦ ταῖς πρώταις, καὶ οὐκ ἐξεζήτησε τὰ εἰδωλα.

Au. Ver.—3 And the Lord was with Jehoshaphat, because he walked in the first ways of his father David [*or, of his father, and of David*], and sought not unto Baalim.

Baalim. See the notes on Judg. ii. 11, vol. ii., pp. 165, 166.

Bp. Patrick.—*Because he walked in the first ways of his father David.*] Before he committed those foul sins, in the matter of Uriah [*so Rambach*]. But some read it, “of his father, and of David.” For Asa in the beginning of his reign was very pious, as David was. And thus it is some reflection upon Asa, for his offences in the latter end of his life: his son being noted to have followed him as he was in his *first days*, not in his old age.

Commentaries and Essays.—“In the first ways of David his father.” So Hebrew. In 1 Kings xxii. 43 it is “in all the ways of Asa his father.” The LXX here in Chron. have not David, but only “in the first ways of his father,” i. e., Asa. In this same book, chap. xx. 32, it is, “Asa his father,” and so LXX there. David is then a mistake for Asa, and should be corrected.

Ged.—For the Lord was with Joshaphat, because he followed the first ways of his father,* and sought not Baals.

* *David*, the present text, with Chald., Syr., Arab., Vulg. But Sep. and six MSS. want *David*: which I take to be the true reading.

Booth.—3 And Jehovah was with Jehoshaphat, because he walked in the first ways of his father, and sought not to Baal.

I have omitted *David* as evidently im-

proper. It is most probable that *Asa* is the true reading, whose first ways were more pious and holy than his last.

Houb.—3 *Fuit autem Dominus cum Josaphat, eo quod vias patris sui David primas ac novissimas sectabatur, nec Baal simulachra requirebat.*

3 הראשונים: Nos, *primis*, non autem *anti-*
quis. Nam *primis* adjunctum ad *David*
nihil aliud vult, quàm *David primas (vias)*;
quod ipsum creat difficultatem; quippè
David viæ novissimæ non deteriores fuerunt
primis, neque minùs *Josaphat regi pio imita-*
biles. Quod cùm sentiret Arabs, omisit
primis, interpretans, כשי פירק דאור, *ambu-*
lavit in viis David. Sed habent Biblia
maxima *primis et novissimis*, quomodò cap.
superiori ver. 11 legitur de rebus gestis *Asa*,
הראשונים והאחרונים. Magna probabilitas est
omissum fuisse האחרונים, et *novissimis*, ob
similitudinem ejus nonnullam cum הראשונים,
primis.

Dathe.—3 *Expertus est Josaphatus Jovam*
proventem; nam imitatus est mores antiquos
progenitoris sui Davidis. Non Baalibus,
4 *sed Deo patrio studuit.*

Ver. 6.

וַיִּנְבְּחָה לְבֹו בְּדַרְכֵי יְהוָה וְעֹדוּר הַסֵּרִי
אֶת־הַבְּמֹת וְאֶת־הָאֲשֵׁרִים מִיְּהוּדָה :

καὶ ἐψάθη ἡ καρδία αὐτοῦ ἐν ὁδοῖς Κυρίου,
καὶ ἐξήγγε τα ὑψηλά καὶ τὰ ἄλση ἀπὸ τῆς γῆς
'Ιούδα.

Au. Ver.—6 And his heart was lifted up
[that is, was encouraged] in the ways of
the LORD: moreover he took away the high
places and groves out of Judah.

Was lifted up.

Gesen.—3 נבחה לבו *one's heart lifts itself*
up, is lifted up, elated: a) In a good sense,
i. q. *to take courage*, 2 Chron. xvii. 6, and
his heart was encouraged [so *Ged., Booth.*]
in the ways of Jehovah. b) In a bad sense,
to be lifted up in pride, to be proud, haughty,
Psalm cxxxi. 1; Prov. xviii. 12; 2 Chron.
xxvi. 16.—Hence genr. of the person him-
self.

Moreover he took away, &c. See the
notes upon 1 Kings xxii. 43, vol. ii., pp.
870, 871.

Bp. Patrick.—*Moreover, he took away the*
high places and groves out of Judah.] The
meaning is plain, that those high places
wherein they sacrificed to idols he destroyed,
as *Asa* had done in the beginning of his

reign: but, in the latter end, some had
restored them again. There is no need,
therefore, of their amendment, who fancy,
that, anciently, instead of *veolh, moreover*,
there was *velo, he did not*: that so it may
agree with 1 Kings xxii. 43, and with the
twentieth chapter of this book, ver. 33. As
if the meaning was, that though he was
courageous above all that had been before
him; yet the people were so accustomed to
sacrifices in high places, that he durst not
take them away. This is true, that where
they offered to the true God he did not take
them away: but those wherein idols were
worshipped were abolished.

Ged.—6 Encouraged thus, in the ways of
the LORD, he removed out of Judah, even
the hill-chapels, and groves.

High places. See the notes upon 1
Kings iii. 2, vol. ii., pp. 719—721.

Groves. See the notes upon Exodus
xxxiv. 13, vol. i., p. 376.

Houb.—6... ועוד הסיר את הבמות... *et adhuc*
sustulit excelsa (et lucos). Existimabat Lud.
Cappellus pro *veol* legendum esse vel *והא*, vel
לא ויער *לא*, *et tamen non adhuc sustulit loca*
excelsa; quod nisi ita legeretur, pugnaret
hic locus cum eo, quod habetur infrà xx. 33,
et 1 Reg. xxii. 43. *Josaphatum non sustu-*
lisse loca excelsa. Tamen hæc facilè con-
ciliantur, si cogitamus hic *agi loca excelsa* ea,
quæ in idolatriæ usus erant. Nam id liquet
ex verbo האשרים *lucos*, quod sequitur.
Neque enim usquam memoratur fuisse lucos
iis in excelsis locis, in quibus verus Deus
colebatur. Eos igitur idolatriæ lucos *Josa-*
phat et ea excelsa loca *adhuc* sustulit, ut
fecisse *Asa* narratur xiv. 2, *adhuc*, inquam,
i. e., alia *adhuc* excelsa et alios lucos succidit
idolatriæ destinatos, seu quæ regis *Asa* dili-
gentiam fugerant, seu quæ post ipsum clàm
plantata et erecta fuerant; etsi loca excelsa
et aras alibi, quàm Jerusalem, erectas, ut in
iis verus Deus adoraretur, non sustulit; quod
neque fecerat *Asa*, ut docet cap. xx.
ver. 33.

Ver. 7, 8.

7 וּבְעֶזְבֶּת שְׁלוֹשׁ לְמַלְכוֹ שָׁלַח לְשָׂרָיו
לְבָנֵי־חֵיל וּלְעִבְדָּהּ וּלְזִכְרָהּ וּלְנִתְנָאֵל
וּלְמִיכָהוּ לְלַמֵּר בְּעָרֵי יְהוּדָה : 8 וְעִמָּהֶם
הָלְוִיִּם וְגו'

7 καὶ ἐν τῷ ἔτει τῷ τρίτῳ ἔτει τῆς βασιλείας
αὐτοῦ ἀπέστειλε τοὺς ἡγουμένους αὐτοῦ καὶ
τοὺς υἱοὺς τῶν δυνατῶν, τὸν Ἀβδιάν, καὶ

Ζαχαρίαν, καὶ Ναθαναήλ, καὶ Μιχαίαν, τοῦ διδάσκειν ἐν πόλεσιν Ἰούδα. 8 καὶ μετ' αὐτῶν οἱ Λευῖται, κ.τ.λ.

Au. Ver.—7 Also in the third year of his reign he sent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.

8 And with them *he sent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-Adonijah, Levites; and with them Elishama and Jehoram, priests.

Bp. Patrick.—He sent some that were of his council, to see the people taught, by removing all impediments, and making the people come to hear the priests and the Levites. For the priests and the Levites would not have had much authority among the people, if they had not been backed by such great persons as are here mentioned. Grotius, indeed, will have it, that these great men did themselves instruct the people: for, as the Jews observe, it was not proper to the priests and Levites, but all learned men might teach the people: and these who were of the king's council were certainly learned in the law. But the two next verses tell us, that priests and Levites were sent along with them, *who taught in Judah*. And, therefore, I take the meaning to be, that Jehoshaphat, being very desirous to have the people understand their duty, took this singular and extraordinary course to send some princes, together with the priests and Levites, upon this weighty business. The latter, that they might teach the people, the former to see them do it carefully, and require the people to come and receive instruction, and to be obedient to what they heard. Thus Jarchi and other interpreters explain it.

Gesen.—שָׁלַח. 1. to send. Constr. a) Absol. Gen. xxxviii. 17. b) Seq. acc. of pers. Gen. xliiii. 8, al.; with a dat. pleonast. added, שָׁלַח לָךְ, send for thyself; Num. xiii. 2; once in later Hebrew seq. ל of pers., 2 Chron. xvii. 7.

Gen., Booth.—7 Also in the third year of his reign he sent his chiefs Ben-hail, and Obadiah, and Zechariah, and Nethaneel, and Michaiah, to teach in the cities of Judah: 8 And with them the Levites, Shemaiah, &c.

8 *The Levites.*] The Levites and priests

were only to teach the law; but the princes went with them to see that it was done, to punish obstinate offenders and idolaters, to give greater respect to the instructors, and solemnity to the work. Some consider the princes were to teach what respected their civil duties, the Levites what related to their ritual law, and the priests the nature and design of their religion.—*Booth.*

And Tob-adonijah.

Ged.—This is wanting in Syr. and Arab., and it may be an interpolation.

Houb.—7 *Anno regni sui tertio misit de principibus suis Benhail, Obdian, Zachariam, Nathanael, et Michæam, ut Judæ per urbes docerent.*

7 שלח ושירי לנן דיל, *misit de principibus suis Benhail.* Est in dandi casu דיל לנן, etsi verbum שלח regit rem, vel personam, quæ mittitur, in accusandi casu, sine præpositione antecedente; quia dandi casus *attractur*, ut cum grammaticis loquar, per priorem dandi casum לשירי. Castalio sic convertit, *misit ad proceres suos Benhaillem, Abdiam...ut docerent*, tanquam notaretur tantummodò ad quos mittatur; qui verò sint, qui mittuntur, ommitteretur. Minus placet hæc constructio; quæ si haberet hic locum, postea legeretur, למירם, non omisso affixo ם, *ut illi docerent.*

Maurer.—[שָׁלַח לְקָרוֹ וּגְוֹ.] *Sec. Gesenium, Winerum*, alios ל hic accusativi nota est. Noli credere. שָׁלַח לְקָרוֹ significat *mandatum ad principes perferendum curavit, demandavit principibus* ceter. Ceterum bene Schulzius: “Proceribus his *docendi munus ipsum non commissum fuisse censendum est, sed adjungebatur ii sacerdotibus et Levitis* (cf. vers. 8 et 9), ut caverent auctoritate sua quasi regia, ne quid officeret docentium studio.”

Ver. 12.

— נִבְנְוּ בְּיְהוּדָה בְּיָרְדֵן וּגְוֹ

עָשׂוּ בְּיָרְדֵן בְּיָרְדֵן

— καὶ αὐὰ κοδοδμήσεν ἐν τῇ Ἰουδαίᾳ οἰκίσσεις,

κ.τ.λ.

Au. Ver.—12 And Jehoshaphat waxed great exceedingly: and he built in Judah castles [or, palaces], and cities of store.

Built, &c. So *Houb., Dathe.*

Gen., Booth.—Repaired the fortresses.

Castles [or *palaces*].

Gesen.—בְּיָרְדֵן, f. twice in plur. בְּיָרְדֵן, fortresses, castles, 2 Chron. xvii. 12; xxvii. 4.

Prof. Lee.—Palaces.

Ver. 13.

Au. Ver.—13 And he had much business in the cities of Judah : and the men of war, mighty men of valour, were in Jerusalem.

And the men of war, &c.

Gen., Booth.—But the men of war, &c.

Dathe.—13 *Multum occupatus fuit in oppidis Judææ orandis et muniendis. Milites autem fortissimos habuit Hierosolymæ.*

Ver. 14—19.

וְאֵלֶּה פְּקָדֵיהֶם לְבַיִת יְהוָה 14
 לַיהוָה שְׁרֵי אֲלָפִים עֶרְבָה הַשָּׂר וְעִמּוֹ
 בְּבֹרֵי תָּבַל שְׁלֹשׁ מֵאוֹת אֲלָף : 15 וְעַל־
 יָדוֹ יְהוֹחָנָן הַשָּׂר וְעִמּוֹ מֵאֵתָם וּשְׁבוּעֵם
 אֲלָף : 16 וְעַל־יָדוֹ עֲמַסְיָה בְּוִזְכָּרֵי
 הַמְּתַנְקָב לַיהוָה וְגו'

14 και οὗτος ὁ ἀριθμὸς αὐτῶν κατ' οἴκους πατριῶν αὐτῶν· καὶ τῶ Ἰούδα χιλιάρχοι, Ἔδνας ὁ ἄρχων, καὶ μετ' αὐτοῦ υἱοὶ δυνατοὶ δυνάμεως τριακόσθαι χιλιῖδες· 15 καὶ μετ' αὐτὸν, Ἰωανὰν ὁ ἡγούμενος, καὶ μετ' αὐτοῦ διακόσθαι ὀγδοήκοντα χιλιῖδες· 16 καὶ μετ' αὐτὸν Ἀμασίας ὁ τοῦ Ζαρι, ὁ προθυμούμενος τῷ Κυρίῳ, κ.τ.λ.

Au. Ver.—14 And these are the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand.

15 And next to him [Heb., at his hand] was Jehohanan the captain, and with him two hundred and fourscore thousand.

16 And next him was Amasiah the son of Zichri, who willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour.

17 And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand.

18 And next him was Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war.

19 These waited on the king, beside those whom the king put in the fenced cities throughout all Judah.

Houb.—14 ואלה פקדניהם, hic autem census fuit eorum, i. e., tam virorum militum, quam eorum qui regias partes per urbes exercebant, qui etiam ipsi arma ferebant, cum ad exercitum regis vocabantur. Aliter in regno uno Judæ ac Benjamin numerarentur milites supra undecies centena millia, qui numerus

superaret eum census, qui, David regnante, habitus est duodecim tribuum, non numeratis iis, quos Josaphat in urbibus munitis disposuerat; quod Clerico, non sine causâ, incredibile videbatur. Significari, præter milites, regios operarios declarat המשרתים, qui *serviebant (regi)*, quod verbum in militibus propriè dictis usurpari non solet, nisi fortè in corporis regii custodibus. Judicabat Clericus eum numerum esse tantum, ut necesse sit auctum à librariis fuisse. Non esset id negandum à librariis fuisse. Non esset id negandum, si soli milites agerentur.

Ken.—The preceding remarks [see his Dissertation on the Chald. Par., p. 217] having been occasioned by the variation of the copies, as to the three larger and smaller numbers, in 2 Chron. xiii. 3, 17, it may be proper here, at the conclusion, to subjoin one observation. If any man of learning should be still inclined to undertake a vindication of the larger numbers; and should think he could render them probable by comparing them with other very large numbers in the same history: I would recommend it to him to consider, whether some of those other very large numbers may not be corrupted likewise. For, if so, he would then only build error upon error; in which case, whenever the foundation shall be removed, the superstructure must fall to the ground. As, for example:

Would any wise man, truly zealous for the honour of the Scripture history, undertake to defend the present numbers of 2 Chron. xvii. 13—19? Where the Hebrew copies now assure us that there were, in the city of Jerusalem, ONE MILLION ONE HUNDRED AND SIXTY THOUSAND; who being mighty men of valour, waited on king Jehoshaphat, as only one part of his troops; for we read expressly, *these were in Jerusalem, and waited on the king; besides those whom the king put in the fenced cities throughout all Judah.*

It would, perhaps, be equally unadvisable to attempt a vindication of what we read now in 2 Chron. xiv. 8, where Asa's forces are reckoned at near SIX HUNDRED THOUSAND men. But could the king of Judah have been so extremely distressed at the approach of only the men of Israel, as to take out of the temple and out of the king's house all the silver and gold that were left, and to hire the Syrians to help him against Israel; if he had at home so vast an army as 580,000 men, and all these mighty men of valour? Or, if he had in fact so vast an army, would

it have been at all necessary for him, upon the retreat of Israel, to have raised all his subjects without distinction to help in demolishing the works at Ramah? See 2 Chron. xvi. 1—6, and 1 Kings xv. 16—22.

Lastly, there would probably be equal difficulty in vindicating what we read at present (2 Chron. xxv. 6), that the Israelites were able to lend to Amaziah 100,000 mighty men of valour, when we are assured they were so greatly reduced but a few years before, that there were left of the people of Israel only 50 horsemen, 10 chariots, and 10,000 footmen: for the king of Syria had destroyed them, and had made them like the dust by threshing. See 2 Kings xiii. 7.

It is presumed, the preceding pages of remarks on the Hebrew numbers, and on the causes of their corruption, will be thought not only of consequence in themselves, but to bear some connexion with the general position contained in pages 193 and 194, relating to the bad consequences which have attended the wrong notion of the integrity of the modern Hebrew text.

As it has been abundantly proved, in the many remarks before made, that the *Chald. paraphrase* has been wilfully altered to render it more conformable to the Hebrew text in places before corrupted; so has it appeared from the remarks upon the *Greek and Latin versions*, that they also have suffered on account of the supposed perfection of the Hebrew text.

Bishop Patrick.—16 Some think, he served as a volunteer, without any stipend; or that he vowed himself to the service. Kimchi thinks that he offered gold and silver to the treasury, for the service of the Lord.

Gesen.—הִתְנַבֵּב Hithpa. 1 to impel oneself, to show oneself willing, to offer voluntarily, seq. gerund. Neh. xi. 2, 1 Chr. xxix. 5, 6. Spec. of soldiers to volunteer, Judg. v. 2, 9, comp. Ps. cx. 3; so of those who volunteered for the sacred military service, 2 Chr. xvii. 16. Comp. for the same usage in Arabic Alb. Schult. ad Ham., p. 310, Epist. ad Menken, p. 40.

Dathe.—16 *Hunc excepit Amasja, filius Sichri, Jovæ dicatus, a) qui præfuit ducentis millibus militum.*

a) Hebr. כִּתְנַבֵּב, οἱ ὁ: προθυμούμενος τῷ Κυρίῳ, Vulgatus: consecratus Domino. Sed qua ratione hæc consecratio facta sit, non constat.

CHAP. XVIII. 3.

— וַיֹּאמֶר לוֹ קְמוּנִי כְמוֹתָ וּבְעַמָּתָּ
עֲמִי וְעַמָּתָּ בְּמִלְחָמָה :

— καὶ εἶπεν αὐτῷ, Ὡς ἐγὼ, οὕτω καὶ σὺ ὡς ὁ λαὸς σου, καὶ ὁ λαὸς μου μετὰ σοῦ εἰς πόλεμον.

Au. Ver.—3 — And he answered him, I am as thou art, and my people as thy people; and we will be with thee in the war.

Houb.—3 *Is ei respondit; ut tu affectus es, sic ego; et ut populus tuus, ita populus meus tecum in bello erimus.*

3 ... וּבְעַמָּתָּ עִמִּי וְעַמָּתָּ, et sicut populus tuus, populus meus et tecum in bello: Series postulat, populus meus tecum, sine conjunctione. Ita videntur legere Græci Intt. qui ὁ λαὸς μου μετὰ σοῦ, populus meus tecum.

Ver. 5.

— וַיֹּאמְרוּ עֵלָה וַיִּתֵּן הָאֱלֹהִים
בְּיַד הַמֶּלֶךְ :

— καὶ εἶπαν, Ἀνάβαυε, καὶ δώσει ὁ Θεὸς εἰς τὰς χεῖρας τοῦ βασιλέως.

Au. Ver.—5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver it into the king's hand.

Will deliver (it).

Houb.—5 וַיִּתֵּן הָאֱלֹהִים בְּיַד הַמֶּלֶךְ, et tradet Deus in manum regis. Abest verbi casus, qui sic restituitur אֱלֹהִים וַיִּתֵּן, et tradet eos Deus. Commutatum fuit per Scribæ oscitantiam e in ה, deinde ה adjunctum ad אֱלֹהִים, quoniam ad יתן si adjungeretur, nihil jam resonabat. Syrus addidit suo marte בעלרבניך, hostes tuos, et similiter Arabs, اعزادך, nempe orationem videbant esse mancam.

Ver. 8.

Au. Ver.—8 Officers [or, eunuchs]. See the notes upon 1 Kings xxii. 9, vol. ii., p. 865.

Ver. 9.

וַיִּמְלֹךְ וַיִּשְׂרָאֵל וַיְהוֹשֵׁפֵט מֶלֶךְ יִשְׂרָאֵל
וַיֹּשְׁבִים אִישׁ עַל-כֶּסֶאוֹ מִלְבָּשִׁים בְּנָדִים
וַיֹּשְׁבִים בְּנָדִים פָּתַח שַׁעַר שָׁמְרוֹן וּגְרֹ

καὶ βασιλεὺς Ἰσραὴλ Ἰωσαφάτ βασιλεὺς Ἰουδα καθήμενος ἕκαστος ἐπὶ θρόνον αὐτοῦ, καὶ ἐνδεδυμένοι στολάς, καθήμενοι ἐν τῷ εὐρυχωρῶ θύρας πύλης Σαμαρείας, κ.τ.λ.

Au. Ver.—9 And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in *their robes*, and they sat in a void place [*or, floor*] at the entering in of the gate of Samaria; and all the prophets prophesied before them.

Clothed in their robes.

Houb.—מלבישים בגדיהם, *vestiti cultu regio*. Ad-dinus *regio*, cum Vulgato, ex sententiâ. Sed meliùs בגדיהם *vestibus suis*, quomodò infrâ ver. 29, בגדיך, *vestes tuas*, non sine affixo.

Void place. See the notes upon 1 Kings xxii. 10, vol. ii., p. 865.

Ver. 11.

See the notes upon 1 Kings xxii. 12.

Ver. 14.

Au. Ver.—14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.

See the notes upon 1 Kings xxii. 15.

Ver. 22.

Au. Ver.—22 Now, therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets, &c.

These.

Ged.—All [LXX, Alex., Syr., Arab., Vulg., and twenty-four MSS.] *these*.

Ver. 27.

וַיֹּאמֶר מִיכָיָהוּ אֶם-שׁוֹב תָּשׁוּבָה
בְּשָׁלוֹם לְאֶדְמֶיךָ יְהוָה בְּרִי וַיֹּאמֶר שָׁמְעוּ
עַמִּים כָּלֵם :

*kai eipe Micaïas, 'Eân epistréphōn epistré-
phēs én eirēnē, oúk elálhse Kýrios én émoi·
kai eïpen, 'Akoúsete laoi pántes.*

Au. Ver.—27 And Micaiah said, If thou certainly return in peace, *then* hath not the LORD spoken by me. And he said, Hearken, all ye people.

If thou certainly return in peace.

Ged.—If, indeed, thou return in safety.

Rambach.—*Si omnino reversus fueris cum pace, h. e. victor et illæso corpore, ver. 26.*

Hearken, all ye people.

Houb.—*Audiant hæc omnes gentes.*

27 שמעו עמים כלם ; non modò Israel et Juda: neque enim Israel et Juda erant *omnes gentes*, sed *omnes univèrsim dictum*. Nam testes advocat propheta eos omnes, qui, ubicunque gentium

erunt, de suâ prophetiâ audient, et de pugná mox futurâ; tanquam diceret Latinè, *audiat univèrsus orbis*. Sic nos Gallicè diceremus, *que toute la terre sache*. Porrò interpretamur שָׁמְעוּ, *audiant*, tertiâ personâ; nam sic vult כלם, *illi omnes*, cum affixo personæ tertiæ. Non licuit *audite*, quia non legitur כלכם, *omnes vos*.

Ver. 29.

וַיֹּאמֶר מְלֶכֶּךָ וַיִּשְׂרָאֵל אֶל-יְהוָה
הֲתַחְפֹּשֶׁת נָכוֹן בְּמִלְחָמָה וְאַתָּה לְבָשׁ
בְּבגְדֶיךָ וְיַתְחַפֵּשֶׁת מְלֶכֶךָ וַיִּשְׂרָאֵל וַיִּבְרָאוּ
בְּמִלְחָמָה :

kai eïpe basileûs 'Israÿl pròs 'Iwosaphat, Katakalúphōn me, kai éiseleúsoimai éis tòn pólemon, kai sù éndusai tòn ímatismón mou· kai sunekalúphato basileûs 'Israÿl, kai éisēlθεν éis tòn pólemon.

Au. Ver.—29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle.

See the notes upon 1 Kings xxii. 30, vol. ii., p. 867.

Houb.—29 והחפש ונכון במלחמה, *mutare et vade ad pugnam*. Si Achab sic loquitur, parùm concordat ipse secum. Nam addit continenter, ואהר לנש בגדיך, *tu vero induere tuis vestibus*. Induet-ne Josaphat suas vestes, si habitum commutabit? Præterèa ואהר, *tu verò*, indicat, in oppositione personæ secundæ, alteram, quæ mox antecesserit, personam. Et, cum sequatur וישראל מלך ישראל, *et immutavit sese rex Israel*, quis dubitabit de eodem rege Israel intelligendum esse illud החפש, quod antecessit? Itaque legendum, אחפש ואבוא, *immutabo me, et ibo*, quomodò legunt loco parallelo omnes, præter Vulgatum, Veteres, et ut hoc loco, ipse Vulgatus. Audiit Achab mandatum dedisse regem Syrorum, ut se unum per omnes petant; proptereà exiit vestes regum Israel regias. Sed causa nulla erat, cur vestem Josaphat mutaret. Neque id Josaphat fecisse, testes sunt Syrorum principes, qui in eum mox irrumpunt. Neque enim eum esse Achab credidissent, nisi eum vidissent habitu in regio et regis custodibus circumseptum. ... ויבאו, *et iverunt*: non malè, quanquam omnes Veteres ויבאו, *et ivit*, de uno Achab dictum. Etiam ויבאו, Codex Orat. 42 et Reg. xxix., et rectè id quidem;

Ver. 4.

וַיָּשָׁב יְהוֹשָׁפָט בְּיְרוּשָׁלַם וַיָּשָׁב וַיָּצֵא
בְּעָם וְבוֹ

καὶ κατόκησεν Ἴωσαφὰτ εἰς Ἱερουσαλήμ·
καὶ πάλιν ἐξῆλθεν εἰς τὸν λαόν, κ.τ.λ.

Au. Ver.—4 And Jehoshaphat dwelt at Jerusalem: and he went out again [Heb., he returned and went out], through the people from Beer-shéba to mount Ephraim, and brought them back unto the LORD God of their fathers.

And Jehoshaphat dwelt, &c.

Ged.—When Joshaphat returned to Jerusalem, he went out again, &c.

When Joshaphat returned. The present Text, according to the Masoretic punctuation, has *dwelled*: and so all the versions. I am fully persuaded that *returned* is the true reading.

Houb., Dathe, Booth.—4 After Jehoshaphat had abode *some time* at Jerusalem, he went out again, &c.

Ver. 5.

— לְעִיר וָעִיר :

— ἐν πόλει καὶ πόλει.

Au. Ver.—5 And he set judges in the land throughout all the fenced cities of Judah, city by city.

City by city.

Bp. Patrick.—That is, in every one of these cities; or, as Bertram thinks it should be translated, “for city, and city.” That is, he placed judges in the principal cities, unto which all causes were brought from the lesser cities and villages.

Houb.—*In unáquaque urbe Judicem.*

Ver. 6.

— כִּי לֹא לְאָדָם תִּשְׁפֹּטוּ כִּי לַיהוָה
וְעַמְכֶם בְּדָבָר מִשְׁפָּט :

— ὅτι οὐκ ἀνθρώπῳ ὑμεῖς κρίνετε, ἀλλ’ ἢ τῷ Κυρίῳ, καὶ μεθ’ ὑμῶν λόγοι τῆς κρίσεως.

Au. Ver.—6 And said to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who is with you in the judgment [Heb., in the matter of judgment].

Who is with you in the judgment. So *Dathe, Booth.*

Ged.—*With you lies the judicial sentence*; i. e., ye are responsible to the Lord. Others render, I think improperly, *for he is with you in the judgment.*

Booth.—*Who is with you in.*] *Geddes* renders, “for with you lies the judicial sentence.” The Greek supports this rendering. The common affords a good sense, “God is with you to observe your decisions, and to punish or reward you accordingly.” The following verse, I think, favours the common version.

Houb.— — *et stabit per verba vestra iudicium.*

6 ועמכם נדבר משפט, *et vobiscum in verbo iudicium*; i. e., in vestra potestate est, ut uno verbo de fortunis et de vitâ civium vestrorum iudicetis; quam sententiã, interpretando, persequimur. Etiam possis in sententiã Vulgati sic dicere, *et vos manet pro verbo iudicium.* Prior sententiã præstat; nam cum antecedenti aptius nectitur, in quã dictum est iudices habere potestatem Dei potestatis vicariam.

Ver. 7.

— שְׁמְרוּ וַעֲשׂוּ וְבוֹ

— καὶ φυλάσσετε καὶ ποιήσατε, κ.τ.λ.

Au. Ver.—7 Wherefore now let the fear of the LORD be upon you; take heed and do it: for *there is* no iniquity with the LORD our God, nor respect of persons, nor taking of gifts.

Take heed and do it.

Ged.—Act with wariness.

Booth.—Take heed and act *uprightly.*

Houb.—*Et estote in vestro munere diligentes.*

Gifts.

Ged., Booth.—Bribes.

Ver. 8.

וְגַם בְּיְרוּשָׁלַם תַּעֲמִיד יְהוֹשָׁפָט מֶזֶךְ
הַלְוִיִּם וְהַכֹּהֲנִים וּמִרְאֲשֵׁי הָאֲבוֹת
לְיִשְׂרָאֵל לְמִשְׁפַּט יְהוָה וְלָרִיב וְלִישָׁבוּ
יְרוּשָׁלַם :

καὶ γε ἐν Ἱερουσαλήμ κατέστησεν Ἴωσαφὰτ τῶν ἱερέων καὶ τῶν Λευιτῶν καὶ τῶν πατριαρχῶν Ἰσραὴλ εἰς κρίσιν Κυρίου, καὶ κρίνειν τοὺς κατοικοῦντας ἐν Ἱερουσαλήμ.

Au. Ver.—8 Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem.

Pool.—*The chief of the fathers of Israel*; who were not priests and Levites, but such

persons of other tribes as were most eminent for their dignity, ability, and integrity. But whether these persons made up one court, called the *Sanhedrim*, by which all causes ecclesiastical and civil were decided, or there were two distinct courts, the one ecclesiastical, consisting of the *priests and Levites*, the other civil, consisting of the *chief of the fathers of Israel*, belongs to another place to determine, and requires more words than the nature of this work can permit. For the judgment of the Lord, i. e., for sacred matters concerning the laws, and worship, and service of God. For controversies; for matters of difference between man and man. When they returned to Jerusalem, i. e., when Jehoshaphat and his company were returned to Jerusalem [so *Bp. Patrick*], then he made this order concerning establishing judges there. But so this last clause may seem superfluous and tautological, being more than implied in the beginning of the verse. Or rather, when they, i. e., the causes and controversies last mentioned, shall return, or be returned, to Jerusalem, i. e., when the causes shall be so difficult that the judges ordained in every city cannot determine them; or, when your brethren that dwell in every city shall come to you, as it is expressed, ver. 10, appealing from their city courts to the great court or council at Jerusalem; of which see on Exod. xviii. 26; Deut. i. 17; xvii. 8. As for the phrase, not only persons, but things, are said to return, or be returned, as blood, 1 Kings ii. 33, and clouds, Eccles. xii. 2, and reproach, Hos. xii. 14. If it be further objected, that these causes were never brought to Jerusalem before, and therefore cannot be properly said to be returned thither; that may be answered both from the usage of our law, wherein such causes are said to be returned to Westminster, which never were there before; and from the use of Scripture, wherein sinners are commonly said to return to the Lord, though they had never been with the Lord in that sense before, but were estranged from God even from the womb till the time of their conversion. And the dust, i. e., man's body, is said to return to the earth, Eccles. xii. 7, though it was never there before.

Mallet.—For the judgment of the Lord, and for controversies, when they returned to Jerusalem. The difficulty here is to know, who they were that returned to Jerusalem? We read before, that Jehoshaphat went out

through his dominions, and settled judges in every city, ver. 15. And there can be no doubt, but that the king did not go alone. Upon which account *Bishop Patrick* supposes, that in the end of the 8th verse, the historian means, that Jehoshaphat and his attendants returned to Jerusalem. But I rather suppose, if the sacred historian had here intended to speak of any one's returning to Jerusalem, he would have mentioned Jehoshaphat only, and have said, when he returned to Jerusalem: as, in the context, he does not once use the plural number, but only says, Jehoshaphat dwelt at Jerusalem, and he went out—and he set judges, &c. It is then most likely, that there is some error of the scribes in this place, and that we should read the text as the Greek translator did,—for the judgment of the Lord, and for the controversies of the inhabitants of Jerusalem. The Latin version pretty well agrees herewith, as it reads,—*ut judicium et causam Domini judicarent habitatoribus ejus*. For יושב we should read ישיב. The Syriac and Arabic versions are different from both Hebrew and Greek, and read, for the judgment of the Lord. Then he returned to Jerusalem, and charged them, saying, &c. The authors of these versions took the last clause of the 8th verse, and joined it to the beginning of the 9th. The word לרב seems not to have been in their copies: and they read יושב, or ישיב, And he returned. But I prefer the reading of the LXX; because it is not natural to suppose, that the sacred historian would in this place speak of the king's returning to Jerusalem. The proper place for saying this was the beginning of the verse. This is tacitly acknowledged by our translators, who have rendered the last clause (not and they returned, as it is in the Hebrew, but) when they returned. The historian says, Jehoshaphat went out through the people, and set judges in the land, city by city. And in Jerusalem he set of the Levites for judges. Is it proper to add after this, and he returned to Jerusalem? Was not this said already in the beginning of the verse, where it is said, he set up judges in Jerusalem, as he had done in the other cities? The reading retained in the Greek is easy, and avoids all difficulties. The alteration is small. It is only omitting one *Vau*, and turning another into *Jod*.

Dr. A. Clarke.—8 And for controversies, when they returned to Jerusalem.] Who

were they that returned to Jerusalem? Some suppose that it means *Jehoshaphat and his courtiers*, who returned to Jerusalem after the expedition mentioned ver. 4: but if this were so, or if the text spoke of any person *returning to Jerusalem*, would not לירושלם, *to Jerusalem*, and not the simple word ירושלם, without the preposition, be used?

Learned men have supposed with great plausibility that the word יושבי, “and they returned,” should be written יושבי, “the inhabitants,” and that the words should be read, *And for the controversies of the inhabitants of Jerusalem*. That this was the original reading is very probable from its vestiges in the *Vulgate*, *habitoribus ejus*, “its inhabitants;” and in the *Septuagint* it is found *totidem verbis*, *Και κρινειν τους κατοικουντας εν Ιερουσαλημ*, *And to judge the inhabitants of Jerusalem*.

There is a clause in chap. xxxiv. 9 where we have a similar mistake in our Version: *And they returned to Jerusalem*, יושבי ירושלם; where the false *keri*, or *marginal* note, directs it, in opposition to common sense and ALL the *Versions*, to be read יושבו, *and they returned*, which our translation has unhappily followed.

Ged.—8 At Jerusalem, moreover, Josaphat appointed some of the priests and Levites, and of the patriarchal chiefs of Israel, to do justice in the name of the Lord; and to decide controverted causes; residing in Jerusalem.

Residing in Jerusalem. According to the present punctuation of the text, the rendering would be: *and they returned to Jerusalem*. But that cannot be the true reading.

Booth.—8 Moreover, in Jerusalem, Jehoshaphat appointed some of the Levites, and of the priests, and of the paternal chiefs of Israel, who were to judge in what related to Jehovah, and in the controverted causes of the inhabitants of Jerusalem.

The inhabitants of.] The reading preferred has been considered necessary, by Hallet, Kennicott, and others.

Houb.—*Qui jura Domini et lites judicarent, quique Jerusalem habitarent.*

Dathe.—*Qui Jovæ vice judicarent, et jus dicerent civibus Hierosolymitanis.* a)

a) Non commodam admittit explicationem lectio textus recepta: יושבי ירושלם *et redierunt Hierosolyman;* nam sermo est de judicibus a Josaphato Hierosolyman constitutis. Quo-

modo igitur hi dici possunt eo redisse? Syrus interpres legit singularem, ita ut de Josaphato dicatur: *et reversus Hierosolyman præcepit eis, et dixit*. Sed de illo Josaphati itinere versu 4 narratum est, neque bene cohæret hæc reditus commemoratio cum eo, quod in hoc versu narratur. Igitur sane præferenda videtur h. l. lectio τῶν ὁ et *Vulgati* interpretis. Illi habent: *καὶ κρίνων τοὺς κατοικοῦντας ἐν Ἱερουσαλήμ*; hic: *et causam Domini judicarent habitatoribus ejus*. Legerunt igitur: *לוֹשְׁבֵי יְרוּשָׁלַם*. Sic optime cohærent hæc verba cum antecedentibus et sequentibus.

Maurer.—8 Nihil mutandum puto. Inest ὕστερον πρότερον, quo admissio verba יושבי ירושלם cum antecedentibus optime cohærent. Non repugnabo, si quis scriptorem ita sublevare voluerit, ut plusquamperfecto utens *potum redierunt Hierosolyman* convertat: *postquam redierant Hierosolyman*, modo ne credat, id licere per leges grammaticas. *Pluralis ad regem ejusque comitatum* referendus est.

Ver. 10.

וְכָל־רֵיב אֲשֶׁר־יָבוֹא עֲלֵיכֶם מֵאֲחֵיכֶם וְהַיִּשְׁבִּים בְּעָרֵיהֶם בְּיָמֵיכֶם וְלִדְם בְּיָמֵיהֶם לְמַצְנָה לְחָקֹם וּלְמַשְׁפָּטֵם וְהִזְדַּרְתֶּם אֲתֶם וְלֹא יִאָּשְׁמוּ לְיָדָהּ וְהָיָה־תְּקַף עֲלֵיכֶם וְעַל־אֲחֵיכֶם לָהּ וְעֲשׂוּן וְלֹא תִּאָּשְׁמוּ :

א' הַאֲשָׁמוּ

πᾶς ἀνὴρ κρίσω τὴν ἐλθοῦσαν ἐφ' ὑμᾶς τῶν ἀδελφῶν ὑμῶν τῶν κατοικούντων ἐν ταῖς πόλεσιν αὐτῶν ἀναμέσον αἶμα αἵματος, καὶ ἀναμέσον τοῦ προστάγματος καὶ ἐντολῆς, καὶ δικαίωματα καὶ κρίματα, καὶ διαστειέσθε αὐτοῖς, καὶ οὐχ ἁμαρτήσονται τῷ Κυρίῳ, καὶ οὐκ ἔσται ὀργὴ ἐφ' ὑμᾶς, καὶ ἐπὶ τοὺς ἀδελφούς ὑμῶν οὕτω ποιήσετε, καὶ οὐχ ἁμαρτήσεσθε.

Au. Ver.—10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass.

Bp. Patrick.—*Between blood and blood.*] When the question was, who was next of kin to an estate, and should succeed him that

was deceased. So some understand the word *blood* to signify *kindred*. But Jarchi understands it of a question, whether a murder was voluntary or a man was killed by chance.

Between law and commandments, statutes and judgments.] Some take the word *law* to be a general word, the species of which follow. So that it is as much as to say, Ye shall judge concerning all manner of laws: first, of *commandments*, such as have a natural equity in them: then, *statutes*, or positive laws belonging to rites and ceremonies: and *judgments*, concerning those precepts, which direct the manner of proceeding in judgments.

Ye shall even warn them, &c.

Bp. Patrick.—This seems to be a command, that they should not only pronounce a righteous sentence in every cause that came before them, but that they should admonish him, who was in the wrong (and all other persons in the like case), to beware of injuring their neighbours for the time to come.

Gen., Booth.—Ye shall so clearly instruct them [*Booth.*, ye shall teach them], that they may not trespass against the LORD, &c.

And ye shall not trespass.

Booth.—That ye may not incur guilt.

Houb.—*Ut ne delicti rei sitis.*

Ver. 11.

וַיְהִי יְהוָה אֲמַרְיָהוּ לְחֵן הָאֵשׁ עֲלֵיכֶם
 לְכֹל דָּבָר וְהָיָה וּזְבַדְיָהוּ בְּוַיִּשְׁמָעֵאל
 הַקֹּגֵד לְבֵית־יְהוָה לְכֹל דְּבַר־הַפְּלִיגָה
 וְשֹׁטְרִים הַלְוִיִּם לְפָנֶיכֶם הַזֶּה וַעֲשׂוּ
 וַיְהִי יְהוָה עִם־הַטָּיִב :

καὶ, ἰδοὺ, Ἀμαρίας ὁ ἱερεὺς ἡγουμένους ἐφ' ὑμᾶς εἰς πάντα λόγον Κυρίου, καὶ Ζαβδίας υἱὸς Ἰσμαὴλ ὁ ἡγούμενος εἰς οἶκον Ἰούδα πρὸς πάντα λόγον βασιλείως, καὶ οἱ γραμματεῖς καὶ οἱ Λευῖται πρὸ προσώπου ὑμῶν ἰσχύσατε καὶ ποιήσατε, καὶ ἔσται Κύριος μετὰ τοῦ ἀγαθοῦ.

Au. Ver.—11 And, behold, Amariah, the chief priest, is over you in all matters of the LORD; and Zebadiah, the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you. Deal courageously [*Heb.*, take courage and do], and the LORD shall be with the good.

Officers. See the notes upon Numb. xi.

16, vol. i., p. 543, and upon Deut. xvi. 18, vol. i., p. 689.

Pool.—*In all matters of the Lord*; in spiritual or ecclesiastical matters. *The ruler of the house of Judah*; either, first, the prince, or chief ruler, under the king, of the tribe of Judah, which is called *the house of Judah*, 2 Sam. ii. 4, 7, 10; 1 Kings xii. 21, 23; 1 Chron. xxviii. 4; Jer. xiii. 11; Ezek. iv. 6. Or, second, the ruler of the king's house, which also seems to be called *the house of Judah*, 2 Chron. xxii. 10, and more fully *the king's house of Judah*, Jer. xxii. 6. And who so fit to manage *the king's matters* as the ruler of the king's house? *For all the king's matters*; for civil causes or controversies which might arise either between the king and his people, or between subject and subject, which may be called *the king's matters*, because it was a principal part of his office to see them justly decided. *The Levites shall be officers before you*; they shall be at your command to see your just sentences executed.

Bp. Patrick.—*In all matters of the Lord, &c.*—Many understand by “the matters of the Lord,” all things sacred; and by “the king's matters,” all civil and political causes. But Grotius hath judiciously observed (in his book “*De Imperio Sun. Potest. circa Sacra*, cap. 11, sect. 15), that it is most agreeable to the Scripture to understand by “the things of God,” those which were defined by the law of God, and were to be judged by that law: and by “the king's matters,” such as, not being defined by the divine law, were left to the judgment of the king. But which way soever we distinguish *the things of God* and *the king's things*, yet one and the same court took cognizance of them both: only with this difference, that the court had different presidents according to the nature of the causes. In things pertaining to God, Amaziah the high priest sat as the first judge; in things pertaining to the king, Zebadiah, a principal person about the king, had the chair, and was the moderator.

There are, indeed, very learned men who think these words plainly prove two different courts: in one of which ecclesiastical matters were determined, in the other civil; in the former of which Amarias presided; in the latter, Zebadiah. But I think Grotius hath sufficiently confuted this opinion in the book and chapter before mentioned, “*De Imperio, &c.*” And in his annotations also upon St. Matt. v. 22 (on those

words *ἔνοχος ἔσται τῷ συνεδρίῳ*), where he makes this paraphrase upon this speech of Jehoshaphat: "Do not despond, as not able to discharge so weighty an office, for want of such learning and knowledge as are necessary for such a work: you have excellent men to guide you with their counsel. Such is the prince of the senate, Amarias, the priest, a man skilled in judgment; and if anything fall out belonging rather to civil prudence than to the knowledge of the law, Sabadias, the Ishmaelite, is ready at hand, who is a principal person in such kind of deliberations. And besides (as it here follows) you have the Levites, their assessors, who are very well skilled in many arts."

Also the Levites shall be officers before you.] Some of the Levites were members of this great court, who sat in judgment (ver. 8): the rest, who were not judges, were ministers under them to see their sentence executed. But it appears by this place, that the word *shoterim* doth not here signify, as in others, mere apparitors who summoned men to the court, or such officers as executed the sentence of the court; but persons of some authority, who had power to make offenders sensible of the justice of the sentence, and convince them of their error: which was a great encouragement to the judges to undertake this office, and to judge uprightly.

And the Lord shall be with the good. So *Dathe*.

God.—"For the LORD will be with the good." I have followed the reading of the present text. But Jerom seems to have read thus: *with you, for good* [so *Booth.*]: and this reading is adopted by *Houbigant*.

Houb.—*Et sic facite, ut Dominus sit vobis propitius.*

יהוה עם הטוב, *Dominus cum bono*. Hæc verba nihil Hebraicum sonant, ut nec Latinum. Vulgatus, *vobiscum*; legit עִמָּכֶם, ut et legendum; deinde טוב, *in bonum*, ut alibi non semel, eadem in sententiâ.

СНАР. XX. 1.

וַיְהִי אַחֲרֵי־כֵן בָּאוּ בְנֵי־מוֹאָב וּבְנֵי
עַמּוֹן וְעַמְיָהָם וּמְהַאֲמֹנִים עִלֵּי־יְהוֹשָׁפָט
לְמִלְחָמָה :

ע"י "מְהַאֲמֹנִים"

καὶ μετὰ ταῦτα ἦλθον οἱ υἱοὶ Μωάβ, καὶ οἱ υἱοὶ Ἀμμών, καὶ μετ' αὐτῶν ἐκ τῶν Μιναιῶν πρὸς Ἰωσαφάτ εἰς πόλεμον.

Au. Ver.—1 It came to pass after this also, that the children of Moab, and the children of Ammon, and with them *other* beside the Ammonites, came against Jehoshaphat to battle.

Pool.—*Other beside the Ammonites*, to wit, the people that dwelt in Mount Seir, who were now confederate with them, as appears from ver. 10, 22, 23. Or this is the name of a peculiar people, called either *Mehumin*, of whom you read 2 Chron. xxvi. 7 (and so there is only a transposition of two letters in the Hebrew word, which is not unusual in that language); or *Minæans*, as the LXX interpreters render this word; or *Ammonium*, or *Mehaammon*, as it is in the Hebrew, (the two first letters being not prefixes, as they are commonly made, but part of the word or proper name of that people,) who, as it may seem, now dwelt in Mount Seir, being either of the old stock of the Edomites, or another nation since come in their stead or mixed with them. Others render the place thus, *for* (as the Hebrew *vau* is oft taken) *with them* (i.e., with the Moabites) were the *Ammonites*, or *children of Ammon*; which may be distinctly noted, either to show the largeness of the confederacy, in which not only the Moabites were engaged, who dwelt near Jehoshaphat's kingdom, but the Ammonites also, who lived at a greater distance from him; or to intimate that the Ammonites being possibly instigated by the Syrians, their next neighbours, were the first beginners and chief promoters of the war, and engaged both the Moabites and the inhabitants of Mount Seir in their quarrel.

Bp. Patrick.—*With them other besides the Ammonites.*] It ought to be translated, "and with them the Meunims:" who were a people in Arabia, near the Moabites and Ammonites (see my annotations upon Judges x. 12, and in this book, ch. xxvi. 6, 7, and Bochartus, in his *Phaleg*, lib. ii., cap. 22).

See vol. ii., p. 263.

Dr. A. Clarke.—*Children of Ammon, and with them other beside the Ammonites.*] Here there must be a mistake; surely the *Ammonites* are the same as the *children of Ammon*. Our translators have falsified the text by inserting the words "other beside," which have nothing properly to represent them in the Hebrew. Literally translated, the words are: "And it happened after this, the children of Moab, and the children of Ammon, and with them of the Ammonites:"

and thus the *Vulgate*. The *Syriac*, which the *Arabic* follows, has felt the difficulty, and translated, *Came together with warlike men to fight, &c.* The *Septuagint* have given it another turn: *Καὶ μετ' αὐτῶν ἐκ τῶν Μιναίων, And with them people of the Minaites*; which were a people of Arabia Felix near the Red Sea. The *Targum* has *יַצְמַחֵן מִן אֲדוּמַי*, "And with them some of the Edomites" [so *Houb., Dathe, Ged., Booth.*]. This is very likely to be the true reading, as we find from ver. 10, 22, 23, that they procured men from Mount *Seir*; and these were the *Idumeans* or *Edomites*. We should, in my opinion, read the text thus: *The children of Moab, and the children of Ammon, and with them some of the Edomites.*

Bp. Horsley.—For *מהצמונים*, read *מהמעונים*;—"and with them certain of the Meunites." See Judges x. 12.

Houb., Dathe, Ged., Booth.—After this, the children of Moab and the children of Ammon, and with them a party of the Edomites, came against Josphat to battle.

1 The text with *Vulg.* have *Ammonites*. But the true reading is that of *Chald.* and perhaps one *MS.* *Comp.* vers. 10 and 22 and 23.

Houb.—1 *יַצְמַחֵן מִן אֲדוּמַי*, *et cum eis de Ammonitis*. Hæc verba, postquam dictum est *יבני עמון*, *et filii Ammon*, mendum manifestum demonstrant; quod quidem natum videtur ex *הצמונים*, quod Scriba quis emendare se crediderit, cum poneret *הצמונים*, *Ammonitæ*, cum tamen scribendum fuisset *האדומים*, *Idumæi*. Nam tres tantum gentes hic commemorantur. Similiter non plus quam tres, versibus 10, 22, and 23. Atqui earum trium sunt *montani Seir*, וְרֵר שֵׁעִיר, qui sunt *Idumæi*. Res est sole clarior. Neque *Maonas*, seu *Minæos* Sam. Bochartus, quia Græci interpretes *Μιναίους* ponunt, advocasset, si ad versus mox notatos attendisset. Nam de *Minæis* silet sacer scriptor; silet etiam Josphat orans Deum ver. 10. Non placebat Clerico illi *Minæi*. Verum, quod sic convertit, *nonnulli ex populis, qui ultra Hammonitas habitant*, id cordato Lectori multo minus placere debuerat. Nam in *מהצמונים*, si *מ* habet *ultra*, quid habet id sententiæ, *et cum eis ultra Hammonitas*. Ex libidine addit Clericus relativum *qui*; etenim id addi nefas fuerat. Itaque erat Clerico standum in ea vera scriptura, quam nos revocamus, quamque habuit Chaldeus, apud quem legitur *יַצְמַחֵן מִן אֲדוּמַי*. Quam

si Chaldæus non habuit, ut Clerico videbatur, erat certe iudicio ejus assentiendum, considerate facto. Fuit igitur Clerico sapientior Castalio qui hunc in locum sic animadvertit. "In Hebræo est *et Ammonitarum pars*. Sed absurdum esset dicere Ammonitas et Ammonitarum partem: et historia ostendit adfuisse Idumæos *Seiris* montis incolas, quorum hic mentionem omissam esse non est verisimile." Multo vero id minus verisimile ver. 23, ubi narrantur tres gentes arma in se ipsas convertisse; omittitur de ea quarta, quam seu Bochartus, seu Clericus, advocabat.

Dathe.—In textu est *וְיַצְמַחֵן מִן אֲדוּמַי* *et cum eis de Ammonitis*. Jam *Castellio* judicavit, hanc lectionem mendosam esse. Absurdum esset, inquit, dicere: *Ammonitas et Ammonitarum partem*, et historia ostendit, adfuisse Idumæos, *Seiris* montis incolas, quorum hic mentionem omissam esse, non est verisimile. Atque ita sane est; versus 10, 22, 23, plane evincunt, tres gentes fuisse, quæ bellum infererent, Ammonitas, Moabitas et *incolas montis Seir*, qui nulli alii esse possunt, quam Edomitæ. Sed aliam gentem nominant *οἱ ὅ*, qui vertunt: *καὶ μετ' αὐτῶν ἐκ τῶν Μιναίων*. De his *Minæis* copiose egit *Bochartus* in *Phaleg.*, lib. ii., cap. 23, et probavit, gentem eos fuisse Arabiæ felicis, et, ne quis objiceret, eam nimis remotam fuisse a Palæstina, parti horum *Minæorum* etiam in Arabia Petræa sedes assignavit. Quæ more suo magno eruditionis apparatu probare studuit, ut illam *τῶν ὅ* lectionem præferendam esse doceret Hebrææ, levi litterarum transpositione, ut pro *מהצמונים* legeretur *מהמעונים*.—Non placuit Clerico hæc emendatio, quoniam defendi posse existimat lectionem receptam, si *מ* vertatur per *ultra*, et suppleatur *אשר* in hunc modum: *et cum illis, qui ultra Ammonitas habitant*, et sic significari Arabiæ desertæ aut Syriæ populos, qui a Cananæa remotiores erant quam Ammonitæ.—At miror, neque *Bochartum* neque *Clericum* attendisse ad versus 10, 22, 23, qui trium tantum gentium mentionem faciunt, ut non opus sit, quartam addere ignotam et alienam. Unus Chaldæus, a quo omnium minime hoc expectaram, veram lectionem exhibet *יַצְמַחֵן מִן אֲדוּמַי* *et cum eis viri bellicosi*.*)

Bindseil. — *) Sine dubio Syrus pro

יַעֲקֹבִים מִהַעֲמֹנִים legit *et cum iis viri copiarum s. exercituum.* enim כַּמִּין, quod strepitum et multitudinem hominum, quæ strepitum facit, significat, præsertim de exercitibus adhibetur, e. c. hujus capitis versu 2; Jud. iv. 7; Dan. xi. 11, 12, 13. Pluralis hujus vocis Joel. iv. 14, et Ezech. xxxii. 20, invenitur.

Maurer.—1 — Ex vs. 10, 22, 23 colligitur, pro מִהַעֲמֹנִים legendum esse מִהַאֲרָמִים aut levisima literarum transpositione מִהַכְּשִׁינִים; ibi enim Moabitis et Ammonitis adduntur *incolæ montis Seir*, qui et *Idumæi* et *Minæi* (Strab. xvi. 1092; -cf. 2 Chron. xxvi. 7) esse possunt. Priorem lectionem exhibet Chaldæus, quem plerique secuti sunt; posteriorem LXX: καὶ μετ' αὐτῶν ἐκ τῶν Μυβαίων, quibuscum nuper fecit Hitzius Begriff, p. 43.

Ver. 2.

— בָּא עֲלֵיהֶם הַקָּוִן רַב מֵעֵבֶר לַיָּם מִיַּאֲרֵם וְגו'

— ἦκει ἐπὶ σὲ πλῆθος πολὺ ἐκ πέρας τῆς θαλάσσης ἀπὸ Συρίας, κ.τ.λ.

Au. Ver.—2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they be in Hazazontamar, which is En-gedi.

Pool.—From beyond the sea, to wit, the Dead Sea, beyond which Mount Seir lay. On this side Syria, or, and from Syria, largely so called, and so it includes the Moabites and Ammonites. And it may be thus expressed, to intimate that they came by the instigation of the Syrians, who thought by this means to revenge themselves of Jehoshaphat for joining with Ahab against them.

Bp. Patrick.—2 On this side Syria.] The Targum translates it, “from the western part of Syria:” for the Dead Sea was the western bounds of that country; and it is likely the Syrians joined against him, to revenge the assistance he gave to Ahab.

Calmet, Houb., Horsley, Clarke, Ged., Booth.—From beyond the sea, from Edom [1 MS. Comp. ver. 10].

Dr. A. Clarke.—2 On this side Syria.] Instead of מִיַּאֲרֵם, from Syria, I would read with one of Kennicott's MSS. (89) מִיַּאֲדֹם, from Edom, which alteration brings it to truth, and does not require the change of half a letter, as it consists in the almost imperceptible difference between ר *resh* and

ר *daleth*. We do not read of any *Syrians* in this invasion, but we know there were *Edomites*, or *inhabitants of Mount Seir*.

Houb.—2 מִיַּאֲרֵם, ex Syria. Erat longo intervallo Syria distans a regionibus Ammonitide et Moabitide. Itaque sapienter emendat Edm. Calmet ומִיַּאֲדֹם, et ex Edom. Ut mirum sit eum superiori versu repudiassè scripturam ex *Idumæis*, quam gestant quidam codices latini, et pro *Idumæis* induxisse *Mæonios*, quartam gentem, ubi licebat tantum tres. Atque in eam quidem partem oculatior fuit Calmeto Clericus, qui convertens, ex *Aramæa*, significari docet populos illos, qui ultra *Hammonitas* habitant; evitatque adeo in versibus 1 et 2, ne populos quatuor inducat. Verum non id evitat ad versus 10 et 23 in quos, præter Ammonitas, Moabitis et montanos Seir, qui nominantur, inducendi erunt illi *Aramæi* Clericani, de quibus altum silet pagina sacra. Et restabat ut Clericus doceret, quinam essent illi *Aramæi*, siti ultra *Hammonitas*.

Ver. 5.

— בְּבֵית יְהוָה לִפְנֵי הַקְּהָל הַיְהוּדָה הַחֲדָשָׁה :

— ἐν οἴκῳ Κυρίου κατὰ πρόσωπον τῆς ἀλλῆς τῆς καινῆς.

Au. Ver.—5 And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court.

Pool.—In the house of the Lord, largely so called, i. e., in one of the courts of the temple, even in the court of the people, and upon that brazen scaffold which Solomon had erected for such a purpose, 2 Chron. vi. 13. Before the new court, i. e., besides and before the priests' court; for there were but two courts belonging to the temple, as is noted 2 Kings xxi. 5; xxiii. 12. And Jehoshaphat stood in the one, which must be that of the people; and before the other, which therefore can be no other than that of the priests', which is called the new court, because it had been lately renewed [so *Houb.*] when the altar was renewed, chap. xv. 8, as the command of love is called a new command, John xiii. 34; 1 John ii. 8, because it was so solemnly renewed, and revived, and reinforced by Christ.

Bp. Patrick.—Before the new court.] The most learned in these matters confess they do not know what is meant by the new

court. Some think it probable, that it was only some enlargement that Jehoshaphat had made of the court of the people, to render it more capacious: but others are of opinion, that it signifies the *court of the women* [so *Lightfoot*], which was now made distinct from the *court of the men* (see 1 Chron. xv. 3). Thus Constantine L'Empereur thinks that the court of the women was not built by Solomon, but added in aftertimes, Annot. in Cod. Mid-doth, cap. 2, sect. 5, where he disputes, that, according to the Mischna, this court when it was made did not surround the court of Israel: but the breadth of them was equal, according to the delineation there.

Houb. — 5 החצר החדשה, *atrium novum*, i. e., nuper ædificatum, seu reparatum. Non necesse est hic induci atrium tertium, præter hæc duo, quæ Salomon ædificârat; interius Sacerdotum, exterius, Israelis.

Ver. 9.

אִם-תִּבְּוֹא עָלֵינוּ רָעָה חֲרֵב שָׁפוֹט וְרָבָר וְרָעַב גַּעְמָדָה לְפָנֵינוּ הַבַּיִת הַזֶּה וְלִפְנֵיהֶם כִּי שָׁמָּה בְּבַיִת הַזֶּה וְנוֹעַק אֱלֹהֵינוּ

ἐὰν ἐπελθῇ ἐφ' ἡμᾶς κακὰ, ῥομφαία, κρίσις, θάνατος, λιμός, στήσομεθα ἐναντίον τοῦ οἴκου τούτου καὶ ἐναντίον σου, ὅτι τὸ ὄνομά σου ἐπὶ τῷ οἴκῳ τούτῳ, καὶ βροησόμεθα πρὸς σέ, κ.τ.λ.

Au. Ver.—9 If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

The sword, judgment.

Pool.—*The sword, judgment*, or rather, *the sword of judgment*, or of *vengeance*, i. e., war, whereby thou judgest and punishest thy people for their sins. Compare Lev. xxvi. 25.

Bp. Patrick.—Some translate it, *the sword of judgment* [so *Vulg.*, *Pool*, *Dathe*], that is, the punishing sword. But if *judgment* signify any particular punishment, distinct from the *sword*, it must be wild beasts, or captivity: for *pestilence* and *famine* are particularly mentioned in the following words. The *Targum* translates it, “slaughter of the sword,” which was a sore judgment.

Ged.—Sword-doom.

Booth.—The judgments of the sword.

Rambach.—הרב *gladius*, i. e., *bellum*. ששפוט LXX, *judicium*, i. e., *pœna, vindicta*, (1) formæ שפוט Hos. xiii. 8; שפוט, Hab. iii. 13, &c. Alii antecedenti nomini per regimen jungunt; sed contra accentus. Sic *Vulg. gladius judicii*. Cler. *gladius τοῦ judicare*, i. e., *cædes*, qua Deus judicat s. pœnas sumit de hominibus. Nam *judicare reum* passim perinde est ac eum *plectere*: quia supplicium sequi debet ejusemodi *judicium*. Conf. Lev. xxvi. 25.

Houb.—*Gladius districtus* הרב ששפוט, *gladius judicii*. Solus *Vulgatus* sic; et *gladium judicii*, rem prorsus inusitatum *Scribæ* invexerunt, cum legerent הרב שפוט, *gladius districtus*, decepti similitudine litterarum, antequam litteræ finales celebrarentur.

For thy name is in this house. So *Houb.*, *Dathe*.

Dr. A. Clarke.—*For thy name is in this house.*] “*Thy Majesty is in this house.*” Several of *Kennicott’s* and *De Rossi’s* MSS., with the *Vulgate*, *Syriac*, and *Arabic*, add נקרא, “is invoked;” *Thy name is invoked in this house*—here thou dwellest, and here thou art worshipped.

Ged., Booth.—9 — for by thy name is this house called [*Syr.*, *Arab.*, *Vulg.*, and eight MSS.].

Rambach.—כי שמך נבית-הזוה, i. e., *nam tu ipse* per præsentiam tuam *gratiosam in hac domo habitas*. *Vulg.*, *in qua invocatum est nomen tuum*. Confer c. vi. 33, c. vii. 16.

Dathe.—*In qua te præsentem exhibuisti.* Heb., *nam nomen tuum in hac æde*.

Ver. 11.

וְהָגַתְיָהֶם גְּמֹלִים עָלֵינוּ לְבוֹא וְגו' καὶ νῦν, ἰδοὺ, αὐτοὶ ἐπιχειροῦσιν ἐφ' ἡμᾶς ἐξέλθειν, κ.τ.λ.

Au. Ver.—11 Behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.

Dr. A. Clarke.—*They reward us.*] Six of *Kennicott’s* and *De Rossi’s* MSS. add רעה, *evil*; “Behold, they reward us *EVIL.*” [So *Ged.*, *Booth.*] This is also the reading of the *Targum*.

Ver. 21.

וַיַּעַז אֱלֹהֵימָם וַיַּעַמְד מַשְׁרָרִים לַיהוָה וּמַהֲלָלִים לְהַדְרֵת-קֹדֶשׁ בְּצֵאתָ לְפָנֵינוּ הַתְּלִיז וְאֶמְרִים הַחַדָּה לַיהוָה כִּי לְעוֹלָם חֶסֶדּוֹ :

καὶ ἐβουλεύσατο μετὰ τοῦ λαοῦ, καὶ ἔστησε ψαλτφοδοὺς καὶ αἰνοῦντας, ἕξομολογεῖσθαι καὶ αἰνεῖν τὰ ἅγια ἐν τῷ ἐξελεθῆν ἔμπροσθεν τῆς δυνάμεως, καὶ ἔλεγον, Ἐξομολογεῖσθε τῷ Κυρίῳ, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

Au. Ver.—21 And when he had consulted with the people, he appointed singers unto the LORD, and that should praise [Heb., praisers] the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy endureth for ever.

Pool.—He appointed singers unto the Lord; to the honour and service of God. *The beauty of holiness*, or, *the glory*, or *magnificence*, or *majesty of holiness*, i. e., (by a vulgar Hebraism,) the Holy Majesty; a periphrasis of God. Or, according to the beauty or magnificence of the sanctuary, i. e., in the same comely order and magnificent manner as they used to do it in the temple [so *Le Clerc*]; where the following song was usually sung, as 2 Chron. v. 13; vii. 3, 6.

Ged., Booth.—21 — he appointed singers to Jehovah, who with holy beauty [*Ged.*, with holy decorum], as they went before the army, were to praise him, and to say, Praise Jehovah, for he is good [Syr. and thirteen MSS.]; for his mercy endureth for ever.

With holy beauty.] That is, in the same manner, and in the same habits, as was usual in the temple. They probably sung the 136th Psalm, the Levites singing the first part of the verse, and all the people the second, as a chorus.—*Booth.*

Gesen.—הַדָּבָר f. constr. הַדָּבָר, i. q. הַדָּבָר, ornament, decoration, Prov. xiv. 28, הַדָּבָר לְקֶשׁ, holy ornaments, i. e., apparel worn on solemn festival occasions, (not sacerdotal as some suppose), Ps. xxix. 2; xcvi. 9. Comp. הַדָּבָר לְקֶשׁ, Ps. cx. 3.

Prof. Lee.—הַדָּבָר, is the fem. constr. of הַדָּבָר, i. q., הַדָּבָר, Prov. xiv. 28; Ps. xxix. 2; xcvi. 9; 1 Chron. xvi. 29; 2 Chron. xx. 21, appears—as in Ps. civ. 1, &c. above—to be applied to clothing.

Ver. 22, 23.

וַיִּבְעָרְתָּ הַהֶלֶלִי בְרָפָה וַתְּהַלֵּה נָתָן
 וַיְהוֹה אֶל־מְאַרְכִּיבִים עַל־בְּנֵי עִמּוֹן מוֹאָב
 וַהֲרִישׁוּעִיר הַבָּאִים לְיְהוּדָה וַיִּבְנֶנְפוּ
 וַיַּעֲמָדוּ בְנֵי עִמּוֹן וּמוֹאָב עַל־יִשְׂרָאֵל
 הַרְשָׁעִיר לְהַחֲרִים וּלְהַשְׁמִיד וּבְכַלּוֹתָם

וַיִּבְעָרְתָּ הַהֶלֶלִי בְרָפָה וַתְּהַלֵּה נָתָן
 וַיְהוֹה אֶל־מְאַרְכִּיבִים עַל־בְּנֵי עִמּוֹן מוֹאָב
 וַהֲרִישׁוּעִיר הַבָּאִים לְיְהוּדָה וַיִּבְנֶנְפוּ
 וַיַּעֲמָדוּ בְנֵי עִמּוֹן וּמוֹאָב עַל־יִשְׂרָאֵל
 הַרְשָׁעִיר לְהַחֲרִים וּלְהַשְׁמִיד וּבְכַלּוֹתָם

22 καὶ ἐν τῷ ἄρξασθαι αὐτοῦ τῆς αἰνέσεως καὶ τῆς ἐξομολογήσεως, ἔδρακε Κύριος πολεμεῖν τοὺς υἱοὺς Ἀμμὼν ἐπὶ Μωὰβ καὶ ὄρος Σηεῖρ τοὺς ἐξελεθῶντας ἐπὶ Ἰουδαίαν, καὶ ἐτροπώθησαν. 23 καὶ ἀνέστησαν οἱ υἱοὶ Ἀμμὼν καὶ Μωὰβ ἐπὶ τοὺς κατοικοῦντας ὄρος Σηεῖρ, ἐξολοθρεῦσαι καὶ ἐκτρίψαι αὐτούς· καὶ ὡς συνηθέως τοὺς κατοικοῦντας Σηεῖρ, ἀνέστησαν εἰς ἀλλήλους τοῦ ἐξολοθρεῦθαι.

Au. Ver.—22 And when they [Heb., and in the time that they, &c.] began to sing and to praise [Heb., in singing and praise], the LORD set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten [or, they smote one another.]

23 For the children of Ammon and Moab stood up against the inhabitants of Mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy [Heb., for the destruction] another.

Pool.—22 Ambushments, or *liers in wait*; either, 1. The holy angels who appeared in the shape of men. Or, 2. God raised jealousies and animosities amongst themselves, which by degrees broke forth, first into secret ambushments, which one party laid for another, and then into open hostilities and outrages to their utter destruction.

Bp. Patrick.—22 *The Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten.*] Or “smote one another,” as it is in the margin. The Targum translates it, “The word of the Lord set ambushments,” &c. By which that paraphrast understands his angelical ministers which attended him; who smote some of them secretly, and the rest thinking it was done by their neighbours, fell upon them as their enemies. But the meaning seems rather to be, that the ambushments which they had laid against Judah, by a confusion among themselves, made by a Divine hand, fell upon part of their own army mistaking them for their enemies.

Dr. A. Clarke.—22 *The Lord set ambushments.*] “The WORD of the Lord placed snares among the children of Ammon and Moab; and the inhabitants of the mountain of Gibleh, who came to fight with Judah;

and they were broken to pieces:" so the *Targum*.

Houbigant translates the place thus: "The Lord set against the children of Ammon and Moab ambushments of those who came from Mount Seir against Judah; and the children of Ammon and Moab were smitten: but they afterwards rose up against the inhabitants of Mount Seir, and utterly destroyed them; who being destroyed, they rose up one against another, and mutually destroyed each other." This is probably the meaning of these verses. *Calmet's* version is not very different.

Bp. Horsley.—22 It appears from the 23d verse that the Ammonites and Moabites, with their joint forces, destroyed the inhabitants of Mount Seir, and having done this, fell to fighting one with another. This plainly shews that this 22d verse wants emendation. Probably it should stand thus,

— נתן יהוה מארבים על בני עמון
ומואב הבאים מהר שעיר ליהודה
ויננפו

—"Jehovah provided those who should fall unawares (מארבים, insidiatores) upon the sons of Ammon and Moab, [namely] those who were coming from Mount Seir against Judah.

23 "Then the children of Ammon," &c.

It should seem that these inhabitants of Mount Seir were not originally of the confederacy. But hearing of the intended attack upon the Jewish territory, rose spontaneously to take part in it, and when they came within sight of the forces which they meant to assist, mistook them for the Jewish army.

Ged.—22 Now, as soon as these began to sing, and praise the LORD, the LORD threw such dissension among the children of Ammon and Moab, and the inhabitants of Mount Seir, who were coming against the Judahites; that they smote one another: 23 for the children of Ammon and Moab attacked the inhabitants of Mount Seir, and totally destroyed them; and when they had done with the inhabitants of Mount Seir, they rushed on to mutual extermination.

22 I have followed a conjectural reading, which seems to have been that of Sep. The present text, with Chald. and Vulg., have *ambushments*: a reading, which I think irreconcilable with the context. This verse and the next are wanting in Syr. and Arab.

23 The present text has a word that denotes *to assist*: but I am persuaded that it is an error; and have followed the reading of Sep. and Vulg.

Booth.—[See *Houb.*] 22 And when they began to sing and to praise, Jehovah turned the ambush men of Mount Seir, who should have come against Judah, against the Ammonites and Moabites, and they were smitten. 23 Then the Ammonites and Moabites attacked the inhabitants of Mount Seir, so as utterly to slay and destroy them; and when they had destroyed the inhabitants of Seir, they rushed [LXX, Vulg.] on to destroy one another.

I conceive that the Edomites who had been placed as an ambush against the Judahites, either by mistake or designedly, attacked the Ammonites and the Moabites; and that these uniting repelled the attack, and in a great measure destroyed the Edomites; then quarrelling among themselves, mutually destroyed one another.

Houb.—22 *Dumque illi cantica et laudes exordiebantur, posuit Dominus, contra filios Ammon et contra Moabitas, insidias eorum, qui ex monte Seir adversum Juda veniebant, filique Ammon et Moabita plagam acceperunt.* 23 *Sed iidem postea montanos Seir adorti sunt, atque eos internecone deleverunt; quibus deletis, alii in alios exarserunt, atque invicem interemerunt.*

22 על בני עמון ומואב ורר: Densissimæ hic tenebræ ex unâ litterulâ ו male collocatâ. Nam si leges, ut infrâ ver. 23, עמון ומואב, ור, sine ו, erunt omnia plana. Insidias ponunt contra Ammonitas et Moabitas Idumæi, qui etiam adversum Judam ex alterâ parte veniebant, in quibus insidiis Moabite et Ammonite, non speratis, primùm cadunt et plagam accipiunt. Sed postea iidem junctis viribus opprimunt Idumæos. Hæc ver. 22. Sed ver. 23 arma in se ipsos convertunt utrique victores, et se se internecone delent. Vulgatus deserit suum contextum, et nodum, ut potest, solvit. Salto rem transiliunt Syrus et Arabs. Græci Intt. hod. contextum sic interpretantur, *dedit Dominus pugnare filios Ammon adversum Moab et montem Seir..... et in fugam versi sunt*; cùm contrâ legamus *adversum filios Ammon pugnassee Moab et montem Seir*. Qui suprâ-dicti Interpretes discordiam suam in eo concordem habent, quòd verbum מארבים, *insidiantes*, sic accipiunt ut de aliquo uno trium populorum, qui hic nominantur, vel de omnibus tribus,

dictum. Quos contrà venit Clericus, alios advocans *insidiatores* horum trium populorum. Nempè ille sic convertit: *Immisit Jehova insidiantes Hammonitis, Moabitibus et montis Sehiris incolis.* Sed quò pertinet advocare eos, nescio quos, insidiatores in eam narrationem, quæ tota est de cæde eorum trium populorum, qui adversum Juda venerant; qui insidiatores, qui fuerint, non nominentur? Quòd si illud, *cæsi sunt*, quod sequitur, de insidiatoribus dicitur, qui cæsi fuerint, quàm incredibile est non commemorari ab Sacrà Paginâ nec quos, nec à quibus? Sin autem *cæsi sunt*, pertinet ad Moabitas, ad Ammonitas et ad filios Seir; ergo illi tres cæsi sunt ab illis insidiatoribus; contrà quàm docet Pagina Sacra ver. 23, cæsos fuisse filios Seir ab Ammonitis et Moabitibus, hos ultimos ab se ipsis mutuâ cæde. Ergò relinquitur, ut מאריבים, *insidiatores*, de uno aliquo populorum trium sit intelligendum. Jam *insidiatores* si erunt, ut nunc legitur, *Moab et mons Seir*, sequetur jam defecisse ab Ammonitis Moabitibus, ut se se ad filios Seir adjungerent, cùm tamen doceat versus 23 non prius alios ab aliis defecisse, quàm filios Seir internecione delevisset. Et præterea inutiliter dicitur, Moab et montem Seir *venisse adversus Judam*, si non idem etiam dicitur de *filii Ammon*, qui vires suas cum populo Moab vicino junxerant. Sed appositè dicuntur *montani Seir* adversum Judam separatè venisse, quia nempè illi ex alterâ parte veniebant, ex meridie, inquam dùm ex oriente veniebant Ammonitæ et Moabitæ. Ergò separatè legendum ור ויהו, ut montani Seir insidiis opprimant Ammonitas, ומיאב, *et Moabitas*.

23 עורו, *auxiliati sunt*: Non dubium quin עורו, *insurrexerunt*, ut legere videntur Græci Intt. qui *ἀνεστησαν*, et ut Vulgatus, *consurrexerunt*. Nam pugnancia loquitur עורו; neque ullam huic verbo potestatem veteribus ex linguis expromere possis.

Dathe.—22 *Simulac illi hujusmodi læta carmina cantare inceperant, fecit Jova, ut insidia Seiritarum, quæ Judæos aggredi debebant, Ammonitas et Moabitas invaderent et cæderent.* 23 *Tum Ammonitæ et Moabitæ aggressi sunt Seiritas, eosque funditus perdididerunt, quibus confectis deinde illi sese mutuo conderunt.* a)

a) Hic versus nobis lucem accendit ad dispellendas tenebras versus præcedentis, in quo verborum ordinem paullulum turbatum esse, partim dissensus interpretum in eo

explicando, partim hic ipse versus luculenter probat. Ex versione mea facile intelligitur, qua ratione putem, rem actam esse. Nimirum præbitror, in versu 22 litteram Vau τὸν וַיִּרְוּ præponendam esse τὸν מואב, quoniam in vers. 23, Ammonitæ et Moabitæ dicuntur sese opposuisse Seiritis, atque his confectis illi sese mutuo concidisse. Ex quo sequitur מאריבים *insidias* non quartam aliquam gentem fuisse, uti plerique interpretes statuunt, sed hos ipsos Seiritas, missos haud dubie a sociis suis contra Judæos; illos vero vel errore vel consilio sese in socios suos convertisse. Quo facto inter hos quoque discordia orta est, quæ mutua cæde finiebatur; cf. *Hu bigantius*.

Ver. 24.

Au. Ver.—24 — and, behold, they were dead bodies fallen to the earth, &c.

Ged., Booth.—And, behold, they were all [LXX., Syr., Arab.] lying dead upon the ground, &c.

Ver. 25.

וַיִּבְּאוּ יְהוֹשָׁפָטַי וְעַמּוֹ לָבוֹ אֶת־נְשֵׁי הַלָּמָּה וַיִּמְצְאוּ בָהֶם לֹדָב וּרְכוּשׁ וּפְנָרִים וּגְבֻלֵי חַמְדוֹת וְגו' עַיִן חַמְדוֹת

καὶ ἐξήλαθεν Ἰωσαφάτ καὶ ὁ λαὸς αὐτοῦ σκυλεῦσαι τὰ σκῦλα αὐτῶν, καὶ εὔρον κτήνη πολλὰ, καὶ ἀποσκευὴν, καὶ σκῦλα, καὶ σκεύη ἐπιθυμητὰ, κ.τ.λ.

Au. Ver.—25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.

They found among them both riches with the dead bodies, &c.

Luther, Dathe, Clarke, Ged., Booth.—They found among them an abundance of riches, raiments [Vulg., Arab., with above twenty MSS., or printed editions] and precious jewels, &c.

Dr. A. Clarke.—25 Both riches with the dead bodies.] For פנים *dead bodies*, בגדים *garments*, is the reading of eight MSS. in the collections of Kennicott and De Rossi, and in several ancient editions. None of the versions have *dead bodies* except the *Chaldee*. The words might be easily mis-

regum domus Israel, ut ita Jehu historiographus regum Israelis fuerit, coll. 1 Par. xviii. 15. Sed merito Clericus dubitat, reges idololatrias ejusmodi muneri præfelicisse prophetas, et mavult hæc ita intelligere, ut liber Jehui sit a scriptoribus Ephemeridum regum Israelis ei operi insertus. Quod etiam præferimus.

Houb.—34 Reliquæ autem res gestæ Josaphat, tam priores, quam posteriores, scriptæ sunt in commentariis illis, quos Jehu, filius Hanani, intulit in librum regum Israel.

Duthe.—34 Reliquæ res gestæ Josaphati ex ordine omnes descriptæ exstant in annalibus Jehui, filii Hananis, qui inserti sunt annalibus regum Israëliticorum.

Ver. 35—37.

וַיַּחְבְּרָהּ עִמּוֹ לַעֲשׂוֹת אֲנִיּוֹת 36
לְלִבְיָתָן תַּרְשִׁישִׁי וַיַּעֲשׂוּ אֲנִיּוֹת בְּעַצְיוֹן
; גָּבֵר :

36 ἐν τῷ ποιῆσαι καὶ πορευθῆναι πρὸς αὐτὸν, τοῦ ποιῆσαι πλοῖα τοῦ πορευθῆναι εἰς Θαρσίσις· καὶ ἐποίησε πλοῖα ἐν Γασίων Γαβέρ.

Au. Ver.—35 And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly :

36 And [at first Jehoshaphat was unwilling, 1 Kings xxii. 49] he joined himself with him to make ships to go to Tarshish : and they made the ships in Zion-gaber.

37 Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.

36 See the notes upon 1 Kings xxii. 48, vol. ii., p. 870, &c.

Tarshish. See the notes upon 1 Kings x. 22, vol. ii., p. 808.

Bp. Patrick.—36 They were ships of Tarshish made to go to Ophir, as we learn from 1 Kings xxii. 48, 49, where I have shown how this place and that agree. Borchart thinks there was a place called Tarshish in the Indian Ocean near to Ophir (that is, Taprobana), which the Phenicians called by the same name with the other Tarshish, because the same commodities came from both (see his Phaleg., lib. iii., cap. 7).

Maurer.—מִן־הַיָּם־הַיָּבֵשׁ pro הַיָּם־הַיָּבֵשׁ ex Syriasmō.

CHAP. XXI. 2.

וְלִיְהוֹאָחָז בְּנֵי יְהוֹשָׁפָט עֲזַרְיָה
וְיְהִיֵּאל הַזְּבַרְיָהוּ וְעֲזַרְיָהוּ וּמִיכָאֵל
וְשֶׁפְתִיָּהוּ כָּל־אֵלֶּה בְּנֵי יְהוֹשָׁפָט מְלֶכֶת־
יִשְׂרָאֵל :

בְּנֵי א' מְלֶכֶת

καὶ αὐτῶ ἀδελφοὶ υἱοὶ Ἰωσαφὰτ ἔξ, Ἀζαρίας, καὶ Ἰεὴλ, καὶ Ζαχαρίας, καὶ Ἀζαρίας, καὶ Μιχαὴλ, καὶ Ζαφαρίας· πάντες οὗτο υἱοὶ Ἰωσαφὰτ βασιλέως Ἰουδα.

Au. Ver.—2 And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah : all these were the sons of Jehoshaphat king of Israel.

Azariah.

Pool.—Azariah; two sons called by the same name, though doubtless distinguished by some additional title, which is not mentioned here, because it did not concern succeeding ages to know it. Though indeed there is a difference in their Hebrew names, the one being Azariah, the other Azariahhu, hu being the last syllable in his name, as in Elihu and others.

Jehoshaphat king of Israel.

Pool.—King of Israel; so he is called, either, 1. Because he was so by right. Or, 2, Because he was king not only of Judah and Benjamin, but of a great number of Israelites, who had come into and settled themselves in his kingdom, in his and in his predecessor's days; who being a considerable, and the purest and best, part of Israel, may well be called Israel, being more truly and properly God's Israel than their apostate brethren, who were no longer worthy of that name. Or, 3. Because all his subjects were Israelites; and therefore he was king of Israel, though not of all Israel. Or, 4. With some reflection upon his memory for making so strict an alliance and friendship with the king of Israel, whose cause he defended with his own and his kingdom's great hazard, as if he had been the king not so much of Judah as of Israel. And this may be the rather noted here, because here speedily follows a sad effect of that wicked and cursed match. Some say Israel was foisted into some copies by the transcriber instead of Judah, as it was first written.

Rambach.—Regis Israelis, sensu latiori, i. e., aliquot tribuum populi Israelis, scil. Judæ et Benjaminis (unde LXX, Vulg., rex

Juda) et earum urbium, quæ de regno Israelis ad Judæ ditionem pertinebant, reliquorumque civium, qui ex aliis tribubus ad patrem ejus Asam transierant, coll. xiii. 19; xv. 9; xvii. 1; xix. 4. Non incommodè vero fec: *Lightf.* tomo 1. f. 85, adpellatur *rex Israelis*, ut qui curam fere majorem gesserat pro illo regno, quam pro suo, ac sæpe illius causa vitæ periculo se exposuerat. Conf. etiam nomen *Israelis* latius acceptum, v. 4; xii. 6; xv. 17; xxiii. 2; et not. xxviii. 19.

Houb., Dathe, Horsley, Clarke, Ged., Booth.—Jehoshaphat king of Judah [Syr., Arab., LXX, Vulg., and thirty-eight MSS].

Dr. A. Clarke.—Jehoshaphat certainly was not king of *Israel*, but king of *Judah*. יהוא must be a corruption in the text for יהודה, which is the reading of the *Syriac, Arabic, Septuagint, and Vulgate*; the *Chaldee* only agrees with the Hebrew text. And the reading of the *versions* is supported by *thirty-eight* of *Kennicott's* and *De Rossi's* MSS. The word *Judah* should, therefore, be restored to the text.

Ver. 3.

Au. Ver.—3 And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram [Jehoram made partner of the kingdom with his father, 2 Kings viii. 16]; because he was the firstborn.

Bp. Patrick.—But the kingdom gave he, &c.] Some think he superstitiously observed that law, Deut. xxi. 13, for sometime the younger sons were preferred to the elder. But (as Mr. Selden shows) common usage was otherwise, lib. ii. De Successione ad Pontif., cap. i., p. 202, where he translates these words, *Regnum autem transmisit, &c.*, not he gave, but he “transmitted the kingdom to Jehoram.”

Dr. A. Clarke.—The kingdom gave he to Jehoram.] He made him co-partner with himself in the kingdom about three years before his death; so that he reigned only five years after the death of his father Jehoshaphat. See the notes on 2 Kings viii. 16, &c.; and on the same, chap. i. 17, where an attempt is made to settle this disturbed chronology.

See the notes upon 2 Kings viii. 16, 17, vol. ii., p. 908, &c., and upon 2 Kings i. 17, vol. ii., p. 875, &c.

Ver. 4.

וַיָּקֶם יְהוֹרָם עַל-מַמְלַכֶּת אָבִיו וַיְתַחֲזֶק וַיַּהַרְגֵם וְגו'
καὶ ἀνέστη Ἰωρὰμ ἐπὶ τὴν βασιλείαν αὐτοῦ, καὶ ἐκραταίσθη, καὶ ἀπέκτεινε, κ.τ.λ.

Au. Ver.—4 Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and *divers* also of the princes of Israel.

Pool.—He strengthened himself; he took courage and hardened his heart, as that word sometimes signifies. [So *Houb.*] Of the princes of Israel; either, 1. Of Judah, here called Israel, of which see the notes on ver. 2. Or, 2. The princes or chief men of Israel properly so called; not the princes of all Israel, or of the several tribes thereof, but the chief of those Israelites who, out of love to God and to the true religion, had forsaken their estates and worldly advantages in the kingdom of Israel, and were now incorporated with the kingdom of Judah. These he especially struck at, either, 1. Because his wife instigated him thereunto, both to punish them for their revolt from her father. Or, 2. Because he justly and truly thought these would be most constant to and zealous for that religion which he was resolved to oppose.

Ged., Booth.—Now when Jehoram was firmly established in the kingdom of his father, he slew, &c.

Gesen.—וַיָּקֶם. HITHP. 1. to be strengthened, established, confirmed, as a new king, 2 Chron. i. 1; xii. 13; xiii. 21. Also to strengthen oneself, i.e., to collect one's strength, powers, Gen. xlvi. 2; to take courage, 2 Chron. xv. 8; xxiii. 1; xxv. 11.

Prof. Lee.—וַיְתַחֲזֶק, becoming, waxing, strong, generally; pec.—

(c) — in office, i.e., confirmed, 2 Chron. i. 1; xvii. 1: med. ַץ, over, xii. 13; med. ַץ, in; xiii. 21; xxi. 4, abs.

Houb.—Joram autem cum regnum adeptus esset, factus audacior; omnes fratres suos gladio interfecit.

וַיְתַחֲזֶק: Nos, factus audacior, quia vult oratio sententiam talem. Nam verbum וַיְתַחֲזֶק habet non modò sumere animos, constantiam, firmitudinem, sed etiam adhibere audaciam, temeritatem; similiter atque verbum וַיְתַחֲזֶק, quod accipitur in bonam partem et in malam; vide suprà x. 18.

Dathe.—4 Hic, postquam regnum pater-

num occupaverat et in eo se confirmarat, omnes fratres suos gladio interfecit, &c.

Ver. 7.

Au. Ver.—7 Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light [Heb., lamp or candle] to him and to his sons forever.

Commentaries and Essays.—Would not destroy the house of David. This passage may correct 2 Kings viii. 19, where it is, not destroy Judah. I should prefer the reading of Chronicles, for the corruption of the house of David alone does not seem a reason, why God should destroy the whole kingdom of Judah, but it might be a good reason for rejecting the house of David; and the promise referred to related to the succession of his family to the throne, in particular, and not to Judah in general. ביה דויר may have been altered into אה יורדה.

Ver. 9.

Au. Ver.—9 — and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

Captains of the chariots.

Ged., Booth.—Captains of the chariots: and the people fled to their own homes [LXX with pp. 2 Kings viii. 21].

Ver. 10.

וַיִּפְשַׁע אֱדוֹם מִתַּחַת יְדֵי־יְהוָה עַד הַיּוֹם הַזֶּה אִזּוּ תִפְשַׁע לִבְנֵהּ בְּעַת הַקַּיָּא מִתַּחַת יָדָיו וְגו'

καὶ ἀπέστη ἀπὸ 'Ιουδα 'Εδὼμ ἕως τῆς ἡμέρας ταύτης· τότε ἀπέστη Δομὰ ἐν τῷ καιρῷ ἐκεῖνῳ ἀπὸ χειρὸς αὐτοῦ, κ.τ.λ.

Au. Ver.—10 So the Edomites revolted from under the hand of Judah unto this day. The same time also did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers.

So the Edomites.

Houb., Dathe, Booth., and Au. Ver., in pp. 2 Kings viii. 22.—Yet the Edomites, &c. The same time also, &c.

Houb.—10 So the Edomites revolted from under the hand of Judah unto this day. The same time also did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers. Itaque pro eo legendum vi et rebellavit.

Ver. 11.

בְּסִי־הַיָּא עָשָׂה בְּמֹת בְּהַרְי יְהוָה

וַיִּזְן אֶת־יִשְׂרָאֵל יְהוָה אֱלֹהֵי יִשְׂרָאֵל וְיִהְיֶה יְהוָה

καὶ γὰρ αὐτὸς ἐποίησεν ὑψηλὰ ἐν ταῖς πόλεσιν 'Ιουδα, καὶ ἐξεπόμευσεν τοὺς κατοικοῦντας ἐν 'Ιερουσαλήμ, καὶ ἀπεπλάνησε τὸν 'Ιούδαν.

Au. Ver.—11 Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto.

High places. See the notes upon 1 Kings iii. 2, vol. ii., p. 719—721.

Pool.—He made high places; not to the Lord, whose sworn enemy he was, but to Baals, or false gods.

Compelled Judah thereto.

Gesen.—נָה, fut. יָה, pp. to thrust, to impel, sc. forwards, from oneself.

Hiph. הִיָּה. 1. to thrust down. 2. to thrust out, to expel.

3. to seduce any one, i. e., to impel him away, absol. Deut. xiii. 14; Prov. vii. 21; seq. כֵּן to seduce, to draw away, from any thing, Deut. xiii. 6; יָהוּה ver. 11; 1 Chron. xxi. 11, et seduxit Judam sc. ad scortandum.

Houb.—ויה אה יורדה, fecitque Juda contemptissimum, significatu Arab. verbi דاه, vilis abjectisque est, fecit vilem et abjectum. Etiam rectè Græci Intt. ἀπεπλάνησε, fecit aberrare.

Ver. 12.

וַיָּבֵא אֱלֹהֵי מִקְרָב מֵאֱלֹהֵי הַבְּקָיָא לְאַהֲרֹן וְגו'

καὶ ἦλθεν αὐτῷ ἐν γραφῇ παρὰ 'Ηλιοῦ τοῦ προφήτου, λέγων, κ.τ.λ.

Au. Ver.—12 And there came a writing [which was writ before his death, 2 Kings ii. 1] to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah.

Bp. Patrick.—12 And there came a writing from Elijah the prophet. It is certain that Elijah was taken up into heaven in the time of Jehoshaphat: therefore Josephus and the LXX imagine (as Grotius observes) that from thence he sent a letter. Which is no more wonderful than that Judas Maccabæus should see in a Divine dream Onias and Jeremiah praying for the people (2 Macc. xv.); so that the

meaning may be, that Elisha saw Elijah appear to him, and bid him write these words and send them to Jehoram. But our Dr. Lightfoot is of opinion, that it is not meant of that Elijah, who was carried up to heaven, but of another of his name, who sent this letter. His reason is, because he is always called Elijah the Tishbite, and never Elijah the prophet (see him upon Luke i. 17). But in this, I think, he is singular; and it is not true that he is always called the Tishbite: but sometimes simply Elijah; and in 1 Kings xix. 16, God calls him *prophet*. Therefore Kimchi seems to me to have given the most natural and plainest sense of these words, in his commentary on this place: That Elijah, foreseeing, by the spirit of prophecy, before he went to heaven, the wickedness of Jehoram, spake these words to one of the prophets [so *Pool*, *Rambach*], and charged him to put them down in writing, and send them in a letter to Jehoram, when he grew so impious as is here related; and let him know, that Elijah commanded this writing to be delivered to him: that so Jehoram, being affected with it, as if it had been sent from heaven, might be moved to repent of the evil he had done. And indeed this passage will bear this sense, if we take the words *from Elijah* not to relate to the first words *there came*, but to the immediately precedent, *a writing*. He did not send a writing, but it was sent as his writing. For there is nothing in the words to intimate that this was written after his death, but delivered after his death: so that it might have been written (for anything that appears to the contrary) by Elijah himself, before he was taken up into heaven.

Dr. A. Clarke.—From Elijah the prophet. From 2 Kings ii. 11, it is evident that Elijah had been translated in the reign of Jehoshaphat, the father of Jehoram. How then could he send a letter to the son? Some say he sent it from heaven by an angel; others, that by the spirit of prophecy he foresaw this defection of Jehoram, and left the letter with Elisha, to be sent to him when this defection should take place; others say that *Elijah* is put here for *Elisha*; and others, that *this Elijah* was not the same that was translated, but another prophet of the same name. There are others who think that, as Elijah was still in the *body*, for he did not *die*, but was *translated*, he sent this letter from that secret place in which he was

hidden by the Almighty. All the *Versions* have *Elijah*, and all the MSS. the same reading. Dr. *Kennicott* contends that *Elisha* was the writer; for *Elijah* had been taken up to heaven *thirteen* years before the time of this writing. Our *margin* says, the letter *was written before his assumption*, and refers to 2 Kings ii. 1.

These are all *conjectures*; and I could add *another* to their number, but still we should be where we were. I should adopt the conjecture relative to *Elisha*, were not every *Hebrew MS.*, and *all the Oriental Versions*, against it; to which may be added, that the author of this book does not once mention *Elisha* in any part of his work. It is certainly a possible case that this *writing* might have been a *prediction* of Jehoram's impiety and miserable death, delivered in the time of the prophet, and which was now laid before this wicked king for the first time: and by it the prophet, though not among mortals, still continued to speak. I can see no solid reason against this opinion.

Commentaries and Essays, Ken., Ged., Booth.—From Elisha the prophet.

Bp. Horsley.—Houbigant scruples to change Elijah into Elisha, because the chronology of these kings of Judah is in his opinion so ill settled, that it affords no certain ground on which we may proceed. But although the precise time of Elijah's ascension is not ascertained by the history, yet it seems indisputable, that Elisha was become the principal prophet, and that Elijah was removed before the death of Jehoshaphat. See 2 Kings iii. 2.

Commentaries and Essays.—2 Chron. xxi.

12. It is certain that Elijah the great prophet was now dead; nor do we read of any other Elijah the prophet. The Jews account for this in their usual manner, by making strange suppositions; but the most probable supposition to me is, that, אֵלִיָּהוּ, is here written by mistake for אֵלִישָׁע, (Elijah for Elisha,) a transcriber having written אֵלִי, the first part of Elisha, casts his eye on the resembling word, אֵלִי, just before, and adds the (ו), which makes it אֵלִיָּו. Another transcriber coming after him, supposing Elijah to be intended, and therefore that the name was wrongly spelt, adds the ה, and so it becomes אֵלִיָּהוּ. This is at least more credible, than that Elijah should send the writing from heaven, as the Jewish Rabbies would have it. [So *Ken.*]

Ken.—From Elisha.] This letter to king Jehoram was written in the sixth year of his reign; because he reigned eight years, and it was written two years before his death. But then, Elijah had been taken up to heaven about thirteen years before the time of this writing. For the ascension is recorded in the second chapter of the second book of Kings; and the chapter following says, that Jehoram, king of Israel, began to reign in the eighteenth year of Jehoshaphat: consequently the ascension took place about seven years before the death of Jehoshaphat, who reigned twenty-five years. If, therefore, this letter was written so long after Elijah's ascension, it will readily be allowed that the writer of it was (not Elijah, but) *Elisha*—a correction, which seems absolutely necessary; though not confirmed, perhaps, by any one manuscript, or ancient version.

Houb. — כִּתְבָה מֵאֵלִיָּהוּ, *epistola ab Eliá.* “Non alienus sum à sententiá ejus, qui putaret hic primùm à Scriptore Sacro scriptum fuisse כִּתְבָה מֵאֵלִישָׁע... *ab Elisæo*, deinde fugientibus duabus litteris postremis, à librariis, tempora non satis attendentibus, scriptum fuisse כִּתְבָה מֵאֵלִיָּהוּ, *ab Eliá.* “Hæc aiebat Cle-ricus, quia apud Chronologos constituta res est, Eliam jam in cælum raptum fuisse, cùm Joram in Judam regnaret. Nos tamen retinemus *ab Eliá*, quia Chronologiæ parùm firmæ sunt rationes, præsertim in regnis *Joram* regis Juda, et *Joram* regis Israel, ut ad libros regum docemus. Neque iis assentimur, qui credidère epistolam ab Eliá scriptam fuisse, ut postquàm terras reliquisset, ad Joram perferretur. Nam nihil habent Sacræ Paginæ, cur id credamus; et, cùm post Eliam viveret Elizæus, spiritu Eliæ animatus, parùm credibile est, Deum non adhibuisse Elisæum viventem, ut Joram increparet, adhibuisse Eliam non jam in terris superstitem.

Ver. 15.

עַד-יִצְאָאוּ מֵעֵיךְ מִן-חֲלִי יָמִים —
עַל-יָמִים :

— εως ου̅ εξέλθη ἡ κοιλία σου μετὰ τῆς μαλακίας ἐξ ἡμερῶν εἰς ἡμέρας.

Au. Ver.—15 And thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

Day by day.

Pool.—i. e., from day to day continually.

Or, *year upon year*, i. e., one year after another, or for the space of two years, as the event shows, ver. 19. Heb., *days upon days.* *Days* are oft put for a *year*, as Exod. xiii. 10, &c.

Bp. Patrick. — *Day by day.*] For two years, as it is interpreted, ver. 19. For *days* sometimes signifies a year: and in the Hebrew the words are “days upon days,” that is, one year after another.

Dathe, Booth.—After many days.

Gesen.—Plur. יָמִים, as if from a sing. יָם, 1. *days*; 2. *time*, without any reference to single days. 3. Sometimes the signification is restricted to a definite space of *time*, viz.,

a *year*; as in Syriac and Chaldee ܕܝܢܐ, denotes both *time* and *year*, and as in Engl. also several words signifying time, weight, measure, are likewise used to denote certain specific times, weights, measures; see in בְּרֵכָה. — Certain examples of this idiom are the following: 1 Sam. xxvii. 7, and the *time that David dwelt in the country of the Philistines was*, יָמִים וְאַרְבָּעָה חֳדָשִׁים, a *year and four months*; Lev. xxv. 29; Judg. xvii. 10, וְנָתַן הַקָּמִים, yearly sacrifice, 1 Sam. ii. 19; מִיָּמִים יָבִיבָה, *from year to year*, every year, Ex. xiii. 10; Judg. xi. 40; xxi. 19; 1 Sam. i. 3 (comp. שָׁנָה בְּשָׁנָה, v. 7); ii. 19. For יָמִים עַל-שָׁנָה, Is. xxxii. 10, is read xxix. 1, שָׁנָה עַל-שָׁנָה. —Also for Plur. *years*, with numerals added, (as יָמִים plur. *faces*.) 2 Chr. xxi. 19, כִּנְתָה צֵאת הַקָּוַץ לְיָמִים שְׁנַיִם, *after the end of two years.*—Am. iv. 4, לְשָׁנָה יָמִים is doubtful, either *every three years*, or better *every three days*, the latter in bitter irony.

Houb. — *Donec dies continuos ilia tua morbo effundantur.*

Ver. 16.

וְהִעַרְבִים אֲשֶׁר עִלְיָד פּוֹנְשִׁים :

— καὶ τοὺς Ἀραβας, καὶ τοὺς ὀμόρους τῶν Αἰθίοπων.

Au. Ver.—16 Moreover the Lord stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians.

Pool.—*Near the Ethiopians* [so *Houb., Dathe, Gesen.*], Heb., *near the Cushites*, i. e., either the Ethiopians, from whom they were parted only by the Red Sea, each dwelling upon the opposite shores of it, or rather, a people in Arabia, frequently mentioned in Scripture, and so called, either for

their likeness in colour and complexion to the Ethiopians properly so called, or because the one of these people were a colony of the other. But the Ethiopians above Egypt were far enough from these other Arabians, being separated from them by the Red Sea.

Bp. Patrick.—It should be translated, “that were near to the Cushites” [so *Ged.*, *Booth.*]. A people inhabiting the inmost part of Arabia, not far from Nabathea and Negid, which was then called Cush, in the confines of the territories of Babylon, which was the ancient Cush: by which name Arabia, or some part of it, is to be understood in many places (see xiv. 9; 2 Kings xix. 9). Whence the *topaz of Cush* must be understood as the topaz of Arabia, not of Ethiopia. In which country there are no precious stones, as Ludolphus was assured by a priest of Ethiopia, and is confirmed by our merchants (see Dr. Hyde, in his late book *De Relig. Veterum Persarum*, cap. i., p. 37, and my annotations on the place above mentioned).

The Hebrew *aljad* (*at hand*) is well translated *near* by us, for so it signifies plainly in other places. And Forsterus, perhaps, hath rightly observed, that the bounds and limits of countries were called *jad* (i. e., *a hand*), because a hand was there placed, to denote that there was the end of the territory, which reached no farther.

Ver. 17.

כִּי אָסִי־יְהוֹאָחָז הָיָה בְּנָיו —

— ἀλλ' ἦ Ὁχοζίας ὁ μικρότατος τῶν υἱῶν αὐτοῦ.

Au. Ver.—17 And they came up into Judah, and brake into it, and carried away [Heb., carried captive: see ch. xxii. 1] all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz [or, Ahaziah, ch. xxii. 1, or, Azariah, ch. xxii. 6], the youngest of his sons.

Save Jehoahaz.

Pool.—*Jehoahaz*; called also *Ahaziah*, which signifies the very same thing with *Jehoahaz*; and *Azariah*, chap. xxii. 6, whose signification is near akin to the other, all signifying *God's taking* or *helping of him*.

Houb., *Dathe*, *Ged.*, *Booth.*—*Ahaziah*. [So all the v. v. (except *Vulg.*) with one MS. and p. xxii. 1, 7.]

Ken.—2 Chron. xxi. 17. We have already had one name variously corrupted, the name of king *Ozihu*; and we have here another specimen, equally, if not more surprising. We read—*Jehoram had no son left him, save יהואחז, Jehoahaz, or Ihuahaz.* Should we read in any ancient historian, that Philip, king of Macedon, had no son but *Anderalex*; and should we soon after read, that he was succeeded by this same son *Alexander*, and that this *Alexander* acted so and so, and that this *Anderalex* died in such a year, &c., should we not conclude, that some printer or transcriber had placed the two last syllables first, and the two first last? But can this possibly be the case with a *Jewish* transcriber? Perhaps, it may. I have already pointed out some extraordinary transpositions; but the most extraordinary now presents itself:—

א ח ז י ה א a h a z - i h u
י ה ז א ח i h u - a h a z

That the true name of this king was יהואחז, *Ahazihu*, is certain from his history in Kings; which it may be proper to refer to in the first place. In 2 Kings viii. 24, he is first called יהואחז, *Ahazihu*; the Greek version reading Ὁχοζίας, and the other ancient versions regularly the same: ver. 25, 26, 29, the same; ch. ix. 16, יהואחז, *Ahaziah*, without the ו; ver. 21, *Ahazihu*; so again *Ahazihu* in ver. 23; and yet the very second word from this is *Ahaziah*: strange inconsistency! ver. 27 and 29, *Ahaziah*, ch. x. 13; and xi. 1, 2, four times *Ahazihu*; but just after the last *Ahazihu* is *Ahaziah*: which second name, however, is *Ahazihu* in the Camb. MSS. 1, 2. Let us now trace this name in Chronicles. 2 Chron. xxi. 17. Here his name is יהואחז, *Ihuahaz*; yet the versions declare here for *Ahazihu*: ch. xxii. 1, 2, three times *Ahazihu*; ver. 6, עזריהו, *Ozrihu*, a new variation from *Ahazihu*; but here also the ancient versions are all for *Ahazihu*. (The name *Ozrihu* has been already discovered to be given to the *king*, when it belonged to his *priest*; and here 'tis given to the *king*, when it belonged to one of his *captains*; see ch. xxiii. 1.) In the very next verse it is again properly *Ahazihu*; in ver. 8, 9, 10, 11, 'tis seven times *Ahazihu*; yet, in ch. xxv. 23, 25, he is twice called יהואחז, *Ihuahaz*. But in the verses parallel to these (2 Kings xiv. 13, 17) the first reads, not *Ihuahaz*, but *Ahazihu*. To which (as it is, perhaps, the only place

else where the name occurs in these books) must be added 1 Chron. iii. 11; and there, in the list of the kings of Judah, he is properly called *Ahaziah*.

Houb.—Legendum, אֲחִיזִיא, *Ochoziam*, ut legitur Græci Intt. qui *Oxozias*, et ut legitur, cap. seq. ver. 1. Similitudo nominum fecit errare Scribam. Etiam Syrus, אֲחִיזִיא, *Ochozia*.

Ver. 20.

בְּיָמָיו שָׁמַר אֶת-הַמִּלְכָּה
וְשָׂמְרוּהָ שְׁנָיִם מְלָכָה בִּירוּשָׁלַם וְגִלְדָה
בְּלֵא קִמְדָה וְגו'

ἦν τριάκοντα καὶ δύο ἐτῶν ὅτε ἐβασίλευσε, καὶ ὀκτὼ ἔτη ἐβασίλευσεν ἐν Ἱερουσαλήμ· καὶ ἐπορεύθη οὐκ ἐν ἐπαίνῳ, κ.τ.λ.

Au. Ver.—20 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired [Heb., without desire, Jer. xxii. 18]. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

Thirty and two years old.

Houb. — 20 Threescore and two, *triginta duos*, adde *שנה*, *annos*, quod legitur suprâ ver. 5, et quod hic desideratur. Nam usus est Heb. linguæ perpetuus, ut *שנה*, *annus*, ubi anni numerantur, nunquam omittatur, imò et sæpè iteretur.

Without being desired.

Bp. Patrick.—Some think the meaning is, he was weary of his life, being so full of pain, as to desire to die. But the most natural sense is, that his people did not wish he should live any longer [so *Houb.*, *Dathe*, *Rambach*, *Gesen.*, *Ged.*, *Booth.*]: as appeared by their contempt of him, in making no burning for him, nor burying him in the sepulchre of the kings, as it here follows.

Gesen.—*He departed בְּלֵא קִמְדָה undesired*, i. e., regretted by none.

Prof. Lee.—*He departed*—died—*without desire*, i. e., for his life.

CHAP. XXII. 1.

כִּי כָל־הָרֵאשִׁימִים הָרַג הַגִּדּוּד
הַבָּא בְּעָרֵבִים לְמַחֲנֶה וְגו'

— ὅτι πάντας τοὺς πρεσβυτέρους ἀπέκτεινε τὸ ἐπελθὼν ἐπ' αὐτοὺς ληστήριον, οἱ Ἄραβες καὶ οἱ Ἀλιμαζονεῖς.

Au. Ver.—1 And the inhabitants of Jerusalem made Ahaziah, his youngest son, king

in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned.

Ahaziah. See the notes upon xxi. 17.

Band. See the notes upon 2 Kings vi. 33, vol. ii., p. 896.

Men that came with the Arabians to the camp, &c.

Pool.—*Men that came with the Arabians*: either, 1. A cruel sort of men, who came along with the Arabians, and therefore slew those whom the Arabians had spared; or, 2. The Philistines, who did accompany the Arabians in this expedition, ch. xxi. 16.

Houb.—1 בערבים: Verius משרבים, ut Theodoretus, ex Græca, qua utebatur, versione, ἀπὸ τῶν Ἀράβων, ex *Arabibus*.

Ged.—For the horde of Arabs who had come and encamped at Jerusalem, &c.

Booth.—For the horde of men who had come with the Arabians to the camp before Jerusalem, &c.

Dathe.—*Nam natu majores interfecerat turma illa, quæ cum Arabibus ad castra a) venerat.*

a) Incertum, num ad castra Philistæorum, an Judæorum, cap. xxi. 17.

Ver. 2.

בְּיָמָיו שָׂמְרוּ אֶת-הַמִּלְכָּה
וְשָׂמְרוּהָ שְׁנָיִם מְלָכָה בִּירוּשָׁלַם
וְיָשָׁם אִמּוֹ עֵת־לֵיהִוִי בֵּת-עֲמֶרִי:

ὦν ἐτῶν ἑξήκοντι Ὀχοζίας ἐβασίλευσε, καὶ ἐνιαυτὸν ἓνα ἐβασίλευσεν ἐν Ἱερουσαλήμ, καὶ ὄνομα τῇ μητρὶ αὐτοῦ Γοθολία θυγάτηρ Ἀμβρί.

Au. Ver.—2 Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah, the daughter of Omri.

Pool.—*Forty and two years old was Ahaziah.* *Object.* He was then only twenty-two years old, as is affirmed, 2 Kings viii. 26. Besides, Joram, his father, died in his fortieth year, as is twice noted, chap. xxi. 5, 20: how then can this be true? *Ans.* 1. In the Hebrew it is, *a son of forty-two years, &c.*, which is an ambiguous phrase; and though it doth for the most part, yet it doth not always, signify the age of the person, as is manifest from 1 Sam. xiii. 1, where see the notes. And therefore it is not necessary that this should note his age (as it is

generally presumed to do, and that is the only ground of the difficulty); but it may note either, 1. The age of his mother Athaliah; who being so great, and infamous, and mischievous a person to the kingdom and royal family of Judah, it is not strange if her age be here described, especially seeing she herself did for a season sway this sceptre. Or rather, 2. Of the reign of that royal race and family from which by his mother he was descended, to wit, of the house of Omri, who reigned six years, 1 Kings xvi. 23; Ahab, his son, reigned twenty-two years, 1 Kings xvi. 29; Ahaziah, his son, two years, 1 Kings xxii. 51; Joram, his son, twelve years, 2 Kings iii. 1; all which, put together, make up exactly these forty-two years; for Ahaziah began his reign in Joram's twelfth year, 2 Kings viii. 25. And such a kind of computation of the years, not of the king's person, but of his reign or kingdom, we had before, chap. xvi. 1, where see the notes. And so we have an account of the person's age in 2 Kings viii. 26, and here of the kingdom to which he belonged. *Ans.* 2. Some acknowledge an error in the transcribers of the present Hebrew copies, in which language the numeral letters for twenty-two and forty-two are so like, that they might easily be mistaken. For that it was read twenty-two here, as it is in the book of Kings, in other Hebrew copies, they gather from hence, that it is at this day so read in divers ancient Greek copies, as also in those two ancient translations, the Syriac and the Arabic, and particularly in that famous and most ancient copy of the Syriac, which was used by the Church of Antioch in the primitive times, and to this day is kept in the church of Antioch, from which Archbishop Usher did at his own great charge get another copy transcribed, in which he found it here written *twenty and two years old*, &c.

Houb., Dathe, Patrick, Kennicott, Clarke, Boothroyd, and others.—Twenty and two years old, &c. [Syr., Arab., and p. p. 2 Kings viii. 26.]

Ken.—2 Chron. xxii. 2. If there ever was a corruption made in any ancient book, such a thing must be admitted here. 'Tis here affirmed at present, that *Ahaziah*, when he began to reign, was *forty and two years old*. 'Tis also said, that his father, *Jehoram*, was forty years old at his death: see 2 Kings viii. 17, and 2 Chron. xxi. 5 and 20. And, if both these circumstances could be true,

it would then follow, though a very strange consequence, that *Ahaziah* was born two years before his father! 'Tis happy, therefore, that this corruption is corrected by 2 Kings viii. 26, where the number is still right—*TWENTY and two*. As to the old versions, they all agree with this reading in Kings; the Vulgate only agrees with the present reading in Chronicles. The Syr. and Arab. confirm *here* the number twenty-two. And, though the words *καὶ δύο* are now wanting in the Vat. and Alex. copies, yet both these copies read *εἰκοσι*. And, as it is completely *εἰκοσι καὶ δύο* in the Aldine edition, so is it fully and completely in at least three Gr. MSS.,—No. 7, Royal Library; and in a MS. of the Carmelites, at Paris; also in the Vatic. MS., 330. 'Tis likewise remarkable, that this true number is found in the margin of the very excellent Heb. MS. at Vienna, No. 590. See my Dissert. i., p. 97; and Dissert. Gen., p. 51.

Dr. A. Clarke.—*Forty and two years old was Ahaziah.*] The Syriac and Arabic have *twenty-two*, and the Septuagint, in some copies, *twenty*. And it is very probable that the Hebrew text read so originally; for when numbers were expressed by *single letters*, it was easy to mistake *mem*, FORTY, for *cap*, TWENTY. And if this book was written by a scribe who used the *ancient Hebrew letters*, now called the *Samaritan*, the mistake was still more easy and probable, as the difference between *cap* and *mem* is very small, and can in many instances be discerned only by an accustomed eye.

The reading in 2 Kings is *right*, and any attempt to reconcile this in *Chronicles* with that is equally futile and absurd. *Both* readings cannot be *true*; is that therefore likely to be genuine that makes the *son two years older* than the *father* who begat him? *Apagæ hæ nugæ!*

Rambach.—Multum operæ viri docti impenderunt, ut hæc inter se conciliarent. Nonnulli 1) in eam devenerunt opinionem, quod 42 isti anni non ad Achaziam, sed ad patrem ejus Joramum referendi sint, h. m. *deinceps regnavit* scil. solus post vicarium duorum annorum, vivo, sed ægrotante patre, imperium, *Achazia, filius Jorami regis Judæ NATI 42 annos, quum solus regnare inciperet Achazia, qui annum unum solus regnavit Hierosolymis.* Videatur, si placet,

Schræderi, Prof. Marburg. Dissert. de annis Achaziae 1715 habita, et D. *Buddei* H. E. tomo ii., p. 478. Alii 2) annos hos ad *Athalia*, matrem Achaziae, cujus deinceps hoc versu mentio fit, referre maluerunt, ita ut 2 Reg. viii. 26, natalis Achaziae, h. l. vero natalis matris ejus indicetur [see the note of *Pool* above]. Placuit hæc opinio *Usserio* Chronol. S. Parte poster., p. 78, nec multum dissentit *Bircherodius* Tab. Chronol., f. 56, "Ubi: Diversum hic, inquit, supponendum est initium, unum generationis paternæ, alterum familiæ maternæ. Mater enim *Athalia* hoc eodem versu memoratur, ad cujus respectum filius 42 annorum dicitur, qui a propria nativitate non nisi 22 annorum fuit." Alii 3) ut *Ludov. de Dieu* et Fr. *Burmannus* hos 42 Achaziae annos extendendos esse putant usque ad annum 20 filii ejus *Joaschi*, ita ut 22 annis, quos natus erat Achazias, quum regnare inciperet, et anno 1, quo regnavit, addantur 6 anni *Athaliae* et 13 anni *Joaschi* minorennis, inde a septimo, quo inauguratus est, usque ad vigesimum, quo tanquam majorennis plena cum auctoritate rebus præfuit, ut sensus sit: *Filius 42 annorum erat Achazias, dum regnaret*, i. e., regnum ejus duravit usque ad quadragesimum secundum ætatis ejus annum, vel ut *Calovius*, Bibl. Illustr., f. 855, mitigare conatur: anni 42 exacti erant in regno Achaziae, inde a nativitate ejus, priusquam scilicet legitimus successor, qui cum auctoritate regnum administraret, ei daretur *Joaschus* filius, coll. simili locutione 1 Sam. xiii. 1. Immo ne quid inexpertum relinqueretur 4) fuit, qui existimaret, phrasin istam כַּיָּוֹבֵשׁ שֵׁנָה וְיִשְׂרָאֵל h. l. non exponendam esse: *Natus quadraginta et duos annos erat Achazias; sed: Medietas vel dimidium 42 annorum erat*, i. e., natus erat 21 annos scilicet complete, vel 22 inchoate, sec. 2 Reg. viii. 26. Quæcumque vero hactenus recitavimus, non ideo a nobis allata sunt, quasi ea omnibus æque lectoribus omni ex parte probatum iri putemus; fortassis enim erunt, qui in quibusdam harum similiumque explicationum simplicitatem, in aliis aliud desiderent: sed ut constet, quam ardua et difficilis sit horum locorum conciliatio, utque eo libentius venia detur interpretibus, qui hunc nodum solvere, quam secare maluerunt, sicubi rem non satis tetigisse videantur. Aliæ duæ nunc restant sententiæ, quæ magnum apud viros doctos assensum meruerunt, quas breviter etiam pro instituti ratione exponemus. Nimirum

uti alibi in *Chronologia regum Judæ et Israelis* hoc modo tempora feliciter conciliari et contradictiones resolvi possunt, si observetur, *nomnunquam parentes et filios per aliquot annos simul regnasse*, ut monet *Strauchius* in *Breviar.*, p. 408, et *Vitringa* *Chronol.*, p. 67, ita 5) et h. l. nonnulli de isto remedio cogitarunt. Putant nimirum librum 2 Regum viii. 26, de eo termino loqui, quo Achazias ab avo et patre regius successor declaratus est, quod factum dicunt anno Achaziae 22. Librum vero chronicorum de illo tempore, quo patri mortuo tanquam rex successit, quod anno Achaziae 42, contigisse arbitrantur. Quum vero huic conciliationi obstat difficultas, ex ætate patris Achaziae nata, utpote qui si ipse anno ætatis 40 mortuus filium 42 annorum successorem habuit, duobus annis filio junior videtur: hoc modo eam solvere conantur, ut integros 20 annos ætati patris adjiciendos putent. Nimirum octo illi anni regiminis, qui patri *Joramo* xxi. 5, 20, tribuntur, ex illorum mente sunt tantum anni *regiminis feliciter administrati*. Post illos vero, ex quo in manum Arabum xxi. 16, et morbum vers. 18, 19, incidit, adhuc per 20 annos *inglorius* superfuit, qui tamen ipsi non adnumerantur, sed filio ipsius Achaziae, qui interea inde ab anno ætatis suæ 22 patris vicibus functus est, usque dum patri, post 20 annos mortuo, suo ætatis 42 anno succederet. Mirandum est, quanto applausu illa sententia, quam ex Christianis *Hieronymus*, ex Judæis *Kinchi* et *Abarbanel* primum proposuerunt, suscepta fuerit, dum præter *Lutherum*, tom. iv., *Lat. Jen.*, f. 722, etiam *Buxtorfium* *Anticrit.*, p. 411, *Schmidium* *Observat.* ad 2 Reg. viii. 26. *Mairum* *Æcon. temp.*, p. 869, aliosque complures viros eruditos patronos naq̄ta est. Nec ipsi dubitarems illam, satis quippe commodam, amplecti, nisi sequentia obstant: (a) quod tribus locis, ubi de anni *Jorami* regis agitur, octo tantum anni ipsi constanter tribuntur, scilicet 2 Reg. viii. 17; 2 Par. xxi. 5, 20: immo (b) quum 2 Par. xxi. 5, jam semel commemorati fuissent octo illi anni regiminis *Jorami*, rursus tamen, post interjectam mentionem calamitatum et morbi ejus, iisdem verbis repetitur, eum 8 annos regnasse, ut appareat, annos inglorios connumerari et sub istis 8 annis jam contineri. Præterea (c) non viginti, sed duo tantum anni statui infelici et morbo *Jorami* in epistola *Eliæ* deputantur, cap. xxi. 15, 19, denique (d) nimis hoc modo *chronologia*

regum Judæ turbatur. Quod si enim Joramus præter octo annos regiminis felicis, qui usque ad 12 annum Jorami Israelitici extenduntur, coll. 2 Reg. viii. 25, adhuc alios 20, annos superfuit, quibus filius Achazias ejus vicibus functus est, tum vicarium illud Achazizæ imperium incideret in annum vigesimum regis Jehu, qui Joramo Israelitico successit. Adde annum unum, quibus Achazias solus regnavit, tum mortuus fuisse dicendus erit anno Jehu vigesimo primo. Quam vero illud *ἄροπον* sit, inde constat, quod hic Achazias una cum Joramo Israelitico extinctus sit, ante quam Jehu thronum Israeliticum occuparet, coll. 2 Reg. ix. 24, 27; x. 30. Porro ex illo calculo *Joschus*, filius et successor Achazizæ, coronatus esset post 7 annos Athalizæ, anno Jehu 28, quum tamen sec. 2 Reg. xii. 1, anno septimo Jehu initiatus fuit. Hæc igitur rationes tanti omnino momenti sunt, ut nobis accessum ad illam sententiam prorsus intercludant. Una restat explicatio, quæ, licet etiam non omnibus difficultatibus careat, reliquis tamen præferenda videtur. Sunt enim 6) viri docti, qui in libro Regum quidem annos ætatis Achazizæ, h. l. vero totum illud *tempus* numerari existimant, ex quo familia Omri, ex cujus stirpe Achazias per matrem erat, et in cujus viis ambulabat, et cum qua eodem tempore peribat, cæperat imperare. [See the note of Pool above.] Quod si hoc alicui mirum videatur, annos regis Judæ calculis domus Omri supputari, respondemus ex *Lightfoot*, tom. i., f. 277, omnino (1) id esse divinæ, propter Jorami impietatem, iracundiæ exemplum, quod filii ejus Achazizæ regnum non secundum morem aliorum regum ex tribu Judæ numeretur, verum mutato stilo computus instituatur eo modo, quo solet Omrææ familiæ duratio indicari, istius scil. familiæ, quacum adfinitatem pater ejus per conjugium contraxerat, et ad ejus mores se usque eo conformaverat, ut idololatrizæ tandem nequissimus consors fuerit: quam impietatem Spiritus S. hoc calculo velut stigmata notare voluisse videtur, indignamque istam familiam ostendere, quæ inter progeniem Davidicam numeretur. Deinde vero (2) in ipso textu aliquid vestigium deprehenditur, quod hunc calculum h. l. observandum esse suadet. Non frustra enim *Athalia*, mater Achazizæ, in hoc ipso versu 2, *filia Omri* dicitur, quæ revera *filia Achabi* fuit: ut nimirum docerentur lectores, h. l. non tam ætatem Achazizæ, quam dura-

tionem familiæ Omri, cui Achazias per patris adfinitatem innexus fuerat, esse attendendam. Quod si porro, ne quid dissimulemus, illud aliquem offendant, quod videat, phrasin *filius tot vel tot annorum* ita h. l. a nobis explicari, ut annos quidem personæ denotet, sed non ab ejus nativitate, verum ab alio quodam termino ductos et inchoatos: illi sequentia consideranda proponimus. (1) Non insolens esse, ut anni regum non a regni initio, sed ab alia quadam epocha numerentur, coll. *Strauchii* Brev. Chronol., p. m. 408. Sic supra Bæsa dicitur bellum movisse *anno tricesimo sexto Asæ*, non certe, ex quo ille regnare cæperat, sed ex quo regnum Judæ et Israelis fuerat separatum, coll. not. cap. xvi. 1, et quæ infra dicemus cap. xxxvi. 9. En vero (2) exemplum non multum absimile, ex quo constat, illa phrasi *בן שנה* non semper notari annos a nativitate ductos, sed etiam nonnunquam ab epocha alia, quocumque modo ad illum spectantem, qui tot annorum filius fuisse dicitur. Nimirum 1 Sam. xiii. 1 legitur *בן שנה שאול בבלתי*, *filius unius anni erat Saul in regno suo*: quibus profecto verbis non illud potest significari, Saulem unum annum fuisse natum, quum rex fieret; sed, unum annum fuisse exactum, quum inauguratio Saulis, de qua capite præcedente, reiteretur. Similiter itaque et h. l. *sensus est, annos 42 regnante Achazia fuisse exactos, postquam regnum Israelis in illa familia perstiterat, ex qua Achazias per matrem fuit oriundus*. Atque hæc quidem putamus satisfacere posse animo, qui in ejusmodi rebus, quæ nihil ad salutem faciunt, non ultra modum anxie et inutili curiositati indulget. Quod si tamen aliquis hæc etiam coacta et longius quæsitæ existimet, is nobis quidem rem gratissimam faciet, si solidiorem planiorumque sententiam aperuerit; nisi forte eorum numero est, qui hunc locum corruptum et per libenarios depravatum esse judicant. Equidem non ignoramus, multos eruditos viros in ea sententia esse. Ut enim de *Cappello*, *Grotio*, et *Jo. Clerico*, nihil dicamus, utpote quibus hoc familiare est, ut sana etiam ac integra scripturæ loca corrupta et vitata esse sine ulla necessitate adserant; *Huetius* etiam *Dem. Evang.*, p. 354, seq., et *Vitringa* *Chronol.*, p. 67, ita sentiunt, immo nec ipse *Glassius*, acerrimus integritatis Scripturæ S. adsertor, procul ab hac opinione abest *Philol. S.*, p. 114. Neque nesciunt istius sententiæ defensores suam rem variis modis ornare et aliqua verosimilitudine in-

duere, dum satis speciose כב 42, pro כב 22, a negligentibus librariis pictum, adeoque litteras כ et כ inter se male permutatas esse admirant. [See the notes of *Kèn.* and *Clarke* above.]

Houb.—2 ארבעים ושנים שנה, *annorum quadraginta duorum.* Lud. Cappellus sic concludabat, "Achazia dicitur natus fuisse annos 42, cum cœpit regnare: at 2 Reg. viii. 26, annos duntaxat 22 natus. Ergo in alterutro loco error librarii." Cui Buxtorfius in Anticritica sua sic conatur respondere: "Jehoram ...cum esset viginti duorum annorum, vivens adhuc, regem declaravit filium suum Achaziam, cum ille esset viginti duorum, et hoc in statu effluerunt viginti anni: hinc summa 42 annorum in Libro Chronic. Cum pater moreretur novo quasi ipsum regem declararent et designarunt, et tum non nisi uno anno regnavit post *obitum patris.* Sic ergo locus in Chronicis loquitur de eo regno, quod aggressus est Achazias; patre mortuo; in libro Regum de eo termino quo, patre adhuc superstite, quasi prorex creatus et designatus fuit." Eas fabulas Buxtorfius, ex rabbinorum suorum ore, renarrabat, neque videbat se loco parallelo aperte contradicere. Nam 2 Reg. viii. 26 dicitur Ochozias regnasse *annum tantum unum*; cum tamen dicendus fuisset regnasse annos *viginti et unum*, si quidem, ut vult Buxtorfius, *effluerunt* regni ejus, superstite patre, *viginti anni.* Nam cui persuadebat Buxtorfius, sacram paginam regni Ochozias initium notare anno, ante ejus mortem vigesimo primo, deinde subjungere eum regnasse annum non plus quam unum, neque tamen postea monere id anni unius regnum, aliud jam regnum esse, quam illud, quod antea eodem versu fuerat demonstratum? Ergo mendum ארבעים turpius excusabatur, quam admittebatur. Nam excusari quidem scriba is potuit, qui, cum legeret, כב, scripserit כב 42, videlicet pro 22. Sed excusationem non habent illi critici et interpretes, qui sacrum scriptorem inducant narrantem, patri, qui non plures, quam 40 annos vixerit, successisse filium natum annos 42. Atque eos confutant Syrus, Arabs, et plures Græcorum Interpretum editiones, in quibus *anni 22* leguntur.

The daughter of Amri.

Pool.—*The daughter of Omri*, i. e., of Omri's family; or of Ahab, Omri's son. Grandchildren are oft called *sons and daughters*, as Matt. i. 1; Luke iii. 26.

Dathe, Booth.—*The grand-daughter.*

VOL. III.

Houb.—בה עמרי, *filia Amri.* Erat Athalia *filia Achab, filii Amri.* Itaque legendum *בן עמרי בה אחאב*. Simile erratum in supradictis non semel vidimus. Sed omitteudorum duorum verborum בן אחאב, occasio esse potuit ני אחאב, fere simile, quod linea inferiori legebatur, cum descriptor ex una linea in alteram deerraret, et prius, quod supra erat, scriberet, posterius, quod infra prætermitteret.

Rambach.—בה עמרי, *filia Achabi*, cap. xxi. 6, et *neptis Omri*; seu princeps *de familia Omræa* femina. Conf. Exod. ii. 1. Non frustra autem hoc loco Athaliam ab *Omri* denominari, antea observavimus. [See his note above.]

Ver. 5.

— עַל־חֲזָאֵל מְלֹךְ־אֲרָם בְּרִמּוֹת
בְּלָעָד וַיִּבְנוּ הָרְמָיִם אֶת־יָוֶרָם :

— ἐπὶ Ἀζαὴλ βασιλεία Συρίας εἰς Ἰραμὼθ Γαλαάδ· καὶ ἐπάταξαν οἱ τοξοῦται τὸν Ἰωραμ.

Au. Ver.—5 He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram.

Hazael.

Houb.—הואל: infra ver. 6, חזאל, *Hazael*; quæ scribendi inconstantia in libris conferenda est, in ipsum sacrum scriptorem. *Syrians.*

Gesen.—רמיי, plur. הרמיי, 2 Chron. xxii. 5, i. q., הרמיי, *Syrians*; comp. 2 Kings viii. 28. For the syncope of the letter א see p. 1.

Houb.—הרמיי, *jaculatores*, non male. Tamen antefereudum, הארמיי, *Syri*; vel, ut loco parallelo, ארמיי, *Idumæi*, cum Syrus legeret *ארם*, ex ארם natum; nisi si mendum est apud ipsum Syrum, qui scripserit ארמיי.

Dathe.—Pro הרמיי legendum est ארמיי, *Syri*. Sic est 2 Reg. viii. 29. Sic quoque Chaldæus et Vulgatus. Οἱ ὁ tamen etiam sine א vocem legerunt; nam vertunt: *οἱ τοξοῦται sagittarii.* Tunc legendum esset הרמיי. Pro illa lectione *Kennicottus* duos codd. citavit, in altero 519 legitur ארמיי, in altero 531 הארמיי.

Ver. 6.

וַיָּשֶׁב לְהַתְּרַפָּא בְּיַזְרְעֵאל כִּי הַמְּבִיִּם
אֲשֶׁר הִפְתּוּ בְרַמָּה בְּהַלְחֲמוֹ אֶת־יְהוֹזָבָב
מְלֹךְ־אֲרָם וַעֲזָרְתָּהּ וְגו'

καὶ ἐπέστρεψεν Ἰωραμ τοῦ ἱατρειθῆναι εἰς

Ἰεζράελ ἀπὸ τῶν πληγῶν, ὧν ἐπάταξαν αὐτὸν οἱ Σύροι ἐν Παμῶθ ἐν τῷ πολέμῳ αὐτὸν πρὸς Ἀζαὶλ βασιλεῖα Συρίας. καὶ Ὀχοζίας, κ.τ.λ.

Au. Ver.—6 And he returned to be healed in Jezreel because of the wounds which were given him [Heb., wherewith they wounded him] at Ramah, when he fought with Hazael king of Syria. And Azariah [otherwise called Ahaziah, ver. 1, and Jehoahaz, chap. xxi. 17] the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

Because of the wounds.

Bp. Horsley.—6 *Because of the wounds.* For י read, with several MSS., כן [so *Lud. Cap., Houb., Dathe.*]

Rambach.—*Quia plagæ, s. vulnera ei erant.* Schm. nam percussores scil. fuerant, vel imminabant ei, persequébantur eum.

Houb.—הכנים, י, *quia plagæ;* nullâ sententiâ, ut observabat *Lud. Cappellus*, qui et restituébat illud הכנים בן, *ex plagis*, quod loco est parallelo. Itâ Græci Intt., ἀπὸ τῶν πληγῶν; ita *Syrus*, qui מרוחא בן, *ex vulneribus.* Interpretabatur *Buxtorfius*, *quia plagæ (erant ei).* Et deinde sic interrogabat: “An non sunt ejusmodi concisæ et ellipticæ locutiones in sacris litteris?” Sunt verò; sed ex mendo. Nam verbum substantivum et casum ejus simul reticere Hebr. in linguâ soli illi somniant, qui nihil mendî esse Hebr. in volumine credunt, quique menda scribarum conferunt Hebr. in linguam. Eos verò Hebr. in linguæ indole cæcutire docet locus parallelus 2 Reg. viii. 29.

Mauver.—[כִּי הַכְּנִים] *Dathius:* “Legendum esse הכנים בן partim contextus probat, partim locus parallelus 2 Reg. viii. 29.” Fortasse tamen convertere licet *puto, dico*, i. e., nempe *vulnera illa.* De *Wettius* supplet הָיָה. Sed ita, opinor, abesset articulus.

Azariah. See the note of *Ken.* upon chap. xxi. 17, p. 236.

Houb.—Ochozias.

Dathe.—Ahasja.

Ken.—Ahazihu.

Ged., Booth.—Ahaziah [LXX, Vulg., Syr., and twelve MSS.].

Houb.—וַיְהִי, et *Azarias.* Legendum etiam, et *Ochozias*, ut legunt omnes Veteres; neque usquam filius Joram, regis Juda, nominatur *Azarias*, nisi hoc loco. Iterum contrâ *Lud. Cappellum* pertinaciter negabat *Buxtorfius* hic lapsum fuisse scribam. “An non, inquit, centena proferri possunt ex

scripturis exempla eorum, qui duo aut tria nomina habuerunt.” *Buxtorfio* negatur, non centum ejusmodi exempla, sed ne unum quidem proferri licere, nisi sacri codicis accedit auctoritas, lectores admonentis, hominem eundem, aut verò locum, fuisse binominem. Et critici est sapientis videre, ubi duo nomina ferè similia sunt, ex uno in alterum scribam deviasse, cùm Sacra Pagina non docet, cur nomina quæ ferè similia sunt, sint tamen diversa.

Dathe.—Non *Asarja*, uti in textu est, sed *Ahasja*, quo nomine semper in sequentibus venit. Sic quoque οἱ ὁ, *Vulgatus*, *Syrus*, et 12 codd. *Kennicotti.*

Ver. 7.

וַיִּמְאַלְהֵם הַיְתָה תְּבוּסַת אֲחִיזָחָה לְבֹא אֶל-יְהוֹרָם וַיָּבֵאוּ יַצָּא וְגו'

καὶ παρὰ τοῦ Θεοῦ ἐγένετο καταστροφὴ Ὀχοζία ἐλθεῖν πρὸς Ἰωράμ· καὶ ἐν τῷ ἐλθεῖν αὐτὸν, ἐξήλθε, κ.τ.λ.

Au. Ver.—7 And the destruction [Heb., treading down] of Ahaziah was of God by coming to Joram: for when he was come, he went out, &c.

Ged., Booth.—7 But his coming to Joram, God so directing it, was the destruction of Ahaziah: for, when he was come, he went out, &c.

Prof. Lec.—הבוסה, *trampling down* [so *Gesen.*]; *ruin.*

Houb.—7 *Quippe Deus occasionem adversus Ochoziam dabat, ut ad Joram veniret, &c.*

הבוסה: vertunt novi Interpretes, *conculcatio*; quâ id sententiâ, ipsi viderint. Clericus interpretatur, *securitas* “propriè, inquit, *conculcatio*, ut intelligatur *conculcasse*, hoc est sprevisse rationes, quæ suadebant ut in regno suo maneret, et securus in regnum Israelis ivisse.” Quàm id durum! Quàm Sacri Scriptoris ab nudâ simplicitate alienum! Itaque etiam sine exemplo *conculcatio*, pro boni consilii contemptu, et malè sanâ securitate. Observat *Clericus* Græcos posuisse *καταστροφὴν, subversio.* Proximum erat ut videret, eos legisse non הבוסה, sed הרכבה, ex radice סבב, vel סבה, *vertere*, unde הרכבה, *conversio*, sive *causa, occasio*, idem quod סבה; quanquam id lexica omittunt; sed adest autoritas Syri, qui convertit דשכחה, *conversio.* Nam הפך est *convertere*, ut Hebraico, ita Syriaco sermone. Verbum pro verbo diceres, à *Domino fuit conversio Ochoziæ, ut iret*; quanquam meliùs

על אחזיהו, *contra Ochoziam*, ut legere videtur Vulgatus.

Ver. 8.

Au. Ver.—8 And it came to pass, that, when Jehu was executing judgment upon the house of Ahab, &c.

Executing judgment.

Houb.—8 ביהשט, *dum exerceret judicia*; addimus *Domini*, ad sententiæ perspicuitatem. Non enim suas Jehu, sed Domini injurias ulcisciebatur.

Ver. 9.

וַיִּבְרָח אֶת־אֶחָזְיָהוּ וַיִּלְכְּדוּהוּ וְהוּא מְתַחַבָּא בְּשִׂמְלוֹן וַיִּבְרָאָהוּ אֶל־יְהוֹיָדָה וַיִּמְרְדוּהוּ וְגו'

καὶ εἶπε τοῦ ζητῆσαι τὸν Ὀχοζῖαν καὶ κατέλαβον αὐτὸν ἰατρεινόμενον ἐν Σαμαρείᾳ, καὶ ἤγαγον αὐτὸν πρὸς Ἴησοῦ, καὶ ἀπέκτεινεν αὐτὸν, καὶ ἔθαψαν αὐτὸν, κ.τ.λ.

Au. Ver.—9 And he sought Ahaziah [2 Kings ix. 27, at Megiddo in the kingdom of Samaria]: and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: Because, said they, he is the son of Jehoshaphat, who sought the Lord with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

See the notes upon 2 Kings ix. 27, vol. ii., p. 915.

Pool.—*He sought Ahaziah*; who, though wounded, had made an escape, 2 Kings ix. 27. *He was hid in Samaria*; either, 1. In the kingdom of Samaria, to wit, in Megiddo; or, 2. In the city of Samaria: and so he fled first to Megiddo; and not thinking himself safe there, he fled to Samaria; where he was taken, and sent thence by Jehu's order to Megiddo, where he received the sentence of death. See more of this matter upon 2 Kings ix. 27. *They buried him*; they gave his servants leave to carry him away to Jerusalem, and bury him there, 2 Kings ix. 28. Both God and men are oftentimes said to *do* what they and others do by their permission, when they could hinder them.

Houb.—9 ... ויבקש, *et quæsit*. Hanc narrationem de morte Ochoziæ, cum eâ quæ 2 Reg. ix. 27, habetur, conciliari vix posse Lud. Cappellus existimabat. Quam utriusque loci concordiam ut faceret Buxtorfius, delapsus est, autoribus Rabbinis, ad ineptias

tales, ut cordatis hominibus ferè persuaderet, dissociabilem omninò esse concordiam. Tamen, si quis diligenter attendet, videbit utriusque loci nullam esse pugnam, sed in uno demonstrari quosdam rei eventus, qui in altero sileantur. Pugna quidem videtur esse in eo, quòd Libro Regum mortuus dicitur Ochozias in *Mageddo*, hic verò Samariæ fuisse captus, deinde ad Jehu adductus et interfectus. Pugna tollitur, si verbum וילכדו, *vertas*, non *ceperunt eum*, sed *deprehenderunt*, ut postea Ochozias, Samariæ deprehensus, fugeret versus Megiddo, quamquam jam vulneratus. Nam rei gestæ hic ordo est: Ochozias, Jehu persequente, curru vectus fugit, et propè Jebblam vulneratur (2 Reg. ix. 27) deinde Samarium venit, ubi se abscondit. Samariæ deprehensus, fugit in Megiddo. Ibi comprehenditur, et ad Jehu ducitur et interficitur. Vide utrumque locum.

Ver. 10.

וְהָמָּה וְהַתְּבָרָה אֶת־בֶּלְיָצָרַע הַמַּמְלָכָה לְבִית יְהוּדָה :

— καὶ ἠγγέρθη καὶ ἀπώλεσε πᾶν τὸ σπέρμα τῆς βασιλείας ἐν οἴκῳ Ἰούδα.

Au. Ver.—10 But when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah.

Destroyed.

Gesen.—PIEL דָּבַר.

1. *to speak*, diff. from אָמַר, *to say*.

Spec. to speak, is also used in various senses according to the context, &c.

Note. In former editions, like A. Schultens (Opp. min., p. 124 al.) I have ascribed further to the verb דָּבַר, in Pi., the significations *to waylay*, *to plot against*, also *to destroy*;

comp. דָּבַר, and Arab. عَلَى seq. motus est in aliquem. But the three passages usually cited, do not necessarily make out this sense. Thus Gen. xxxiv. 13, וַיִּבְרָחוּ, and they spake, sc. so, וַיִּבְרָחוּ, *deceitfully*, as before. Ps. cxxvii. 5, *they shall not be ashamed when they shall talk with the enemies in the gate*, i. e., when they combat with enemies; corresponding to the Gr. phrase συλλαλεῖν τινί, Is. vii. 5; Alex. and Engl. “to have something to say to any one” sc. in fight; comp. also Heb. דִּבְרָה, 2 K. xiv. 8. Comm. in Jes. I., p. 280.—More difficult is 2 Chr. xxii. 10, and *Atha-*

liah arose וַתְּדַבֵּר אִתָּם לְעִזְרוֹתָהּ, in parall. 2 K. xi. 1, וַתִּשְׁמַע, here Sept. ἀπόλωσε, Vulg. *interfecit*. But it can be rendered: *and she talked with them*, i. e., made war upon them, comp. Ps. cxxvii. 5; or it may be ellipt. for וַתְּדַבֵּר מִשְׁפָּטֵיהֶם, i. e., pronounced sentence upon them.

Prof. Lee.—Pih., דַּבֵּר, speaking, enouncing, addressing.

The following are idiomatical usages, &c.: — דַּבֵּר רָקָה זֶל, *spoken evil respecting*, 1 Kings xx. 23; Jer. xi. 17; xix. 25, &c. Gesenius makes this verb signify moreover, “*insidias struxit: dein perdidit*,” and cites Ps. cxxvii. 5, for the first, and 2 Chron. xxii. 10, comp. with 2 Kings xi. 1, for the second; which is groundless: the first signifying clearly nothing more than *addressing, impleading* enemies in the gate; i. e., in a man so circumstanced defending his own cause publicly: the second being elliptical, viz., דַּבֵּר, for דַּבֵּר רָקָה, *she denounced, or condemned*; equivalent eventually to תִּשְׁמַע, 2 Kings xi. 1, it being, moreover, unnecessary to suppose either that such parallel passages are strict and literal interpretations of one another, or even that the latter necessarily means any thing beyond the former, signifying *denounced*. See Gram., art. 154, 8.

Houb.—10 הרבר “Vix est, (inquit in hunc locum Grotius) ut רבר, reperiatur pro perdere. Nam in Psalm. ii. ver. 4, nihil vetat verti loquetur. Hinc quidam præferunt Codices, qui habuere והאבר, et perdidit, quomodo 2 Reg. xi. ver. 1.” Nos, cum Grotio eò libentiùs sentimus, quòd in nullâ Orientalium Linguarum reperimus eam verbi רבר potestatem, etsi רבר est pestis. Neque cunctandum, ubi habes loci paralleli autoritatem.

Ver. 11.

Au. Ver.—11 But Jehoshabeath [2 Kings xi. 2, Jehosheba], the daughter of the king, took Joash, the son of Ahaziah, and stole him from among the king’s sons that were slain, and put him and his nurse in a bed-chamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada, the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

See the notes upon 2 Kings xi. 2, vol. ii., p. 922.

CHAP. XXIII. 1.

וּבְשֵׁנָה הַשְּׁבִיעִית הַתְּחִינָה יְהוֹיָדָע

וַיִּקַּח אֶת־שָׂרֵי הַמְּאוֹת לְעִזְרוֹתָהּ
בְּיָרְחָם וְלִישְׁמַעֲאֵל בְּנֵי־יְהוֹיָדָן
וְלְעִזְרִיָּהוּ בֶן־עֹבֵד וְאֶת־מַעֲשֵׂיָהוּ
בֶן־עֲדִיָּהוּ וְאֶת־אֱלִישָׁפָאן בֶּן־זַכְרִיָּה עִמּוֹ
בְּבָרִית :

καὶ ἐν τῷ ἔτει τῷ ὀγδόῳ ἐκραταίωσεν Ἰωδαῖ, καὶ ἔλαβε τοὺς ἑκατοντάρχους, τὸν Ἀζαρίαν υἱὸν Ἰωρὰμ, καὶ τὸν Ἰσμηὰλ υἱὸν Ἰωανὰν, καὶ τὸν Ἀζαρίαν υἱὸν Ὠβῆδ, καὶ τὸν Μαασαίαν υἱὸν Ἀδία, καὶ τὸν Ἐλισαφὰν υἱὸν Ζαχαρίου, μεθ' ἑαυτοῦ εἰς οἶκον Κυρίου.

Au. Ver.—1 And in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Ziechri, into covenant with him.

Rambach.—1 *Verum anno septimo, viro, Vulg. confortatus est a divino Spiritu, vel animosior et audacior factus est per fidem, Jehoiada, adsumsitque principes centuriarum. LXX, Vulg. centuriones, scil. Leviticos seu militiæ sacræ præfectos; non duces copiarum Jorami et Achazîæ, tyrannide mulieris peregrinæ offensos, ut Clericus judicat. Confer ad Lamed, quod paulo post cum אר, nota accusativi, permutatur, Jos. xvii. 17; 1 Par. v. 26.*

Houb.—1 *Anno vero septimo, Joiada erigens se, tulit principes centenorum, Azariam, filium Jeroham, Ismahel, filium Johanan, Azariam, filium Obed, Maasiam, filium Adaiæ, et Elisaphat, filium Zechri, et fœdus cum eis fecit.*

1 שרי המאות לעורה, *príncipes centenorum, Azariam*. Dandi casus לעורה, post שרי, accusandi. Propriùs ad ipsum verbum diceres, *apud Azariam*, sui qui de turmâ ejus erant, quod nos Gallicè diceremus, *de la brigade d'Azarias*, et similiter in iis, quæ sequuntur, nominibus. Similem loquendi formam jam sæpè vidimus. Itaque habet לעורה, distributionem, neque regitur à verbo ויקח.

Ver. 2.

Au. Ver.—2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

Pool.—*The chief of the fathers of Israel*, i. e., both of the two tribes, and of the ten

tribes, all which are called Israel; and he useth the name of Israel rather than that of Judah, because there were now great numbers of the other tribes incorporated with Judah; and these he esteemed more faithful than many of Judah, having given better proofs of the truth of their religion than they; and therefore he picked out of the chief men of the other tribes as well as of Judah and Benjamin.

Bp. Patrick.—*And the chief of the fathers of Israel.*] Some of which were under the government of the king of Judah; and others, perhaps, were known to be well affected to religion, and so were invited to give their assistance. But it is most likely that Judah is here called Israel (as in several other places), the principal men of authority of which were acquainted with Jehoiada's intentions.

Ver. 3.

וַיִּאָמְרוּ לָהֶם הִנֵּה הַגִּבּוֹרִים הַבְּרִיָּאִים וְיִמְלֹךְ וְגו'

— καὶ εἶπεν αὐτοῖς, Ἰδοὺ, ὁ υἱὸς τοῦ βασιλέως βασιλευσάτω, κ.τ.λ.

Au. Ver.—3 And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the Lord hath said of the sons of David.

And he said unto them, Behold, &c.

Geel., Booth.—For Jehoiada [Vulg.] had said to them, Behold, the king's son! let him be king, &c.

Houb.—*Nam dixit eis Joiada, Ecce regis filium; ille regnabit, &c.*

Dathe.—3 *Postquam univversus cætus in æde Dei fœdus percusserant cum rege, Joad a) omnes sic alloquitur: Videtis filium regis, ad hunc pertinet regnum ex promissione Jovæ Davidis filiis data.*

a) Supplet hoc Vulgatus ex 2 Reg. xi. 8. Recte.

Ver. 4, 5.

וְהָהָרְבֵּב אֲשֶׁר תַּעֲשׂוּ הַשְּׂלֵשִׁית מִכָּם בְּאֵי הַשָּׂפָת לְכַהֲנִים וְלְלוֹזֵם לְשַׁעֲרֵי הַסַּפָּיִם : 5 וְהַשְּׂלֵשִׁית בְּבֵית הַמֶּלֶךְ וְהַשְּׂלֵשִׁית בְּשַׁעַר הַיְסוּד וְכָל־הָעָם בְּחִצּוֹת בֵּית יְהוָה :

וְהַשְּׂלֵשִׁית 4

וְהַשְּׂלֵשִׁית 5 וְהַשְּׂלֵשִׁית 5

4 ὡν ὁ λόγος οὗτος, ὃν ποιήσετε· τὸ τρίτον ἐξ ὑμῶν εἰσπορευέσθωσαν τὸ σάββατον τῶν ἱερέων καὶ τῶν Λευιτῶν καὶ εἰς τὰς πύλας τῶν εἰσόδων, 5 καὶ τὸ τρίτον ἐν οἴκῳ τοῦ βασιλέως, καὶ τὸ τρίτον ἐν τῇ πύλῃ τῇ μέσῃ, καὶ πᾶς ὁ λαὸς ἐν αὐλαῖς οἴκου Κυρίου.

Au. Ver.—4 This is the thing that ye shall do; A third part of you entering on the Sabbath, of the priests and of the Levites, shall be porters of the doors [Heb., thresholds].

5 And a third part shall be at the king's house; and a third part at the gate of the foundation: and all the people shall be in the courts of the house of the Lord.

See the notes upon 2 Kings xi. 5, 6, vol. ii., pp. 923, 925.

Pool.—5 *At the gate of the foundation;* at the east gate, thought to be so called, because it stood lower than the rest of the doors, at the foot of the steps, by which they went up from the king's house to the temple. *In the courts;* either, 1. In the two courts; and so by the *people* he understands as well the generality of the Levites, who had no particular stations allotted to them, as their brethren had, ver. 4, 5, which were to be in the priests' court, as the people, who were in the court of the people: or, 2. In the court of the people, which may be called *courts*, the plural number being put for the singular, in regard of great amplitude, and divers quarters and partitions, into which it was or might be divided; as the temple is called *sanctuaries*, because of its division into divers parts, Lev. xxvi. 31.

All the people.

Booth.—All the rest of the people.

Houb.—Reliqua turma.

Ver. 6.

וְכָל־הָעָם יִשְׁמְרוּ מִשְׁמֶרֶת יְהוָה :

— καὶ πᾶς ὁ λαὸς φυλασσέτω φυλακὰς Κυρίου.

Au. Ver.—6 But let none come into the house of the Lord, save the priests, and they that minister of the Levites; they shall go in, for they are holy: but all the people shall keep the watch of the Lord.

Pool.—*The watch of the Lord,* i. e., of the house of the Lord; as the phrase may be filled up out of this place and 2 Kings xi. 6. The sense is, Let them stand in their court to prevent and oppose any person who shall endeavour violently to break into the house

to seize upon the king, or to disturb their present work; which he expected Athaliah and her accomplices would do.

Ged.—But let all the rest of the people keep watch for the Lord.

Booth.—But let all the rest of the people watch in the courts of Jehovah.

Houb.—*Reliqua turma custodias Domini consueta agat.*

Dathe.—Populus autem omnis custodiam agat in atriis Jovæ. b)

b) Idem præcipitur, quod jam versu 5, dictum est.

Ver. 11.

Au. Ver.—11 Then they brought out the king's son, and put upon him the crown, and gave him the testimony, and made him king. And Jehoiada and his sons anointed him, and said, God save the king [Heb., Let the king live].

See the notes upon 2 Kings xi. 12.

They brought forth.

Booth.—He [LXX, with one MS.] brought forth.

Ver. 13.

וּמְדַבְּרִים לְהַלֵּל וְגו' —

— καὶ ὑμνοῦντες αἶνον, κ.τ.λ.

Au. Ver.—13 And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick, and such as taught to sing praise. Then Athaliah rent her clothes, and said, Treason [Heb., Conspiracy], 'Treason.

At his pillar, &c. See the notes upon 2 Kings xi. 14, vol. ii., p. 927.

Such as taught to sing praise.

Houb.—*Musicæ peritos. Ged.*—Skilled minstrels. *Booth.*—Those skilful in singing praise.

Rambach.—וּמְדַבְּרִים לְהַלֵּל *ac notificantes ad laudandum* scil. Deum, i.e., et eos, qui sacræ musicæ periti erant, aliosque rursus in ea instituebant, sacræ musicæ directores. Conf. 1 Par. xxv. 3, 8.

Ver. 14.

Au. Ver.—14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges, &c.

Ranges. See the notes upon 2 Kings xi. 8, vol. ii., p. 925.

Brought out. So most commentators.

Houb.—14 *Tum Joiada pontifex, principibus centenorum, quos turmis præfecerat, tale mandatum fecit; educite, &c.*

14 וַיֹּצִיא... שָׂרֵי... הַמֵּאוֹת 14 *et educit... principes... centenorum.* Sequimur scriptiorem loci paralleli 2 Reg. xi. 15, וַיֹּצִיא, *et præcepit*, ut legendum esse observat Lud. Cappellus. Neque contextum satis attentè legerat Buxtorfius, cùm scripturam וַיֹּצִיא tuebatur, sic convertens, *et exire fecit centeniones.* Jam enim exierant centeniones, ut liquet ex versu 2, in quo *exit* Joas, et ex versu 7, in quo centenurionibus mandatur, ut ne regis à latere discedant.

Dathe.—14 *Secl Jojada, pontifex maximus, jussit a) centeniones et duces exercitus, ut eam educerent e templo extra ordines.*

a) Secutus sum lectionem, quæ est in loco parallelo 2 Reg. xi. 15, וַיֹּצִיא, quam etiam Syrus exhibet, quoniam lectio Hebr. h. l. וַיֹּצִיא *et educit* non commodam habet explanationem.

Ranges. See the notes upon 2 Kings xi. 8, vol. ii., p. 925.

Ver. 15.

וַיִּשְׂמוּ לָהּ יָדַיִם וַתִּבְּרָא אֶל-מִבְּוֹא שַׁעַר-הַפְּסוּקִים בֵּית הַמַּלְאָךְ וַיְמַיתֶיהָ נָשִׁים :

καὶ ἔδωκαν αὐτῇ ἄνεσιν, καὶ δὴλῆθε διὰ τῆς πύλης τῶν ἱππέων τοῦ οἴκου τοῦ βασιλέως, καὶ ἐθανάτωσαν αὐτὴν ἐκεῖ.

Au. Ver.—15 So they laid hands on her, and when she was come to the entering of the horse gate by the king's house, they slew her there.

So they laid hands on her.

Houb., Ged., Maurer.—So they made way for her. See the notes upon 2 Kings xi. 16, vol. ii., p. 928.

By the king's house.

Bp. Patrick on 2 Kings xi. 16. *By the way by the which the horses came into the king's house.* That is, saith *Lightfoot*, (ch. v. sec. 2, of the Temple,) they got her out of the mountain of the house, and brought her down the causeway; and when she came near the horse gate, through which the horses went up out of the stables of Millo, when the king had occasion for them, there they slew her.

There was another horse-gate in the main wall of the city (Jer. xxxi. 39), but that was distinct from this; which was

peculiar to the king's horses : and therefore a distinctive character is set upon it, that it was the horse-gate "towards the king's house." (2 Chron. xxiii. 15.) So it should be rendered, rather than "by the king's house:" for neither of these gates was near his house, but at a distance from it; and we may call this gate here spoken of, the back way to the king's house at the stable gate.

Ver. 16.

וַיִּכְרֹת יְהוֹיָדָע בְּרִית בֵּינוֹ וּבֵין כָּל-
הָעָם וְגו'

καὶ διέθετο Ἰωδαεὶ διαθήκην ἀναμέσων αὐτοῦ καὶ τοῦ λαοῦ, κ.τ.λ.

Au. Ver.—16 And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD's people.

Pool.—Between him, i. e., the Lord, as is sufficiently implied in the end of this verse, and plainly expressed 2 Kings xi. 27. Or, between himself; that the people might see that he brought them under no bond but what he would take upon himself.

Bp. Patrick.—In 2 Kings xi. 17, it is expressly said this covenant was made between the Lord, and the people, and the king. But there is no such difference between these two verses as may be imagined. For Jehoiada the priest sustaining the person of God, the covenant was made with God, not with Jehoiada, who only represented God [so *Dathe, Rambach*], to whom they promised obedience.

Dathe.—16 *Joiada autem fœdus percussit inter se, a) populum et regem, &c.*

a) In loco parallelo 2 Reg. xi. 17, legitur quidem *inter Jovam*; sed non est, quod lectionem nostri loci בֵּינוֹ suspectam habeamus. Nam summus sacerdos personam Dei gerebat, igitur ejus quoque nomine omnia peragebantur.

Ver. 17.

Au. Ver.—Baal. See the notes upon Judg. xi. 11, p. 166.

Houb.—וַיַּחֲזִירוּ: Unus Codex Orat. וַיַּחֲזִירוּ, plenè, non omisso l numeri pluralis. Et sic sæpè in aliis Codd. verba plenè scripta reperiuntur, quæ hod. in Impressis deficienter. Et innumeris constat exemplis ab Judæis revi inferioris vocales fuisse deletas, atque in earum locum supposita puncta vocalia. Quas res edisserimus in Prolegomenis nostris ad Pentateuchum.

Ver. 18.

וַיִּשֶׂם יְהוֹיָדָע פְּקֻדֹת בַּיַּת יְהוָה בְּיַד-
הַכֹּהֲנִים הַלְוִיִּם אֲשֶׁר הִזְקֵן דָּוִד עַל-
בַּיַּת יְהוָה לְהַעֲלֹת עֹלוֹת יְהוָה בְּפִתְחוֹב
בְּתוֹרַת מֹשֶׁה בְּשֹׁמְרָהּ וּבְכַשִּׁיר עַל יְדֵי
דָּוִד :

וְהַעֲלֹת

καὶ ἐνεχείρισεν Ἰωδαεὶ ὁ ἱερεὺς τὰ ἔργα οἴκου Κυρίου διὰ χειρὸς ἱερέων καὶ Λευιτῶν, καὶ ἀνέστησε τὰς ἐφημερίας τῶν ἱερέων καὶ τῶν Λευιτῶν, ἃς διέστειλε Δαυὶδ ἐπὶ τὸν οἶκον Κυρίου, καὶ ἀνενέγκαι ὀλοκαυτώματα Κυρίῳ, καθὼς γέγραπται ἐν νόμῳ Μωυσῆ, ἐν εὐφροσύνῃ καὶ ἐν ᾧδαῖς διὰ χειρὸς Δαυὶδ.

Au. Ver.—18 Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burnt offerings of the LORD, as it is written in the law of Moses, with rejoicing and with singing, as it was ordained by David [Heb., by the hands of David, 1 Chron. xxv. 2, 6].

Pool.—Appointed the offices of the house of the Lord by the hand; or, as it is in the Hebrew, put the offices of the house of the Lord into the hand, i. e., he restored the priests and Levites, either, 1. To their places and offices, which possibly in the time of the idolatrous kings, and of Athaliah, had been disposed of to persons of other tribes, partly to gratify their wicked friends, and partly to bring God's house and worship into disgrace: or, 2. To the exercise of their offices, from which they had been in a great measure hindered.

Bp. Patrick.—What is set down briefly, at the end of that eighteenth verse, that the "priests appointed officers over the house of the Lord," is here set down more largely in this verse, and in the next. The first words of which sound thus in the Hebrew, "he put the offices, the offices of the house of the Lord, in the hand of the priests and Levites." Who, perhaps, had been put out of their offices by the former wicked kings, or by Athaliah, and now were restored by Jehoiada, according to the regulations made by David.

Ged.—18 Then Joiadah re-appointed the functions of the house of the LORD under the ministry of the priests and Levites; as David had distributed them, in the house of the LORD, &c.

Booth.—18 Also Jehoiada re-appointed the officers of the house of Jehovah, among the priests and the Levites, whom David had distributed in the house of Jehovah, to offer, &c.

Houb.—4 *Posteò Joiada stationes domùs Domini Sacerdotum et Levitarum easdem constituit, quas in domo Domini David distribuerat, ut holocausta Domini, juxtà legem Mosis, offerrentur cum hilaritate, et cum canticis, juxtà David instituta.* *הכהנים ה'יים, ויהוים, et Levitas, ut legendum. Neque enim sententia est talis, Sacerdotes, qui erant ex familià Levi; sed Sacerdotes, qui holocausta offerrent, et Levitas, qui cantica David canerent.* Nam res musica erat Levitarum, non Sacerdotum. Itaque distinguendi sunt Sacerdotes ab Levitis.

Dathe.—18 *Tum restituit Joada curam templi Jovæ per Sacerdotes Levitas, quam David secundum certas classes distribuerat, ut sacrificia facerent Jovæ ex lege Mosaica intrè læta cantica secundum Davidis instituta.*

Ver. 21.

וְהָיָה שָׁקֵטָה וְאֶת־עִתְּלֵיהֶּוּ —
הַמִּירוֹ בְּיָרֵב :

— καὶ ἡ πόλις ἡσύχασε, καὶ τῆν Γοθολίαν ἐθάνατῶσαν.

Au. Ver.—21 — and the city was quiet, after that they had slain Athaliah with the sword.

After that they had slain. So *Houb.*, *Rambach.*

Ged., *Booth.*—Although they had slain.

Rambach.—*Athalian enim, vel, postquam Athalian occiderant gladio.*

CHAP. XXIV. 2, 3.

וַיִּשְׂאֵלֵהוּ יְהוֹיָדָע נָשִׁים שְׂתוּמִים וַיֵּלֶד בָּנִים וּבָנוֹת :

3 καὶ ἔλαβεν Ἰωδαὲ δύο γυναῖκας ἑαυτῷ, καὶ ἐγέννησαν υἱοὺς καὶ θυγατέρας.

Au. Ver.—2 And Joash did that which was right in the sight of the LORD all the days of Jehoiada the priest.

3 And Jehoiada took for him two wives; and he begat sons and daughters.

Bp. Patrick.—3 He did not take these two wives for the king, but for himself [*Houb.*, *Dathe*, *Rambach*, and others.—He took them for the king. See below]: which was contrary to the constant tradition of the Jews, that the high-priest was to be so pure as to have but one wife at a time: which

they endeavour to prove by Scripture, from Lev. xxi. 13, 14. The Gemara Babylonica reports this, and Maimonides asserts it (see Braunius in his *Selecta Sacra*, lib. iii., cap. 2). Therefore Jehoiada is supposed to have had two wives before he was high-priest; or rather, one being dead, he took another. Or, as the Talmudists will have it, after he had divorced one he married another, as Mr. Selden observes, lib. iii., Uxor. Hebr., cap. 19. But, after all, it is not certain that Jehoiada was high-priest, for he is everywhere called “Jehoiada the priest;” and but once only (ver. 6), “the chief:” which doth not necessarily imply that he was the high-priest [see the notes upon ver. 6], but only a great man, because of his relation to the royal family; or, because he was the chief head of the twenty-four families of the priests. But he seems to be distinguished from the high-priest in 2 Kings xii. 9, 10, and is not mentioned either in Ezra vii. or 1 Chron. vi.

Houb.—2 *Fecit Joas id, quod Domino placebat, quandiu Joiada Sacerdos in vivis fuit. 3 Dederat ei Joiada duas uxores ex quibus, &c.*

Dathe.—2 *Fecit, que Jovæ probabantur quamdiu Joada, summus sacerdos, vixit. 3 Hic ei duas uxores collocavit, &c.*

Rambach.—וַיִּשְׂאֵלֵהוּ Porro quum rex ad matrimonium aptus esset, accepit, h. e. selegit et collocavit ei, tanquam filio suo, cap. xiii. 21. Conf. Gen. xxiv. 3; xxxviii. 6. יהוידע הכהן *Jehoiada Sacerdos*, chap. xxiii. 9, 14, qui parentis locum non ætate solum, sed auctoritate etiam et meritis apud regem obtinebat, et hoc modo impedire volebat, ne rex per impium conjugium a recto tramite abduceretur. Quia enim *Jezebel et Athalia* omnis mali in Israele et Juda auctores fuerant, ideo vir optimus cautionem adhibebat, ne per tale conjugium rex peccaret, observante *Lightfooto*, tomo i., p. 89.

Ver. 5.

וְהִכְבֵּשׁ מִכָּל־יִשְׂרָאֵל כֶּסֶף לְחֵזֶק אֶת־בַּיִת אֱלֹהֵיכֶם מִדֵּי שְׂבָה בְּשָׂנְהוּ וְגו' —

— καὶ συναγάγετε ἀπὸ παντὸς Ἰσραὴλ ἀργύριον κατασκευάσαι τὸν οἶκον Κυρίου ἐν αὐτὸν κατ' ἐναντὸν, κ.τ.λ.

Au. Ver.—5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and

see that ye hasten the matter. Howbeit the Levites hastened it not.

Pool.—Gather of all Israel, i. e., of all the Israelites that were in the kingdom of Judah. See chap. xv. 17; xxi. 2. To repair the house of your God from year to year; either, 1. Repair part of it every year [so *Houb.*] till the reparations be perfected; or, 2. Gather it from year to year [so *Dathe*], till you get such a sum as may suffice for the work; for he supposed one or two years' collection would not suffice for the work, whether it were that collection of half a shekel for every man, of which see Exod. xxx. 12, 13; 2 Kings xii. 14; or a voluntary contribution required for the present exigence of the temple by virtue of the command and example of Moses, who made such a collection for the building of the tabernacle, Exod. xxxv. 5; see also Neh. x. 32; which he thought would not be any great sum, because of the great impiety which yet had reigned for many years, and yet continued in the generality of the people of the land, the Levites not excepted, as the last clause of this verse shows.

Houb.— et colligit de universo Israel pecuniam, unde domus Dei vestri quotannis instauratur.

Dathe.— — Eisque præcepit, ut oppida Judææ obirent atque ab omnibus Israëlitis quotannis pecuniam colligerent ad ædem Dei restaurandam, &c.

Rambach.— מדי שנה בשנה, Targ., pro sufficientia annua in anno. Vulg., per singulos annos, h. e., ut annualim aliquid in structura templi emendetur. Conf. cap. ix. 24; 1 Sam. i. 7; vii. 16; Zach. xiv. 16.

Ver. 6.

וַיִּקְרָא הַמֶּלֶךְ יְהוֹיָדָע הָרֹאשׁ וַיֹּאמֶר
לֹא מִדּוֹעַ לְאֲדָרְשֶׁת עַל־הַלְוִיִּם לְהָבִיא
מִיְהוּדָה וּמִיְרוּשָׁלַם אֶת־מִשְׁאֵת מִשָּׂה
עֲבָד־יְהוָה וְהִתְקַהֵל לְיִשְׂרָאֵל לְאֵהָל
הָעֵדוּת :

καὶ ἐκάλεσεν ὁ βασιλεὺς Ἰωῶς τὸν Ἰωδαεὶ τὸν ἀρχοντα, καὶ εἶπεν αὐτῷ, Διατί οὐκ ἐπεσκέψω περὶ τῶν Λευιτῶν τοῦ εἰσενεγκεῖν ἀπὸ Ἰουδα καὶ Ἱερουσαλὴμ τὸ κεκριμένον ὑπὸ Μωσῆς ἀνθρώπου τοῦ Θεοῦ, ὅτι ἐξεκκλησίασε τὸν Ἰσραὴλ εἰς τὴν σκηνὴν τοῦ μαρτυρίου.

Au. Ver.—6 And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to

bring in out of Judah and out of Jerusalem the collection, according to the commandment of Moses the servant of the Lord, and of the congregation of Israel, for the tabernacle of witness?

Pool.—Jehoiada the chief; it is observable, that he is not called the chief priest [see notes of *Gesen.* and *Houb.* below], or high priest, but only the chief, or the head, which he might be in many other respects, either by reason of his near relation to the royal family; or because he was the chief of one of the twenty-four families; or because he had been the chief man in the contriving and bringing about of this great change, and the general of the forces employed about it. And the high priest seems to be mentioned as a distinct person from Jehoiada here, 2 Kings xii. 9, 10; all which make it questionable whether Jehoiada was the high priest or no. The collection, according to the commandment of Moses, Heb., the collection of Moses, i. e., such a one as he commanded or made in the like case; of which see on ver. 5. In like manner we read of the sins of Manasseh, 2 Kings xxiv. 3, and of the sin of Jeroboam frequently.

Bp. Patrick.—6 Such oblations as were freely made in Moses's time for the building of the tabernacle (see Exod. xxxv. 5). There was also, besides this voluntary oblation, a tax set upon them (see Exod. xxx. 12, 13). It is called the "tabernacle of witness," because here were kept the two tables in the ark, which witnessed the covenant between God and them.—See the notes upon testimony, Exod. xvi. 34, vol. i., p. 290.

Gesen.— ראש c) head, for the highest place or rank, the chief; so פֶּהן הָרֹאשׁ, the high-priest, 2 Chron. xix. 11; also simpl. הָרֹאשׁ id. 2 Chron. xxiv. 6. עֵדוּת f. 1. precept of God; Ps. xix. 8.

2. Collect. precepts, law, spec. the decalogue. Ex. xxv. 21, in the ark thou shalt put the law, the decalogue, v. 26. אַרְוֹן הָעֵדוּת, ark of the law, Ex. xxv. 22. אֵהָל הָעֵדוּת, tabernacle of the law, Num. ix. 15; xvii. 23; xviii. 2; לחוה הָעֵדוּת, tables of the law, Exod. xxxi. 18; xxxiv. 29.—2 Kings xi. 12; 2 Chron. xxiii. 11.

Ged.—6 The king, therefore, called for Joiadah the chief-priest, and said to him: "Why hast thou not required the Levites to bring in, out of Judah and Jerusalem, the contribution appointed by Moses, the servant of the Lord, to be paid by the people of

Israel, for the service of the convention- tent?"

Booth.—6 And the king called for Jehoiada, the chief-priest, and said to him, Why hast thou not required of the Levites to bring in, out of Judah and Jerusalem, the collection appointed by Moses, the servant of Jehovah, to be paid by the congregation of Israel, for the witness-tabernacle?

Rambach.—6 להביא מידוהה *ut colligerent ex Juda et Hierosolyma*, collectumque *adferrent*, ver. 9; 2 Reg. xii. 5. *Munus vel oblationem Mosis*; a נשא, tulit, obtulit, attulit; unde כסדה dicitur, *quidquid adfertur*, sive tanquam donum liberum, sive tanquam debitum et ex officio. *Genitivus* vero h. l. a variis varie accipitur. Quibusdam *oblatio Mosis* idem est, ac *oblatio a Mose olim instituta et Israelitis imperata*. Sic *Vulg.*, *pecuniam, quæ constituta est a Mose*; per quam illi intelligunt *collationem dimidii sicli*, quem mares omnes Israelitarum ad usum tentorii conventus solvere tenebantur, quum *vigesimum* ætatis annum ingrederentur, coll. Exod. xxx. 12, 13, 14; xxxviii. 26. Alii vero intelligunt h. l. *munus extraordinarium*, ut *Genitivus* denotet *comparationem similitum*, ut Esa. i. 10; Jer. xxii. 19; et *collecta Mosis* sec. *Grot.* idem sit, ac *collecta vel oblatio similis illi*, qualis usurpata fuit Mosis temporibus. Nimirum uti Moses olim extra ordinem collegit, quæ ad structuram tabernaculi requirebantur, ita nunc, sec. *Glassium*, Joaschus, quæ ad templi instaurationem opus erant, a populo conferri, et a sacerdotibus procurari volebat. Sic etiam *D. Lang.* H. E., p. 626. *Munus Mosis*, inquit, intelligitur *sec. analogiam tale*, et tempore Mosis ita collatum, ut, transmissio ad posterum more, collectio ejusmodi iteraretur, quoties eam necessitatis ratio postularet, conf. not. v. 9, et 2 Reg. xii. 5. עבד יהוה, *servi Domini*, et *congregationis Israelis*. Sensus videtur esse: ut afferrent talem collectam, *qualem olim Moses imperavit, et cætus Israelis solvit*. Lev. xvi. 17; cf. ad constr. per *lamed* not. infra cap. xxvi. 17. לאהל הדודו. *Cler. in usum tentorii testimonii*, ver. 14; Num. ix. 15.

Houb.—6 *Tum rex Joiada Sacerdotem principem vocavit, cui dixit: quare non fuit tibi curæ, ut Levitæ de Juda et de Jerusalem cogerent id tributum, quod Moyses servus Domini imperarat ab cætu Israel ad tentorium Testimonii perferendum?*

6 יהוידע הראש, *Joiada principem*. Infra ver. 11, כהן הראש, *Sacerdotem principem*.

Est verbo כהן, quod omissum fuit, resarcienda oratio. Nam כהן הראש sine כהן, non habet *principem Sacerdotem*. Et ubi adjectivum ראש usurpatur, adjungi solet quorum, aut ejus muneris *principes* sit is, qui agitur. Ita judicabat Syrus, cum poneret *Sacerdotem; principem* omitteret..... והקהל לישראל. Cæcam hic orationem habemus, et de mendo inextricabilem; ut non culpandi sint Veteres, qui ab eâ desciverunt. Nempè ante והקהל, omissum fuit להביא, quod verbum exhibet *Vulgatus*, convertens, *ut afferrent eam*. Et in לישראל, duplicatum fuit ל prius, ex altero הו ל, in quod desinit הקהל proximum. Ergò sic legendum, להביאה הקהל ישראל, *ut afferret eam cætus Israel*. Credibile est ex eo להביא, quod lineâ in superiori erat, omissum fuisse alterum, quod in inferiori cum legeretur, attribuit Scriba superiori, oculis, ut fit, deerantibus. Et supersunt reliquæ illius alterius להביאה, in litterâ ו ante הקהל nunc positâ, ex quâ litterâ sit cæca oratio. Nam nihil tam cæcum, quàm *tributum Mosis et cætus*, ubi *tributum Mosis* est tributum à Mose imperatum, *tributum cætus*, tributum à cætu persolutum.

Dathe.—6 *Tunc vocavit rex Jojadam, sacerdotem principem, eumque reprehendit, quod non operam dedisset, ut Levitæ colligerent a Judæis et Hierosolymitanis donarium quod Mosis, Dei ministri, jussu cætus Israëlitarum ad tentorium conventus conferre deberet.* a)

a) Intelligit semisiclum, quem omnes mares ad usum tentorii solvere tenebantur annum ætatis vicesimum ingressi. Exod. xxx. 12, seqq. et xxxviii. 26.

Ver. 7.

כִּי עֲתַלְתְּהוּ הַמֶּלֶךְ שָׁעַת בְּנִיחָה פְּרָעָיו
אֶת־בַּיִת הַיְהוָה וְנָם כָּל־קְדָשֵׁי בַיִת־
יְהוָה עָשׂוּ לְבַעֲלָיִם :

ὅτι τοσολία ἦν ἄνομος, καὶ οἱ υἱοὶ αὐτῆς κατέσπασαν τὸν οἶκον τοῦ Θεοῦ· καὶ γὰρ τὰ ἄγια οἴκου Κυρίου ἐποίησαν ταῖς Βααλίμ.

Au. Ver.—7 For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the Lord did they bestow upon Baalim.

For the sons of Athaliah, that wicked woman, had broken up. So most commentators.

Bp. Patrick.—For the sons of Athaliah, that wicked woman, had broken up the house

of God.] That is, Ahaziah, and the sons of his brethren, mentioned chap. xxii. 8. For his brethren themselves were carried captive before their father died (ch. xxi. 17), or, as Abarbanel expounds it, she being a *wicked woman*, played the whore with another man, by whom she had several bastards, who committed this impiety: therefore they are called the *sons of Athaliah*, their father being unknown.

Rambach.—7 *Nam quod attinet ad Athaliah.* *feminam illam impiissimam*, quæ ipsa quasi impietas erat. Est enim nomen vel substant. (1) ad formam *mitpachath*, involucrum, Ruth. iii. 15, *mispatchath*, scabies, Lev. xiii. 6, (adeoque abstractum emphaseos caussa et ad majorem detestationem, positum *pro concreto*, ut Gen. xlv. 34; Psalm v. 10. Sicut *Terent.* et *Plautus* sæpius hominem scelestum vocant *scelus*). *Filii ejus*, scil. Achazias et reliqui ejus fratres, antequam scil. a Philistæis occiderentur, cap. xxi. 17, vel etiam sec. *Kimch.* alii filii, quos ex alio forte marito suscepit, ac suæ impietati innutrivit. Quod enim *Hieronymus* per filios *Athaliæ* h. l. *Sacerdotes Baaliticos*, filiorum loco ab ea habitos, intelligendos censet, remotius videtur. *Vulg.*, *Kimch.*, *Schmid.*, *Cleric.* supplent copulam: *Athalia enim et filii ejus*, &c.

Houb.—7 *Etenim Athalia filios suos ad malum pellexerat, qui domum Dei perfregerant, et omnia quæ in domo Dei sacrata fuerant, ad Baal transtulerant.*

7 ופרצו הכרשעה בניה פרצו non omisso ו, *reddebat pravos filios suos, et effregerunt.* Porro בניה rectè numero plurali. Nam sermo est, non de uno Ochoziâ, sed de cæteris etiam Athaliæ filiis, qui antequàm eos Arabum turma abduceret captivos, Templum Domini effregerant, et spoliârunt. Ut non rectè de eo loco sentiant ii, qui volunt בניה esse pro בנה, filio ejus, de uno dictum Ochoziâ, solecismumque propterea inducunt, quia rei narratæ seriem non satis attendunt.

Dathe.—7 *Nam pessima ista Athalia et filii ejus perruperant templum Dei.*

Baalim. See the notes upon Judg. ii. 11, vol. ii., p. 166.

Ver. 9.

Au. Ver.—9 And they made a proclamation [Heb., a voice] through Judah and Jerusalem, to bring in to the Lord the

collection that Moses the servant of God laid upon Israel in the wilderness.

Pool.—i. e., A collection answerable to it; as they are said to be guilty of the error of *Balaam* and *gainsaying of Core*, Jude 11, who fell into sins of the same kind.

Ver. 10.

וַיִּשְׁאֲלוּ יְהוָה עַד־לְכַלְהָה : —

— καὶ ἐνέβαλον εἰς τὸ γλωσσόκομον ἕως οὗ ἐπληρώθη.

Au. Ver.—10 And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.

Until they had made an end.

Ged., Booth.—Until the whole was completed.

Gesen.—Piel כָּלָה, 2. Causat. of Kal No. 2, to finish doing any thing, i. q. to leave off, to cease; 2 Chr. xxiv. 10, עַד לְכַלְהָה, until they had finished, done.

Ver. 11.

וַיְהִי בַעֲרֹת וַיָּבִיאוּ אֶת־הַקָּאָרוֹן אֶל־

פְּתַח־הַמִּלְאָה בְּיַד הַלְוִיִּם וּגו'

καὶ ἐγένετο ὡς εἰσέφερον τὸ γλωσσόκομον πρὸς τοὺς προστάτας τοῦ βασιλείως διὰ χειρὸς τῶν Λευιτῶν, κ.τ.λ.

Au. Ver.—11 Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that there was much money; the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

Scribe. See the notes upon 2 Sam. viii. 17, vol. ii., p. 560.

Into the king's office.

Gesen.—פְּתַח־הַמִּלְאָה, f. 1. a muster, enumeration; 2. care, providence; 3. oversight, office, charge, 1 Chr. xxiv. 19 al. *Concr. officers*, 2 Chr. xxiv. 11; Isa. lx. 17. *Comp. Num. iv. 32.*

Prof. Lec.—פְּתַח־הַמִּלְאָה. *Appointment, arrangement.* (a) *Providence.* (b) *Office.* (c) *Government.* (d) *Class.* (e) What is laid up, *Treasure.* (f) *Examination, punishment.* (c) 1 Chron. xxvi. 30; 2 Chron. xxiii. 18; xxiv. 11, &c.

Rambach.—וַיְהִי וּגו', *Schm. Deinde factum est in tempore* scil. impletionis, s. quando plena erat arca, ver. 10, *detulerunt arcam ad*, &c. Vel potius: *Factum ergo est tempore*,

Pol. Syn.—14 *Vasa* — in ministerium, et ad holocausta.] Sim. Strig. In ministerium usurpanda, nimirum ad holocausta, Os. vasa ministratoria holocaustatum, ó. Legit Noster נְחֹשֶׁת וְזָהָב, cum nunc scribatur נְחֹשֶׁת וְזָהָב; quod sign. ad offerre [Ma.]. Vertunt, et mortaria, Mo. P. Ca. Belg. seu pistilla, Q. in Ma. è consimili voce Prov. xxvii. 22, sic ab extollendo dicta. Alii, phialas [itá Ti.], aut crateras, quibus in sacrificiis vinum offerebatur [Ma.]: aut tabellas, in quibus coctæ carnes minutatim secabantur [Mar.]. *Vasa ministrandi, et offerendi, JT.*

Spoons. See the notes upon Exod. xxv. 29, vol. i., p. 328.

Ver. 16.

Au. Ver.—16 And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.

Israel. See the notes upon xxi. 2, p. 231.

Bp. Patrick.—Because he had done good in Israel.] The good he had done was in Judah, which is often in this history called Israel: because they were the principal tribe among the Israelites, and were, indeed, the true Israel of God, while they continued to worship him sincerely. So *Pool.*

Ver. 17.

Au. Ver.—17 Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them.

Dathe.—17 *Post mortem Jojada venerunt Judæorum principes et regem submisse venerat sunt, a) qui eis quoque obtemperavit.*

a) Hebr., וְשִׁבְעֵיבְיָהוּ בְּמִלְכָּה, quod intelligo de adulatoribus, qui regi persuadebant id, quod versu sequenti factum esse narratur.

Ver. 18.

Au. Ver.—*Groves.* See the notes upon Exod. xxxiv. 13, vol. i., p. 376.

Ver. 20, 21.

לְמַהּ — אַתְּמִצְוֹת
אֵתְּמִצְוֹת אֵתְּמִצְוֹת

— τί παραπορεύεσθε τὰς ἐντολάς Κυρίου, κ.τ.λ.

Au. Ver.—20 — Why transgress ye the commandments of the Lord, that ye cannot prosper? because ye have forsaken the Lord, he hath also forsaken you.

21 And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the Lord.

20 *The commandment.* So *Houb.*

Rambach, Dathe, Ged., Booth. — The commandments.

Gesen. — מִצְוָה f., plur. מִצְוֹת, a command, precept, law, Sept. ἐντολή.

Dr. Whilby [on Matt. xxiii. 35].—From the blood of righteous Abel (the first prophet and preacher of righteousness, Heb. xi. 4; 2 Pet. ii. 5) to the blood of Zacharias the son of Barachias.] Here two things need to be explained; viz., who was the son of Barachias, and why he is mentioned rather than any of those righteous persons who were afterward destroyed by the Jews. To the first question I answer, (1.) that he could not be Zacharias, υἱὸς Βαράχου, “the son of Baruch,” mentioned by Josephus,* as μισοπόνηρος, “a hater of wicked things and persons,” and therefore slain by the Zealots ἐν μέσῳ τῶ ἱερῶ, “in the middle of the temple.” For (1.) the name seems not the same; for as Baruch in Jeremiah and the Apocrypha is always called by the Septuagint, Βαροῦχ, so ברכיה is still rendered by them Βαραχίας, Isa. viii. 2; Zech. i. 1, 7; and Neh. iii. we find Βαραχίας, ver. 4, and Βαροῦχ, ver 20, which shows they were not the same names. (2.) The blood of the son of Βαραχίας was the blood of a prophet (Luke xi. 50, 51), whereas the son of Baruch mentioned by Josephus was no prophet, nor doth it appear that he was a righteous person, he being an unbeliever, and one of those who rebelled against Cæsar; and (3.) Christ speaks here of the prophets whom ἐφόνευσαν, “they had slain,” not of one who was only to be slain a little before the destruction of Jerusalem, for then none of the people could have understood his meaning. Nor (2.) could he be Zacharias, the father of John the Baptist; for as he was not owned by the Jews to be a prophet, nor was he sent by God unto the Jews under that character, so Origen † confesseth that it cannot be proved from Scripture either that he was the son of Barachias, or he was slain between the temple and the altar. And indeed that he was the son of Barachias is only said by Nicephorus

* De Bello Jud., lib. iv., cap. 19, pp. 883, 884.

† Ostendere non possumus per scripturas canonicas, nec quòd pater Johannis fuit filius Barachiae nec quòd scribæ et pharisai interfecerunt eum inter templum et altare. In Matt. hom. 20, f. 49. Niceph. Hist. Eccl., lib. ii., cap. 3.

of Hippolytus; that he was slain in the temple is a tradition more current among the ancients,* but yet St. Jerome saith, it is only taken ex quibusdam apocryphorum somnis, "from some dreams of apocryphal writers." And, indeed, the tradition is false in the foundation, that he was slain for placing the Virgin Mary in that apartment of the temple which was proper to the virgins; whereas, though there was the court of women, yet there was no peculiar apartment for the virgins. Nor (3.) could it be Zacharias, one of the minor prophets, he living when the temple was in its ruins, and neither temple nor altar was set up again; nor do any of the Jewish historians say that he was slain at all, much less that he was slain "between the temple and the altar." It remains, therefore (4.) that we here understand that Zecharias, of whom we read 2 Chron. xxiv. 20, that "he said to the people, Why transgress ye the commandments of God, that ye cannot prosper? because ye have forsaken the Lord, he hath forsaken you;" and that "the people stoned him in the court of the house of the LORD;" and ver. 22, that dying he said, "The LORD look upon it, and require it." But against this it is objected,

Obj. 1. That he was Zechariah, the son of Jehoiada, ver. 20; this here was the son of Barachiah.

Ans. St. Jerome testifies that the gospel of the Nazarenes read the son of Jehoiada; and the word Barachiah signifying "praise God," as Jehoiada doth, why might not that be translated into Greek, *ὁὸς Βαραχίου*, which was spoken in Syriac, "the son of Jehoida?" Moreover, it is common among the Jews to change proper names, especially when they have anything of the Shem Hamporash, or Jehovah, in them, into words of like signification; so for Judas some use Thaddeus, of the same import and from the same root *ידי*, and Jehoiakim is the name given by the king of Egypt to Eliakim, 2 Kings xxiii. 34; 2 Chron. xxxvi. 4, that is, he turned *Eli* into *Jah*; and why then may not here Jehoiada be turned into Barachiah?

Obj. 2. But since Christ begins with Abel, the first prophet and righteous person which was slain, why should he end with

one slain before the destruction of the temple, and not with one near the time when he spake?

Ans. That Christ, speaking here of prophets slain by the Jews, doth come to the lowest instance, no other prophet being slain after by them; for if the tradition touching Esaias be true, he was slain, not by consent of the Jews, as was the son of Jehoiada, but only by the cruelty of Manasses. 2. There could be no fitter instance than this was for our Saviour's purpose, whether we consider the occasion of this prophet's death, the manner of it, or the judgments which ensued upon them for it. For,

First, He died, as Christ and his apostles were to do, for reproving the Jews for their transgression and revolt from God, and was the son of one who had showed great kindness to them.

Secondly, He dying said, "The Lord look upon it and require it;" foretelling that God would, or desiring that he would, require his blood at their hands; which prayer God answered so fully, that in a year all the princes of Judah and Jerusalem were destroyed by the Syrians, and the spoil carried to Damascus (2 Chron. xxiv. 23), and Joash, who commanded this murder, was slain by a conspiracy of his own servants (ver. 25). And from this very time the state of Judah and Jerusalem grew worse and worse, till at last the city was broken up, the temple burned, and the people captivated by Nebuzar-adan, "who," say the Jews, "finding the blood of this prophet bubbling up in the temple, inquired whose blood it was; and when the Jews answered it was the blood of a prophet slain by them, who had foretold all they had suffered by Nebuzar-adan, he slew ninety-four thousand of the rabbins, priests, and members of the Sanhedrin to appease it." Hence the Jews speak of it as of blood provoking God to anger; "He will call to remembrance their iniquity, that they may be taken." This, saith Midrash Coheleth, is the blood of Zachariah. And when Jeremiah introduceth the Jews speaking thus (Lam. ii. 20), "Behold, O Lord, and consider, shall the priest and the prophet be slain in the sanctuary of the LORD?" the Targum introduces the house of judgment answering, "Was it fit for you, even in the day of propitiation, to kill a priest and a prophet, as you did Zachariah the son of Iddo, in the house of the sanctuary of the LORD, because

* Origen. *ibid.* Basil. de Chris. Hum. Gen., tom. i., pp. 509 et 510. Vide Hammond in locum.

he would have withdrawn you from your evil ways?"

Rambach.—בַּחֲזֵר בֵּית יְהוָה in ipso atrio domus Domini: per quod alii atrium Israelitarum, alii rectius atrium Sacerdotum intelligunt, coll. 1 Reg. vi. 36; Jer. xix. 14, cuius loci religio, quæ eos merito a tanto scelere detertere debuisset, criminis atrocitatem auget. Quo vero in loco atrii id factum sit, accuratius docemur Christo Matth. xxiii. 35, qui Zachariam nostrum occisum esse dicit inter templum, s. porticum ædis, et altare holocaustorum, adeoque velut inspectante Deo. Jam supra enim ad ver. 20, subdivicavimus, plures viros doctos in ea esse sententia, quod Christus l. c. ad hunc Zachariam et tragicum supplicium, ipsi a Judæis illatum, respexerit; ex quibus nunc tantum Lightfootum Opp. i. 91, et Hor. in Matth. Ed. Lips. p. 435, sqq. Joh. Clericum Comm. ad h. l. D. Buddeum H. E. ii., p. 499, etc., nominamus. Quamvis enim alii illum potius Zachariam intelligendum esse putent, cuius vaticinium inter libros Canonicos post Haggæi prophetiam extat, coll. Præf. in Zach. sec. 5, alii tamen, quibus et nos accedimus, in ista sententia aliquid sibi invenisse videntur, cur illi calculum addere dubitent. Nam 1) quidem altum est de illius Zachariæ cæde in Scripturis silentium, nec 2) antiqua Judæorum monumenta quidquam de illa tradunt, si excipias locum aliquem Chaldæi interpretis Thren. ii. 20, ubi Zacharias בֶּרֶךְ עֲדָי filius s. nepos Iddonis, Sacerdos magnus et propheta fidelis occisus dicitur in Sanctuario Domini, die expiationum, eo quod redarguerit populum: de cuius tamen loci sanitate ac integritate alii admodum dubitant. Certe quum Judæi aliis in locis quam plurimis idem illud Threnorum dictum constanter de Zacharia, filio Joiadæ, interpretentur, non inepte forte aliquis suspicari posset, nomen בֶּרֶךְ עֲדָי vel בֶּרֶךְ עֲדָי h. l. in nomen בֶּרֶךְ עֲדָי Iddo, per librariorum errorem esse transformatum, quali menda non pauca in Targumum ostendi possunt. Nec reliqua paraphrastæ verba isti conjecturæ reclamant. Loquitur e. c. Paraphrastes de Zacharia, occiso die expiationis. En vero de nostro Zacharia, filio Joiadæ, idem afirmantem ad h. l. Targumistam, qui, Spiritus, inquit, prophetiæ a Jehova resedit super Zachariam, filium Joiadæ Pontificis, ubi vidit iniquitatem Regis populique, qui adolebant suffimentum Sculptili in Sanctuario Domini super altari IN DIE EXPIATIONUM, &c. Porro Paraphrastes Thre-

norum Zachariam suum ideo interfectum dicit, quod populum redarguerit: istud vero longe rectius quadrat in filium Joiadæ, cuius severa redargutio h. l. ver. 20 habetur, quam in Zachariam prophetam, cuius plurima vaticinia consolationes potius et promissiones evangelicas, quam increpationes continent. Neque 3) verosimile nonnullis videtur, populum Judaicum, vix ex squalore et miseris captivitatis elapsum, illum statim rursus impietatis apicem attigisse, ut prophetam, tanta inter ipsos auctoritate præditum, coll. Ezr. v. 1, 2, lapidibus obruerit, Ædemque Jehovæ, nuper demum ex ruderibus excitatam, pii vatis sanguine profanarit. Porro, quod alii Christum l. c. per Spiritum propheticum loqui putant de Zacharia aliquo, filio Baruchi, homine divite et potente, quem Josephus de Bello, l. v., cap. 1, non diu ante urbis funus a Zelotis in Templo interfectum scribit; id ideo non placet, 1) quod nullis argumentis adstrui possit, illum Zachariam in Album prophetarum et martyrum esse adscribendum, 2) quod Christus rem non futuram, sed jamdum factam narret. ... Denique quod alii Christum de Zacharia, patre Joannis Baptistæ, loqui existimant, adeo omni probabilitate caret, ut Lightfootus totam illam narrationem somniis adscribendam iudicet. Nihil igitur restat, quam ut de nostro Zacharia verba Christi accipiamus. Nam 1) nullus alius præterea Zacharias, ob veritatis testimonium occisus, in Scripturis legitur, ante prolata hæc a Christo verba. Nostri vero Zachariæ in templo occisio disertis verbis h. l. memoratur. ... Deinde 2) quum alterius Zachariæ prophetæ interfectio omnino non commemoretur a Judæis: nostri contra cædes in ipsorum Scriptis celebratissima est, et insigni nota memorabilis. Narrant enim, isto in loco, ubi cædes illa commissa fuit, non desiisse ebullire sanguinem, nisi post multa millia hominum ibi mactata. Verba eorum ipsa ex Talmude Bab. Sanhedr. f. xvi. 2 adscribemus: Quum, inquit, Hierosolymam adscenderet Nebuzaradan, vidit in atrio templi sanguinem bullientem. Dixit iis ergo, quid hoc sibi vult? Sanguis est, inquit, vitulorum, agnorum et arietum, quos obtulimus in altari. Afferte igitur, inquit, vitulos, agnos et arietes, ut experiar, an hic ex eorum sanguine sit. Adduxerunt ac mactarunt, et sanguis ille adhuc bulliit; ac eorum sanguis non bulliit. Rem mihi pandite, ait, aut ego carnem vestram carminabo pectinibus ferreis.

*Dixerunt ergo ei: Sacerdos et propheta et index hic fuit, qui prædixit Israeli mala hæc omnia, quæ a te passi sumus, et nos in eum insurreximus, eumque occidimus. Et ego, inquit, eum placabo. Rabbino igitur adduxit, atque eos super illum sanguinem occidit, et tamen non est sedatus. Adduxit puerulos e schola, atque eos super eum occidit, et tamen non quievit. Adduxit juvenes, Sacerdotes, atque eos super eum occidit, et tamen non quievit. Ita ut occideret super eum NONAGINTA ET QUATUOR MILLIA, et tamen non quievit. Adpropinquavit tandem ipse, et dixit, O Zacharia, Zacharia! optimi inter tuos tui gratia occisi sunt. Numvis, ut omnes perdam? Tum quievit et non bullivit amplius. Non jam inquiremus in istius narrationis veritatem: illud tamen ex illa facile perspicitur, decantatissimam apud Judæos hujus cædis historiam ejusque gravitatem fuisse. Unde non immerito *Lightfoot*. Hor. p. 436 inde concludit, impossibili proximum fuisse, eos, qui verba Christi de Zacharia in templo occiso audiverint, ullum alium respicere potuisse, præter hunc ipsum, de quo, deque ejus sanguine tam celebris ac signalis memoria, et de ullo alio Zacharia in templo interemto altum silentium. Quum autem duo potissimum sint, quæ huic sententiæ obijciuntur, breviter illa expediemus. Primo enim regeritur, nostrum Zachariam diserte vocari *filium Joiadæ*, quum ille contra, de quo Christus loquitur, *filius Barachie* vocetur. Ad quod dubium varia sunt, quæ possunt responderi. Nam (1) notante etiam *Clerico* et *Buddeo* nihil vetat, Joiadam binominem fuisse, idque tunc vulgo fuisse notum iis, qui legerant Pontificum Maximorum notissimam genealogiam. Nihil certe frequentius apud Judæos fuit, quam ut duobus quis insigniretur nominibus, (conf. *Glassii* *Gramm. S. Lib. iv., Tract. 3, Observ. 11 et 12*), adeoque *Jehoiadas, Barachias* quoque appellari potuit; in primis quum hæc nomina significatione amicissime conspiciant. *Jehoiada* enim eum designat, quem Dominus novit; *Barachias* eum, cui Dominus benedicit. Quæ prorsus inter se conveniunt. Nosse enim Dominus dicitur eum, quem curat, amat, suaque benedictione persequitur, coll. *Psal. i. 6*. Quod si hæc præter rationem alicui quæsita et remotiora videantur, (2) dici potest, Zachariam, qui dicitur בן יהוידכ fuisse nepotem *Joiadæ*, et ut Christus recte dixit, et auditores probe norant, *filium Barachie*: perinde uti alter*

Zacharias propheta, *Ezr. v. 1* dicitur בן ערי, quum ex *Zach. i. 1, 7*, constet, eum fuisse nepotem *Iddonis, filium vero Berechjahu*. Par utrimque est ratio. Quod si porro hoc ideo rejiciatur, quia ex *V. T.* probari non possit, patrem nostri *Zachariæ* dictum fuisse *Barachiam*, en (3) locum, ex quo doctissimus *Lightfootus* non prorsus improbabiler illud ostendi posse putat. Nimirum *Esa. viii. 2*. Deus mentionem facit duorum martyrum fidelium, *Uriæ et Zachariæ, filii Barachie*, quorum ille a *Joiakimo* occisus est, *Jer. xxvi. 20—23*, adeoque ultimus sub templo primo martyr fuit; alter vero a *Lightfoot*. *Hor. p. 439*, satis verosimiliter pro nostro *Zacharia* habetur, qui a *Joascho* occisus primus sub eodem templo martyr extitit, coll. not. *Esa. viii. 2*. Progredimur ad secundum, quod contra hanc sententiam obijci solet, nimirum, non probabile esse, Christum, quum omnium Sanctorum sanguinem, a Judæis effusum, commemoraret, et ab *Abele* primo martyre incipiat, in hoc *Zacharia*, filio *Joiadæ*, desinere ac subsistere voluisse, qui longe ante dirutum primum templum vixit, et post quem multi adhuc alii pii viri usque ad Christi ætatem interemti sunt: quum longe verosimilius sit, eum postremi potius, quam alicujus intermedii facere mentionem voluisse. Cui dubio sequentibus rationibus satisfieri posse putamus. (1) Qui post *Zachariam* nostrum usque ad Christi tempora occisi sunt, non excluduntur. Merebatur autem inter ultimos maxime *Zacharias* ille commemorari, ob cædem maxime notabilem, quippe in ipso templi atrio perpetrata. Unde ista cædes, notante *Lightfooto* *Opp. T. i. f. 91*, prima erat Judæ perniciës, et primæ initium rejectionis. Quando enim illi interficiebant prophetam, eundemque Sacerdotem Domini in atrio templi et juxta altare, clare demonstrarunt, se aspernari et rejicere Dominum, ejusque templum, Sacerdotium et prophetiam. Ex eo tempore status eorum ad ruinam spectare cæpit, inque misera velut ægritudines incidere, æque ac rex *Joas*, qui cædem imperarat, *ver. 25*. Immo huc respicere *Lightfootus* putat *Hoseam*, chap. *iv. 4*, quando apicem impietatis populi in eo ponit, quod essent populus contendens cum Sacerdote, et *ver. 2* quod ita eruperint, ut sanguis sanguinem attigerit, seu ut sanguis sacrificantis cum sanguine sacrificii commixtus fuerit: quamvis de illo *Hosæ* loco aliis aliud videtur, quia ibi vates non tam de imperio Judaico,

quam de regno decem tribuum loquitur.

2) Christus, quum exempla e Scripturis V.T. Judæis proponere voluerit, aptissime *Abelem* et *Zachariam* nostrum eam in rem elegit, quorum ille in libro V.T. primo, hic in libro ejusdem ultimo, secundum receptam Judæorum divisionem, commemoratur; q.d. Percurrite universum vestrum Codicem a capite ad calcem, et invenietis, omnium prophetarum, qui occisi sunt, sanguinem per vestram gentem esse effusum. 3) Ideo etiam Servatori placuit *Abelem* et *Zachariam* nostrum conjungere, quia de his martyribus solis memoratur in Scripturis V.T. *petitio vindictæ*, ut de *Abele*, Gen. iv. 10. *Ecce vox sanguinis fratris tui clamat ad me; e Zacharia* vero h.l. ver. 22. *Videat Dominus et requirat!* ad quæ verba Christus Luc. ii. 51, post commemorat *Zachariæ* nomen velut parodiam facit: *vere dico vobis, requiretur ab hac generatione!* quod novam et non contemnendam probabilitatem isti sententiæ conciliat, quæ Christum de *Zacharia*, filio *Joiadæ*, loqui dicit. Ut nunc plura non addamus. Conf. etiam *Ill. Baro de Canstein* Harmon. Evang., P. ii., f. 132. Si cui tamen nihilominus altera sententia de *Zacharia*, inter prophetas canonicos penultimo, magis ardeat, ei nos quidem libenter dissentiendi libertatem relinquimus.

Ver. 22.

יְהוָה יִהְיֶה וְיִרְאֶה —

— "Ἴδοι Κύριος καὶ κρινάτω.

Au. Ver.—22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The Lord look upon it, and require it.

The Lord look upon it, and require it. So the Vulg.

Pool.—i. e. Make inquisition for my innocent blood; which he did not wish from any desire of private revenge, with which so wise and good a man would never be willing to die; but partly from a zeal to public justice, and the punishment of such gross wickedness; and partly to deter them, if possible, from completing their murderous intentions. But these words may as well be rendered indicatively as optatively, *The Lord will* [so *Vatablus*, *Osiander*, *Jun. Trem.*, *Piscator*, *Houb.*, *Booth.*] *look upon it, and require it*, i. e. he will examine this action, and require satisfaction from you for it.

Ver. 23.

Au. Ver.—23 And it came to pass at the end of the year [Heb., in the revolution of the year], that the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus [Heb., Darmesek].

Bp. Patrick.—*They came to Judah and Jerusalem, and destroyed all the princes of the people, from among the people.* Who had advised king Joash to restore the worship of Baal. This was a distinct war from that mentioned 2 Kings xii. 17, 18. Here Hazael is not said to have come up, but only his army, and that a small party. There it is not said, he took Jerusalem; but here he destroyed all the princes. There it is said Joash diverted Hazael from him by presents; here, that they spoiled the city, and sent the prey to Syria. We are therefore thus to understand the whole: that when they did evil in the sight of the Lord, he sent Hazael to afflict them, who we read in the book of Kings, took Gath, and set his face, as if he meant to set upon Jerusalem: whereupon Joash took the hallowed things, and thereby procured his departure from them. But in the end of the year Zechariah being murdered, this other war began; which is here related in this book.

Ver. 25.

וּבְלִלְתָּם מִמָּוֶן כִּי־עֲזָבוּ אֹתוֹ
בְּמַחֲלָיִים רַבִּים הִרְקֹשְׁתָּו עָלָיו עֲבָדָיו
בְּדַמֵּי בְנֵי יְהוֹיָדָע הַחֵהָן וְגו'

καὶ μετὰ τὸ ἀπελθεῖν αὐτοὺς ἀπ' αὐτοῦ, ἐν τῷ ἐγκαταλιπεῖν αὐτὸν ἐν μαλακίαις μεγάλαις, καὶ ἐπέθεντο αὐτῷ οἱ παῖδες αὐτοῦ ἐν αἵμασι υἱοῦ Ἰωδαῖ τοῦ ἱερέως, κ.τ.λ.

Au. Ver.—25 And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

In great diseases.

Dathe, Ged., Booth.—Sorely wounded.

Gesen.—מַחֲלָיִים m. plur. (r. הִקָּה No. 3, to be sick,) diseases, 2 Chron. xxiv. 25.

Prof. Lee.—בְּדַמֵּי, circumstances of disease, sickness.

For the blood of the sons [so Syr., Chald.] of Jehoiada.

Pool.—Of the sons of Jehoiada, i. e., of Zechariah his son; the plural number *sons* put for the singular *son* [so *Bp. Patrick*], as it is frequently, both in Scripture, as Gen. xlv. 7; Numb. xxvi. 42, and in Cicero and other profane authors. Or he might kill other sons of Jehoiada with him, either because they owned him in what he had said, or lest they should revenge his death.

Houb., Dath., Ged., Booth.—For the blood of the son of Jehoiada, &c.

Houb.—בני יהויאדא, *pro sanguine filiorum Joiada.* “*Filiorum* (inquit Clericus). Unius tantum cædis mentio fit ver. 21. Sed nihil obstat et alios, fratris mortem ægrè ferentes, trucidatos fuisse.” Obstat Sacræ Paginæ silentium, cur credamus filios Joiada plures fuisse trucidatos. Tutius est statuere, in בני יהויאדא, fuisse ‘inconsultò geminatum, et scriptum fuisse olim בני יהויאדא, *filii Joiada*, quàm addere Sacræ Historiæ rem eam, de quâ in Sacro Volumine altum est silentium, etsi eam non omitti tanti erat. Et satis est autoritatis in Græcis Intt. et in Vulgato, qui ponunt *viòd, filii*, cur credamus in eorum Codicibus scriptum fuisse בן, non בני. Quâ autoritate confutantur etiam Grammatici illi et Interpretes, qui numerum hic pluralem voluit positum fuisse, pro singulari.

Dath.—Pro בן legendum videtur בן; nam unum tantum Jojadæ filium sec. vers. 21 interfecerat. Sic quoque legerunt οἱ ὅ et Vulg. Attamen Syrus et Chaldæus habent pluralem. Cod. 80. et 166 *Kennicotti* omittunt בני. Male.

Ver. 26.

Au. Ver.—26 And these are they that conspired against him; Zabad [or, Jozachar, 2 Kings xii. 21] the son of Shineath an Ammonitess, &c.

Commentaries and Essays.—“Zabad,” Hebrew, זבד; but in 2 Kings xii. 21, we are told his name was Jozachar. The man, however, had probably but one name, originally, in both places, whatever that name might be. The similarity of the letters ז and כ, and ז and כ, will account for the error in the last syllable; and with respect to the first syllable, י, *Io*, that might be easily dropt here in Chronicles, as the very same letters end the preceding word, ילי, so that his name was most likely יוזכר, as in Kings.

Ver. 27.

וּבְנָיו וְרֵב הַמְּשָׁאָה עָלָיו וְיִסּוּד בְּיַת הָאֱלֹהִים הַגָּבֹהַּ כְּתוּבִים עַל־מִדְרָשׁ כִּפְרֵה הַמְּלָכִים וְיִמְלָקָה אֲמַזְיָהוּ בְנֵו תְהַתְּקוּ : רב קיר

καὶ οἱ υἱοὶ αὐτοῦ πάντες, καὶ προσήλθον αὐτῷ οἱ πέντε· καὶ τὰ λοιπὰ, ἰδοῦ, γεγραμμένα ἐπὶ τῆν γραφὴν τῶν βασιλέων· καὶ ἐβασίλευσεν Ἀμασίας υἱὸς αὐτοῦ ἀντ' αὐτοῦ.

Au. Ver.—27 Now concerning his sons, and the greatness of the burdens laid upon him, and the repairing [Heb., founding] of the house of God, behold, they are written in the story [or, commentary] of the book of the kings. And Amaziah his son reigned in his stead.

Pool, Patrick.—The greatness of the burdens laid upon him.] Some by burdens understand the sore punishments God inflicted on him, called in Scripture “the burden of the Lord:” others, the great tribute laid upon him by the Syrians, which was a heavy burden, and a sore punishment.—*Bp. Patrick.*

Dr. A. Clarke.—27 The greatness of the burdens laid upon him.] Meaning, probably, the heavy tribute laid upon him by the Syrians; though some think the vast sums amassed for the repairs of the temple [so *Vulg., Luther, Lavater*] are here intended.

Ged.—27 Now, his buildings [so *Houb.*, see below], and the great imposts laid on by him for the reparation of the house of God, are written in the records of the kings of Judah, &c.

Booth.—27 Now his buildings and the greatness of the burdens laid on by him, and the repairing of the house of God, behold, they are written, &c.

27 Now his buildings.] This version arises from a change in the points only; and the connexion favours it. It is that of *Houb.*

Rambach.—עליו המשא et multitudo oneris, vel et quam multiplicatum sit onus s. munus super eo; quod rursus varie interpretantur. *Vulg., Luth., Lavater., &c.*, vocem משא accipiunt eodem sensu ac supra vers. 6, 9, nimirum de illa collecta, quæ Joaschi jussu ad instaurationem templi largiter collata fuit. Sic *Vulg. summa pecunie, quæ adunata fuerat sub eo.* Alii accipiunt de magnitudine muneris, quod ei a Chazacle impositum fuit, quo solutionem obsidionis Hierosolymæ redemit, coll. 2 Reg. xii. 19, et not. supra ver. 23. Alii denique satis commode intelligunt de

multis vaticiniis in eum prolatis. Sic Schmi-
dius: et quomodo multiplicata sit propheta
contra illum. Clericus: multaque in eum pro-
lata vaticinia, coll. ver. 19 et 2 Reg. ix. 25.

Houb.—27 Porro ædificationes ejus quales
fuerint, et quantum tributum pro domus Dei
fundamenti allatum fuerit, hæc scripta sunt
in commentariis libri regum. Regnavit autem
pro eo Amasias filius ejus.

27... בני ורב: pereram Masora ירב, ut mox
liquebit. Sed בני, et עיו, si relinquentur,
erit sic interpretandum, et filii ejus, et mag-
nitude tributi ad ipsum, et fundamentum domus
Domini, ecce hæc scripta sunt, quam oratio-
nem a sacro Scriptore quis credet fuisse pro-
fectam? Certe non credidere Veteres, qui
omnes alii alio divertunt. Neque societas
ulla esse potest filiorum ejus, cum hæc
scripta sunt, quod de rebus dicitur, non
de personis. Primum omnium sanandum
וובני, ut sit וובניו, et ædificata ejus, quomodo
alibi non semel legitur. Deinde retinendum
ורב, et magnitudo (tributi). Denique pro
עיו יוסדו, legendum על הסוד, pro fundamento
(domus Domini). Fuisse hujus loci magnam
labem demonstrant Græci Interpretes apud
quos legimus, καὶ προσῆλθον οἱ πέντε, et
accesserunt ei quinque; nempe legebant
ורב הכבש עיו: ubi nunc legimus ורב הכבש עיו
עיו, quæ scriptio ab hodierna multo est
remotior illa, quam nos revocamus.

In the story of the book of the kings.

Dr. A. Clarke.—[Written in the story.]
מדרש, the commentary, of the Book of Kings.
We have met with this before; but these
works are all lost, except the extracts found
in Kings, Chronicles, and Ezra.

Gesen.—מקורש m. (r. מְרַשׁ, No. 5, to seek)
commentary, as often in Rabbinic. Arab.

مدرس, a commentary, book. 2 Chron.

xxiv. 27, מקורש ספר המלכים, commentary on the
book of the kings, i. e., an historical com-
mentary containing a supplement [Thes.
intellige commentarium historicum paralipomena continentem], xiii. 22. Comp.
Cæsar's Commentaries.

ЧАР. XXV. 1.

Houb.—1 מירושלים: Codices tres Orat.
מירושלים, de Jerusalem, sine י in penultimo loco,
ut semper legitur apud sacros Scriptores.
Terminatio ילים...posterior est ætati sacrorum
Scriptorum, usurpata in numismatibus.

Ver. 2.

Au. Ver.—2 And he did that which was

right in the sight of the Lord, but not with
a perfect heart.

Bp. Patrick.—2 He followed the right
religion, and worshipped God aright, but not
with such sincerity as David his father did
(2 Kings xiv. 3). See Grotius upon xxvi. 4,
where he observes, his son did in fact what
the law required; but not with a solid piety.

Ver. 4.

וְאֶת־בְּנֵיהֶם לֹא הִמִּית פִּי כִפְתּוֹב
בַּתּוֹרָה בְּסֵפֶר מֹשֶׁה אֲשֶׁר־צִוָּה יְהוָה
לֵאמֹר לֹא־יָמוּתוּ וְגו'

καὶ τοὺς υἱοὺς αὐτῶν οὐκ ἀπέκτεινε, κατὰ
τὴν διαθήκην τοῦ νόμου Κυρίου, καθὼς γέ-
γραπται, ὡς ἐνετείλατο Κύριος, λέγων, Οὐκ
ἀποθανοῦνται, κ.τ.λ.

Au. Ver.—4 But he slew not their chil-
dren, but did as it is written in the law in
the book of Moses, where the Lord com-
manded, saying, The fathers shall not die
for the children, neither shall the children
die for the fathers, but every man shall die
for his own sin.

But did as it is written in the law, &c.

Ged.—4 But their children he put not to
death; according to the prescription of the
law, in the book of Moses, which the Lord
had commanded, saying, &c.

Booth.—4 But he slew not their children,
according to what is written in the law, in
the book of Moses, in which Jehovah com-
manded, saying, The fathers, &c.

Rambach.—Filiis tamen eorum non occidit,
ut kehob בחרוב, nimirum, ut Job. xxi. 21, 30;
al. sed, ut Ezr. iv. 3, fecit secundum id, quod
scriptum est in lege, Deut. xxiv. 16. In libro
Mosis: אשר צוה יהוה, Schm., in quo, Vulg.,
ubi præcepit Jehova magistratibus. Non
morientur, &c.

Houb.—4 Sed eorum filios non interfecit,
sicut in lege, in libro Mosis, scriptum est,
Domino his verbis præcipiente: non morien-
tur, &c.

4 מיטל דהבנא כתיב, quia sic
scriptum est, legens, כי כן כתוב, scripture
hodiernæ anteferendâ, in quâ כי videtur
superfluere.

Ver. 6.

Au. Ver.—6 He hired also an hundred
thousand mighty men of valour out of Israel
for an hundred talents of silver.

Commentaries and Essays.—6 כמא היה .
It has been justly observed, that it does not

seem probable that the Israelites could afford to lend so many troops to a neighbouring prince, considering the small number to which their armies were reduced a few years before by the king of Assyria, 2 Kings xiii. 7. Here then likely is an error in the numbers [so *Kennicott*], and the point is to account for it. Now the difference between \aleph , a 100, and κ , 20, is so small in pronunciation, as might easily occasion a mistake, especially if one read while another wrote, which might be sometimes the case. Were we then to suppose \aleph , 100,000, to be writ for κ , 20,000, the number would be brought to a probability. This conjecture may be further strengthened by considering the smallness of the sum, a 100 talents of silver, which seems more adequate to 20,000 than to an 100,000 soldiers.

Ver. 7.

כִּי אֵין יְהוָה עִם־יִשְׂרָאֵל כָּל־
בְּנֵי אֶפְרַיִם :

— ὅτι οὐκ ἔστι Κύριος μετὰ Ἰσραὴλ πάντων τῶν υἱῶν Ἐφραΐμ.

Au. Ver.—7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the Lord is not with Israel, to wit, with all the children of Ephraim.

For the Lord is not with Israel, to wit, with all, &c.

Ged.— — For the Lord is not with Israel; with any of the children of Ephraim.

Booth.— — For Jehovah is not with Israel; with any of the Ephraimites.

Rambach.—*Quia non est Dominus* [Targ., *verbum Domini*] *cum Israelitis*. כל בני אֶפְרַיִם, quidam subintell. copula, et cum omnibus Ephraimitis. Schmid., omnibus, inquam, filiis Ephraim. Cler., quippe qui omnes Ephraimitæ sunt, ac proinde cultores vitulorum et deteriori etiam forte idololatriæ dediti. Ponitur autem h. l. Ephraim pro decem tribubus, inter quas illa eminebat: quia sec. R. Sal. Jaroboom, primus rex regni Israelitici et auctor idololatriæ illius, ex tribu Ephraim fuerat, 1 Reg. ii. 26, conf. Esa. xvii. 3; cap. xxviii. 1. Forte etiam maxima pars illorum mercenariorum militum ver. 6 ex tribu Ephraim fuit, utpote quæ fortissima esse putabatur, sed et obstinatissima semper erat, conf. Jud. viii. 1, 2, 3; xii. 1; Ps. lxxviii. 9.

Houb.— — non est enim Dominus cum eo Israel, qui omnes sunt filii Ephraim.

כל בני אֶפְרַיִם : hæc verba nos sic interpretamur, tanquam appositio essent τοῦ ישראל, antecedentis. Tamen est in oratione cæcum quid, nec usitatum. Forte עם, pro כל, legendum. Nam ante appositionem, præpositiones, si quæ in oratione extant, solent redintegrari.

Dathe.— — *Jova enim non est cum Israelitis, neque cum Ephraimitis.*

Ver. 8.

כִּי אִם־בָּא אֶתְּהָ עֲשֵׂהָ תִזְקַח לְמִלְחָמָה
וַיִּכְשַׁף־יְהוָה הָאֱלֹהִים לְבַנְיָמִן אוֹיֵב כִּי יִשְׁפָּח
בְּאֱלֹהִים לְעֶזְרוֹ וְלִהְרֹסָם :

ὅτι ἐὰν ὑπολάβῃς κατασχῆσαι ἐν τούτοις, καὶ τροπώσεται σε Κύριος ἐναντίον τῶν ἐχθρῶν, ὅτι ἐστὶ παρὰ Κυρίου καὶ ἰσχύσαι καὶ τροπώσασθαι.

Au. Ver.—8 But if thou wilt go, do it, be strong for the battle: God shall make thee fall before the enemy: for God hath power to help, and to cast down.

But if thou wilt go, do it, be strong, &c.

Br. Horsley.—Rather, “For if thou goest to battle making up strength”—God required that the king should rely entirely on the strength of God. He was doing the contrary when he hired troops of the king of Israel. See LXX and Vulgate.

Ged.—8 If they go, thou wilt indeed acquire more strength for the combat: yet God will make thee stumble before the enemy, &c.

8 I have, without altering a letter of the text, given an entirely new translation of the first part of this verse; which, I think, has not hitherto been understood. I will, however, subjoin two other versions. The first is that of Houbigant: *But, if thou be so obstinate as to go to war, &c.* The other is that of Michaëlis and Dathe: *But go thou, alone, and fight valiantly; otherwise, &c.* The latter appears to me irreconcilable with the context.

Booth.—8 But if thou go, act with vigour in the war, else God will overthrow thee before the enemy: for God hath power to help and to overthrow.

Houb.—8 *Tu verò, si eris obstinator, ut ad bellum proficiscaris, faciet Dominus ut ante hostem cadas: nam in Domini potestate est, ut auxilium, ita cladem afferre.*

Rambach.—8 כִּי אִם בָּא אֶתְּהָ, comma hoc infeliciter a veteribus interpretibus est trans-

latum. LXX [vid. sup.]. Vulg., *Quod si putes in robore exercitus bella consistere.* Targ., *Namque si ingressus fueris cum tribu domus Ephraim.* Syr., Ar., *Quod si bellum gesseris.* Nimirum non adsecuti sunt vim verborum; quæ velut ironica expressit Clericus h. m., *Sin minus, tu vadito*, q. d. Quodsi mihi, Dei nomine te monenti, non crederis, exsequere quod animo concepisti; fac periculum, et abi cum conductitiis illis copiis, et ex clade tua intelliges, me a Deo vere esse missum. Confer *ironica talia præcepta*, dehortationis causa prolata, supra cap. xviii. 14; Ezech. xx. 39; Amos iv. 4; Matt. xxiii. 32. Non favent tamen ironico sensui adversativæ particulæ h. l. quæ antithesin potius ad Israelitarum copias ver. 7 innunt: unde rectius *Schm.* aliique sine ironia h. m. *Quin potius veni tu*, scil. solus, sine auxiliariis Israelitarum copiis, et bellum strenue adgredere; *alioquin* enim, si illos tecum duxeris, *corruere te faciet Dominus.* *וַיַּעַף* fac feliciter, cap. xviii. 21; 2 Sam. vii. 3; 1 Par. xxii. 16; xxviii. 20. *חֶזֶק* למלחמה, *fortis esto ad bellum*, Ezr. x. 4. *Impingere* enim alioqui *te faciet Deus*, &c.

Houb.—8 *אָמַח בָּא אַחֵר* כ: incusat hoc loco Clericus et Græcos Intt. et Vulgatum, qui hæc non assequerentur. Et, postquam Vulgati versionem hanc retulit, quod *si putas in robore exercitus bella consistere*, subjungit: “Si ita licet vertere, ex quibusvis verbis eruetur sensus.” In quam Vulgati reprehensionem ipse Clericus incurrit, sic interpretans: *sin minus, tu vadito, age, fortis esto in bello.* Nimirum *בָּא אַחֵר*, non habet *sin minus*, ut nec *בָּא אַחֵר*, *tu vadito*. Nam pronomen, post participium positum, nusquam imperat. Neque *בָּא* est imperandi modus, ubi sequitur pronomen, sine oppositione alterius pronominis. Hæc norunt tyrones. Sed si quis est lector exercitatus, non ei placebit hæc oratio disjuncta, *vadito, age, fortis esto*, ut neque transitus à gravitate orationis ad ironiam subitam et insperatam, ut iterum redeat ad severitatem. Ergo sapientior Clerico Vulgatus, qui et unum servet dicendi colorem, et sententiam bonam ponat, quam verba Hebraica, in mendo posita, non satis exprimebant. Oratio videtur, addito uno *ו* (*וַיַּעַף*) posse restitui: *Quod si tu vadis, et facis firmiter ad bellum, tanquam legeretur facis firmiter ad bellum, et confirmaveris te ad bellum.* Omnes Veteres, quanquam verba ipsa evitant, ut in mendis usus est, tamen in eo consentiunt, ut totum membrum prius, usque

ad *וַיַּעַף*, per conditionem *si* expriment, et ab eorum versionibus abest ironia.

Dathe.—8 *Verum tu vade solus et bellum fortiter gere*, alioquin *Deus te ante hostes prosternet*, &c.

Ver. 9, 10.

9 וַיִּפְרָד אֲמַצְיָהוּ לְאִישׁ הָאֱלֹהִים
וּבְמַחֲלֵעֲשׂוֹת לְמַחֲרַת הַפֶּפֶר אֲשֶׁר נָתַתִּי
לְנִדּוּד יִשְׂרָאֵל וַיֹּאמֶר אִישׁ הָאֱלֹהִים
יֵשׁ לַיהוָה לָהֵת לְךָ הַרְבֵּה מִנֶּחָד:
10 וַיִּבְדְּדוּלֶם אֲמַצְיָהוּ וְהַגְדִּדוּ אֲנָשֵׁי צָבָא
אֵלָיו מִמַּצְרַיִם לְלָקֵחַ לְמִקְוָם וְגו'
ver. 9. *יחיר*

9 και εἶπεν Ἀμασίας τῷ ἀνθρώπῳ τοῦ Θεοῦ, Καὶ τί ποιήσω τὰ ἐκατόν τάλαντα, ἃ ἔδωκα τῇ δυνάμει Ἰσραὴλ; καὶ εἶπεν ὁ ἄνθρωπος τοῦ Θεοῦ, Ἔστι τῷ Κυρίῳ δοῦναί σοι πλεῖστα τούτων. 10 καὶ διεχώρισεν Ἀμασίας τῇ δυνάμει τῇ ἐλθούσῃ πρὸς αὐτὸν ἀπὸ Ἐφραὶμ, ἀπελθεῖν εἰς τὸν τόπον αὐτῶν, κ.τ.λ.

Au. Ver.—9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army [Heb., band] of Israel? And the man of God answered, The Lord is able to give thee much more than this.

10 Then Amaziah separated them, to wit, the army that was come to him out of Ephraim, to go home again [Heb., to their place]: wherefore their anger was greatly kindled against Judah, and they returned home in great anger [Heb., in heat of anger].

10 *Then Amaziah separated, &c.*

Ged., Booth.—10 Then Amaziah separated these troops that had come to him out of Ephraim, that they might go home again, &c.

Houb.—9 *Tum Amasias viro Dei: quid fiet, inquit, de centum talentis, quibus dono milites Israelitas? Vir Dei respondit: est penes Dominum tibi dare his multò plura.* 10 *Ea igitur Amasias largitus est turmis, quæ ad ipsum de Ephraim venerant, ut ad locum suum redirent, &c.*

10 וַיִּבְדְּדוּלֶם אֲמַצְיָהוּ וְהַגְדִּדוּ לֶהֱנִיחַ: nos, ea igitur Amasias largitus est turmis, ex potestate Arab. verbi *בָּרַל*, donare, munificè dare. Nam Hebraicum *בָּרַל*, habet *separare, discriminare*, non autem *distribuere, vel singulis dare*; quem significatum vult oratio. Iterum dignus hoc loco Clericus sua exempla pati, qui sic convertat, itaque *Amasia sejunxit à suis*

eas copias. Nam malè à suis quo addito non suppletur affixum ם verbi יבדלם. Etiam malè להגורו... יבדלם, *sejunctit...copias.* Nam quis nescit verbum בלל, *sejungere*, habere velle in accusandi casu rem *sejunctam*, non in dandi. Casus est ם, *ea (talenta)*, quæ non priùs dederat Amasias, quàm turmas eas dimitteret. Propterèa nos ver. 9 convertimus אשר נהרי, *quibus dono*, non *quibus donavi*. Sæpè præteritum tempus vim habet presentis.

Rambach.—10 Itaque segregavit, s. *sejunctit* eos Amasias a suis *copiis*. Al. *et distribuit Amasias illa talenta*, ver. 9 *turmæ*; sed contra verbi usum: unde illud malumus. *Nimirum turmam illam*, ver. 9, *s. copias auxiliares, quæ venerant ad illum ex Ephraim*. Vide ver. 6 et conf. similem constructionem sive *lamed accusativi*, 1 Par. v. 26; xxix. 18.

Dathe.—10 *Igitur sejunctit Amazia manum istam Ephraimitarum, quæ ad eum venerat, ut ad suos redirent, &c.*

Ver. 13.

— ויבני מהם שלשת וגו' —

— καὶ ἐπάταξαν ἐν αὐτοῖς τρεῖς χιλιάδας, κ.τ.λ.

Au. Ver.—13 But the soldiers of the army [Heb., the sons of the band] which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

Pool.—Unto Beth-horon, to wit, Beth-horon the lower, which was in the tribe of Benjamin; and from thence to Samaria; either, 1. To the city of Samaria; for the kings of Judah had taken divers places within the kingdom of Israel. Or, 2. To the kingdom of Samaria; Beth-horon and all other places between that city and their own kingdom. *Smote*, i. e., killed, as that word is generally understood. *Three thousand of them*; not three thousand cities, but three thousand persons dwelling in them.

Commentaries and Essays.—*Fell upon the cities of Judah,—and smote three thousand of them.* It should be, “and smote three thousand (persons) out of them” [so *Dathe, Ged., Booth*].

Ver. 18.

Au. Ver.—The thistle [or, furze bush, or, thorn] that was in Lebanon sent to the cedar that was in Lebanon, saying, &c.

Thistle.

Gesen.—*Thorn-bush.*

Prof. Lee.—*Thorn, or bramble.* See the notes upon 2 Kings xiv. 9, vol. ii., p. 938.

Ver. 19.

אָמַרְתָּ הַנְּהַה הַפִּיָּה אֶת־אֱדוֹם וְגו'

ἔπας, Ἰδοὺ, ἐπάταξα τὴν Ἰδουμαίαν, κ.τ.λ.

Au. Ver.—19 Thou sayest, Lo, thou hast smitten the Edomites, &c.

Thou hast smitten.

Houb., Booth.—I have smitten.

Houb.—19 הכיה הכיה, *percussisti.*

Nam *הכיה*, personæ est secundæ, non primæ, ut quidam grammatici ex mendo sanxere. Syrus verbum הכיה cùm legeret, id ut primam personam aded non accepit, ut verbum אמרה prætermiserit, eò ut liceret sibi convertere הכיה, *percussisti.*

Ver. 20.

— בִּי מִהַאֲלֹהִים הִיא לְמַעַן תִּתֵּן

בְּיָד כִּי דָרְשׁוּ וְגו'

עב' מִהַאֲלֹהִים

— ὅτι παρὰ Κυρίου ἐγένετο τοῦ παραδοῦναι αὐτὸν εἰς χεῖρας, ὅτι ἐξέζητησε, κ.τ.λ.

Au. Ver.—20 But Amaziah would not hear; for it came of God, that he might deliver them into the hand of their enemies, because they sought after the gods of Edom.

Into the hand of their enemies.

Commentaries and Essays.—Hebrew, ביר, *into the hand.* Perhaps בידו, *into his hand*, i. e., of Joash, which the sense seems to require.

Houb.—20 ביר, *in manum.* Clericus, “Supplendum esse ויאש, *Joasch*, res ipsa ostendit, videturque vox excidisse; neque enim hæc est consuetæ ellipsis Hebraicæ linguæ.” Rectè id quidem. Sed satis est suppleri affixum י, ut sit בידו, *in manum ejus (Johas)*. Nam Johas fuit antea nominatus, neque quidquam in oratione est, quod vetet de Joha efferri affixum.

Ver. 23.

Au. Ver.—23 And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate [Heb., the gate of it that looketh], four hundred cubits.

The son of Jehoahaz.

Ken.—The son of Ahazihu. See the notes upon 2 Chron. xxi. 17, p. 236.

Ged.—23 *Ben-Ahaziah*. The text has *Ben-Joahaz*; an evident mistake; corrected, besides, on the faith of six MSS.

Bp. Horsley.—23 *The son of Jehoahaz*, read, “the son of Ahaziah.” The names are confounded in the original (the printed text and some MSS. give the true radix) by a mere transposition of the letters.

Houb.—28 בן יהואז, *filium Joachaz*. Erat Joas filius Ochoziæ, non filius Joachaz. Itaque legendum, בן אחזיהו, *filii Ochoziæ*. Ferè simile erratum suprâ castigavimus ad cap. xxii. 6... הַפְּינָה: meliùs, loco parallelo 2 Reg. xiv. 13, הַפְּנָה, *anguli*. Ità Veteres; animadvertunt etiam superno circulo plerique Codices.

Ver. 24.

וְכָל־הַזָּהָב וְהַכֶּסֶף וְגו'

καὶ τῶν χρυσίων καὶ τὸ ἀργύριον, κ.τ.λ.

Au. Ver.—24 And he took all the gold and the silver, &c.

Bp. Horsley.—And he took all—read, as in 2 Kings xiv. 14, ולקח אה כל.

Houb.—24 וכל הזהב: Nos, et ablato auro, verbum חָשַׁב, quod habet versus superior, ἀπὸ κοίνον usurpantes, quanquam id paulò remotius. Fortè olim, pro כל, scriptum fuit ויקח, et cepit, aut quid simile.

Ver. 25.

Au. Ver.—25 And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoaz king of Israel fifteen years.

Jehoahaz.

Ken.—Ahazihu. See the notes upon ver. 23, and upon xxi. 17, p. 236.

Ver. 28.

— וַיִּקְבְּרוּ אֹתוֹ עִם־אֲבֹתָיו בְּעִיר

יְהוּדָה:

— καὶ ἔθαψαν αὐτὸν μετὰ τῶν πατέρων αὐτοῦ ἐν πόλει Δαυὶδ.

Au. Ver.—28 And they brought him upon horses, and buried him with his fathers in the city of Judah [*that is*, the city of David, as it is 2 Kings xiv. 20].

Houb., Dathe, Horsley, Ged., Booth.—In the city of David [so the pp., thirteen MSS., and all the versions except the Chald.].

Houb.—בְּעִיר יְהוּדָה, *in civitate Judæ*. Nos, *in civitate David*. Nam sic omnes Veteres; sic Codex Orat. 53, sic Regius 29, sic

denique Regius 3 (olim 5) priori quidem manu. Nam in eo perperam deletum fuit וריי, ut fieret יהודה. Nusquam Jerusalem vocatur *civitas Judæ*, sine addito. Ut manifestum sit, mendum יהודה esse Hod. Codicum, eorumque deteriorum.

Dathe.—Haud dubie est legendum בעיר דוד *in urbe Davidis*. Nunquam enim alias Sion aut Hierosolyma ita vocantur. Sic quoque habet locus parallelus 2 Reg. xiv. 20, interpretes antiqui omnes præter Chaldæum et 12 codd. *Kennicotti*.

CHAP. XXVI. 1.

Au. Ver.—1 Then all the people of Judah took Uzziah [*or*, Azariah], who was sixteen years old, and made him king in the room of his father Amaziah.

Uzziah. See the notes upon 2 Kings xv. 1, vol. ii., p. 941.

Pool.—*Uzziah*; called also *Azariah*, 2 Kings xiv. 21; both names signifying the same thing, *God's strength*, or *help*.

Ver. 2.

Au. Ver.—2 Built.

Ged.—Repaired. *Booth.*—Rebuilt. *Dathe.*—Instauravit.

Ver. 4.

Au. Ver.—4 And he did that which was right in the sight of the LORD, according to all that his father Amaziah did.

Pool.—To wit, for a time, but not perfectly nor constantly, which was Amaziah's case also.

Rambach.—*Secundum omne quod fecerat Amatsias, pater ipsius*; prioribus scil. regni sui annis: uti etiam postea pejora patris imitatus est, arrogantia, perinde ut ille, elatus ver. 16. Syr. Ar. mendose: *sicut fecerat David pater ipsius*, ut cap. xvii. 3, conf. cap. xx. 32.

Ver. 5.

וַיְהִי לְדָרֶשׁ אֱלֹהִים בַּיּוֹם וַיִּזְכְּרוּהוּ
הַמִּכְּוִן בְּרָאוֹת הָאֱלֹהִים וְגו'

נ"א בְּרָאוֹת עִבְרִי לְדָרֶשׁ נ"א וַיְהִי
καὶ ἦν ἐκζητῶν τὸν Κύριον ἐν ταῖς ἡμέραις Ζαχαρίου τοῦ συνοῦτος ἐν φόβῳ Κυρίου, κ.τ.λ.

Au. Ver.—5 And he sought God in the days of Zechariah, who had understanding in the visions of God [Heb., in the seeing of God], and as long as he sought the LORD, God made him to prosper.

Pool.—2 *Who had understanding*; who was a very knowing and experienced person. Or, *who made him understanding*; or, *who instructed him*; who was his tutor and teacher, and had great authority and influence upon him; and so restrained him from those exorbitancies to which he was otherwise inclined. *In the visions of God*; either, 1. In prophetic visions, which he either received from God himself, or understood and explained the prophetic visions of others, which was a special gift of God: of which see Gen. xli. 15; Dan. i. 17; ii. 19. Or, 2. In the law and word of God, which sometimes cometh under that name, as Prov. xxix. 18; Isaiah xxii. 1, 5.

Bishop Patrick.—*Who had understanding in the visions of God.*] It is not said he was a prophet, but that he was a man very skilful in expounding the ancient prophecies, and giving instruction out of them, as Grotius understands it.

Vitringa, Houb., Dathe, Ged., Booth., and others.—*Who instructed him in the fear of God.*

The text has *visions*; but *fear* is the genuine reading, and that of many MSS., as well as of Sep., Chald., and Syr. *God.* The text has *God*, but I am persuaded that *Lord* was the original reading; and it is that of Sep., Chald., and Vulg.—*Ged.*

Rambach.—*Intelligentis*, Dan. i. 4, *in videndo Deum*; vel *visionum divinarum periti*: quæ sec. *Kimchium* est periphrasis *Prophetæ*, coll. Dan. i. 17. Unde ita vocatur Zacharias, sive quia illi ipsi visiones divinæ obtigerunt, sive sec. *Grot.* quia prophetias, e. c., scripta Mosis, Davidis, etc. intelligere et populo explicare noverat, coll. 1 Cor. xii. 10; xiv. 26, quo forte respexit *Schmidius*, vertendo: *Instituentis in videndo Deum.* Conf. Neh. viii. 7, 8. Alii tamen pro *braah* legisse videntur *beir-ath*, in timore. Sic LXX, *intelligentis in timore Domini.* Targ. *doctoris in timore Domini*, i. e., sec. Syr., Ar., R. Sal., *qui regem instituebat in timore Domini*; quod etiam *Vitringæ* Proleg. in Esaiam, p. 4, placet, conf. Psal. xxxiv. 12, et Varr. Lect. in editione nostra ad h. h. item *Glassii* Rhet. S. p. m. 575.

Houb.—5 *המבין בראות*. “Notatur hic a doctis (inquit in Lexico suo Buxtorfius) in manuscripto antiquissimo exemplari Palatino esse *בראח*, in *timore Dei*, hoc est, in rebus, quæ ad Dei timorem pertinent. Sic quoque

legitur et explicatur in R. Salomone, et sic concordantiæ Hebraicæ adducent illud in rad. *רא*, non in *ראה*.” Ego etiam lego *בראח*, in Codice Orat. 42, et in Regio 29, omnium Regionum antiquissimo. Cui scripturæ favent Græci interpretes qui *ἐν φόβω*, in *timore*; favet Syrus, qui *מליך לה בהחלה*, *erudiens illum in timore*. Favet denique orationis series. Nam sacra pagina demonstrat quæ causa fuerit, cur Ozias, dum Zacharias superstes esset, Deum timeret: nimirum eum ad Dei timorem erudivisse Zachariam; quam causam hod. scriptio non attingit, et videtur a re narrata paulo remotior. Adde *ראה* non esse *visionem*, sed vel *רא*, vel *מראה*. Est igitur legendum *בראח המבין*, *erudiens illum in timore*. Erat facilis aberratio ex *המבין* in *המבין*, ante usurpatas litteras finales.

Dathe.—In textu recepto legitur *המבין בראח*, *המבין בראח*, quæ *Clericus* explicat: *visionum divinarum peritus*, et dicit, periphrasin esse prophetæ, collato loco Dan. i. 17, valde alieno. Interpretes antiqui omnes præter Vulgatum legerunt *בנראח* in *timore*, h. e., religione Dei. Sic quoque habent 50 codd. *Kennicotti*. Ex mea versione post *המבין* supplendus est accusativus *ארו eum*. Sic quoque Syrus.

Ver. 6.

— וַיְבַנְּנָה עָרִים בְּאַשְׁדּוֹד וּבְפִלְשְׁתִּים :

— καὶ ᾠκοδόμησε πόλεις Ἀζώτου, καὶ ἐν τοῖς ἀλλοφύλοις.

Au. Ver.—6 — and built cities about Ashdod [or, in the country of Ashdod], and among the Philistines.

About Ashdod.

Rambach, Dathe, Ged.—In the territory of Ashdod and of the Philistines.

In Asdodæorum et aliorum Philistæorum solo.—*Rambach.*

Ver. 7.

— וְהִמְעוּקִים :

καὶ ἐπὶ τοὺς Μωαίους.

Au. Ver.—7 And God helped him against the Philistines, and against the Arabians that dwelt in Gur-Baal, and the Mehunims. *And the Mehunims.* See the notes upon xx. 1, p. 223.

Bp. Patrick.—I have often noted before, that these Mehunims were a people in Arabia Deserta. See 1 Chron. iv. 41; 2 Chron. xx. 1; Judg. x. 11, 12 [vol. ii., p. 263, of this Synopsis], of which this place gives a clear proof.

Houb., Dathe, Booth.—Ammonites.

Houb.—7 והעמנים. Nos, והעמנים, cum Vulgato, et *Ammonitis*. Nam de *Mæonitis* sacræ paginæ silent. Et cum sequatur, *dederunt ei munus Ammonitæ*, error scribarum fere digito monstratur. Vide cap. xxvii. 5.

Dathe.—Οἱ ὁ habent: καὶ ἐπὶ τοῦς Μναίους, uti cap. xx. 1, cf. observat. ad illum locum. Chaldæus: in *planitie Maon*. Vulgatus: *contra Ammonitas*. Codex 180 *Kennicotti* והעמנים et 89, 235, 530, et 590, והעמנים, quæ lectio etiam propter sequentem versum præferenda videtur.

Ver. 9.

וַיִּבֶן זְצַנְיָהוּ מְגִדָּלִים בְּיְרוּשָׁלַם עַל-
 נְשֵׁר הַבְּקָה וְעַל-נְשֵׁר הַנַּיָּא וְעַל-
 חֲפִזָּצוּעַ וַיַּחֲזְקֵם :

καὶ ὠκοδόμησεν Ὁζίας πύργους ἐν Ἱερουσαλήμ, καὶ ἐπὶ τὴν πύλην τῆς γωνίας καὶ ἐπὶ τὴν πύλην τῆς φάραγγος, καὶ ἐπὶ τῶν γωνιῶν, καὶ κατισχύσε.

Au. Ver.—9 Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified [or, repaired] them.

At the, &c. So *Houb.*

Dathe, Ged.—Upon the, &c.

Rambach.—*Juxta*, vel *supra*.

At the turning of the wall.

Gesen.—חֲפִזָּצוּעַ, an angle, corner [so *Prof. Lee*], Ex. xxvi. 24, &c. Mostly an internal angle, Ez. xlvi. 22; Neh. iii. 24.

Booth.—Over the angles of the wall.

Houb.—*Ad angulum*.

Dathe.—9 *Hierosolymæ turres exstruxit super portis anguli, vallis et Mikzoa a) easque munivit.*

a) Vulgo quoque ut פָּנָה per *angulum* explicatur, quod nolui repetere, propterea vocabulum Hebræum retinui.

Ver. 10.

וַיִּבֶן מְגִדָּלִים בְּמִדְבָּר וַיַּחֲזֵב בְּרוֹת
 רְבִי'ים פִּי מְקַהֲרֵי הַיָּה לְאִוּ וּבְשֵׁטְתָהּ
 וּבְמִישׁוֹר אֲפָרַיִם וְלְרַמְיִם בְּקְהָרִים
 וּבְכַרְמֵל פִּירְהָב אֲדָמָה הָהָה :

καὶ ὠκοδόμησε πύργους ἐν τῇ ἐρήμῳ, καὶ ἐλατόμησε λάκκους πολλοὺς, ὅτι κτήνη πολλὰ ὑπήρχεν αὐτῷ ἐν σεφληᾷ καὶ ἐν τῇ πεδινῇ, καὶ ἀμπελοουργοὶ ἐν τῇ ὄρεινῃ καὶ ἐν τῷ Καρμῆλῳ, ὅτι γεωργὸς ἦν.

Au. Ver.—10 Also he built towers in the desert, and digged many wells [or, cut out

many cisterns]: for he had much cattle, both in the low country, and in the plains: husbandmen *also*, and vine-dressers in the mountains, and in Carmel [or, fruitful fields]: for he loved husbandry [Heb., ground].

Bp. Patrick.—10 *He built towers in the desert.*] To defend the shepherds from the sudden incursions of their enemies; particularly the Arabs, who had formerly broken in upon them (xxi. 16).

Husbandmen also, and vine dressers in the mountains.] Some, therefore, take the towers forementioned to have been country-houses, where husbandmen dwelt: and where their cattle in hard weather were sheltered; and the fruits of the earth were laid up.

Digged many wells [or, cut out many cisterns].

Gesen.—הַצֵּב. 1. to cut, to hew.

I. בָּרַח וְבָר, plur. בָּרוּחַ, m. for בָּאָר, from r. בָּאָר.

1. a pit.

2. Spec. a cistern, Gen. xxxvii. 20 sq. בִּירוֹת הַצֵּבִים, cisterns hewn in stone, Deut. vi. 11.

Rambach.—וַיַּחֲזֵב, et *excidit, effodit*, Deut. vi. 11. בִּירוֹת רִבִּים, puteos multos, Vulg. cisternas; in quibus aqua pluvia colligeretur, propter fontium in locis illis calidis raritatem. Jer. ii. 13; Neh. ix. 25. Conf. ad construct. Coh. vii. 29.

In Carmel. See *Gesen.* on 2 Kings xix. 23, vol. ii., p. 975.

Bp. Patrick.—*In Carmel.*] By this is not meant the famous mount of that name (for that was not in the tribe of Judah), but a very fertile country, as the word *Carmel* signifies in several places (Isa. xvi. 10; Jer. ii. 7; xlviii. 33).

Rambach.—בָּהָרִים, in montibus, *Clercius.* וּבְכַרְמֵל, et in *primis*, Neh. viii. 15, in *Carmelo*, monte tribus Judæ, in quo Nabal, vir dives, prædia et greges habuit, 1 Sam. xxv. 2. Alter enim *Carmelus* Galilææ, non procul a mari mediterraneo, ad reges Israelis pertinuit, 1 Reg. xviii. 19. Alii pro nomine appellat. habent, et in quocunque loco s. arvo fertili, coll. Esa. xxix. 17, c. xxxii. 15, ubi confer not.

Ver. 11.

וַיִּתֵּי לְעֲזַרְיָהוּ חֵיל עֲשֵׂה מְלֻחָה
 וַיִּצְאֵי צָבָא לְגָדוּד בְּמִסְפַּר פְּקָדוֹתָם

בַּיָּד וַיַּעֲמֵל הַסּוֹדָר וּמַעֲשֵׂהוּ הַשּׁוֹמֵר
עַל יַד־הַנְּגִיחַ מִשְׁמֵרוֹ הַמְּלִיךְ :

יעיאל קר

καὶ ἐγένετο τῷ Ὄζιᾳ δύναμις ποιῶσα πόλεμον, καὶ ἐκπορευομένη εἰς παράταξιν εἰς πόλεμον καὶ εἰσπορευομένη εἰς παράταξιν εἰς ἀριθμὸν· καὶ ἦν ὁ ἀριθμὸς αὐτῶν διὰ χειρὸς Ἰειήλ τοῦ γραμματέως, καὶ Μαασίου τοῦ κριτοῦ, διὰ χειρὸς Ἀνανίου τοῦ διαδόχου τοῦ βασιλέως.

Au. Ver.—11 Moreover Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, one of the king's captains.

Bands. See the notes upon 2 Kings vi. 23, vol. ii., p. 896.

Scribe. See the notes upon 2 Sam. viii. 17, vol. ii., p. 560.

Ruler. See the notes upon Numb. xi. 16, vol. i., p. 544, and on Deut. xvi. 18, vol. i., p. 689.

According to the number of their account, &c.

Ged.—11 By bands, according to the muster made by Jeiel the scribe, and Maaziah the prefect; under the direction of Hananiah, one of the king's captains.

Booth.—11 According to the number enrolled by Jeiel, the scribe, and Maaseiah, the ruler, under direction of Hananiah, one of the king's captains.

Rambach.—11 *Præterea fuit Uzzia exercitus, c. xiv. 7, faciens s. exercens bellum, ירמאי שבא לנדר, Schmid. exeuntes cum exercitu in turmam, c. xxv. 5, 9, 10. Sensus est sec. Cleric. Uzziam habuisse exercitum virorum ætatis militaris, et paratorum ad expeditionem, quacunq̄ue juberet, suscipiendam. במספר פקדהם ביד, pro numero recensiois eorum factæ ministerio Jehielis scribæ; h. e. postquam recensitæ fuissent copie, ut integer fuisse copiarum numerus intelligatur, non ex conjectura collectus.*

Houb.—11 *Habebat etiam Ozias exercitum, qui in aciem prodiret, numero in turmas distributum, prout eum Jehiel Scriba, et Maasias præfectus recensuerat, duce Hananiah, qui unus erat de regis proceribus.*

Dathe.—11 *Habuit præterea Ussia exercitum ad expeditiones suscipiendas paratum et in classes suas distributum per Jeielem et Maasejam scribas, cui præerat, Hananiah, unus ex principibus regis.*

Ver. 12.

כָּל מְסֻפֵּר רֵאשֵׁי הַקְּבוֹת לְנִגְדָרֵי
הָיָה אֶלְפִים וְשָׁשׁ מֵאוֹת :

קמ ב' ק'

πᾶς ὁ ἀριθμὸς τῶν πατριαρχῶν τῶν δυνατῶν εἰς πόλεμον δισχίλιοι ἑξακόσιοι.

Au. Ver.—12 The whole number of the chief of the fathers of the mighty men of valour were two thousand and six hundred.

Ged., Booth.—12 The whole number of the patriarchal [*Booth.*, paternal] chiefs, men of valour, was, &c.

Rambach.—'כל מספר בני, Schmid. *Univcrsus numerus quoad capita patrum s. familiarum patriarum, juxta potentes robore, i. e., universus principum fortiumque ducum numerus, c. xvii. 14, c. xxiii. 2. Fuit bis millium et sexcentorum, c. xxxv. 8.*

Houb.—12 *Erat autem numerus omnium principum per familias virorum fortium, duo millia et sexcenti.*

Ver. 14.

וַיִּבְרָן לָהֶם עֲזָאוֹר לְכַל־הַצֵּבָא מִנִּיגִים
וּרְמַחִים וְכוֹבָעִים וְשַׁרְיָוֹת וְהַשְּׁתָרוֹת
וְלֹאֲבָנֵי קִלְעִים :

καὶ ἠτοίμασεν αὐτοῖς Ὄζιᾳ πάση τῇ δυνάμει θυρεοὺς καὶ δόρατα καὶ περικεφαλαιᾶς καὶ θώρακας καὶ τόξα καὶ εἰς λίθους σφενδόνας.

Au. Ver.—14 And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and slings to cast stones [Heb., stones of slings].

Slings to cast stones.

Rambach.—*ולאבני קלעים, etiam usque ad lapides fundarum, quos copiose in casum necessitatis coacervavit. Conf. Lamed, 2 Reg. x. 21; Ezech. xxxix. 19. Schmid. et (lapides) in lapides fundarum. Vulg., inverso ordine, et fundas ad jaciendos lapides. 1 Sam. xvii. 40, 49; Job. xli. 20.*

Houb.—14 — *Et lapides fundarum:*

14 *ולאבני קלעים, et lapides (fundarum) nisi לאבנים קלעים, et ad lapides, fundæ. Sed prior scriptio potior est. Nam sic Job. xli. 20, אבני קלע, lapides fundæ. Sic Zach. ix. 15, ubi vide. Dandi casus לאבני קלעים, nihil habet in oratione, a quo regatur, et casum is eundem vult habere, quem habent antea clypei, hastæ, &c.*

Ver. 15.

וַיַּעַשׂ בְּיָדוֹ שְׁלֹשׁ מִחְשָׁבֹת מְחֻשָּׁבֹת
 חֹשֶׁב לְהִיזֹת עֲלֵיהֶן בָּדָלִים וְעַל-
 הַכְּפֹזֹת לִירוּשָׁלַיִם וּבָבָאֲנִים גְּדֹלֹת
 וַיַּעַשׂ שָׁמוֹ עַד-לְמַרְחֹק כִּי-הִפְלִיא
 לְהַעֲזֹר עַד כִּי-חָזַק :

הש" בדגש

καὶ ἐποίησεν ἐν Ἱερουσαλὴμ μηχανὰς με-
 μηχανευμένας λογιστοῦ, τοῦ εἶναι ἐπὶ τῶν
 πύργων καὶ ἐπὶ τῶν γωνιῶν, βάλαντιν βέλεσι
 καὶ λίθοις μεγάλοις· καὶ ἡκούσθη ἡ κατα-
 σκευὴ αὐτῶν ἕως πόρρω· ὅτι ἔθαυμασθήθη τοῦ
 βοηθῆσαι ἕως οὐ κατίσχυσε.

Au. Ver.—15 And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad [Heb., went forth]; for he was marvellously helped, till he was strong.

Engines.

Bp. Patrick.—The Targum by these engines understand towers perforated: whereas the text plainly tells us they were engines, out of which they shot arrows and threw stones, from the towers and from the walls. Bochartus thinks the word properly imports, they were contrived for the projection of stones (lib. iii. of his Phaleg., cap. vii., and in his Canaan, lib. i., cap. 35).

Gesen.—הַשְּׁבִינֹת plur., Eccl. vii. 29; pp. *inventions*, from r. הִשָּׁב, No. 1 [to meditate]. Spec.

1. *Warlike engines*, for casting darts, stones, etc., 2 Chr. xxvi. 15. *Comp. Lat. ingenium*, which in the middle ages came to signify a warlike machine, *balista*; whence Fr. *ingénieur*.

2. *Arts, devices.**To shoot.*

Houb.—15 לִירוּשָׁא: Id notatur circulo superno, ut insolitum. Antiqua scriptio לִירוּשָׁא, ad jaciendum. Sed לִירוּשָׁא, vetus mendum, natum ex similitudine litterarum Samaritarum. Nam ה, apud Samaritanos fere simile est τϞ, א, Hebræorum.

For he was marvellously helped, till he was strong.

Gesen.—הִפְלִיא, Hiph. 3 to make wonderful. Seq. gerund הַעֲזֹר, to be wonderfully helped, 2 Chron. xxvi. 15.

עַד כִּי, until.

Ged.—By such singular aids was his power increased.

Booth.—For, assisted by such inventions, he attained wonderful power.

Rambach.—כי הפליא להעזר, Schm., quia mirum in modum factum est, ut adjuvaretur, h. e., quia mirabiliter a Deo adjuvabatur ver. 7. At Cleric., mirum se præbuit ad auxiliandum, h. e., mirabiles machinas ad defensionem urbium sibi comparavit. Sed illud præstat. Niph. (4) Ps. xxviii. 7; 1 Par. v. 20; cf. ad idiotismum Jud. xiii. 19; it. Ps. xxxi. 22. עד כי חזק, usque dum invaluit, vel donec potentiam obtineret.

Houb.—Fuitque nomen ejus longè latèque disseminatum, quia bellorum subsidii vires suas mirificè auxerat.

Ver. 16.

וּבְהִזְחָקוֹתָיו נָבְחָה לְבוֹ עַד-לְהַשְׁחִיתוֹ
 וְרוּ

καὶ ὡς κατίσχυσεν, ὑψώθη ἡ καρδία αὐτοῦ τοῦ καταφθεῖραι, κ.τ.λ.

Au. Ver.—16 But when he was strong, his heart was lifted up to his destruction, &c. To his destruction [so *Vulg.*, *Houb.*, *Dathe*, *Ged.*, *Booth.*].

Gesen.—הִזְחָתָה. Hiph. 1. i. q. Pi. No. 1, to destroy, to ruin.

2. הַשְּׁחִיתוֹ, Gen. vi. 12, ה' גָּלִילוּהוּ, Zeph. iii. 7, to destroy one's way, i. e., to corrupt or pervert it, and hence to act wickedly. With the acc. suppressed, id. Deut. iv. 16; xxxi. 29; Judg. ii. 19; Is. i. 4. *Comp. חרע.*—But in the expressions אִישׁ מַשְׁחִית, Prov. xxviii. 24, and בַּעַל מַשְׁחִית, xviii. 9, the form מַשְׁחִית appears to be a substantive (see מַשְׁחִית No. 1), i. q., man of destruction, i. e., in chap. xxviii. 24, act., a destroyer, desolator, but in chap. xviii. 9, pass., one who brings destruction on himself, a waster, prodigal.

Rambach.—עד להשחית, usque dum corrumpit, se vel vias suas, cap. xxvii. 2. Cler., ita ut corrumperetur, eaque moliri auderet, quæ ab eo fieri nefas erant. *Vulg.*, in interitum suum, cap. xii. 12.

Maurer.—Usque adeo ut perditæ ageret. *Vulgo:* in perniciem suam, quod non ferendum est.

Ver. 17.

Au. Ver.—17 And Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valiant men.

See the notes upon 1 Chron. vi. 10, vol. iii., p. 28.

Ver. 18.

— וְלֹא-יָלַח לְכַבֵּד מִיְהוָה יְלֵהִים :

— και οὐκ ἔσται σοι τοῦτο εἰς δόξαν παρὰ Κυρίου Θεοῦ.

Au. Ver.—18 — go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the LORD God.

Neither shall it be for thine honour from the Lord God [so most commentators].

Houb.—*Non fas est honorem te istum, Domino Deo nolente, præripere.*

18 לא לך לכבוד מיהה: verbum pro verbo, non tuum est honore affici, absque Domino, vel contra Dominum. Vulgatus, non reputabitur tibi in gloriam hoc à Domino, sententiâ bonâ, non item bonâ interpretatione; quia non habet contextus nec הוּא הוּא, nec הוּא הוּא, erit hoc, quæ verba essent necessaria ad mentem Vulgati exprimentam.

Ver. 19.

— לִפְנֵי הַפְּתִיחַיִם בְּבֵית יְהוָה מִעַל לַמִּזְבֵּחַ הַקְּמֹרֶת:

— ἐναντίον τῶν ἱερέων ἐν οἴκῳ Κυρίου ἐπάνω τοῦ θυσιαστηρίου τῶν θυμιαμάτων.

Au. Ver.—19 Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.

Schm., Rambach, Ged.—Beside the altar.

From beside the incense altar [so Booth.].

Schm., Rambach, Ged.—Beside the incense altar.

Houb.—*Ebulliit lepra in fronte ejus, sacerdotibus astantibus in domo Domini supra altare thymiamatum.*

19 מעל למוזבח: male Clericus, juxta altare. Nam מעל potestatem talem non admittit. Verius Vulgatus, super altare: nos, supra, i. e., ultra altare. Nam Ozias erat citra altare, et coram eo. Sed sacerdotes supra altare ascenderant, ad partem adyti interiorem, ut videlicet Oziam arcerent, ne ultra progredetur.

Ver. 21.

וַיְהִי עֲזַרְיָהוּ הַמֶּלֶךְ מְשָׁרֵעַ וְעַדְיֹהִים מוֹרֹו וַיֵּשֶׁב בֵּית הַחֲפְשֹׁתַיִם מְשָׁרֵעַ כִּי נִגְרַר מִבַּיִת יְהוָה וְגו'

התפשית קרי

καὶ Ὁζίας ὁ βασιλεὺς ἦν λεπρὸς ἕως ἡμέρας τῆς τελευταίας αὐτοῦ, καὶ ἐν οἴκῳ ἀποφουσῶθ ἐκάθητο λεπρὸς, ὅτι ἀπεσχίσθη ἀπὸ οἴκου Κυρίου, κ.τ.λ.

Au. Ver.—21 And Uzziah the king was a leper unto the day of his death, and dwelt in a several [Heb., free] house, being a leper; for he was cut off from the house of the LORD: and Jotham his son was over the king's house, judging the people of the land.

For he was cut off, &c.

Pool.—*For he was cut off;* so the following words are a reason of the former; he dwelt in a several house, because he might not come into the temple or courts, nor consequently into any public assembly, or the society of others. Or, and therefore, as the Hebrew *chî* often signifies, and the particle *and* is oft understood. So it is an inference from the next foregoing words. He was a leper, and therefore he was cut off, &c.

In a several house. See the notes upon 2 Kings xv. 5, vol. ii., p. 942.

Bp. Patrick.—In the Hebrew the words are, “in a house of freedom;” so such places were called, because such as were there were exempt from the common affairs and shut up from the conversation of men: whence such as are laid in their grave are said to be “free among the dead” (Ps. lxxxviii. 5), because removed from all the affairs and conversation of the world. (See Dr. Hammond upon that place, annot. c.)

Ver. 23.

Houb.—23 מצרע מצרע: melius מצרע. Nam non admittit participium *Hiphil*. Itaque habent מצרע duo Codices Orat.

CHAP. XXVII. 2.

Au. Ver.—2 — And the people did yet corruptly.

Did yet corruptly. See the notes upon שָׁחָה, chap. xxvi. 16.

Houb.—משחחים: verbum de verbo, corruptè agebant; nos, pravis cultibus utebantur; non, pravis moribus, ut plerique interpretes. Nam tangitur, ut alibi passim in hoc libro et in Libris Regum, cultus Deorum, qui, ut erant Reges, nunc vigeat, nunc abolebatur; non autem vivendi ratio, quæ, ne prava esset, pii Reges non poterant impedire.

Ver. 3.

הוּא בְּנֵה אֶת־נְשֵׁר בֵּית־יְהוָה הַעֲלִיזוּן וּבְחֹמֹת הַעֲפֹל בְּנֵה לָרֵב:

αὐτὸς ᾠκοδόμησε τὴν πύλην οἴκου Κυρίου τὴν ὑψηλὴν, καὶ ἐν τείχει Ὀπελ ᾠκοδόμησε πολλὰ.

Au. Ver. 3 He built the high gate of the house of the LORD, and on the wall of Ophel [or, the tower] he built much.

Built.

Houb., Dathe, Pool, Patrick, and others.—Repaired.

Bp. Patrick.—It was built before by Solomon, but he repaired it (2 Kings xv. 35), and, as some think, added a very glorious structure to it.

Ophel. See the notes upon 2 Kings v. 24, vol. ii., p. 893.

Pool.—The wall of *Ophel*; a tower upon or near the wall of Jerusalem, which probably he fortified, as his father had done other towers, chap. xxvi. 9.

Bp. Patrick.—And on the wall of *Ophel* he built much.] The *Targum* translates it, “a palace;” but others understand by *ophel* a high place, or cliff, where there was a tower. *Pellicanus* thinks, the meaning is, that he much beautified, as well as repaired, the porch of the Lord’s house, which was a hundred and twenty cubits high.

Dr. A. Clarke.—On the wall of *Ophel*.] The wall, says the *Targum*, of the interior palace. *Ophel* was some part of the wall of Jerusalem, that was most pregnable, and therefore *Jotham* fortified it in a particular manner.

Ver. 5.

זאת השׁיבֵר לוֹ בְּנֵי עַמּוֹן
וּבְשָׁנָה הַשְּׁנִיָּה וְהַשְּׁלִישִׁית :

— ταῦτα ἔφερον αὐτῷ βασιλεὺς υἱῶν Ἀμμὼν κατ’ ἐνιαυτὸν ἐν τῷ πρώτῳ ἔτει καὶ ἐν τῷ δευτέρῳ καὶ τῷ τρίτῳ.

Au. Ver.—5 — And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So much [Heb., this] did the children of Ammon pay unto him, both the second year, and the third.

Dean Prideaux. — Among the ancients, the way of reckoning their money was by talents. So the *Hebrews*, so the *Babylonians*, and so the *Romans* did reckon. And of these talents they had subdivisions which were usually in *minas* and *drachms*; i. e., of their talents into *minas*, and their *minas* into *drachms*. The *Hebrews* had, besides these,

their *shekels* and *half-shekels* or *bekas*; and the *Romans* their *denarii*, which last were very nearly of the same value with the *drachms* of the *Greeks*. What was the value of a *Hebrew talent* appears from Exod. xxxviii. 25, 26, for there 603,550 persons being taxed at half a shekel a head, they must have paid in the whole 301,775 *shekels*; and that sum is there said to amount to one hundred talents, and 1,775 *shekels* over: if therefore we deduct the 1,775 *shekels* from the number 301,775, and divide the remaining sum, i. e., 300,000, by a hundred, this will prove each of those talents to contain three thousand *shekels*. Each of these *shekels* weighed about three *shillings* of our money; and sixty of them, *Ezekiel* tells us, chap. xlv. 12, made a *mina*; and therefore fifty of those *minas* made a talent. And as to their *drachms*, it appears by the gospel of St. Matthew that it was the fourth part of a shekel, that is, nine pence of our money. For there (chap. xvii. 24) the tribute money annually paid to the temple, by every Jew (*Talmud* in shekalim), which was half a shekel, is called Διδραχμον (i. e., the two drachm piece); and therefore, if half a shekel contained two drachms, a drachm must have been the quarter part of a shekel, and every shekel must have contained four of them: and so *Josephus* tells us it did; for he says, *Antiq.*, lib. iii., c. 9, that a shekel contained four Attic drachms, which is not exactly to be understood according to the weight, but according to the valuation in the currency of common payments. For according to the weight, the heaviest Attic drachms did not exceed eight pence farthing half-farthing, of our money; and a Hebrew drachm, as I have said, was nine pence; but what the Attic drachm fell short of the Hebrew in weight might be made up in the fineness, and its ready currency in all countries (which last the Hebrew drachm could not have), and so might be made equivalent in common estimation among the Jews. Allowing therefore a drachm, as well Attic as Jewish, as valued in Judea, to be equivalent to nine pence of our money, a BEKA or half-shekel will be one shilling and sixpence; a SHEKEL, three shillings; a MINA, nine pounds; and a TALENT, four hundred and fifty pounds. So was it in the time of Moses and Ezekiel; and so was it in the time of Josephus among that people, for he tells us, *Antiq.*, lib. xiv.,

c. 12, that a *Hebrew mina* contained two *LITRAS* and a *half*, which comes exactly to *nine pounds* of our money: for a *litra*, being the same with a *Roman libra*, contained *twelve ounces* troy weight, that is, *ninety-six drachms*; and therefore *two litras* and a *half* must contain *two hundred and forty drachms*, which being estimated at *nine pence* a *drachm*, according to the *Jewish* valuation, comes exactly to *sixty shekels*, or *nine pounds* of our money. And this account agrees exactly with that of *Alexandria*. For the *Alexandrian* talent contained 12,000 *Attic* drachms; and 12,000 *Attic* drachms, according to the *Jewish* valuation, being 12,000 of our *nine pences*, they amount to 450 *pounds* of sterling money, which is the same in value as the *Mosaic* talent. But here it is to be observed, that though the *Alexandrian* talent amounted to 12,000 *Attic* drachms, yet they themselves reckoned it but at 6,000 drachms, because every *Alexandrian* drachm contained two *Attic* drachms; and therefore the *Septuagint* Version being made by the *Alexandrian* Jews, they there render the *Hebrew* word shekel, by the Greek *διδραχμον*, which signifies *two drachms*, because two *Alexandrian* drachms made a *shekel*, two of them amounting to as much as four *Attic* drachms. And therefore, computing the *Alexandrian* money according to the same method in which we have computed the *Jewish*, it will be as follows: *One drachm* of *Alexandria* will be of our money *eighteen pence*; one *didrachm* or *shekel*, consisting of two drachms of *Alexandria*, or four of *Attica*, will be *three shillings*; one *mina*, consisting of *sixty didrachms* or *shekels*, will be *nine pounds*; and one *talent*, consisting of *fifty minas*, will be *four hundred and fifty pounds*, which is the talent of *Moses*, Exod. xxxviii. 25, 26: and so also is it the talent of *Josephus*, Antiq., lib. iii., c. 7; for he tells us that a *Hebrew talent* contained one hundred *Greek* (i. e., *Attic*) minas. For those *fifty minas*, which here make an *Alexandrian* talent, would be one hundred *Attic* minas in the like method of valuation; the *Alexandrian* talent containing double as much as the *Attic* talent, both in the *whole*, and also in all its *parts*, in whatever method both shall be equally distributed. Among the *Greeks* the established rule was, *Jul. Polluc.* Onomast., lib. x., c. 6, that one hundred drachms made a *mina*, and *sixty minas* a

talent. But in some different states their drachms being different, accordingly their minas and talents were within the same proportion different also. But the money of *Attica* was the *standard* by which all the rest were valued, according as they more or less differed from it. And therefore, it being of most note, wherever any *Greek* historian speaks of talents, minas, or drachms, if they be simply mentioned, it is to be always understood of talents, minas, or drachms of *Attica*, and never of the talents, minas, or drachms of any other place, unless it be expressed. Mr. *Brerewood*, going by the goldsmith's weights, reckons an *Attic drachm* to be the same with a *drachm* now in use in their shops, that is, the *eighth part* of an *ounce*; and therefore lays it at the value of *seven pence halfpenny* of our money, or the *eighth part* of a *crown*, which is or ought to be an *ounce* weight. But Dr. *Bernard*, going more accurately to work, lays the middle sort of *Attic* drachms at *eight pence farthing* of our money, and the *minas* and *talents* accordingly, in the proportions above mentioned. The *Babylonish* talent, according to *Pollux*, Onomast., lib. x., c. 6, contained *seven thousand* of those drachms. The *Roman* talent (see *Festus Pompeius*) contained *seventy-two Italic* minas, which were the same with the *Roman libras*; and *ninety-six Roman denariuses*, each being of the value of *seven pence halfpenny* of our money, made a *Roman libra*. But all the valuations I have hitherto mentioned must be understood only of *silver money*, and not of *gold*; for that was much higher. The proportion of gold to silver was among the ancients commonly as *ten to one*; sometimes it was raised to be as *eleven to one*, sometimes as *twelve* and sometimes as *thirteen to one*. In the time of king *Edward* the *First* it was here, in *England*, at the value of *ten to one*; but it is now gotten at *sixteen to one*, and so I value it in all the reductions which I make in this history of ancient sums to the present value. But to make the whole of this matter the easier to the reader, I will lay all of it before him for his clear view in this following table of valuations:—

HEBREW Money.		£	s.	d.
A Hebrew drachm	.	.	.	9
Two drachms made a beka	.	.	.	
half shekel, which was the				

tribute money paid by every Jew to the temple . . .	£	s.	d.
Two <i>bekas</i> made a <i>shekel</i> . . .		1	6
Sixty <i>shekels</i> made a <i>mina</i> . . .		9	0
Fifty <i>minas</i> made a <i>talent</i> . . .	450	0	0
A <i>talent of gold</i> , sixteen to one	7200	0	0
ATTIC money, according to Mr. BREREWOOD.			
An Attic <i>drachm</i> . . .		7½	
A hundred <i>drachms</i> made a <i>mina</i> . . .		3	2 6
Sixty <i>minas</i> made a <i>talent</i> . . .	187	10	0
A <i>talent of gold</i> , sixteen to one	3000	0	0
ATTIC money, according to Dr. BERNARD.			
An Attic <i>drachm</i> . . .		8¼	
A hundred <i>drachms</i> made a <i>mina</i> . . .	3	8	9
Sixty <i>minas</i> made a <i>talent</i> . . .	206	5	0
A <i>talent of gold</i> , sixteen to one	3300	0	0
BABYLONISH money, according to Mr. BREREWOOD.			
A Babylonish talent of silver containing seven thousand Attic <i>drachms</i> . . .	218	15	0
A Babylonish talent in gold, sixteen to one . . .	3500	0	0
BABYLONISH money, according to Dr. BERNARD.			
A Babylonish talent in silver . . .	240	12	6
A Babylonish talent in gold, sixteen to one . . .	3850	0	0
ALEXANDRIAN money.			
A <i>drachm</i> of Alexandria, containing two Attic <i>drachms</i> , as valued by the Jews . . .	1	6	
A <i>didrachm</i> of Alexandria, containing two Alexandrian <i>drachms</i> , which was a Hebrew <i>shekel</i> . . .	3	0	
Sixty <i>didrachms</i> or Hebrew <i>shekels</i> made a <i>mina</i> . . .	9	0	0
Fifty <i>minas</i> made a <i>talent</i> . . .	450	0	0
A <i>talent of gold</i> , sixteen to one	7200	0	0
ROMAN money.			
Four <i>sesterciuses</i> made a Roman <i>denarius</i> . . .		7½	
Ninety-six Roman <i>denariuses</i> made an <i>Italic mina</i> , which was the same with a Roman <i>libra</i> . . .	3	0	0
Seventy-two Roman <i>libras</i> made a <i>talent</i> . . .	216	0	0
Prideaux's Connection, preface, pp. xiv. —xvi.			
<i>Measures.</i> See the notes upon 1 Kings iv. 22, vol. ii., p. 726.			
<i>Bp. Patrick.</i> —Both the second year, and the third.] Either this was the agreement,			

that for three years they should make this acknowledgment; or, at the three years' end they grew so strong again, that they refused to continue it longer.

Houb.—Anno ejus secundo et tertio.

ובשנה, anno ejus. Addimus ejus, ex loci voluntate. Nam anni computabantur ex annis Regum, et propterea compendio notabantur; ut non necesse esset sæpè iterare מלכותו, regni ejus. Cæterum superfluit, ו, ante בשנה, neque id exhibetur ab ullo veterum interpretum.

Ver. 6.

— בַּי הַקִּין דְּרָדְרֵיו לְפָנָי יְהוָה אֱלֹהָיו :

— ὅτι ἠτοίμασε τὰς ὁδοὺς αὐτοῦ ἐναντίον Κυρίου Θεοῦ αὐτοῦ.

Au. Ver.—6 So Jotham became mighty, because he prepared [or, established] his ways before the LORD his God.

Prepared his ways.

Pool.—Or, directed his ways, i. e., his counsels and actions, by the rule of God's law.

Gesen.—הַקִּין. 3. to set, i. e., to direct, to adjust, e. g., weapons against, c. 7, Ps. vii. 14; one's face towards or against, c. 7, Ez. iv. 3, 7. So God directs the steps of any one, Prov. xvi. 9; Ps. cxix. 133; a man his own steps, Jer. x. 23; a man his ways, 2 Chr. xxvii. 6.; Prov. xxi. 29.

Prof. Lee.—Hiph. הַקִּין. Dispose, prepare, fix, establish. Phrr. הַקִּין לְבִי, prepared his heart, disposed it, 2 Chron. xii. 14. הַקִּין דְּרָדְרֵיו, disposed (aright) his ways, Ib. xxvii. 6.

CHAP. XXVIII. 1.

בְּיָעֲשִׂיִם שָׁנָה אָחָז בְּמָלְכוֹ וְגו'

νῖος ἑίκοσι καὶ πέντε ἔτη ὦν ἦεν Ἀχαζ ἐν τῷ βασιλείῳ αὐτοῦ, κ. τ. λ.

Au. Ver.—1 Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem, &c.

Ahaz was twenty years old. See the notes upon 2 Kings xvi. 2, vol. ii., p. 946.

Houb., Dathé, Horsley, Ged., Booth.—Twenty five [LXX, Syr., Arab.] years old.

Houb.—בן עשרים שנה, filius annorum viginti (erat Achaz, cum regnavit, et sedecim annis regnavit). Si in scriptione ea acquiescimus, vixerit Achaz annos tantummodo 36. Atqui cap. xxix. 1, dicitur Ezechiam fuisse annos 25 natum, tum cum, patre

mortuo, regnare cœpit; ex quo sequetur Ezechiam fuisse natum anno Achaz patris sui undecimo, quod est dictu incredibile. Itaque legendum, cum Græcis, cum Syro et Arabe עשירי וחמש שנה, *annorum viginti quinque*; ita ut Achaz, cum regnare cœpisset anno vitæ suæ 25, regnasset annis 16, mortuus fuerit anno vitæ suæ 41. Ex quo sequetur Ezechiam, cum natus esset annos 25 patre Achaz moriente, fuisse natum anno vitæ Achaz decimo sexto. Omissum fuerit והמש ex similitudine, cum descriptor transcriberet illud ש in quo incipit שנה, omittetque intermedium vocabulum והמש, quod in ש desinebat.

Ver. 2.

וַיֵּלֶךְ וְגו'

καὶ ἐπορεύθη, κ.τ.λ.

Au. Ver.—2 For he walked in the ways of the kings of Israel, and made also molten images for Baalim.

For.—So *Houb.**Dathe, Ged., Booth.*—But.

Baalim. See the notes upon Judg. ii. 11, vol. ii., p. 166.

Bp. Patrick.—2 He not only worshipped the golden calves but many other gods of the nations round about: which are all comprehended under the name of Baalim.

Ver. 3.

וְהוּא הִקְטִיר בְּנֵי אֱלֹהִים וַיִּבְעֵר
אֶת־בָּנָיו בְּאֵשׁ פְּהַעֲבוֹת הַגּוֹיִם אֲשֶׁר
הִרְשִׁי יְהוָה מִפְּנֵי בְנֵי יִשְׂרָאֵל :

καὶ τοῖς εἰδώλοις αὐτῶν ἐν γὰρ Βενεννόμῃ
καὶ διῆγε τὰ τέκνα αὐτοῦ διὰ πυρὸς κατὰ τὰ
βδελύγματα τῶν ἐθνῶν, ὧν ἐξωλόθρευσε
Κύριος ἀπὸ προσώπου υἱῶν Ἰσραὴλ.

Au. Ver.—3 Moreover he burnt incense [*or, offered sacrifice*] in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel.

Burnt incense [*or, offered sacrifice*].

Gesen.—הקטיר. HITH. 1. i. q. Piel, to burn incense to idols, seq. dat. 1 Kings xi. 8; Jer. xlviii. 35; Hosea ii. 15; absol. 1 Kings iii. 3; xiii. 2; 2 Chron. xxviii. 3.—Oftener,

to burn upon the altar, seq. acc. e. g. incense, קְטִירָה, Ex. xxx. 7, 8, &c., the fat of victims and the victim itself, Lev. i. 9, &c., an offering or memorial, Lev. ii. 2, &c.

Prof. Lee.—Hiph. הִקְטִיר. (a) *Burned* incense. (b) *Burned* a sacrifice. (c) *Burned* incense or sacrifices. (c) 2 Chron. xxviii. 3; Hos. ii. 15.

Burnt his children in the fire. See the notes upon Levit. xviii. 21, vol. i., pp. 459, 460.

Houb.—ויבער, et combussit. Omnes Vertereb, et transire fecit; eadem fere sententia, sed scribendi forma usitatiore. כהעבור: solita forma est כהיבער; et sic lego in duobus Codd. Orat. in tertio כהיבער... הריש: Perperam sublatum ו, quod litteræ ו radicalis debet vicem gerere. Itaque etiam lego הריש, in quatuor Codd. Orat.

Ver. 4.

Au. Ver.—4 High places. See the notes upon 1 Kings iii., vol. ii., pp. 719, 721.

Ver. 5.

— וְגַם בְּיַד־מֶלֶךְ יִשְׂרָאֵל נִתְּןָו בְּיַד־
בֶּן מַלְכָּה גְדוּלָּה :

קמץ בו' ק

— καὶ εἰς χεῖρας βασιλέως Ἰσραὴλ παρέδωκεν αὐτὸν, καὶ ἐπάταξεν ἐν αὐτῷ πληγὴν μεγάλην.

Au. Ver.—5 Wherefore the Lord his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought them to Damascus [Heb., Darnesek]. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

And he was also delivered.

Houb.—*Etiam in manum regis Israel tradidit, eum, &c.*

5 נתן: Recte circulo superno animadvertitur. Nam, quamvis licet convertere traditus est, tamen postulat והנדו, quod antecessit, ut iteretur tradidit eum, ex scriptura והנדו, quomodo legunt Græci interpretes orationis filo eodem. Omissum fuit ו, ex eo ו, quod sequitur in נָן .

Ver. 6.

Au. Ver.—6 For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, which were all valiant men [Heb., sons of valour]; because they had forsaken the Lord God of their fathers.

Dr. A. Clarke.—*An hundred and twenty thousand.*] It is very probable that there is a mistake in this number. It is hardly

possible that a hundred and twenty thousand men could have been slain in one day: yet all the *Versions* and *MSS.* agree in this number. The whole people seem to have been given up into the hands of their enemies.

Ver. 9.

Au. Ver.—9 Went out before the host, &c.

Ged., Booth.—Went out to meet the host, &c.

Ver. 10.

וַעֲתָהּ בְּנֵי־יְהוּדָה וַיִּרְשָׁלֶּם אֲתָם
אֲמָרִים לְכֶשׁ לְעֲבָדִים וְלַשְׁפָּחוֹת לְכֶם
הֲלֹא רַק־אַתֶּם עִמָּכֶם אֲשַׁמּוֹת לַיהוָה
אֱלֹהֵיכֶם :

καὶ νῦν υἱοὺς Ἰούδα καὶ Ἱερουσαλήμ ὑμεῖς λέγετε κατακτήσασθαι εἰς δούλους καὶ δούλας οὐκ, ἰδοὺ, εἰμὶ μεθ' ὑμῶν μαρτυρῆσαι Κυρίῳ Θεῷ ὑμῶν ;

Au. Ver.—10 And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: *but are there* not with you, even with you, sins against the Lord your God?

But are there not with you, &c.

Commentaries and Essays.—“The word אה here much embarrasses the sense, which literally is, Are there not you, with you sins, &c.” Perhaps it may have been inserted by mistake from the line above, by a transcriber’s casting his eye upon it carelessly; and, it being omitted, the sense will be clear. “Are there not truly with you transgressions against Jehovah, your God?” רק, sometimes signifies, *certe*, “surely, truly, indeed,” Deut. iv. 6; “surely,” Judges xiv. 16, “thou dost surely hate me;” Prov. xiii. 10, “surely by pride cometh contention.”

Houb.—10 *Sed quod vos eos filios Juda et Jerusalem subjicere paratis, ut sint vobis in servos et ancillas, quid aliud agitis, nisi ut in Dominum Deum vestrum peccetis?*

Verbum pro verbo, *non-ne tantummodò vos vobiscum peccatum.* Abundat, ut sæpè, pronomen personæ. Et attrahitur אה, rectus casus, ad obliquum, per עמכם, taceturque de more nomen יהה. Itaque nihil mendii est.

Rambach.—*Hæc verba inter se junguntur, quum tamen nulla inter ea constructio: ad depingendam præcipitem illorum temeritatem, qua ferebantur.* Maxime vero notanda vox אה, quæ ceu in *parenthesi* interseritur, et

particulæ רק jungitur ad augendum affectum. Exaggerat enim illa factum 1) *rationem subjecti.* q. d. Non mirandum esset, si barbaræ gentes contra Judæos illud tentarent; vobis saltem, Judæorum fratribus, alia mens esse debebat. 2) *ratione causæ,*—&c. Alii in voce אה h. l. agnoscunt *pleonasmum emphaticum*, qualis Gen. xxvii. 34; xlix. 8; Num. xiv. 32; 1 Sam. xxv. 24; Zach. vii. 5; Psal. ix. 7 אה עמכם *vobiscum sunt* ingentes et multiplices *reatus?* Dieu ante עמכם subaudit אשר h. m. *Annon profecto vos estis, quibuscum sunt reatus?* quod eodem recidit. Prius tamen emphasi plenius est. Plur. (2) Psal. lxxix. 6. יהוה אלהים: Schmid. *contra Jehovam, Deum vestrum.* conf. not. ver. 5, et ad *Lamed* Lev. v. 5; Deut. i. 41. Io. *Franckius* l. c. *coram Domino.* Coram enim hominibus facile inveniant excusationem, qui talia perpetrant.

Dathe.—10 *Jam quoque eis et civibus Hierosolymitanis ut servis et ancillis uti vultis? Nonne vos hoc facto culpam contraheretis in Jovam, Deum vestrum?*

Maurer.—10 [הלא רק וגו'] *nonne revera vosmet ipsi in culpa estis?*

Ver. 13.

וַיֹּאמְרוּ לָהֶם לֹא־תָבִיאוּ אֶת־הַשְּׁבָיָה
הַזֶּהָ כִּי לְאֲשָׁמֹת יְהוָה עָלֵינוּ אֲתָם
אֲמָרִים לְהִסָּף עַל־הַפְּאֲתָנוּ וְעַל־
אֲשַׁמָּנוּ כִּי־רַבָּה אֲשַׁמָּה לָּנוּ וַיַּחֲרוֹן
אַף עַל־יִשְׂרָאֵל :

קמוץ בלא אס"א

καὶ εἶπαν αὐτοῖς, Οὐ μὴ εἰσαγάγητε τὴν αἰχμαλωσίαν ὧδε πρὸς ἡμᾶς, ὅτι εἰς τὸ ἁμαρτάνειν τῷ Κυρίῳ ἐφ' ἡμᾶς ὑμεῖς λέγετε προσθεῖναι ἐπὶ ταῖς ἁμαρτίαις ἡμῶν, καὶ ἐπὶ τὴν ἄγνωιαν ἡμῶν, ὅτι πολλὴ ἡ ἁμαρτία ἡμῶν, καὶ ὄργη θυμοῦ Κυρίου ἐπὶ τὸν Ἰσραήλ.

Au. Ver.—13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the Lord already, ye intend to add more to our sins and to our trespass: for our trespass is great, and there is fierce wrath against Israel.

Bishop Patrick.—*For our trespass is great.* Or, “though our trespass is great.”

Ged., Booth.—13 And said to them, Ye shall not bring in hither these captives, to increase our guilt before Jehovah. Intend ye to add to our sins and to our trespass? for our trespass is great, and fierce is the wrath of Jehovah [LXX, Vulg., and four MSS.] against Israel.

Houb.—13 *Nolite huc introducere captivos. Vos enim delicti pœnam à Domino accersitis, cùm delictum nostrum paratis novo delicto cumulare. Quippe gravis delicti jam reus sumus, et imminet furor Domini adversus Israellem.*

13 לאטמה : Nos, delicti pœnam. Nam habet אשם tam delictum, quàm delicti reatum, seu pœnam delicto debitam. Talem significatum vult יהיה, quod sequitur; nam delictum Domini nihil resonaret... יהיה, multifilum verbum, in eodem genere mendi, ac דרש, ver. 3. Legitur יהיה, apud duos Codices Orat. Alii circulo superno animadvertunt.

Rambach.—*Non introducetis, i. e., ne introducatis huc captivam turbam* conf. ver. 8, et אלה prohibendi vim habens Exod. xx. 13, 14. *Nam ad reatum Jehovah super nos concitandum. Jehovah, vero reatus, sec. Glassium dicitur, quem Jehovah, cui soli peccatur* Psal. li. 6, imputat, et graviter punit. Conf. Lev. iv. 3. *Vos dicitis vel statuitis hoc*, conf. ver. 10, *ut additis cumulum peccatis nostris*, conf. Ezra x. 10, et ad constr. supra, chap. x. 11, *et reatui nostro* Ezra ix. 6, 7, 15. LXX vertunt ἄγνοιαι, qua voce etiam graviora nonnunquam delicta intelliguntur. *atqui, vel, ne augeatis peccata nostra novis sceleribus, nam sat magnus est reatus nobis, et æstus iræ super Israellem*, ver. 11 s. *ardentissima ira scil. Dei, quæ cum emphasi ira dici meretur.*

Dathe.—13 *Eisque dicebant: Ne introducatis huc captivos. Nam criminis in Jovan nos reos faceretis, ita ut peccata et delicta nostra auferemus, quæ jam sic satis multa sunt et ira gravis nobis metuenda.*

Ver. 15.

וַיִּקְמוּ הַיְּהוּדִים אֲשֶׁר־נִקְּבוּ בְּשֵׁמוֹתָם
וְגַר
καὶ ἀνέστησαν ἄνδρες, οἱ ἐπεκλήθησαν ἐν ὀνόματι, κ.τ.λ.

Au. Ver.—15 *And the men which were expressed by name rose up and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, &c.*

Au. Ver.—*And the men which were expressed by name, &c.*

Dathe, Ged., Booth.—*And the men above named, &c.*

Houb.—*Et homines, qui nominati eam in rem fuerunt, &c.*

Rambach.—אשר נקבו Schm. *qui modo expressi sunt nominibus. Vulg., quos supra memoravimus. Ex qua versione illi ipsi proceres, supra ver. 12 nominati, captivis vestiendis, cibandis, ungendis, deducendis, &c., operam dederunt; quæ certe magna fuisset et inusitata charitas. Alii tamen alios potius viros intelligendos putant, ab illis proceribus ad hoc negotium nominatim destinatos. Conf. ad phrasin cap. xxxi. 19; Ezra viii. 20.*

Jericho.

Houb.—יהוהו: *Jericho. Sam. Codex in Pentateucho semper יהוהו, plenè, et sic Codices vetustiores. Itaque addit ך, quod omisum fuerat, Codex Orat. 53 eodem atramento, quo ipsum verbum.*

Ver. 16.

בַּעֲתָהּ הָיְתָה שְׁלַח הַמֶּלֶךְ אֶתְּוֹ עִל־
מַלְכֵי אַשּׁוּר לַעֲזֹרָה לוֹ :

ἐν τῷ καιρῷ ἐκείνῳ ἀπέστειλεν ὁ βασιλεὺς Ἀχαζ πρὸς βασιλείᾳ Ἀσσοῦρ βοηθῆσαι αὐτῷ καὶ ἐν τούτῳ.

Au. Ver.—16 *At that time did king Ahaz send unto the kings of Assyria to help him.*

Kings of Assyria.

Pool.—*The kings of Assyria, i. e., the king; the plural number for the singular; either, 1. Because he was a great king and a king of kings; as the elephant, or, as others think, the crocodile, is called behemoth, which signifies beasts, Job xl., because of his vast bulk and eminency above other beasts. Or, 2. Because he wrote to divers of the kings or great princes, who may be called kings in a more general signification of the word, and indeed are so called, Isa. x. 8, Are not my princes altogether kings?*

Rambach.—*Ad reges Assyriæ; plurali posito vel simpliciter pro singulari, coll. Gen. xix. 29, vel. sec. Beckium, magnitudinis et excellentiæ caussa, q. d., ad magnum illum regem, qui multos regulos, pluraque regna suo imperio continebat. Unde Vitringa in Esaiam, p. 235 a. per reges Assyriæ, Tiglat Pilneserem et forte filium ejus, aut regem Babyloniorum, tributarium denotari putat. LXX, Vulg., Syr., Targ., in sing.*

ad regem Assyriæ, scil. Tiglat-Pilneserem.

Houb., *Dathe, Ged., Booth.*—King [Vulg., Syr., Arab. Chald., and two MSS., and pp. 2 Kings xvi. 7] of Assyria.

16 מלכי, *Reges.* Omnes Veteres, מֶלֶךְ, *rex*, ut habetur loco parallelo, 2 Reg. xvi. 7. Erat proclive mendum, eo tempore, cum non essent litteræ finales, ut מלכי, scriberetur מלכי, duplicato cornu superiori litteræ ך.

Ver. 19.

כִּי־הִכְנִיעַ יְהוָה אֶת־יְהוּדָה בְּעֵבֶר אַחָז מֶלֶךְ־יִשְׂרָאֵל כִּי הִפְרִיעַ בְּיְהוּדָה וַאֲמָצוּל מַעַל בְּיְהוָה :

ὅτι ἐταπεινωσε Κύριος τὸν Ἰουδα διὰ Ἀχαζ βασιλέα Ἰουδα, ὅτι ἀπίστη ἀποστάσει ἀπὸ Κυρίου.

Au. Ver.—19 For the LORD brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the LORD.

King of Israel. See the notes upon xxi. 2, p. 231.

Bp. Patrick.—*King of Israel.*] We cannot gather from hence that he is called “king of Israel,” because he walked in their ways, for a good king is so called, xx. 2. And the Masorites observe, that six times we read the king of Israel instead of the king of Judah, because they all descended from Israel. So Beckius here expounds it, in a large sense he was king of Israel: for Israel is not here opposed to Judah, but comprehends it. Therefore the Targum hath the *king of Judah*: and so the LXX and the Vulgar Latin. For Israel was once the name of the whole people, and after the division of the kingdom, the two tribes were still a part of Israel, in the ancient state of the world. See Buxtorf; who observes, out of the Hebrew grammarians, that the manner of the Scripture is to put the genus sometimes for the species, and the species for the genus (*Vindiciæ Hebr. Veritatis*, cap. vii., par. 2).

Lud. Cap., Houb., Dathe., Ged., Booth.—King of Judah [LXX, Syr., Arab., Vulg., twelve MSS.].

Rambach.—*Regem Israelis.* LXX, Vulg., Syr., Targ., Luth. ad sensum: *regem Judæ*, notatque Masora *sexies* legi *rex Israel*, ubi sensus et consuetudo videatur postulare, ut legatur *rex Juda*. Nec tamen cum Cap-

pello putandum est, vitio librariorum id factum esse, sed possunt hujus adpellationis plures esse causæ, &c. See the notes upon xxi. 2, p. 231.

Houb.—19 אַחָז מֶלֶךְ יִשְׂרָאֵל, *Achaz regem Israel.* Legendum יהודה, *Juda*. Sic omnes Veteres, ipse etiam Chaldæus; ut appareat mendum ex recentiori manu fuisse profectum. Vide, quæ diximus ad cap. xxi. 2. Stabat pro scripturâ יהודה, Lud. Cappellus; neque negat Clericus in *Libris Regum* et *Chronicorum* distinguî inter se solere Reges Judæ, et Reges Israelis. “De consuetudine (inquit) nemo dubitat. Sed fieri potest ut præter consuetudinem Rex Judæ dicatur *Rex Israelis*, quia Judæ posteri etiam Israelitæ erant.” Cui Lud. Cappellus, si nunc viveret, responderet: ut in loco id tuum, *præter consuetudinem*, ubi omnes Veteres *consuetudini* obsequuntur, tum hæc, tum suprâ, cap. xxi. Et hod. Codicum autoritas non tanti est, ubi Veteres Codices contradicunt omninò omnes. Conceditur populum Juda nominari aliquandò *populum Israel*; negatur regem unum, qui esset *Rex Juda*, nominari *Regem Israel*; quia Sacri Scriptoris voluntas est, cum unius populi regem nominat, ut eum ab alterius populi rege distinguat. Secùs est, si plures reges Juda nominantur, et si nomen abest ambiguitas. Itaque rectè, ver. 27, מלכי ישראל, *regum Israel (sepulcris)* etsi ea sepulcra non jam erant, nisi sepulcra *regum Juda*; tum quia in nomine *Israel* nulla est hoc loco ambiguitas, tum etiam quia regum sepulcra nomine *regum Israel* antea insignita erant, quàm decem Tribuum regnum esset ab Judæ Regno separatum. Ut non mirum sit omnes Veteres eo versu 27, legisse *regum Israel*.

For he made Judah naked, &c. See the notes upon Exod. xxii. 25, vol. i., p. 364.

Booth.—For he made Judah defenceless, having so grievously transgressed against Jehovah.

Prof. Lee.—Hiph. הִפְרִיעַ, Causat. of Kal (e) and (f). (a) *Made idle*, Exod. v. 4. (b) *Brought vengeance on*, 2 Chron. xxviii. 19.

Gesen.—Hiph. הִפְרִיעַ.

1. Causat. of Kal, No. 2, *to cause to be licentious, unbridled.* 2 Chron. xxviii. 19: כִּי הִפְרִיעַ בְּיְהוּדָה, *for he had caused licentiousness in Judah*, i. e., caused Judah to apostatize from Jehovah.

כָּצַל .

1. to cover.

2. to act covertly, treacherously, to be faithless. כָּצַל כָּצַל. Spec. a) Seq. ק, of pers. to deal treacherously, faithlessly, with any one, e. g., an adulterous woman against her husband, Num. v. 12, 27; so too כָּצַל כָּצַל to deal treacherously with Jehovah, to sin against him, Deut. xxxii. 51, al. Often in the construction כָּצַל כָּצַל בַּיהוָה, 1 Chr. x. 13; 2 Chr. xxviii. 19; Ez. xvii. 20.

Rambach.—כי הפרס ביהודה, eo quod denudaverat, solverat, dissolutum fecerat Judam, i. e., licentiam peccandi et idololatriam exercendi in Juda restituerat. Vulg., quod nudasset Judam auxilio scil. Dei, Gusset., p. 699, fecit ut occiput obverterent Jehovah, coll. Exod. v. 4. Al. abstraxit Judam scil. a cultu veri Dei, et auctor apostasie eorum fuit. Coll. Exod. v. 4, et rad. Ar. פרע, quæ in Conjug. i. significat, vacuus fuit ab opere, in 4, a negotiis abstraxit. Prius tamen præterimus. ומעל מל ביהוה: ita ut prævaricaretur prævaricationem, i. e., gravissime delinqueret contra Jehovah, ver. 22, c. xxxvi. 14; Num. v. 6; Ezech. xx. 27.

Houb.—Qui Judam e Domino alienarat, ut in eum peccaret.

Ver. 20, 21.

כִּי־חֲלַק אֶחָז אֶת־בַּיִת וְיְהוָה וְאֶת־בַּיִת הַמִּלְאָה וְהַשְּׂרִים וַיִּמְלֵן וּגו'

21 καὶ ἔλαβεν ἄχαζ τὰ ἐν οἴκῳ Κυρίου, καὶ τὰ ἐν οἴκῳ τοῦ βασιλέως καὶ τῶν ἀρχόντων, καὶ ἔδωκε, κ.τ.λ.

Au. Ver.—20 And Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not.

21 For Ahaz took away a portion out of the house of the LORD, and out of the house of the king, and of the princes, and gave it unto the king of Assyria: but he helped him not.

Bp. Patrick.—[20 And distressed him, but strengthened him not.] In 2 Kings xvi. 9, it is said, that he did help him; how therefore did he distress him? Both these are true, for as he did come to his assistance against the king of Syria, so he took Damascus, carried the people captive, and delivered Ahaz from the power of the Syrians (2 Kings xvi. 7—9). But this did Ahaz little good, for he helped him not to recover the cities the Philistines had taken from him, nor did he lend him any forces, nor enable him to recruit his own; but rather

weakened him by exhausting his treasures and by destroying Samaria, whereby the way was opened to invade his country the more easily in the next reign.

Dr. A. Clarke.—After ver. 15, the 23d, 24th, and 25th verses are introduced before the 16th, in the Syriac and Arabic; and the 22nd verse is wholly wanting in both, though some of the expressions may be found in the twenty-first verse.

For Ahaz took away a portion, &c.

Gesen.—* חָלַק, fut. יִחַלֵּק, 1. to be smooth. 2. to divide, to distribute. 3. to divide out as spoil, i. q., to spoil, from חָלַק, No. 2, a. 2 Chr. xxviii. 21, Ahaz spoiled the house of the Lord and the house of the king and the princes. Sept. well, ἔλαβεν τὰ ἐν τῷ οἴκῳ, the house being put for what is therein contained. See No. 9.

Dathe.—21 Et quamquam Ahasus omnem pecuniam a templo, e suo palatio atque a principibus collegerat, et regi Assyriæ dederat, tamen ei non fuit auxilio.

Maurer.—21 Divisit Ahasus domum Jovæ et domum regis ac principum, concise dictum pro: sumsit pecunias partim e templo, partim ex ipsius et principum palatiis.

Ver. 22, 23.

וּבַעַת הַהִוא הֵצִיר לוֹ גִּזְזִים לְמַעַן בַּיהוָה הוּא הַמִּלְאָה אֶחָז: וַיִּזְבַּח לְאֱלֹהֵי דַרְמֶשֶׂק הַמְּצִים בּוֹ וַיֵּאמֶר כִּי אֱלֹהֵי מַלְכֵי־אַרְם הֵם מַעֲזְרִים אֹתָם לָקֵם אֶזְבָּח וַיַּעֲזְרוּנִי וּגו'

22 ἀλλ ἢ τῷ θλιβῆναι αὐτὸν καὶ προσέθηκε τοῦ ἀποστήναι ἀπὸ Κυρίου, καὶ εἶπεν ὁ βασιλεὺς ἄχαζ, 23 ἐκζητήσω τοὺς θεοὺς Δαμασκοῦ τοὺς τύποντάς με: καὶ εἶπεν, Ὅτι θεοὶ βασιλέως Συρίας αὐτοὶ καταχύσουσιν αὐτοὺς, αὐτοῖς τοίνυν θύσω, καὶ ἀντιλήψονται μου, κ.τ.λ.

Au. Ver.—22 And in the time of his distress did he trespass yet more against the LORD: this is that king Ahaz.

23 For he sacrificed unto the gods of Damascus [Heb., Darnesek] which smote him: and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel.

22 This is that king Ahaz, &c.

Pool.—This is he whose name deserves to be remembered and detested for ever.

Or, king *Ahaz* was the same, no changeling, not a whit better by all the methods which God used with him.

Which smote him; or, which had smitten him formerly, i. e., had enabled their worshippers, the Syrians, to smite him, as he fondly imagined.

Bp. Patrick.—*This is that king Ahaz.*] The word *hu* is sometimes a word of contempt, as Kimchi observes (Gen. xxxvi. ult.; Numb. xxvi. 9). And Ahaz deserved to be branded, as the most notorious offender that had ever been among the kings of Judah.

Hallet.—*This is that king Ahaz. For he sacrificed unto the gods of Damascus, which smote him.* This passage greatly surprised me, when I read it. For the *sacred historian himself* is here represented as saying, that the gods of *Damascus* had smitten king *Ahaz*. But 'tis impossible that the inspired author should be capable of saying this. The Scripture everywhere most justly represents all the heathen idols as *nothing and vanity*, and as incapable of doing either good or hurt. Whereas in this place, the divine author is represented as saying, that the gods of *Damascus* had power to do hurt, and had actually smitten *Ahaz*. I am sensible commentators, who are resolved to defend the *Hebrew verity* as they call it, that is, the present *Hebrew* copies, will strain to make these words consist with truth. But it must be very great straining indeed to make these words not to imply, that the author thought the gods of *Damascus* had smitten *Ahaz*. All this difficulty is avoided if we follow the old *Hebrew* copies, from which the Greek translation was made, which reads thus: *And king Ahaz said, "I will seek to the gods of Damascus who smote me."* And then it follows, both in *Hebrew* and *Greek*, *And he said, "Because the gods of the king of Syria help them, therefore will I sacrifice to them, that they may help me."* *Ahaz* intended to worship the gods of *Damascus* and *Syria*, because they had (as he foolishly thought) smitten him, while he did not worship them; and helped the kings of *Syria*, who were their worshippers. It is more natural to suppose that *Ahaz* said both these things, than that the sacred historian should say one of them. Then the words, *and he said*, which introduce the second saying, will be the same as, *and he moreover said*, as a like

expression signifies, 1 Kings xxii. 28; 1 Sam. iv. 21, 22; xxiv. 16, 17; xxvi. 9, 10, where "*furthermore*" is not in the *Hebrew*. The *Syriac* and *Arabic* versions have omitted all from the word, *distress*, ver. 22 to the end of ver. 25; so that we can have no help from them in amending the place under consideration. The *Latin* was made from a corrupt copy. The alterations are easy. For *הוא* read *הואמר*, for *ויזבח* read *ויזבח*, and for *בו* read *בי*. So *Kennicott*, *Clarke*, *Booth*.

Houb.—*Ut dona mitteret Regi Assyriæ, à quo non erat sublevandus. 22 Qui, dum regi Achaz onerierat, is in Dominum nihilominus peccabat. 23 Nam, &c.*

22 *הוא המלך, ille rex (Achaz)*. Exer-citatus Lector facillè videt peregrinum esse illud *הוא*; neque non id vidit Vulgatus, cùm poneret, *ipse per se rex Achaz*. Credo equidem fuisse id *הוא* ex suo loco dimotum. Nam commodo in loco erit, si post *לוי* *דבר* collocatur; *et cùm ei ille oneri esset, nempe ille rex Assyriæ*. Distinguit personas *הוא* post *לוי*; quia *לוי* de Achaz effertur.

Ver. 25.

Au. Ver.—25 High places. See the notes upon 1 Kings iii. 3, vol. ii., pp. 719—721.

To burn incense [*or, to offer*]. See the notes upon ver. 3, p. 272.

Ver. 26.

וַיִּתֵּר דְּבָרָיו וְכָל־דְּרָכָיו וְגו'

καὶ οἱ λοιποὶ λόγοι αὐτοῦ καὶ αἱ πράξεις αὐτοῦ, κ.τ.λ.

Au. Ver.—26 Now the rest of his acts and of all his ways, first and last, behold, they are written in the book of the kings of Judah and Israel.

And of all his ways, &c.

Ged., Booth.—And all his ways, &c.

Rambach.—26 *Et omnium viarum ejus; vel et omnes viæ.*

Ver. 27.

Au. Ver.—27 And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

Kings of Israel. See the notes upon ver. 19.

Bp. Patrick.—They are called the kings of Israel, because they had an ancient right to govern the whole twelve tribes.

Dr. A. Clarke.—It is a common thing

for the writer of this book to put *Israel* for *Judah*. He still considers them as *one people*, because proceeding from one stock. The *Versions* and *MSS.* have the same reading with the Hebrew; the matter is of little importance, and with this interpretation none can mistake.

Ged., Booth.—Kings of Judah [one MS.].

CHAP. XXIX. 1.

Au. Ver.—1 Hezekiah began to reign when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name was Abijah, the daughter of Zechariah.

Five and twenty years old, &c. See the notes upon 2 Kings xvi. 2, vol. ii., pp. 946, 947, and upon 2 Kings xviii. 2, vol. ii., p. 966.

Bp. Patrick.—1 See upon 2 Kings xviii. 1, 2, where I have noted that Ahaz was very young when he begat Hezekiah. And we may grant, as Jacobus Capellus thinks, that he was but ten years old (though as I have there shewn, Bochartus thinks he was more); for though this was wonderful, yet not incredible, as his words are. For he refers us to Scaliger in his first oration against Paræus, where he mentions a city, in which a boy not twelve years old begat a child of a girl, a cousin of his, not ten years old; and adds, Rem notam narro, &c. "I tell a known story," whose memory is still fresh in Aquitain (see his *Histor. Sacra et Exotica*, ad Annum Mundi 2292).

Ver. 4.

וַיִּבְנֶה אֶת־הַפְּתָחִים וְאֶת־הַלְּוִיִּם וַיִּצְאֲשֶׁם לְרֹחֹב הַמִּזְרָח :

καὶ εἰσήγαγε τοὺς ἱερεῖς καὶ τοὺς Λευίτας, καὶ κατέστησεν αὐτοὺς εἰς τὸ κλίτος τὸ πρὸς ἀνατολὰς.

Au. Ver.—4 And he brought in the priests and the Levites, and gathered them together into the east street.

East street.

Bp. Patrick.—[*The east street.*] Which was before the east gate of the temple, where the entrance into it was.

Rambach, Duthe, Ged., Booth.—The eastern area of the temple.

Gesen.—רוחב f. and רחוב, Dan. ix. 25.

1 a street, so called from its breadth, pp. a wide street, like Gr. *πλαρεία*.

2 place, i. e. a) market-place, forum, a

broad open place at the gate of oriental cities, Deut. xiii. 17 [16]; where public trials were held, Isaiah lix. 14; Psalm lv. 12; and where the inhabitants were wont to assemble, Job xxix. 7; 2 Chron. xxxii. 6; Neh. viii. 1, 3, 16; 2 Sam. xxi. 12. b) an area, court, before the temple, 2 Chron. xxix. 4; Ezra x. 9; before the gate of the palace, Esth. iv. 6.—Ethiop.

סִצְלֵי־חַ : platea, vicus.

Prof. Lee.—רוחב, and רחוב, any broad, open, unenclosed place in a town, a square, a street, 2 Chron. xxxii. 6, al.

Rambach.—לרחוב המזרח ad aream orientalem, i. e., quæ ante portam templi orientalem erat. Conf. Ezr. x. 9; Neh. iii. 29.

Ver. 5.

Au. Ver.—5 And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy place.

Pool.—*The filthiness.* That filthy altar, which Ahaz had put in the place of God's altar, 2 Kings xvi. 11, &c., and the idols or other abominable or polluting things which were there. *Out of the holy place;* the temple or the priests' court, which also is called a holy place, Lev. vi. 16; x. 13; Numb. xxviii. 7.

Ver. 6.

— וַיִּסְבְּפוּ פְּנֵיהֶם מִפְּשֵׁקֵי יְהוָה : וַיִּתְּנוּ־עֲרֵף :

— καὶ ἀπέστρεψαν τὸ πρόσωπον αὐτῶν ἀπὸ τῆς σκητῆς Κυρίου, καὶ ἔδωκαν αὐχένα.

Au. Ver.—6 For our fathers have trespassed, and done that which was evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and turned their backs [Heb., given the neck.]

Pool.—6 Either, 1. Metaphorically; they have wilfully and contumeliously forsaken God, and his house and worship; that posture being a signification of contempt. Or, 2. Literally and properly. For Ahaz having removed the altar of God into a byepiece, 2 Kings xvi., and directing his worship towards the east, after the manner of the heathens, whom he designed to follow; and not to the west, as the Israelites did by God's command, in which quarter the ark was; he must needs consequently turn his

back upon the altar, and house, and ark of God.

Bp. Patrick.—*And have turned away their faces from the habitation of the Lord, and turned their backs.*] This seems to signify that Ahaz brought in a way of worship directly contrary to the law of God; which commanded them to worship towards the ark, which was placed in the west. But he ordered they should turn their backs upon that (which was a disrespect and contumely to the Divine Majesty), and worship towards the east, where he had set his altar. And at last he shut up the doors of the temple, that they should not worship there at all, as it is again observed in the next verse.

Rambach.—*ויהנו ערה et præbuerunt vel obverterunt ei cervicem, Vulg., dorsum; quod nonnulli ita accipiunt, quasi Achaz jussisset Judæos adorare versus orientem, tergo arcæ fœderis, quæ in Sanctuario ad occidentem stabat, obverso, coll. Ezech. viii. 16. Quamquam et generalius hæc verba accipi possunt de quacumque rebellione et fuga Dei. Conf. Jos. vii. 8, 12; Jer. ii. 27; xviii. 17; Neh. ix. 29.*

Ver. 8.

Au. Ver.—8 Was.

Houb., Dathe, Ged., Booth.—Hath been.

Ver. 9.

— וְנָשִׁיבוּ בְשָׁרָם עַל־זִמְתָּם : —

—καὶ αἱ γυναῖκες ὑμῶν ἐν αἰχμαλωσίᾳ ἐν γῆ οὐκ αὐτῶν, ὃ καὶ νῦν ἐστίν.

Au. Ver.—9 For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this.

Are in captivity. So *Rambach, Booth.*

Bp. Patrick.—*Are in captivity for this.*] Or, rather, *were* in captivity, till the tender mercy of God released them. And it is likely some were still in captivity to other nations, though the Israelites had dismissed their captives; for they were distressed in Ahaz's time by the Edomites, and the Philistines; the former of which carried away captives, as we read xxviii. 17, 18.

Vulg., Houb.—*Captivæ ductæ sunt.*

Dathe, Ged.—*In captivitatem abductæ sunt.*

Ver. 11.

בְּנֵי עֵתָהּ אֵלֵיהֶם לֵאמֹר כִּי־בָכֶם בָּתָר יְהוָה לַעֲמֹד לְפָנָיו לְשִׁרְתּוֹ וְלִהְיוֹת לוֹ מְשָׁרְתִים וּמְקַדְּשִׁים :
מִלֹּד

καὶ νῦν μὴ διαλίπητε, ὅτι ἐν ὑμῖν ἤρέτικε Κύριος στήναι ἐναντίον αὐτοῦ λειτουργεῖν, καὶ εἶναι αὐτῷ λειτουργοῦντας καὶ θυμῶντας.

Au. Ver.—11 My sons, be not now negligent [or, be not now deceived]: for the Lord hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense [or, offer sacrifice].

Be not now negligent [or, deceived]. So *Houb.*

Gesen.—* I. שָׁרָה and שָׁרָה to be secure, tranquil, at rest.

* II. שָׁרָה i. q. Chald. to go astray, to sin from ignorance or inadvertence.

Niph. id. 2 Chron. xxix. 11.

Prof. Lee.—שָׁרָה, v. for שָׁרָה. Arab.

سَلَوٌ r. سَلَوٌ, tranquillus fuit. (a) Was

prosperous, at ease, quiet, negligent. (b) Made prosperous, gave ease to.

Niph. pres. הִשָּׁרָה. *Became negligent,* 2 Chron. xxix. 11. LXX, μὴ διαλίπητε. *Vulg., nolite negligere.*

Rambach.—*אל השלו Cocc. Lex., p. 899, ne erretis. vel errorem s. crimen committatis. Vulg., nolite negligere. Targ., ne sitis remissi, segnes, securi, i. e., sec. Glass., nolite in errore et negligentia persistere ac pergere. Cleric., ne quiescatis, donec absolveritis, quod jubeo.*

Dathe.—11 *Vos ergo, filii mei, nolite remittere.* Scilicet in labore demandato templi purgandi.

Burn incense [or, offer sacrifice]. See the notes upon xxviii. 3, p. 272.

Ver. 15.

וַיִּגְדְּפוּ וַיִּתְיַחֲיֵהֶם וַיְהַקְדְּשׁוּ וַיְבָאוּ כְּמִשְׁנֵת־הַבַּיִת לְפָנָיו יְהוָה לְשִׁרְתּוֹ יְהוָה :

καὶ συνήγαγον τοὺς ἀδελφούς αὐτῶν, καὶ ἤγισθησαν κατὰ τὴν ἐντολὴν τοῦ βασιλέως διὰ προστάγματος Κυρίου, καθαρῖσαι τὸν οἶκον Κυρίου.

Au. Ver.—15 And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the Lord [or, in the business of the Lord, chap. xxx. 12], to cleanse the house of the Lord.

By the words of the Lord, &c.

Bp. Patrick.—*And came, according to the commandment of the king, by the words of*

the Lord, to cleanse the house of the Lord.] The king had a great power in things commanded by God: the exercise of which power is here very properly called “the commandment of the king, by the words of the Lord:” or, as in the margin, “in the business of the Lord.” The like we read, chap. xxx. 12 (see Grotius, in his book *De Imperio Summarum Potestatum circa Sacra*, p. 59).

Ged.—According to the commandment of the king, with respect to the LORD’s service.

Booth.—In reference to the matters of Jehovah.

Rambach.—ויבאו וגו’ *ac convenerunt sec. mandatum Regis*, ver. 25; c. xxxv. 10, 16. ברברו Vulg. et juxta imperium Domini, q. d. quod mandatum sumserat rex *ex verbis s. lege Domini*, in qua Deus Sacerdotibus et Levitis curam Sanctuarii demandaverat. cap. xxx. 12.

Houb.—*Qui, cum fratres suos congregasset, se se mundaverunt, ut, quomodo ex verbis Domini Rex impararat, domum Domini ingrederentur, et eam mundarent.*

Dathe.—15 *Qui, congregatis suis consanguineis, ipsi lustrati ingressi sunt, jussu regis et ex munere eis a Jova demandato, templum ad illud purgandum.*

Ver. 16.

וַיִּקְבְּלוּ הַלְוִיִּם לְהוֹצִיא וְגו’

— καὶ ἐδέξαντο οἱ Λευῖται ἐκβαλεῖν, κ.τ.λ.

Au. Ver.—16 — And the Levites took it, to carry it out abroad into the brook Kidron.

Houb.—ויקבלו הלוים ויקבלו הלוים, et congresserunt id Levita, non omisso verbi affixo; præsertim cum idem affixum non recurrat postea ponè alterum verbum ורשיא; nam illud signum est, non fuisse omissum ab Sacro Scriptore affixum, ponè verbum prius.

Ver. 17.

וַיַּחֲלוּ בְּאֶרֶץ הַחֹדֶשׁ הָרִאשׁוֹן לְקַדְּשׁ
וּבְיָוִם שְׂמֹנֶה לַחֹדֶשׁ בָּאוּ לְאוֹלָם
וַיִּהְיֶה וַיִּקְדְּשׁוּ אֶת־בֵּית־יְהוָה לַיָּמִים
שְׂמֹנֶה וּבְיָוִם שְׁשָׁה עָשָׂר לַחֹדֶשׁ
הָרִאשׁוֹן בָּלוּ :

καὶ ἤρξατο τῆ ἡμέρα τῆ πρώτῃ νοσημερία τοῦ πρώτου μηνὸς ἀγγίσει, καὶ τῆ ἡμέρα τῆ ὀγδόῃ τοῦ μηνὸς εἰσηλθὼν εἰς τὸν ναὸν Κυρίου, καὶ ἤγγισαν τὸν οἶκον Κυρίου ἐν ἡμέραις ὀκτώ,

καὶ τῆ ἡμέρα τῆ τρισκαιδεκάτῃ τοῦ μηνὸς τοῦ πρώτου συνετέλεσαν.

Au. Ver.—17 Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end.

Bp. Patrick.—*On the eighth day of the month came they to the porch of the Lord.*] Which they cleansed together with the outward courts, and the chambers of the temple, in which they spent eight days more, as the next words signify.

So they sanctified the house of the Lord in eight days.] Some think they spent eight days in cleansing all the places from filth; and other eight days in sanctifying the temple, and all belonging to it: though how this sanctification was performed we are not told.

Ged., Booth.—17 Now they began to cleanse, on the first day of the first month; and on the eighth day of the month they came to the porch of the house of Jehovah; and in eight days more they cleansed the house of Jehovah; so that on the sixteenth day of the first month they finished.

Houb.—17 *Cumque ad purgationem faciendam aggressi essent die primâ mensis, ad vestibulum Domini pervenerunt die octavâ mensis, et domum Domini diebus octo mundârunt, opusque absolverunt die mensis decimâ sextâ.*

Dathe.—17 *Primo primis mensis die inceperunt templum purgare, et octavo die illius mensis pervenerunt ad ejus vestibulum, in quo perpurgando etiam octo dies consumerunt, ita ut omnem laborem decimo sexto die primis mensis absolvent.*

Ver. 18.

Au. Ver.—Vessels.

Ged., Booth.—Utensils.

Au. Ver.—Shew-bread. See the notes upon 1 Chron. xxviii. 16, vol. iii., p. 139.

Ver. 19.

וַיָּאֵת כָּל־הַפְּלִים אֲשֶׁר הֵזִיחַ הַמֶּלֶךְ
אֹהָז בְּמַלְכוּתוֹ בְּמַעְלוֹ הַכֶּנֶף וְהַקֶּדְשָׁנָה
וְגו’

καὶ πάντα τὰ σκεύη, ἃ ἐμίανεν ὁ βασιλεὺς Ἄχαζ ἐν τῆ βασιλείᾳ αὐτοῦ ἐν τῆ ἀποστασίᾳ αὐτοῦ, ἠτομίμακεν καὶ ἠγγίσαμεν, κ.τ.λ.

Au. Ver.—19 Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they are before the altar of the LORD.

Cast away, &c.

Bp. Patrick.—Which king Ahaz in his reign did cast away in his transgression.] The Targum explains it very significantly, “Which he profaned, and rendered abominable by idols of other countries, particularly from Damascus.” And so Kimchi, “Which he translated to idolatrous uses.”

Commentaries and Essays, Ged., Booth.—Profaned [LXX, Vulg.].

Commentaries and Essays.—*Cast away;* Hebrew, והניח. The LXX translate the word *εμυαεν*, “polluted, or profaned.” They probably read, והניח, “defiled,” i. e., by applying them to the use of his idols, and thus committed spiritual whoredom with them, which rendered it necessary that they should be again sanctified, as it follows in the context. Thus the same verb is used chap. xxi. 11, “caused the inhabitants of Jerusalem to commit fornication;” Heb., ויון, i. e., caused them to commit idolatry; and verse 13, והניח, is, therefore, in all probability, the true reading; for it is not so likely that he would cast them away (they were too precious), but use them in his idolatrous worship, just as he profaned the house of God itself by the introduction of idolatrous practices.

Gesen.—* גָּנַח. 1. *to be foul, rancid, to stink*, see Hiph.

2. Metaph. *to be loathsome, abominable.* Hos. viii. 5, גָּנַח עֵינֶיךָ תְּסָרְךָ, *O Samaria, is an abomination.*—Then also trans. *to loathe, to spit out*, i. e., *to reject, to cast off*, comp. גָּרַם; Hos. viii. 3, al. Seq. פָּן, *to thrust away, to repulse from anything*, Lam. iii. 17, וְהִנֵּנִי כַּשְׂלוּם בְּשִׂישִׁי, *thou hast thrust me far away from prosperity*, hast destroyed my welfare.

HIPH. 1. i. q. Kal No. 1, pp., *to stink, to emit a stench.* Is. xix. 6, הִתְאָנְיְוּ נְהַרֹּתַי, *the rivers stink*, i. e., fail, become shallow and foul. Sept., Vulg., *deficient flumina.*—The form הִתְאָנְיְוּ is scarcely Hebrew, and seems to be made up of two readings, הִתְאָנְיְוּ, the latter of which imitates the Chaldee.

2. i. q. Kal No. 2, *to reject, to cast off*, 1 Chron. xxviii. 9: seq. פָּן, 2 Chron. xi. 14. *Causat, to cause to cast away*, i. q., *to profane*, 2 Chron. xxix. 19.

VOL. III.

Prof. Lee.—גָּנַח. Arab., زَنَحَ, cogn.

سَنَخَ, *corruptum, rancidumve fuit, et factuit.*

Cogn. زَنَحَ, *pepulis.* I. *Is stinking, ill-*

savoured; metaph. Hos. viii. 5. Meton.

II. *Rejecting as corrupt and worthless*, Hos. viii. 3, al.

Hiph. הִתְאָנְיְוּ, pres. עֵינִים, i. q. Kal. I. Is. xix. 6, הִתְאָנְיְוּ נְהַרֹּתַי, *the rivers—of Egypt—shall stink*, alluding to Exod. vii. 18, בָּצַעַת הַיָּאֵר. If the reading הִתְאָנְיְוּ may be relied on, it probably exhibits a Hiph. of the augmented form, אָנַח, Gram. art. 195, 6.

II. *Rejected*, 1 Chron. xxviii. 9, with לָעַר, 2 Chron. xi. 14, with פָּן, ib. xxix. 19, *laid aside, profaned.*

Have we prepared and sanctified [so *Booth.*].

Bp. Patrick.—*Have we prepared and sanctified.*] The Targum gives a quite contrary sense of the words, “We have set them apart and hidden them, and prepared others in their place.” And, indeed, the Talmudists (as Beckius here observes upon the Targum) are of opinion, that all the vessels which Ahaz profaned in his reign were set aside, and others consecrated in their stead; for they thought them not any longer fit to be employed in the Divine service. But Kimchi understands these words as we do, that they purged and purified the vessels which he had profaned.

Ged.—We have restored and hallowed.

Rambach.—*Et omnem supellectilem, LXX, Vulg., quam polluerat rex Achaz. Targ., quam profanavit atque abominabilem reddidit per idola extranea, s. Damascena. Kimchi, quam elongaverat, s. abalienarat a loco et sacro usu suo, dum per ea viveret idolis. במעלו, in prævaricatione sua. Vulg., postquam prævaricatus est. הבנו, paravimus vel reparavimus, a rad. בן quasi contracte pro הוכינו, 1 Par. xxix. 16. Ita et Buxtorf. Thes. Gram., p. 219. Gussetio vero p. 368 est 3 pers. repararunt et in statum idoneum restituerunt, prout res quæque exigebat, ut usui sibi adsignato inserviret, quasi a rad. בנן; ut a חָסַב est הכנו, hesabbu, 1 Sam. v. 9, 10. Nominativus subintelligendus ipsi sunt fabri: opus enim erat ab his reparatione, quia Achaz res illas mutilaverat, cap. xxviii. 24. והקדשנו, et rursus consecravimus, cap. vii. 20. Targ. et Rabb., ea seposuimus et paravimus alia eorum loco.*

Houb. 19 *Et omnia vasa, quæ rex Achaz, diùm regnabat, amoverat, restituumus et mundavimus, &c.*

19 הכניו, *restituimus*, sive in suum locum, quæ amota fuerant, sive ad suum pristinum statum, quæ vel mutilata fuerant, vel conquassata. Hebraici verbi ambiguitatem Latino in sermone retinuumus.

Dathe.—19 *Et omnino omnia vasa, quæ rex Achaz pro impietate sua abstulisset, restituisse et consecrasse, &c.*

Ver. 20.

Au. Ver.—The rulers, &c.

Ged.—All [Vulg. and five MSS.] the chief men, &c.

Ver. 21.

וַיֵּאמֶר לְבָנָי אֶהְרֹן הַכֹּהֲנִים
לְהַעֲלוֹת עַל־מִזְבֵּחַ יְהוָה :

— καὶ εἶπε τοῖς υἱοῖς Ἀαρὼν τοῖς ἱερεῦσιν ἀναβαίνειν ἐπὶ τὸ θυσιαστήριον Κυρίου.

Au. Ver.—21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer them on the altar of the Lord.

Dr. A. Clarke.—21 *They brought seven bullocks, &c.*] This was more than the law required; see Lev. iv. 13, &c. It ordered one calf or ox for the sins of the people, and one he-goat for the sins of the prince; but Hezekiah here offers many more. And the reason appears sufficiently evident: the law speaks only of *sins of ignorance*; but here there were sins of every kind and every die, idolatry, apostasy from the divine worship, — profanation of the temple, &c., &c. The sin-offerings, we are informed, were offered, *first*, for the kingdom—for the transgressions of the king and his family; *secondly*, for the sanctuary, which had been defiled and polluted, and for the priests who had been profane, negligent, and unholy; and *finally*, for JUDAH—for the whole mass of the people, who had been led away into every kind of abomination by the above examples.

To offer them.

Houb.—21 להעלות: Syrus, וספקן עלותא, *ut offerrent holocausta*; legere videtur להעלות *ut ascendere facerent holocausta*, et maximè credible est alterum העלות, fuisse ex similitudine prætermisum. Nam legitur infra ver. 27, להעלות העלה; supra ver. 7,

ועלה לא העלו, Nec licet להעלות convertere ad ascendendum, tum propter vocem *Hiphil*, tum quia Sacerdotes ad altare non ascendebant, antequàm victimas mactassent, earumque sanguinem circum altare profudissent.

Ver. 22.

Houb.—22 ואלים: Memum hod. in Impressis crebrum, pro ואלים. Sed sæpè melioris notæ Codices ואלים plenè, ut hoc loco Codices Orat. 42 et 53, et Regius 29.

Ver. 24.

Au. Ver.—24 And the priests killed them, and they made reconciliation with their blood upon the altar, &c.

And they made reconciliation, &c.

Maurer.—וַיִּחַסְאוּ אֶת־דָּמָם הַמִּזְבֵּחַ:] prægnanter dictum: *et expiarunt* h. e., expiandi causa sparserunt eorum sanguinem ad aram.

Ver. 25.

Au. Ver.—25 *Cymbals, harps.* See the notes upon 1 Chron. xxv. 1, vol. iii., p. 118.

Psalteries. See the notes upon 1 Sam. x. 5, vol. ii., p. 387, and upon 1 Chron. xxv. 1, vol. iii., p. 118.

Ver. 27.

וַיִּבְעַת הַחֵל הַעֹלָה הַחֵל שִׁיר־
יהוה וְהַחֲצִצְרוֹת וְעַל־יָדָיו כְּלֵי דָוִד
כְּלֵי יִשְׂרָאֵל :

נ' כְּלֵי דָוִד מְלֵכֵי

— καὶ ἐν τῷ ἄρχεσθαι ἀναφέρειν τὴν ὁλοκαύτωσιν, ἤρξαντο ἕδειν Κυρίου, καὶ σάλπιγγες πρὸς τὰ ὄργανα Δαυὶδ βασιλέως Ἰσραήλ.

Au. Ver.—27 And Hezekiah commanded to offer the burnt offering upon the altar. And when [Heb., in the time] the burnt offering began, the song of the Lord began also with the trumpets, and with the instruments [Heb., hands of instruments] ordained by David king of Israel.

And when, &c.

Houb.—*Tempore eo ipso, quo sacrificium incæpit holocausti, exorsum est canticum Domini cum tubis et cum musicis David regis Israel instrumentis.*

27 והחצצרות: Ad verbum, *incæpit canticum Domini et tubæ et super organa David*, serie incompositâ, ut liquet. Itaque Vulgatus circuitione utitur, et omittunt ו, ante על, Græci Intt. quanquam serie Græcâ non convenientiori. Vito orationis medeberis, si leges בהצצרות, *cum tubis*, eodem cursu orationis, quem suprâ vidimus, versibus 25

et 26. Errorem objecerit Scribæ illud והצטרות, quod lineâ inferiori legitur, et est legendum.

Trumpets. See the notes upon 2 Kings xii. 13, vol. ii., p. 932.

Ver. 35.

וְגַם-עֹלֵהָ לֶחֶב בְּחֻלְבֵי הַשְּׁלֵמִים
וּבְכֶסֶף וְגו'

καὶ ἡ ὀλοκαύτωσις πολλὴ ἐν τοῖς στεάσι τῆς τελειώσεως τοῦ σωτηρίου καὶ τῶν σπονδῶν, κ.τ.λ.

Au. Ver.—35 And also the burnt offerings were in abundance, with the fat of the peace offerings, and the drink offerings for every burnt offering.

Pool.—And also the burnt-offerings were in abundance; or, for the burnt-offerings were to be offered also in abundance. So it is a reason why the priests could not stay all the burnt-offerings, as was said, ver. 34, because there was so much other work for them; for the burnt-offerings were not only to be flayed, but also to be offered, to wit, wholly, and with them the fat of peace-offerings, &c.

Booth.—35 For the burnt offerings also were in abundance, &c.

Rambach.—Sed et holocaustorum ingens copia fuit, &c.

Dathe.—35 Verum et holocaustorum magna copia fuit præter adipem victimarum, &c.

Peace offerings. See the notes upon Levit. iii. 1, vol. i., p. 395.

Ver. 36.

עַל הַהֵכָל הָאֱלֹהִים לְעֵם וְגו' —
— διὰ τὸ ἡτοιμακεῖν τὸν Θεὸν τῷ λαῷ, κ.τ.λ.

Au. Ver.—36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly.

Had prepared, &c. See the notes upon 1 Chron. xxix. 18, vol. iii., p. 147.

Ged., Booth.—Had so disposed.

Gesen., Thes.—הֵכָל ellipt. pro לֵב הֵכָל: animum advertit (Acht geben). 1 Sam. xxiii. 22: לִבְרִיָּה הֵכָל עֹד, *ite, et animum advertite porro.* Jud. xii. 6: וְיֵאָדָם לִבְרִיָּה בֵּן, *et animum non advertit, ut diceret recte* (Schibboleth). 2 Par. xxix. 36.

Houb.—36 Et magnum gaudium cepit Ezechias et omnis populus, propterea quod Dominus ipsorum cor erexerat. Nam res fuerat celeriter peracta.

36 על ההכין... לעם. Contextum talem Syrus et Vulgatus non poterant quin desererent. Nam Græci interpretes quia illum sequuntur,

nihil dicunt. Nos לעם, *cor eorum*, non לעם. Relinquebat Clericus לעם, subaudiebat לב, *ut phrasis, inquit, integra esset.* Verum Criticæ est sapientioris unam litterulam mutare, quam verbum id subintelligere, quod sacri scriptores non omittunt. Et præterea non bona sententia לעם, *populo.* Quippe hic aguntur sacerdotes et Levitæ, qui regis mandata cito perfecerant: vide et attende.

Dathe.—36 Et lætati sunt Hiskias et omnis cætus, quod Deus effecisset, ut populus tam promptus et obsequiosus esset, &c.

Maurer.—עַל הַהֵכָל הָאֱלֹהִים לְעֵם—quod Deus advertisset ad populum, h. e., effecisset, ut populus tam promptus et obsequiosus esset; cf. quæ sequuntur: *res enim derepente est confecta.* הֵכָל לֵב (לֵב) pro הֵכָל. Latini quoque dicunt *advertere pro advertere mentem, animum.* Ceterum vid. ad Lev. xiv. 43.

CHAP. XXX. 1.

Au. Ver.—1 And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

Pool.—To all Israel; whereby he understands all the persons of the ten tribes, who were now settled in his kingdom; as appears by their contradistinction to Ephraim and Manasseh here following. To Ephraim and Manasseh, i. e., to all the remainders of the ten tribes, ver. 5, who are here synecdochically expressed by the names of Ephraim and Manasseh, as elsewhere by the name of Ephraim only. But he names these two tribes, because they were nearest to his kingdom, and a great number of them had long since, and from time to time, joined themselves to the kingdom of Judah, 2 Chron. xv. 8, 9, and therefore he had most hopes of success amongst them.

Dr. A. Clarke.—Hezekiah sent to all Israel.] It is not easy to find out how this was permitted by the king of Israel; but it is generally allowed that *Hoshea* who then reigned over Israel, was one of their best kings. And as the Jews allow that at this time both the golden calves had been carried away by the Assyrians,—that at Dan by Tiglath-pileser, and that at Beth-el by Shalmaneser,—the people who chose to worship Jehovah at Jerusalem were freely permitted to do it, and Hezekiah had

encouragement to make the proclamation in question.

Rambach.—*Ad universum Israel*; per quem nonnulli h. l. eos intelligunt, qui ex regno Israelitico cultus purioris causa in regnum Judæ habitatum concesserant, coll. cap. xi. 16; cap. xv. 9, &c., alii autem eos, qui ex decem tribubus in terra Israel relictis, Hosæ regi nunc parebant, coll. ver. 5, 10, 11; cap. xxxiv. 7, &c., qui variis cladibus videbantur mitiores redditi, et ex parte intelligebant, se ideo tam duriter adfligi, quod discessissent a verbo Dei; ad quos proinde Hiskias non regnandi libidine, sed religionis communis cura incitatus, hanc legationem destinavit. Conf. etiam cap. xxxix. 24.

Ver. 2.

Au. Ver.—2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem to keep the passover in the second month.

Bp. Patrick.—By the “princes, and all the congregation in Jerusalem,” are meant the great synagogue, consisting of the senate of that city, and the other senators called from other places. So Grotius understands it upon St. Matt. x. 17. And thus our Mr. Thorndike also, in fewer words; he means the consistory called *the princes*, as they are called in the prophet Jeremiah, xxvi. 10, 11 (see “Rites of the Church,” p. 231). For Jehoshaphat having settled judges in every city, it is likely they remained in some authority till this time.

Dr. A. Clarke.—*In the second month.*] In *Ijar*, as they could not celebrate it in *Nisan*, the *fourteenth* of which month was the proper time. But as they could not complete the purification of the temple till the *sixteenth* of that month, therefore they were obliged to hold it now, or else adjourn it till the next year, which would have been fatal to that spirit of reformation which had now taken place. The law itself had given permission to those who were at a distance, and could not attend on the *fourteenth* of the first month, and to those who were accidentally defiled, and ought not to attend, to celebrate the Passover on the *fourteenth* of the *second* month; see Numb. ix. 10, 11. Hezekiah, therefore, and his counsellors, thought that they might extend that to the *people at large*, because of the delay necessarily occasioned by the cleansing of the temple, which was granted to *individuals* in

such cases as the above, and the result showed that they had not mistaken the mind of the Lord upon the subject.

Ver. 5.

— כִּי לֹא לָרֶב עָשָׂה פְּרָתָהּ :

— ὅτι πλῆθος οὐκ ἐποίησε κατὰ τὴν γραφήν.

Au. Ver.—5 So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the Lord God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written.

Of a long time, &c. So Trem., Grot., Le Clerc, Dathe, Ged., Booth.

Gesen.—Adv. לָרֶב, in multitude, abundantly, 1 Chron. xii. 40; xxii. 3, al.

Prof. Lee.—לָרֶב, to abundance, abundantly, Gen. xxx. 30, al.

Houb.— — quia id non fuerat universim, ut scriptum erat, celebratum.

5 לָרֶב, universim. Sententia eo potissimum verbo continetur. Lex jubebat Pascha celebrari ab universis, cum contra non modò Israelitæ, sed ne Judæi quidem ipsi Pascha facere, nisi privatim, potuissent. Malè Clericus לָרֶב, jam dudum, quod sine exemplo est.

Rambach.—כִּי לֹא לָרֶב וּוְי, Vulg., multi enim non fecerant (nimirum superioribus annis), sicut lege præscriptum est. At Targ., multi non fecerant Pascha in Nisan tempore suo; quasi eo anno bis Pascha fuisset celebratum: primum mense Nisan, a cætu exiguo, deinde in mense secundo Ijar; quæ et, notante Beckio, quorundam Talmudicorum sententia est. Verum nullum ea de re in textu sacro certum indicium exstat, et לָרֶב, h. l., ab aliis non tam ad multitudinem populi, ut ver. 13, 24, et sæpissime, quam ad tempus referatur, sensusque est sec. R. Sal. multos annos præterisse, quod haud sec. ritus suos Pascha celebrarint. Sic etiam Trem., Nam jam diu non celebraverant ex præscripto; et Schm., nam non sæpe fecerunt juxta id, quod scriptum est; scil. per totum illud tempus, inde a schismate Jaroboami elapsum: vel quod prorsus hujus aliorumque festorum celebrationem Israelitæ omiserint; vel quod lege præscriptos ritus non observaverint, excusati sec. Grot. ab hac cærimonia ob minacia regum interdicta, sicut olim ob continua per desertas terras itinera, Jos. v. 10. Quia tamen insolens Scripturis est vocis לָרֶב de

tempore acceptio, ideo verba textus h. m. intelligimus: *non enim* Israelitæ (de quibus hoc versu) *sec. multitudinem* s. maximam partem *fecerant* vel *celebraverant* Pascha Hierosolymis *sec. præscriptum* divinum: quamvis pii illi, qui cultus purioris caussa suas sedes in regno Israelitico deferebant, cap. xi. 14, 15, 16, aliter omnino fecerint.

Ver. 8.

Au. Ver.—8 Now be ye not stiff-necked [Heb., harden not your necks], as your fathers *were*, but yield [Heb., give the hand: see 1 Chron. xxix. 24; Ezra x. 19] yourselves unto the LORD, &c.

Bp. Patrick.—Yield yourselves.] In the Hebrew, “give your hand;” concerning which phrase see 1 Chron. xxix. 24 [vol. iii., p. 149, of this Synopsis].

Ver. 9.

כִּי בָשׂוּבְכֶם עַל־יְהוָה אֲחִיכֶם וּבְנֵיכֶם לְרַחֲמִים לִפְנֵי וְגו'

ὅτι ἐν τῷ ἐπιστρέφειν ὑμᾶς πρὸς Κύριον, οἱ ἀδελφοὶ ὑμῶν καὶ τὰ τέκνα ὑμῶν ἔσονται ἐν οἰκτιρμοῖς ἔναντι, κ.τ.λ.

Au. Ver.—9 For if ye turn again unto the LORD, your brethren and your children shall find compassion before them that lead them captive, &c.

(Shall find.)

Houb.—2 על יהוה: omissum fuit יהוה, et erunt, post יהוה, ex similitudine, quod verbum, in verbo Græco ἔσονται, Græci exhibent. Aliter manca erit oratio. Nam sæpe est ut verbum היה non liceat reticeri, postquam verbum alius et generis et significatus antecessit. Erat verbo יהוה deficiens is codex, quo Syrus utebatur; propterea is alia verba quædam suo ex ingenio supplavit: vide ipsum.

Ver. 12.

גַּם בְּיַהוּדָה הִתְהַיְתָה יַד הָאֱלֹהִים לַתָּתָה לָהֶם לֵב אֶחָד לַעֲשׂוֹת מִצְוַת הַפְּלִיָּה וְהַשָּׂרִים בְּדַבַּר יְהוָה :

καὶ ἐγένετο χεῖρ Κυρίου δοῦναι αὐτοῖς καρδίαν μίαν ἐλθεῖν, τοῦ ποιῆσαι κατὰ τὰ προστάγματα τοῦ βασιλέως καὶ τῶν ἀρχόντων ἐν λόγῳ Κυρίου.

Au. Ver.—12 Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD.

Houb.—12 Fuit etiam super Judam manus Domini, ut cor unum eis faceret, et ut mandatum regis ac principum, ex Dei verbis datum, exsequerentur.

Rambach.—12 Etiam super Juda fuit manus. Targ., beneplacitum Dei. Cleric., Apud Judam se etiam exseruit manus Dei, Ezr. viii. 22; 1 Par. iv. 10, &c.

By the word of the Lord.

Ged.—In the affair of the Lord.

Booth.—According to the word of Jehovah.

Rambach.—יָדוֹהוּ. Syr., juxta verbum Domini, cap. xxix. 15, quo Paschæ celebratio præcipiebatur, Lev. xxiii. 5; Num. ix. 5.

Ver. 14.

Au. Ver.—14 And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron.

Pool.—The altars, to wit, of burnt-offerings; because they are distinguished from the altars of incense here following; both which were removed and destroyed, partly because all the Israelites were confined to the altars of the temple, and partly because these altars were erected to idols.

Ver. 16.

הַכֹּהֲנִים זָרְקוּם אֶת־הַיָּדָם מִיָּד הַלְוִיִּם :

— καὶ οἱ ἱερεῖς ἐδέχοντο τὰ αἵματα ἐκ χειρὸς τῶν Λευιτῶν.

Au. Ver.—16 And they stood in their place [Heb., their standing] after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, which they received of the hand of the Levites.

The priests.

Houb.—16 הכהנים: legitima erit series, si legitur, והכהנים, sacerdotes autem, quomoddò et legitur Græci Intt. qui, καὶ οἱ ἱερεῖς. Nam eo in verbo alia sententia nascitur. Pertinet secundùm legem ad ea quæ antecedunt, non ad hæc, quæ sequuntur, sacerdotes fundebant sanguinem de manu Levitarum. Quippe non id Moyses præceperat, et necessitati serviebatur, ob sacerdotum, qui mundati essent, paucitatem.

Ver. 17.

Au. Ver.—17 For there were many in the congregation that were not sanctified: there-

fore the Levites had the charge of the killing of the passovers for every one *that was not clean*, to sanctify *them* unto the Lord.

Pool.—*That were not sanctified*; that had more desire to come to the passover, than care and diligence to cleanse and prepare themselves for it. Now these persons were either, 1. The priests, who were before taxed with uncleanness and unpreparedness. Or rather, 2. *The people*, as is implied in the word *congregation*, and expressed in the next verse, and confirmed by the reason here following. *The Levites had the charge of the killing*, because many of the people were unclean, and therefore many more sacrifices were to be offered for their purification than the priests could kill. *Of the passovers*, i. e., either, 1. The paschal lambs; which the Levites here offered, because of the impurity of many of the masters of families, who otherwise, as some think, should have killed the paschal lambs in their own houses [so *Rambach*], Exod. xii. 3. Or, 2. The other sacrifices which accompanied the passover, which also are called by the same name, as is evident from Deut. xvi. 2, 3, where see my notes; which the Levites here killed for the reason now mentioned. *For every one that was not clean*; so far as they could make any discovery of their uncleanness, either by their own confession, or otherwise. But there were many whose uncleannesses were not known, and therefore did *not cleanse themselves*, as is said, ver. 18, as they ought to have done.

Ver. 18, 19.

18 כִּי הִתְפַּלֵּל יְהוֹנָתָן עֲלֵיהֶם
 יֵאמֹר יְהוָה הַטּוֹב יִכַּפֵּר בְּעַד׃
 19 כִּלְיָבְכוּ הִכִּין לְדָוִד הַמֶּלֶךְ
 יְהוָה אֱלֹהֵי אֲבוֹתָיו וְלֹא כִּסְפוּתָתָהּ
 הַקֶּזֶשׁ׃

ver. 19. עֲשֵׂי" בלא פסוק נ"א לְרִשׁ

18 — τούτο καὶ προσήγατο Ἐζεκιῶς περὶ αὐτῶν, λέγων, Κύριος ἀγαθὸς ἐξιλάσθω. 19 ὑπὲρ πάσης καρδίας κατευσθυσῆς ἐκῆτησαι Κύριον τὸν Θεὸν τῶν πατέρων αὐτῶν, καὶ οὐ κατὰ τὴν ἀγγελίαν τῶν ἁγίων.

Au. Ver. — 18 For a multitude of the people, *even* many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah

prayed for them, saying, The good Lord pardon every one

19 *That* prepareth his heart to seek God, the Lord God of his fathers, though *he be not cleansed* according to the purification of the sanctuary.

18 *But Hezekiah, &c.* So Booth.

Maurer. — 18, 19 Hæc Winerus ita explicat: *nam pascha non ex præscripto, legi convenienter comedebant, idque concessum iis est, nam precatus erat Hiskias cet.* Quæ ratio dubito an satisfactura sit; mihi, fateor, non satisfacit. Multo autem minus satisfacere possunt reliquorum interpretum arbitrariæ versiones. Ut dicam, quod ego sentio, ἢ alterum non videtur esse causam afferentis sed *explicantis* ex vulgari illo dicendi genere, quia explicatione admissa nihil est cogitando supplendum.

Dathe. — 18 *Pro quibus Hiskias precatus est his verbis: Jova, qui bonus est, propitius erit.* 19 *omnibus, &c.*

Rambach. — כִּי הִתְפַּלֵּל יְהוֹנָתָן עֲלֵיהֶם, *nam oravit Hiskias pro iis, dicendo, Jehova qui bonus est. Expiet vel expiabit pro iis.* Sic *A. b. E.* ad Ps. lxxiii. 15 (monente etiam Kimchio, h. l.) subintell. אָלַי, vel אֲלֵהּ, *expiabit pro iis*, scil. qui comederunt impuri; sequentem vero versum 19, ad *Hiskiam* refert: *Totum enim cor suum Hiskias direxerat ad quærendum, &c.*, coll. c. xxxi. 21. *Targ. expiet populum, qui aberraverunt.* Alii vero, ut *LXX, Vulg., Kimchi, Tig. Schm.* cet. cum sequenti versu connectunt, interrupta per *Sillukum*, non sine emphasi, constructione, h. m. *Dominus expiabit pro omni qui direxerit, &c.* Nimirum ante, quam addat, cui *Dominus* expiatum ac benignum se præbeat, velut meditabundus suspensum relinquit lectorem, ut quæ dicturus est, eo altius ille animo infigat. *Conf. ad phrasin Exod. xxx. 10; c. xxxii. 30; Ps. lxxviii. 38, et ad Sillukum, Lev. xvii. 8, 9; Num. xxxi. 22; Jud. x. 11, 12.*

Houb. — 19 *Eam ob causam oravit pro eis Ezechias his verbis; Dominus bonus placabilis fiat iis omnibus, qui cor suum ita paraverunt, ut Dominum Deum patrum suorum quærerent, etsi munditiam non habent, quæ sanctuario digna est.*

18 בער: כל 18. *Legē, in continuo sermone pro omni.* Nam punctum majus orationem falsè abrupit, ut legenti perspicuum est.

19 האלהים יהיה: *Supervacaneum dicitur, ut probat אֱלֹהֵי, quod sequitur, de more con-*

suetō. Alii Codices sæpè μετὰ ἁλῆος, ubi alii יהרה. Et sæpè Emendatores Codicum alterum pro altero supposuerunt. Nunc μετὰ ἁλῆος, relictu alio eo Scribā, qui cum poneret יהרה, quod fuerat scribendum, omiserit delere μετὰ ἁλῆος, pro quo יהרה supponebat.

Ver. 20.

וַיִּרְפָּא אֶת־הָעָם —
καὶ ἰάσατο τὸν λαόν.

Au. Ver.—20 And the LORD hearkened to Hezekiah, and healed the people. *Healed.*

Ged.—Was propitious to.

Booth.—Was reconciled to.

Vulg.—Placatus est populo.

Bp. Patrick.—Some imagine that God smote them with some disease, because of their impurity, which upon his prayer was cured. But the Scripture uses this phrase, for granting pardon, and freeing men from the guilt of sin, as is apparent from Isa. vi. 10, “Lest they should be converted, and be healed;” i. e., pardoned.

Gesen.—Metaph. a) God is said to heal a person, a people, a land, i. e., to restore to former prosperity and happiness, 2 Chr. vii. 14, al. as vice versâ God is said to wound by inflicting calamities, see Deut. xxxii. 39; Is. xix. 22, al. b) As further this restoration is connected with and depends on the remission of sins, (see Matt. ix. 2, sq.; Mark iv. 12; comp. 2 Chr. vii. 14; Is. vi. 10; liii. 5,) hence to heal is i. q. to pardon, to forgive, 2 Chr. xxx. 20; Jer. iii. 22; Hos. xiv. 6; Is. vi. 10, *lest...they be converted, and God heal them, i. e., forgive and restore them.* Comp. Ps. ciii. 3.

Prof. Lee.—רָפָא. (a) Healed a wound. (b) Healed a person. (c) Metaph. of a nation, country, or individual, Restored to prosperity, delivered from calamity. (d) Healed transgressions, i. e., removed their evil consequences.

Ver. 21.

וַיִּתְּנוּ לַיהוָה יוֹם וְבָיִם —
וַיִּתְּנוּ לַיהוָה יוֹם וְבָיִם וַיִּתְּנוּ לַיהוָה יוֹם וְבָיִם

— καὶ καθυμνοῦντες τῷ Κυρίῳ ἡμέραν καθ' ἡμέραν, καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται ἐν ὄργανοῖς τῷ Κυρίῳ.

Au. Ver.—21 — And the Levites and the priests praised the LORD day by day, singing with loud instruments [Heb., instruments of strength] unto the LORD.

Praised the Lord, &c., (singing,) with loud instruments.

Ged., Booth.—Praised the LORD, day by day, with instruments of sacred music.

Gesen.—ו, 4. glory, praise, laud, Ps. viii. 3; xxix. 1; lxviii. 35; xcix. 4; Ex. xv. 2; 2 Chr. xxx. 21, כְּלָיִם, instruments of praise, i. e., used in praising God.

Prof. Lee.—ו. (a) Strength, power, might: [1] Of God. [2] Of a king or nation. [3] Of the body. [4] Of a tower, or city. [5] Of the voice. (b) Ascription of power, praise. (c) Source of strength, refuge. [5] Ps. lxviii. 34. (b) Ps. viii. 3. (c) Ps. xxviii. 7; xlvi. 2; cxviii. 14, &c. כְּלָיִם, instruments of praise, 2 Chron. xxx. 21.

Houb.—בבלי ע: Instrumentis laudis. Nam sæpè ו, laus, ut non semel observavimus ex Græcis Intt. Atque is significatus apud Arabas princeps, apud quos ו, habet in laude esse, nec non, gloria, excellentia. Quem significatum sequi Clericus melius fecisset, quàm sic diceret, potentiam Jehovah extulerunt. Nam verbum extulerunt ejusmodi erat, quod supplere nefas esset, quia id Hebr. Lingua exprimere nunquam supersedet. Græci Intt. legebant בבלי ע, totis viribus, scripturâ deteriori. Nam יהרה, quod sequitur, pertinet ad בבלי ע; ad מהללים, quod suprâ, pertinere non potest; quia id jam antecessit post idem מהללים.

Maurer.—[בְּכָלֵי ע.] Bene jam Chaldæus: instrumentis laudis (Ex. xv. 2 al.), i. e., musicis, quibus in laudando deo utebantur.

Ver. 22.

וַיִּדְבֹּר יְהוֹזָבָד עַל־לֵב כָּל־הַלְוִיִּם
הַמְשַׁבְּיִים יִשְׁכֹּל־טוֹב לַיהוָה וַיִּאֲכְלוּ
אֶת־הַמִּזְבֵּחַ שֶׁבַע הַיָּמִים מִזִּבְחֵיהֶם
זֶבְחֵי שְׁלָמִים וּמִתּוֹרֵים לַיהוָה אֱלֹהֵי
אֲבוֹתֵיהֶם:

וְאֵלֵי יִשְׁכֹּל־טוֹב

καὶ ἐλάλησεν Ἐζεκιῆς ἐπὶ πᾶσαν καρδίαν τῶν Λευιτῶν καὶ τῶν συνιόντων σύνεσιν ἀγαθὴν τῷ Κυρίῳ· καὶ συνετέλεσαν τὴν ἑορτὴν τῶν ἁζύμων ἑπτὰ ἡμέρας, θύοντες θυσίαν σωτηρίου, καὶ ἐξομολογούμενοι τῷ Κυρίῳ Θεῷ τῶν πατέρων αὐτῶν.

Au. Ver.—22 And Hezekiah spake comfortably [Heb., to the heart of all, &c.] unto all the Levites that taught the good knowledge of the LORD: and they did eat

throughout the feast seven days, offering peace-offerings, and making confession to the LORD God of their fathers.

Ged.—22 For Hezekiah persuaded all the Levites, who were best skilled in sacred matters, to complete [LXX] the festival for seven days; offering eucharistic sacrifices, and giving thanksgivings to the LORD, the GOD of their forefathers.

Booth.—22 And Hezekiah spoke comfortably to all the Levites who best understood the worship of Jehovah, that they would complete the seven days' fast, offering feast-offerings, and making confession to Jehovah, the God of their fathers.

Would complete. So the LXX.] This reading seems more natural than the common text; for surely there was no reason for the king to exhort the priests to eat, but there was to persevere in the laborious service of killing and offering victims for other seven days.

Gesen.—דַּבֵּר עִלְיָב־ס, to speak to one's heart, i. e., to speak kindly with any one, espec. to comfort, to console, comp. Gr. παραμυθεῖσθαι, Lat. alloquium. Gen. xxxiv. 3; 1. 21; Ruth ii. 13; 2 Sam. xix. 8; 2 Chr. xxx. 22; xxxii. 6.

יָצִיל. 3. to be or become, intelligent, prudent, wise.

5. Causat., to make wise, i. e., to teach, to instruct, seq. acc. Psal. xxxii. 8; Prov. xvi. 23; seq. dupl. acc. Dan. ix. 22; seq. ḡ of pers. Prov. xxi. 11.

יָדָה, Hithpa. הִתְיַדָה. 1. to confess, pp. concerning oneself; to point out oneself as guilty.

2. to praise, to celebrate, seq. ḡ, 2 Chron. xxx. 22.

Prof. Lec.—Hithp. הִתְיַדָה, became, set about, was, putting forth, i. e., confessing, sins, Lev. v. 5, &c.

Pool.—Making confession: either, 1. Confessing their sins. Or rather, 2. Confessing God's goodness, or praising of God, which oft goes under this name, as 1 Chron. xvi. 8, 24, which also seems to be more proper work for this season of joy.

Rambach.—הַמְשִׁיבִים שֶׁל כּוֹב לַיהוָה, intelligentium, vel secund. Schmid., intelligere facientium intellectum bonum pro Jehova, i. e., quotquot erant rerum divinarum peritiores, aliosque instruere poterant. Conf. Prov. iii. 4; xiii. 15. Al. speciatim ad peritiam musices sacrae referunt. Sic Cleric., qui canticum quodpiam egregium Jehova

norant, vel qui docte concinebant in honorem Dei. Quum enim canticis et carminibus contineretur magna pars eruditionis veterum, factum est, ut voces שמעל ושמעל ad carmina transferrentur, unde fit, ut illa etiam in titulis Psalmorum occurrat, ut Psal. xxxii. 1, et xliv. 1, &c. Conf. quoque Psal. xlvii. 8. Sic et R. Sal. de negotio cantus exponit, coll. 1 Par. xxvi. 14, sensusque est sec. Cleric. laudatos esse ab Hiskia Levitas, qui laudes Dei probe tenerent. ויאכלו את המזבח ויאכלו את המזבח, שבח המים, et comederunt, Ezr. vi. 21, solemnitatem s. festum, i. e., sec. Kimch., Gusset., p. 333, et alios, victimas festi, coll. Psal. cxviii. 27, it. Exod. xxxiii. 18; Esa. xxix. 1. Alii ad tempus referunt: comederunt stato illo tempore, h. e., ut additur, septem diebus. Priori tamen explicationi magis favet Hebræa constructio.

Houb.—22 Nam Ezechias Levitas blando sermone delinierat, si qui erant in divinis rebus intelligentes, ut solemnitatem dies septem agerent, offerrentque victimas, et pacificas, et gratiarum actionis Domino Deo patrum ipsorum.

22 ויאכלו, et comederunt: lege ויאכלו, et compleverunt, ut Græci Intt. καὶ συνετέλεσαν. Nihil sanum habet ויאכלו, ad מיעד adjunctum. Nempè מיעד nihil aliud sonat, præter festum, conventum; quæ res ad verbum comedere accommodari non potest. Sentiebat id Clericus, cum diceret, hostias festi. Sic sæpè tergiversantur et torquent contextum suum, quicumque menda non odorantur.

Dathe.—22 Hiskias autem verbis humanis hortatus est Levitas, rerum divinarum peritos, ut perseverarent a) septem illos dies festi sacrificantes sacrificia eucharistica et laudantes Jovam, Deum majorum suorum.

a) Fateor, mihi suspectam videri lectionem vulgarem סוֹס וְיִאָכְלוּ אֶת־הַמִּזְבֵּחַ, quæ vulgo explicatur: ut comederunt hostias festi. Nam quamquam concedo, מיעד sic dici posse, uti ḡ Ps. cxviii. 27, tamen res ipsa mihi videtur ita comparata, ut Hiskias non opus haberet, sacerdotes et Levitas hortari, quo interessent epulis sacrificialibus. Sed ut in labore sane molesto per tot dies perseverarent, ad hoc ut eos excitaret, fortasse magis fuerit necessarium. Propterea secutus sum lectionem, quam oī ō produnt versione sua: legentes haud dubie וַיִּאָכְלוּ, et perfecerunt. Sed Syrus et Vulgatus receptam lectionem exhibent. In paraphrasi Chaldaica hæc non leguntur.

Ver. 27.

וַיִּקְרְאוּ הַכֹּהֲנִים הַלְלוּם וַיְבָרְכוּ
 אֶת־הָעָם וַיִּשְׁמַע בְּקוֹלָם וְגו'

καὶ ἀνέστησαν οἱ ἱερεῖς οἱ Λευῖται καὶ
 ἐὺλόγησαν τὸν λαόν, καὶ ἐπηκούσθη ἡ φωνὴ
 αὐτῶν, κ.τ.λ.

Au. Ver.—27 Then the priests the Levites
 arose and blessed the people : and their
 voice was heard, &c.

Then the priests the Levites.

Pool.—*The priests the Levites* ; those of
 the Levites who were priests also ; for to
 them only this work belonged, 1 Chron.
 xxiii. 13. Or, *the priests and the Levites* ;
 for as the Levites did some other part of the
 priests' work at this time, it is not strange if
 they did this also. Or the priests might
 bless by solemn pronunciation of the bless-
 ing, and the Levites by their acclamations,
 or with their musical instruments.

Ged.—Then the priests and [LXX, Syr.,
 Arab., Vulg., with eight MSS.] the Levites.
And their voice was heard.

Houb.—*Quos Dominus exaudivit.*

27 וישמע, *et audivit.* Adde יהוה, *Dominus*,
 cuius est id קדושי, *sanctum ejus*, quod postea
 venit. Nam inauditum est, esse sine ante-
 cedente affixum. Itaque legebat יהוה Syrus,
 cum convertebat, ושמע כריא, *et audivit Do-
 minus.*

Maurer.—27 וישמע בקולם] *impers. et aus-
 cultatum est a Jova voci eorum, exaudita
 sunt eorum vota.*

CHAP. XXXI. 1.

Au. Ver.—1 Now when all this was
 finished, all Israel that were present [Heb.,
 found] went out to the cities of Judah, and
 brake the images [Heb., statues, chap.
 xxx. 14] in pieces, and cut down the groves,
 and threw down the high places and the
 altars out of all Judah and Benjamin, in
 Ephraim also and Manasseh, until they had
 utterly destroyed them all [Heb., until to
 make an end].

Images. See the notes upon Lev. xxvi. 1,
 vol. i., p. 496, &c.

Groves. See the notes upon Exod.
 xxxiv. 13, vol. i., p. 376.

High places. See the notes upon 1 Kings
 iii. 3, vol. ii., pp. 719—721.

Pool.—*In Ephraim also and Manasseh* ;
 either, 1. In those cities belonging to Ephraim
 and Manasseh, which the kings of Judah
 had formerly taken from the kings of Israel.

Or, 2. In the tribes of Ephraim and Ma-
 nasseh. For although these were a part of
 Hoshea's kingdom, yet Hezekiah presumed
 to do this, partly, by virtue of the law of
 God, to which both Israel and Judah owed
 subjection, which commanded the extirpation
 of these things out of the whole land of
 Canaan ; partly, by the special impulse and
 direction of God's Spirit ; and partly, be-
 cause he knew that Hoshea contented him-
 self with the worship of the calves, and did
 not practise that great idolatry which his
 predecessors had used, and therefore would
 patiently suffer the breaking of these images
 of Baal, and the things belonging to them ;
 which is all that was done at this time.

Bp. Patrick.—*In Ephraim also and Ma-
 nasseh.*] They had no authority in the
 kingdom of Israel, to which Ephraim and
 Manasseh belonged : but some think, that
 as Hezekiah sent letters to all Israel to
 come and keep the Passover, so he went by
 Divine motion to those tribes which were
 nearest to him, and, without the consent of
 Hoshea king of Israel, destroyed their
 images, and other idolatrous monuments.
 But these words may signify no more than
 that he did this in all parts of Ephraim and
 Manasseh, who were fallen off to Judah,
 and come under his government (ch. xv. 9).

Ver. 2.

וַיַּעֲמֵךְ יְהוֹאָקִים
 אֶת־מַחְלָקוֹת
 הַכֹּהֲנִים וְהַלְוִיִּם
 עַל־מַחְלָקוֹתֵם
 אִישׁ וְכַפֵּי
 עֲבֹדָתוֹ וְלַכֹּהֲנִים
 וְלַלְוִיִּם לַעֲלֹתָ
 וְלַשְּׂרָפִים לְשַׂרְתָּ
 וְלַהֲלֵל בְּשַׁעֲרֵי
 מַחְנֹת יְהוָה :

καὶ ἔταξεν Ἐζεκιὰς τὰς ἐφημερίας τῶν
 ἱερέων καὶ τῶν Λευιτῶν, καὶ τὰς ἐφημερίας
 ἑκάστου κατὰ τὴν ἑαυτοῦ λειτουργίαν, τοῖς
 ἱερέσιν καὶ τοῖς Λευίταις, εἰς τὴν ὀλοκαύτωσιν,
 καὶ εἰς τὴν θυσίαν τοῦ σωτηρίου, καὶ αἰνείν,
 καὶ ἐξομολογεῖσθαι, καὶ λειτουργεῖν ἐν ταῖς
 πύλαις ἐν ταῖς αὐλαῖς οἴκου Κυρίου.

Au. Ver.—2 And Hezekiah appointed
 the courses of the priests and the Levites
 after their courses, every man according to
 his service, the priests and Levites for burnt
 offerings and for peace offerings, to minister,
 and to give thanks, and to praise in the gates
 of the tents of the Lord.

Ged.—2 Hezekiah now re-appointed the
 courses of the priests and Levites, according
 to their classes ; each man according to his

Au. Ver.—4 Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the Lord.

That they might be encouraged, &c.

Pool.—i. e. Freed from worldly cares and distractions, and enabled to give up themselves entirely to the serious study of God's law, and to the instruction of the people.

Ged., Booth.—That they might be wholly employed in the law of Jehovah.

Gesen.—יָקַם. 2 Intrans. to hold fast to any thing, to cleave, to adhere firmly; 2 Sam. xviii. 9. Trop. בַּתְּרֵהּ ח' to hold fast to the law, to be zealous in it, 2 Chron. xxxi. 4.

Rambach.—וְגַם לִמְנוּחַ Schm. ut assidui essent in lege Dei, ac sec. Vulg., ei vacare melius possent, curis pro vita sustentanda soluti. Cleric., ut constantes essent in exsequenda lege Jehovah, LXX, in ministerio domus Dei, lege præscripto.

Houb.—Ut in lege Domini toti essent.

Dathe.—Atque hac ratione facere, quod lex divina vellet.

Ver. 5, 6.

וּכְפָרֵץ הַדָּבָר הָרַבּוֹ בְּנֵי יִשְׂרָאֵל 5
 רֵאשִׁית דָּגָן תִּירוֹשׁ וַיִּצְהָר וַדְּבַשׁ וְלֶחֶב
 תְּבוּאָתָא שְׂדֵה וּמַעְשֵׂר הַכֹּל לָרֶב
 הָבִיאוּ: 6 וּבְנֵי יִשְׂרָאֵל וַיְהִי
 הַיּוֹשְׁבִים בְּעָרֵי יְהוּדָה גְּבוּהִים מַעְשֵׂר
 בָּקָר וְצֹאן וּמַעְשֵׂר הַחֲדָשִׁים הַמִּקְדָּשִׁים
 לַיהוָה וְלַהֲיָהֶם הָבִיאוּ וַיִּתְּנוּ עֲרֻמֹּת
 עֲרֻמֹּת:

v. 5. וְכַפְרֵץ נ'

5 και ὡς προσέταξε τὸν λόγον, ἐπλεόνασεν Ἰσραὴλ ἀπαρχὴν σίτου, καὶ οἴνου, καὶ ἐλαιίου, καὶ μέλιτος, καὶ πάντων γέννημα ἀγροῦ, καὶ ἐπίδεκα κατα πάντα εἰς πλῆθος ἤνεγκαν οἱ υἱοὶ Ἰσραὴλ καὶ Ἰούδα. 6 καὶ οἱ κατοικοῦντες ἐν ταῖς πόλεσιν Ἰούδα καὶ αὐτοὶ ἤνεγκαν ἐπίδεκα κατα μόσχων καὶ προβάτων, καὶ ἐπίδεκα ἀγῶν, καὶ ἠγίασαν τῷ Κυρίῳ Θεῷ αὐτῶν, καὶ εἰσήνεγκαν καὶ ἔθηκαν σωρούς σωρούς.

Au. Ver.—5 And as soon as the commandment came abroad [Heb., brake forth], the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey [or, dates], and of all the increase of the field; and the tithe of all things brought they in abundantly.

6 And concerning the children of Israel and Judah, that dwelt in the cities of Judah,

they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord their God, and laid them by heaps [Heb., heaps, heaps].

5 Wine.

Gesen.—New wine, must.

Honey [or, dates]. See the notes upon Gen. xliii. 11, vol. i., p. 110.

Pool.—Honey, or dates, as the Hebrew writers generally, and many other learned Hebricians, understand this word, which is given to them because of the sweetness of their taste, in some sort resembling honey. For the law requires no tithes but of the fruits of trees, or of the earth, or of beasts.

Bp. Patrick.—[Honey.] The Targum translates the word "honey of dates," as the Jews commonly understand it, and so expound Deut. viii. 8, where seven sorts of things are mentioned, of which they brought the first-fruits. But though honey was not offered in sacrifice to God (which is their reason why they will not here understand honey, properly so called), yet I see no reason why they might not bring the first-fruits of it, and give it to the priests for their own use.

Pool.—6 Also the tithe of oxen and sheep; they brought in not only the same tithes which the dwellers in Jerusalem did, to wit, of corn and wine, and oil, &c., which they had in their own storehouses in that city; but also oxen and sheep, which were more proper to the country; for under the cities of Judah are comprehended the suburbs and territories adjacent and belonging to them, as is evident from the nature of the thing, and the law of God. And the tithe of holy things; this may be taken, either 1. By way of explication, even the tithe of holy things, &c. Or rather, 2. By way of addition, the tithe of all holy things which were consecrated unto the Lord, whether by vow, or voluntary promise, or otherwise; as the tithes of gains by merchandise, or spoils of war, &c.; of which see Gen. xiv. 20; xxviii. 22; Numb. xxxi. 28, 30.

Bp. Horsley.—And the tithe of holy things. Some words must be lost between tithe, טִּיְתֵר, and holy things, קִדְשִׁים. For the tithe of holy things was not sufficient; the whole was to be offered. The Greek of the LXX justifies the suspicion of a defect in the original, but suggests not any probable emendation.—ἐπίδεκατα μοσχῶν καὶ προβάτων, καὶ ἐπίδεκατα ἀγῶν. But goats are

included in **בצנן**. Probably the lost words expressed the fruits of the earth.

Gen.—6 In like manner the children of Israel and Judah who dwelled in the cities of Judah, brought, moreover, the tithes of their herds and their flocks. The things thus hallowed to the LORD, their God, they brought, and deposed in heaps, by heaps.

Booth.—6 And Judah, and Israel, who dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep; and the tithe of holy things which were hallowed to Jehovah, their God, they laid in heaps.

Houb.—5 *Id verò mandatum cum primùm fuit promulgatum, attulerunt filii Israel, magnà copiâ, frumentis, vini, olei ac mellis primitias, et omnis generis terræ proventus; etiam omnium decumas quàm plurimas attulerunt filii Israel et Juda. 6 Illi verò, qui Judæ in urbibus habitabant, præter boum et ovium decumas, attulerunt etiam donaria, quæ Domino Deo consecrari solebant, quorum moles molibus addiderunt.*

6 וּבְנֵי יִשְׂרָאֵל וּבְנֵי יְהוּדָה... *filii autem Israel et Juda (qui in urbibus Judæ habitabant).* Hæc verba, in quibus orditur versus 6 ad superiora sunt adjungenda, ut apud Græcos Intt. qui deinde legunt והיושבים, et qui habitabant, addito י. Nam sacra Pagina hic docet, illos filiorum Israel, seu decem tribuum, qui urbes Juda incolebant, attulisse, præter cæteros, decumas juvenecorum et ovium, quod cæteri non fecerunt. Demonstrat גם הם, illi etiam, non tangi omnes filios Israel et Juda, sed eos tantum ex Israel, qui habitabant in Juda; itaque malè consociari filios Israel et Juda, cum illi etiam. Quare tollenda interpunctio, quæ post הביאו in fine versûs 5 collocata est, eademque ante והיושבים collocanda. Denique delendum est punctum *Athnae* post אלהים positum, quod malè sejungit verbum הביאו ab suis casibus, qui antecesserunt: vide versionem.

Rambach.—6 *Quin et filii Israelis et Judæ, qui hinc inde in oppidis Judæ habitabant, etiam illi, inquam, attulerunt decimas boum et pecudum minorum. ומעשר קדשים et decimas consecrationum sive rerum sacrarum, ver. 12; Num. xviii. 19. המקדשים ליהוה אלהים. Vulg., quæ voverant consecratarum Jehovæ, Vulg., quæ voverant Domino Deo suo. Num xviii. 8; Ezr. iii. 5. Sensus est sec. Kimch. eos de illis etiam rebus, quas Deo consecraverant, nec amplius ad usus suos adhibebant, sponte decimam Hierosolymam attulisse, utut excentæ illæ a decimatione essent. Conf. Num. xxxi.*

28, 30, it. Gen. xiv. 20; chap. xxviii. 22. *R. Sal. Burmannus* aliique exponunt de *decimis decimarum*, quas Levitæ dabant Sacerdotibus, coll. not. Neh. x. 39 sed illud generaliori sensu malumus. הביאו *attulerunt*, inquam ver. 5. והגו ערמה ערמה: feceruntque *acervos, acervos*, i. e., sec. *Vulg. acervos plurimos*; coll. Gen. xiv. 10, sive *acervatim fruges et fructus illos disposuerunt.*

Ver. 10.

וַיֹּאמֶר אֵלָיו עֲזַרְיָהּ הַכֹּהֵן הָרִאשׁוֹן
לְבֵית צְדוֹק וַיֹּאמֶר מִהֲהֵל הַתְּרוּמָה
לְבָיִת בֵּית־יְהוָה אֲכֹל וְשָׂבוּעַ יְהוָה
עַד־לָלוֹב בְּיַיְהוָה בְּרַחֲמֵי אֱתֵי עֲפוֹ וְהַנְּהַר
אֶת־הַקְּמוֹן הַזֶּה :

נ' עֲזַרְיָהּ

καὶ εἶπε πρὸς αὐτὸν Ἀζαρίας ὁ ἱερεὺς ὁ ἄρχων εἰς οἶκον Σαδὼκ, καὶ εἶπεν, Ἐξ οὗ ἤρκαται ἡ ἀπαρχὴ φέρεσθαι εἰς οἶκον Κυρίου, ἐφάγομεν καὶ ἐπίομεν καὶ κατελίπομεν ἕως εἰς πλῆθος, ὅτι Κύριος ὑψόλογησε τὸν λαὸν αὐτοῦ, καὶ κατελίπομεν ἐπὶ τὸ πλῆθος τοῦτο.

Au. Ver.—10 And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left is this great store.

Pool.—The chief priest of the house of Zadok; either, 1. The high priest, called also Zadok, 1 Chron. vi. 12, because he was of his line and family. Or, 2. The chief priest, or the head of that family of Zadok, or of Eleazar; as there was another chief priest of the family of Abiathar, or of Ithamar; see 2 Sam. viii. 17; 1 Chron. xxv. 3; but both subject to the high priest.

Houb.—*Ex quo, inquit, ea donaria domum Domini afferri cœpta sunt, manducavimus et saturati sumus, et adhuc multa supersunt. Nam Dominus populo suo benedixit, multitudinique huic fecit esse reliquias.*

10 אָרְיָהּ אַרְיָהּ: Arias, edere et saturari, nihil dicens, ubi contextus non addit, אַרְיָהּ, nos. Nam pronominè personæ omisso, nescitur qui ederint et saturari fuerint. Odorabatur mendum Syrus; itaque deseruit Codicem suum. Sed Græci Intt. legebant Codicem suum. Sed Græci Intt. legebant edimus et saturati sumus, ut et *Vulgatus*; nec aliter legendum. Grammatici quidam volunt Infinitum loco esse Præteriti; quam eorum præceptionem nos

ex Codicibus non semel docuimus esse vanam. Hic verò loci videt lector esse vanissimam, ubi nescitur quâ in personâ sit illud Præteritum, quod pro Infinito inducunt. ... והנורה: Potius nescitur, *et reliquum fecit*, ut antea. Nam והנורה, vocem passivam, ad sententiam accommodare non possis... לביא: Lege להביא, plenè.

Rambach.—אכל ושברו—Schm. *comedere* fuit *et saturari*, vel sec. LXX, Vulg., comedendo *comedimus et saturati sumus*. Jud. xiv. 9. Conf. similiter utrumque verbum conjunctum Deut. vi. 11; cap. viii. 12. והנורה עד לרוב Schm. *et residuum facere usque ad multitudinem*. Vulg., *et remanserunt plurima*. Exod. xxxvi. 7; Ruth ii. 14. והנורה את המון הזה: Schm. *residuum itaque est cum multitudine hac*. R. Sal., *et superest* Ps. cvi. 11, ex hac nostra comestione, *multitudo ista*. Sic נא seruit *nominativo*, ut infra ver. 17, vel: *et benedixit etiam Dominus reliquo, scil. multitudini huic frugum ac fructuum relictorum*.

Ver. 12.

וַיָּבִיאוּ אֶת־הַתְּרוּמָה וְהַמַּעֲשֵׂר
וְהַקֹּדְשִׁים בְּאֵמֹנָה וְגו'

נ' וְהַמַּעֲשֵׂר אוּ וְהַמַּעֲשֵׂר

καὶ ἤνεγκαν ἐκεῖ τὰς ἀπαρχὰς καὶ τὰ ἐπιθέματα ἐν πίστει κ.τ.λ.

Au. Ver.—12 And brought in the offerings and the tithes and the dedicated things faithfully, &c.

Faithfully. So most commentators. See the notes upon ver. 15.

Houb.— *ut in deposito essent.*

באמונה: Nos, *in deposito*, qui significatus veterum est linguarum. Nam apud Syros *אמן* est *concedere*: apud Arabas *אמנה*, *depositum*.

Ver. 13.

Au. Ver.—13 At the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

Pool.—*The ruler of the house of God*; either the supreme ruler, to wit, the high priest; or the chief ruler under him, and in his stead, being appointed by him to inspect this work. See above, ver. 10, and 1 Chron. ix. 11; Jer. xx. 1.

Ver. 15—18.

15 וְעַל־יָדָיו עָדוּן רִמְנָמוֹן וַיִּשְׁעוּ
וַיִּשְׁמְעוּהוּ אֶמְרוּהוּ וַיִּשְׁכַּנְהוּ בְּעֵרֵי
הַקְּהָלִים בְּאֵמֹנָה לְתַתּוֹ לְאַחֵיהֶם

בְּמַחְלָהוֹת בְּגָדוֹל בְּקָמֹן : 16 מִלְכָּד
הַתְּהִיחֵם לְזָכְרִים מִפֶּן שְׁלוֹשׁ שָׁנִים
וּלְמַעַלְהָ לְכָל־הַבָּא לְבֵית־יְהוָה לְדַבְרֵר
יוֹם בְּיוֹמוֹ לַעֲבֹדָתָם בְּמִשְׁמֹרוֹתָם
פְּמַחְלָהוֹתֵיהֶם : 17 וְאֵת הַתְּהִיחֵשׁ
הַקְּהָלִים לְבֵית אֲבוֹתֵיהֶם וְהַלְוִיִּם מִפֶּן
עֲשָׂרִים שָׁנָה וּלְמַעַלְהָ בְּמִשְׁמֹרוֹתֵיהֶם
בְּמַחְלָהוֹתֵיהֶם : 18 וּלְהַתְּהִיחֵשׁ בְּכָל־שָׁפֵם
לְשָׂרֵיהֶם וּבְנֵיהֶם וּבְנֹתֵיהֶם לְכָל־הַקְּהָל
כִּי בָאֵמֹנָתָם יִתְקַדְּשׁוּ־קֹדֶשׁ :

ver. 16. "בְּמַחְלָהוֹת."

15 διὰ χειρὸς Ὀδδὸμ, καὶ Βενιαμὴν, καὶ Ἰησοῦς, καὶ Σεμεῖ, καὶ Ἀμαρίας, καὶ Σεχοσίας, διὰ χειρὸς τῶν ἱερέων ἐν πίστει, δοῦναι τοῖς ἀδελφοῖς αὐτῶν κατὰ τὰς ἐφημερίας, κατὰ τὸν μέγαν καὶ τὸν μικρὸν, 16 ἐκτὸς τῆς ἐπιγονῆς τῶν ἀρσενικῶν ἀπὸ τριετοῦς καὶ ἑπάνω, παντὶ τῷ εἰσπορευομένῳ εἰς οἶκον Κυρίου, εἰς λόγον ἡμερῶν εἰς ἡμέραν, εἰς λειτουργίαν ἐφημερίας διατάξεως αὐτῶν. 17 οὗτος ὁ καταλοχισμὸς τῶν ἱερέων κατ' οἴκους πατριῶν καὶ οἱ Λευῖται ἐν ταῖς ἐφημερίας αὐτῶν ἀπὸ εἰκοσαετοῦς καὶ ἑπάνω ἐν διατάξει 18 ἔγκαταλοχίσει ἐν πάσῃ ἐπιγονῇ νῶον αὐτῶν καὶ θυγατέρων αὐτῶν εἰς πᾶν πλήθος, ὅτι ἐν πίστει ἤγγισαν τὸ ἅγιον.

Au. Ver.—15 And next him [Heb., at his hand] were Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests in their set office [or, trust, 1 Chron. ix. 22], to give to their brethren by courses, as well to the great as to the small:

16 Beside their genealogy of males, from three years old and upward, *even* unto every one that entereth into the house of the Lord, his daily portion for their service in their charges according to their courses;

17 Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges by their courses;

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office [or, trust] they sanctified themselves in holiness.

15 *Miniamin.*

Dr. A. Clarke.—Instead of בנימין, בנימן, Benjamin [so *Houb.*], is the reading of three of Kennicott's and De Rossi's MSS.;

and this is the reading of the *Vulgate*, *Syriac*, *Septuagint*, and *Arabic*.

15, 18 *In their set office*. See the notes upon 1 Chron. ix. 22, vol. iii., pp. 50, 51.

Gesen.—אֱמִינָה 1. *firmness, stability*. Ex. xvii. 12 יָדָיו אֱמִינָה, and his (Moses') *hands were firm, steady*, pp. *firmness*.

2. *security*, Is. xxxiii. 6. Arab. ^{أسن} أمن, ^{أسان} id.

3. *faithfulness, fidelity*, espec. in fulfilling one's promises; so of men, Ps. xxxvii. 3; Hab. ii. 4; of God, Deut. xxxii. 4; Ps. xxxvi. 6; xl. 11. Plur. אֱמִינָה, Prov. xxxviii. 20.

Rambach. — באֱמִינָה, *bonâ fide, fideliter* agentes, s. homines spectatæ fidei, vers. 12, 18. So *Dathe*.

Pool.—16 *From three years old and upward*; to whom a portion of these things was allotted, as is here implied. *Unto every one that entereth into the house of the Lord*; that were capable of entering thither and doing service there, which they were at twenty years old, as is expressed here, ver. 17, and 1 Chron. xxiii. 24, through the whole company of the priests and Levites.

18 *They sanctified themselves.*—This is alleged as a reason why their wives and children were provided for out of the holy things, because they sequestered themselves from worldly affairs, by which they might otherwise have provided for their families, and entirely devoted themselves to holy administrations.

Bp. Patrick.—16 Though none of the Levites were permitted to come into the house of the Lord, to do service, till they were twenty years old; yet their males (as Mr. Selden observes from this place), who were three years old or more, were allowed to come into the temple with their parents; and in the distribution, the other infants being pretermitted, these were provided for.

17 These words "twenty years old" (as the same great person observes) relate not to the priests, but to the Levites: who, according to the law of Moses, were not obliged to their function, till they were thirty years old, Numb. iv. 3. But David, in the latter end of his reign, a little before the building of the temple, admitted them to officiate at the age of twenty years,

1 Chron. xxiii. 26, 27 (see Selden, *De Succession*. ad Pontif. lib. ii. cap. 4).

18 The forenamed offices gave to every family their portion; not only to the priests, but to their wives and children: of which (it appears by these verses) an exact register was kept, according to which they made their distribution.

They sanctified themselves in holiness.] Or, rather, according to the Hebrew, For "in faith," or "with fidelity" (some translate it in the margin *in trust*), "they sanctified themselves in holiness;" that is, attended upon their ministry at the house of God, nothing doubting they should be provided of all things necessary. For this seems to be a reason, why such care was taken of their wives and children, because their husbands were wholly given up to the service of God, and could not follow any other employment whereby to provide for the maintenance of their families.

Ged.—15 And, under him, were Eden, and Minjamin, and Joshuah, and Shemaiah, and Amariah, and Shechaniah; of whom the office was to distribute, in the cities of the priests, *portions* to their brethren, according to their classes, whether great or small: 16 without reckoning what was given to such of their male children (from three years, upward) as came into the house of the Lord, for their daily service and attendance, according to their courses. 17 Now the priests and Levites were reckoned according to their paternal houses, from the age of twenty years, upward; according to their functions in their courses; 18 their families, their wives, their sons and their daughters being also taken into the reckoning; all of them who should faithfully hallow themselves.

16 This verse has given much trouble to translators: who seem, to me, not to have understood the original. The meaning, I think, is: that such Levites, under twenty, as came to do any office, with their fathers, about the temple, were entitled to a daily portion independent of that given to their fathers. They are reckoned from three: because that, among the Jews, was the period of weaning.

18 *All of them who should faithfully, &c.*, i. e., who were clean: for if they were not, they could not by the law of Moses partake of holy things.

Booth.—15 And next to him were

Eden, and Benjamin, and Joshua, and Shemaiah; Amaziah, and Shecaniah; whose office was to give a portion to their brethren in the cities of the priests, according to their courses, whether great or small: 16 Besides to those of their males reckoned from three years old and upward, (to every one coming into the house of Jehovah, his daily portion,) for their ministerial service according to their courses. 17 Now the priests and the Levites were reckoned according to their paternal houses, from twenty years old and upward, in their ministrations by their courses; 18 And the whole multitude of their little ones, their wives, and their sons, and their daughters, were taken into the account; of those who had faithfully hallowed themselves.

16 *Three years old.*] The male children of the Levites, above three years old, were allowed to come to the temple with their fathers, and share in the distribution. In their time of waiting they brought their families with them.

Rambach.—15 לח לח לאהיהם *ut darent* vel distribuere *fratribus suis* partes carnum rerumque sacrarum, eis competentes. במחלקות *pro eorum classibus*, ver. 2, 17. : כדור קטן *parvo æque ac magno*, h. e. sive primarium, sive inferius munus ille gereret.

16 *Præter recensere eos*, i. e. *sec. Cleric.* Præterea quod recensebant filios masculos Levitarum; ut in distribuendis iis, quæ Sacerdotibus et Levitis dividenda erant, ratio haberetur magnitudinis familiarum. Coll. ver. 17—19. *Al. præter catalogum* s. *recensionem genealogicam eorum*, *quoad masculos*, i. e. præter eos, qui masculis adscripti erant. Conf. 1 Par. vii. 5. Sic sensus est, illas portiones sacras a præfectis non solum datas fuisse Sacerdotibus ac Levitis, qui quotidiano ministerio in templo fungebantur; sed iis etiam, qui in catalogo s. genealogiam masculorum inter Sacerdotes inde a tertio ætatis anno referebantur. Ita vero כלבד *præter*, h. l. non exclusive accipiendum est, ut vertit Vulg., *Exceptis maribus*, etc., sed *inclusive*, et idem est ac *una cum*, ut Lev. xxiii. 38; Num. xxviii. 23, coll. vers. xxiv. 31. מן שלוש שנים *a nato tres annos*. Ab anno enim ætatis tertio liberis masculis Sacerdotum et Levitarum portio sua ex rebus sacris dabatur. למעלה *et supra*, Cler. *et ad majoris ætatis homines*. 1 Par. xxiii. 27. לכל הבא לבית יהוה

Cler. ingredientes ædem Jehovah. Schmid. *quoad omnem ingredientem*, vel si de filiis adhuc minorennibus sermo sit, *omnem ingressurum* s. *capacem ingredi ædem Dei*. Mares enim triennibus minores, not. *Kimchio*, non erant capaces ingredi domum Dei; feminae autem neque in hac neque in alia ætate ingressæ sunt. דבר יום ביומו *ad negotium diei in die suo*, quod vel de quotidianis laboribus intelligi potest, q. d. ut obirent, quæ singulis diebus iis erant curanda, coll. Exod. v. 13, vel de victu in singulos dies necessario, coll. not. Neh. xi. 23. לעברם *ad ministerium suum sacrum*, cap. viii. 14. במשמרתם *in custodiis suis*, ver. 17; Neh. xii. 24. כמחלקותיהם *secundum classes suas*, vers. 2, 15, 17.

17 ואח התחש הכהנים לבית אבותיהם *Schm. Cumque catalogo Sacerdotum*; vel illa vero *recensio genealogica Sacerdotum ac Levitarum* instituebatur *sec. familias patrum*, vers. 18, 19; chap. xvii. 14; 1 Par. ix. 22. Conf. de נח signo Nominativi not. supra ad ver. 10; Neh. ix. 19, 32, 34, cet. מן עשרים שנה ולמעלה *a nato viginti annos et supra*, 1 Par. xxiii. 24. במשמרתיהם *pro custodiis* l. *muneribus eorum*, ver. 16. במחלקותיהם *et pro classibus*, ver. 2, 15.

18 ולהתחש בכל מפם *Schm. Quoad itidem catalogum omnium infantum*, &c. *Al. insuper unicuique Sacerdoti ac Levitæ portio major minorve tribuebatur secundum recensionem impuberum suorum*, i. e., prout plures vel pauciores habebat impuberes etc. 1 Par. v. 1. נשיהם ובניהם ונכניהם *uxorum item ipsorum, filiorumque ac filiarum*. Ministris enim ecclesiæ, notante *Osiandro*, ita propiciendum est de victu, ne uxores et liberi eorum fame pereant; לכל קדול *quod attinet ad omnem multitudinem* scil. *uxorum et liberorum*, quos Sacerdotes ac Levitæ habebant. *Schm.* qui erant *toti congregationi Sacerdotum ac Levitarum*. *nam* כי באמותם *nam in fide sua*, i. e., fideliter, vers. 12, 15; 1 Par. ix. 22. יהקדשו קדש *sanctificabant se et distribuabant inspectores illi* ver. 13, *res consecratas*, ver. 14. *At Schm., nam sub fide eorum sanctificata sunt sancta*, i. e., *sec. Cler., fidei eorum commissa erant, quæ consecrabantur*; vel iis tradebant, quæ consecrabantur Deo, quicumque ea ad templum adferebant. Quam in rem adhibendi fuerunt homines spectatæ fidei, ne fratres suos defraudarent.

Houb.—15 *Ex latere ejus erat Eden, Benjamin quoque et Josue, et Semeias, et Amasias*

et Sechenias in civitatibus Sacerdotum constituti præsides, ut fratribus ipsorum tam grandibus, quam parvis, partes suas distribuere.

16 Quibus præterea annumerati erant filii mares ab anno ætatis tertio et supra, eorum omnium qui domum Domini suo quisque die intrabant, ut ministrarent, sæc quisque in classis custodiâ. 17 Etiam annumerati erant, per familias, Sacerdotes et Levite munerum singulorum in suâ cujusque classe, ab anno ætatis vigesimo et supra. 18 Etiam annumerati erant omnes pueri eorum et uxores, filique et filia tot, quot erant; quia dona sancta fidei eorum credita fuerant.

15 ומנינך, et *Menjamin*: Omnes Veteres, ובנימן, et *Benjamin*, ut et legendum.

16 הרהישם: Non dubium quin הרהישם, annumerati. Hoc versu et sequentibus tribus tanguntur annonæ Sacerdotibus et Levitis attributæ. Et quidem hoc versu 16, iis Sacerdotibus, qui ad Templum aderant, et in ministerio erant: versu 17 Sacerdotibus et Levitis omnibus, etiam tùm, cùm in ministerio non erant; versu 18 ipsorum filiis et filiabus: ver. 19 iis Sacerdotibus et Levitis, qui Jerosolymæ non habitabant; quo ipso docemur, tangi vers. 16, 17, et 18, eos Sacerdotes et Levitas, qui Jerosolymæ domicilium habebant.

18 יהקדשו קדש: Hæc verba suo quisque marte interpretatur: nempe abest perspicuitas. Pertinet באמורה, ad eos Levitas, quorum custodiæ dona sancta credita erant: יהקדשו, ad ipsa dona; quæ dona sunt sanctum. Fortè olim legebatur יהקדשו הקדש.

Dathe.—15 Ad manum ei erant *Eden, Minjamin, Jesu, Semaja, Amaja, Sechanja* in oppidis Sacerdotum, qui bona fide inter consanguineos suos, parvos aque ac magnos, portiones statutas distribuerebant, 16 nimirum tum maribus, qui recensiti erant, postquam tertium ætatis annum excesserant, tum omnibus, qui ad eadem Jovæ veniebant ad munus suum quotidianum pro ratione ministerii et classium, quibus adscripti erant, obeundum. 17 Recensio autem illa sacerdotum et Levitarum fiebat secundum familias patrias ab anno ætatis vicesimo, quando ad classes ministerii sui referebantur. 18 Nam recensebantur etiam eorum parvuli et mulieres, filii et filia totius multitudinis, quibus res consecratæ fideliter distribuerebantur.

Ver. 19.

וְלִבְנֵי אֶהֱרֹן הַכֹּהֲנִים בְּשָׂרֵי מִגְדָּשׁ
עָרֵיהֶם בְּכָל־עִיר וְעִיר אַנְשֵׁים וְאִשָּׁר

נִקְבְּוּ בְשֵׁמוֹת לְתַתּ מְנוֹת לְכָל־זָכָר
בְּצִהְיָם וּלְכָל־הַיְהוּדִים בְּלֹאֵם :

τοῖς υἱοῖς Ἀαρὼν τοῖς ἱερατεύουσι, καὶ οἱ ἀπὸ τῶν πόλεων αὐτῶν ἐν πάσῃ πόλει καὶ πόλει ἄνδρες, οἱ ὀνομάσθησαν ἐν ὀνόματι, δοῦναι μερίδα παντὶ ἄρσενικῷ ἐν τοῖς ἱερέσσι, καὶ παντὶ καθαρισμῶν ἐν τοῖς Λευίταις.

Au. Ver.—19 Also of the sons of Aaron the priests, which were in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

Pool.—The priests, which were in the fields; who are opposed to those that lived in or resorted to the great city Jerusalem.

Ged.—To all the males of the priests of the progeny of Aaron, who lived in the suburban fields of their respective cities, the men, above-mentioned by name, gave also portions; and to all such Levites as were reckoned among them.

Booth.—19 And to the sons of Aaron, the priests, who were in the fields of the suburbs of their cities, in every city the men above named gave also portions; to all the males among the priests, and to all the Levites, who were reckoned among them.

Rambach.—19 Filiis porro Aaronis sacerdotibus. Qui commorabantur extra Hierosolymam in agris suburbanis urbium suarum. Quorum nomina sunt in singulis urbibus. In singulis erant viri, nominatim designati. ut darent, s. distribuerebant portiones, lege definitas. et omni masculo, etiam parvulo ver. 16 inter Sacerdotes. Conf. Neh. xii. 44. et omni qui inter Levitas recensitus erat, ver. 17, 18. Conf. Neh. vii. 64.

Houb.—19 Erant etiam in singulis urbibus, quarum urbium erant filii Aaron Sacerdotibus agri suburbani, certi homines destinati, qui omnibus maribus Sacerdotum et omnibus Levitis, qui censiti erant, annonam distribuerebant.

Dathe.—19 Etiam posteris Aaronis, sacerdotibus, qui in agris suburbanis oppidorum suorum commorabantur, viri quidam nominatim designati in singulis oppidis distribuerebant portiones statutas omnibus maribus inter sacerdotes, et omnibus, qui inter Levitas erant recensiti.

Ver. 21.

וּבְכָל־מַעֲשֵׂהָ אִשְׁרֵי־הַחֵל וּבַעֲבוּרָתָהּ

בַּיְתֵי־הָאֱלֹהִים וּבַמְצֻדָה וּבַמְצֻדָה לְדָרַשׁ
לְאֱלֹהָיו בְּכָל־לְבָבוֹ עָשָׂה וְהִצְלִיחַ :

καὶ ἐν παντὶ ἔργῳ ᾧ ἤρξατο ἐν ἐργασίᾳ ἐν
ὄκῳ Κυρίου, καὶ ἐν τῷ νόμῳ καὶ ἐν τοῖς
προσταγμάσιν ἐξεξήγησε τὸν Θεὸν αὐτοῦ ἐξ
ὅλης ψυχῆς αὐτοῦ, καὶ ἐποίησε, καὶ εὐδωδῶθη.

Au. Ver.—21 And in every work that he
began in the service of the house of God,
and in the law, and in the commandments,
to seek his God, he did it with all his heart,
and prospered.

Ged.—21 Whatever work he once un-
dertook, whether in the service of the
house of God, or in the enforcement of the
law and the commandments, he performed,
for the sake of the LORD, with his whole
heart : and, hence, he prospered.

Booth.—21 And in every work that he
began for the service of the house of God,
and in respect to the law and the com-
mandments, in seeking his God, he per-
formed with his whole heart; hence he
prospered.

Rambach.—*In omni enim opere, quod
cæpit, ver. 7, in ministerium s. usum ædis
Jehovæ, et in lege ac præceptis observandis,
cap. xiv. 3. וְיָוִי וְדָרַשׁ לַאֲלוֹהֵי דְּעוּ
suum, toto corde suo, i. e., sincere ac sine
hypocrisi, egit. וְהִצְלִיחַ unde etiam prospere
egit, et omnia ei feliciter successerunt.*

Houb.—21 *Itaque id, quodcumque agressus
est, sive ad ministerium domûs Dei, sive in
ratione legis ac præceptorum, Deum suum
toto corde requirens, feliciter ad finem per-
duxit.*

Dathe.—21 *Quidquid ad usum templi
suscepit, in lege et institutis, hoc studio Dei
animo sincero fecit, unde etiam felicem ex-
pertus est successum.*

CHAP. XXXII. 1.

אֶחָדִי הַדְּבָרִים וְהָאֱמַת הָאֵלֶּה בָּא
סַנְחֶרִיב מֶלֶךְ־אַשּׁוּר וַיָּבֵא בַיהוּדָה וַיַּחַן
עַל־הָעָרִים הַבְּצֻרוֹת וַיֹּאמֶר לְבָקְעָם
אֲלֵיו :

καὶ μετὰ τοὺς λόγους τούτους καὶ τὴν
ἀλήθειαν ταύτην ἦλθε Σενναχηρίμ βασιλεὺς
Ἀσσυρίων, καὶ ἦλθεν ἐπὶ Ἰούδαν, καὶ παρενέ-
βαλεν ἐπὶ τὰς πόλεις τὰς τευχίρεις, καὶ εἶπε
προκαταλαβέσθαι αὐτάς.

Au. Ver.—1 After these things, and the
establishment thereof, Sennacherib king of
Assyria came, and entered into Judah, and

encamped against the fenced cities, and
thought to win them [Heb., to break them
up] for himself.

*After these things, and the establishment
thereof.*

Dathe, Maurer, Ged., Booth.—After
these things had been faithfully accom-
plished.

Houb.—1 *His transactis, et his sic con-
stitutis.*

Rambach.—*וְהָאֱמַת et veritatem s. fidelita-
tem illam regis, in cultu divinito instau-
rando præditam.*

Maurer.—1 *Hoc esse videtur per ἐν διὰ
δυσῶν : his rebus fideliter ab Hiskia peractis.*

To win them.

Gesen. — עָרֵי. 1 *to cleave asunder, to
rend, to divide.* Of a city, *to rend sc. its
walls, to break open, to take by storm, to
subdue*; 2 Chron. xxxii. 1 וַיֹּאמֶר לְבָקְעָם אֲלֵיו
and thought to subdue these cities to himself.

Ver. 4.

Au. Ver.—4 So there was gathered much
people together, who stopped all the foun-
tains, and the brook that ran [Heb., over-
flowed] through the midst of the land, say-
ing, Why should the kings of Assyria come,
and find much water?

Bp. Patrick.—*The brook that ran through
the midst of the land.] That is Gihon, as
Kimchi understands it, which some take to
be Kidron [so Dathe]. It was no easy
thing to dry up this brook : but it is su-
posed the head of it was not far from the
city, which, being stopped up, they diverted
the current, and, by conveyance under
ground, brought it into great pits within
the city, which received the water for the use
of the people. For we read afterward (ver. 30),
of his stopping up a course of water which
was above, and bringing it down to this west
side of the city.*

*The kings of Assyria.] He speaks of kings
in the plural number, either because there
were many kings that served under the king
of Assyria, or because he was the great king,
as he styled himself.*

Ged.—King [LXX, Syr., Arab.] of As-
syria.

Rambach.—*Reges Assyriæ, i. e., rex San-
cheribus et principes, qui cum eo sunt, ver.
21, inter quos forte etiam reguli nonnulli,
Sancheribo tributarii, fuerunt.*

Ver. 5.

וַיַּחַן עַל־הַחֹמֶה אֶת־בְּלִיַּחְזָרָה וַיִּבֶן
וַיַּחַן עַל־הַחֹמֶה אֶת־בְּלִיַּחְזָרָה וַיִּבֶן

הַפְּרוֹצָה וַיַּעַל עַל-הַמִּגְדָּלוֹת וְלִחְצוֹתָהָ
 הַחֹזְקָה אֲחֶרֶת וַיְבַנֶּה אֶת-הַמְּלוֹאֵי עִיר
 דָּוִד וַיַּעַשׂ שָׁלַח לְרֹב וּמִגְנָוִים :

καὶ κατίσχυσεν Ἐζεκίας, καὶ ὠκοδόμησε
 πᾶν τὸ τεῖχος τὸ κατεσκαμμένον, καὶ πύργους,
 καὶ ἔξω προτείχισμα ἄλλο, καὶ κατίσχυσε τὸ
 ἀνάλλημα τῆς πόλεως Δαυὶδ, καὶ κατεσκεύασεν
 ὄπλα πολλά.

Au. Ver.—5 Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts [or, swords, or, weapons] and shields in abundance.

Strengthened himself [so Rambach].

Ged., Booth.—Took courage.

Houb.—Erexit se se.

Dathe.—Animo confirmatus.

And raised it up to the towers, &c.

Pool.—Up to the towers; either, 1. As high as the towers, or the tops of the wall. Or 2. As far as the two towers, or gates, which were made in the form of towers, and had the use of towers, to wit, that of Ephraim and the corner gate, both mentioned above, chap. xxv. 23. Or, brought up engines or instruments of defence upon the towers.

Ged., Booth.—And erected towers above, and another outer wall.

Rambach.—ועל המגדלות, *cumque ascendere fecit*, vel perduxit s. produxit usque ad turres, scil. a turri angulari, usque ad turrim portæ Ephraimi. *Vulg.*, et extruxit turres desuper, coll. not. Neh. iii. 1, sed neglecta Hebraica verborum constructione. Schmid., *ascenditque super turres*, ex *Conjug. Kal*, non bene h. l. al. *ascendere fecit speculatores*, *Tig.* et *excitavit munitiones super turres*. Sed prius simplicius est. והוציח, et extrorsum scil. *ædificavit*, Ezech. xli. 17. הוֹצִיחָהּ, *murum aliud*, nempe *secundum*; vel toti urbi circumductum, vel certæ tantum urbis parti additum, ubi maximum erat ab hoste periculum. *Conf. cap. xxxiii. 14. LXX, antemurale aliud*, *conf. Thren. ii. 8.* Murum triplicem, quo cineta erat urbs tempore suo, describit *Joseph. de Bello Jud.*, lib. vi., cap. 6.

Houb.—5 ויעל על המגדלות: non possis aliter convertere, quàm, et ascendit in turres, sententiâ prorsus alienâ. Olim scriptum fuerit ויעל עליה המגדלות, et ascendere fecit super cum

(*murum*) turres, sive *crexit*...Clericus, et produxit ad turres (*murum*) falso verbi significatu.

Maurer.—[וַיַּעַל וגו'] ad verbum: *cumque* (*murum*) *ascendere fecit ad turres*. ועל de motu in locum celsiorem. De *Wettius: et resarsit turres*, coll. xxiv. 13. Sed ita haud dubie scribendum fuisset והוציח על המגדלות וַיַּעַל אֲרֻכָּה על הַמְּצִיחָה in hac phrasi omittitur. [וְלִחְצוֹתָהָ] sc. בְּנָה.

Millo. See the notes upon 2 Sam. v. 9, vol. ii., pp. 521, 522.

Darts [or *swords, or weapons*].

Gesen.—שָׁלַח. 1. a missile, weapon, as sent against an enemy, e. g., *dart, javelin, spear, &c.*

Ver. 6.

Au. Ver.—6 — the street of the gate of the city, &c. See the notes upon 2 Chron. xxix. 4, p. 278.

Ver. 7.

— כִּי-עִמָּנוּ רַב מִעִמּוֹ :

— ὅτι μεθ' ἡμῶν πλείονες ἢ μετ' αὐτοῦ.

Au. Ver.—7 Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him.

For there be more with us than with him. So LXX, *Vulg.*, *Houb.*

Ged., Booth.—For he with us is more powerful than all those with him.

Schmidt, Dathe.—Major enim nobiscum est, quam cum illo.

Ver. 10.

— וַיֹּשְׁבִים בְּמַצֹּר בִּירוּשָׁלַם :

— καὶ καθήσθησθε ἐν τῇ περιοχῇ ἐν Ἱερουσαλήμ;

Au. Ver.—10 Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege [or, in the strong hold] in Jerusalem?

In the siege [or, in the strong hold].

Bp. Patrick.—The last words seem to signify, that for fear of the king of Assyria, they durst not stir out of the gates of Jerusalem: for so we translate the last words in the margin, the strong hold of Jerusalem.

Gesen.—I. מצור.

1. *straitness, distress*, Deut. xxviii. 53, sq., Jer. xix. 9.

2. *siege*, Ez. iv. 2, 7. בוא במצור, to be

besieged, of a city, 2 Kings xxiv. 10; xxv. 2, al.

3. *mound, entrenchment* of the besiegers, Deut. xx. 20; Mic. iv. 14; Ez. iv. 2. Hence

4. *fortification, fortress*, Hab. ii. 1. Often *עיר מְצוּר*, a fortified city, Ps. xxxi. 22; lx. 11; plur. 2 Chr. viii. 5; Mic. vii. 12.

Ver. 12.

Au. Ver.—High places. See the notes upon 1 Kings iii. 3, vol. ii., pp. 719—721.

Ver. 22.

וּמִיַּד־כָּל וְגו' —

— καὶ ἐκ χειρὸς πάντων, κ.τ.λ.

Au. Ver.—22 Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *other*, and guided them on every side.

And from the hand of all other.

Ken.—כָּל אִיבֵי, 117, 271, A. 288; primo 235. כָּל אִיבֵי, 168; כָּל אִיבֵיהֶם, 145.

Booth.—And from all their enemies [MSS.].

Ver. 23.

וּמִבְרָזוֹת לְיְהוֹזָבָב מֶלֶךְ יְהוּדָה וְגו' —

— καὶ δόματα τῷ Ἐζεκία βασιλεῖ Ἰουδα, κ.τ.λ.

Au. Ver.—23 And many brought gifts unto the LORD to Jerusalem, and presents [Heb., precious things] to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.

Presents.

Gesen.—כְּבִדָּה, plur. f. (ר. כְּבִיד, obsol. prob. i. q. נָדָר, Arab. *to be chief, noble*) *precious things*, Gen. xxiv. 53; Ezra i. 6; 2 Chron. xxi. 3; xxxii. 23.

All nations.

Pool.—Or, of all those nations which were not very remote from Canaan, and heard these matters.

Ver. 24.

וַיִּאָמֶר לֹא וּמוֹפְתֵי בְרָתָן לֹא —

— καὶ ἐπήκουσεν αὐτῷ, καὶ σημεῖον ἔδωκεν αὐτῷ.

Au. Ver.—24 In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he gave him a sign [or, wrought a miracle for him].

And he spake unto him, and he gave him a sign.

Ged.—Who answered him, and gave him a token of recovery.

Booth.—And he hearkened [LXX, Vulg.] to him, and gave to him a token of recovery.

Gesen.—In a few doubtful examples, and only in the later Hebrew, וַיִּאָמֶר seems to be put absol. for וַיִּבְרַךְ; e. g. 2 Chron. ii. 10, וַיִּאָמֶר, וְהָרָם בְּקֶרֶב וַיִּשְׁלַח אֶת־שִׁלְמָה (spake) by letter, and sent it to Solomon; but here the very words follow, so that the clause *and sent it to Solomon* is parenthetical, and וַיִּאָמֶר refers to the words of the letter, 2 Chron. xxxii. 24, וַיִּאָמֶר לוֹ, and he (God) said unto him, i. e., spake to him; but here we may also render, *and he promised him*, since after verbs of speaking, showing, &c., the object *it* is very often omitted; see Lehrg., p. 734. This remark also throws light upon the vexed passage in Gen. iv. 8, and Cain said (it) unto Abel his brother, i. e., he told him that which God had said to him in ver. 7, but it came to pass when they were in the field, &c. Samar. and Sept. insert וַיִּבְרַךְ, διέλωμεν εἰς τὸ πεδίον.

וּמוֹפְתֵי plur. מוֹפְתִים, a miracle, prodigy. The etymology was long uncertain, but there is little doubt that it is to be referred to the root מִפַּעַח, and means a great and splendid deed, for מוֹפְתָא; although, the etymology being neglected, the Tseri of the syllable ה— is dropped in the plur. I have proposed another derivation in Thesaur., p. 143.

1. Spoken chiefly of *miracles, wonders*, exhibited by God and his messengers, Ex. iv. 21, al. Often with אִתּוֹ וּמוֹפְתִים, as אִתּוֹ וּמוֹפְתִים, signs and wonders, Psal. cxxxv. 9; Jer. xxxii. 21, al. Since prodigies were accounted as tokens of Divine authority, מוֹפְתֵי also signifies

2. a sign, token, proof. e. g., of the Divine protection, Ps. lxxi. 7; of the Divine justice in punishing the wicked, Deut. xxviii. 46. Spoken often of a sign given by a prophet in confirmation of his prediction or promise, i. q. אִתּוֹ, 1 Kings xiii. 3, 5; 2 Chr. xxxii. 24, 31, al. Hence

3. a sign of something future, a portent, omen, i. q., אִתּוֹ, No. 4. Is. viii. 18, Lo, I and the children whom Jehovah hath given me לְאִתּוֹ וּלְמוֹפְתֵיהֶם are for signs and portents to Israel, i. e., our significant names shadow forth future things, chap. xx. 3; Zech. iii. 8,

אֲנֹכִי מִיִּפְתָּה, *men of omen*, who themselves shadow forth future things, Ez. xii. 6, 11; xxiv. 24, 27.

Prof. Lee.—אֲנֹכִי, pres. יֹאמֵר, and יֹאמְרָה, Gram. art. 199, 4. *Said, declared*, and, from a superior, *commanded*, &c. The subject matter of such declaration generally following. אֲנֹכִי differs from it in this, that it signifies *spake* only, without regard to the thing said; as, *The Lord spake unto Moses*, i. e., he simply addressed him; it is generally added, *saying*, &c. It must be remembered, however, that, according to the usage of the Oriental languages, it is neither necessary nor constant that such complementary terms follow. Dr. Gesenius, Thes., p. 119, thinks that such omissions savour of modern Hebraism; he finds, nevertheless, an instance of this sort in Exod. xix. 25.

כִּיִּפְתָּה. (a) *Sign, wonder*: (b) meton. *mark, intimation, portent*, of something fearful to come to pass. LXX, variously, ῥῆμα, σημεῖον, σκληρότης, τέρας: which last seems the most correct; אִיָּה, implying a sign, intimation, &c., more generally.

Houb.—*Oravitque Dominum, qui quidem se ei præbuit exorabilem, et pro eo miraculum fecit.*

24 וַיֹּאמְרוּ לוֹ, *et dixit ei*. Non additur quid dixerit, contra morem scribendi perpetuum. Quo ipso satis declaratur, scriptionem esse mendosam. Habuère Germanam Græci Intt. qui convertunt, καὶ ἐπήκουσεν αὐτῶν, *et exaudivit eum*; nempè legunt ἢ וַיִּעֲרַר לוֹ, *et exoratus est ei*, ut infra cap. xxxiii. 13. Mendum palpabat, nec tamen sentiebat Clericus, cùm converteret, *et allocutus est Jehovam.*

Dathe.— *qui quoque ei promissionem et prodigium dedit.*

Mauver.—24 וַיֹּאמְרוּ לוֹ וּמִפְתָּה נָתַן לוֹ, *et Deus eum allocutus est eique prodigium dedit*, אֲנֹכִי absolute posito, ut Gen. iv. 8. "At potes etiam interpretari: *et hic ei promisit*, sc. id quod precatus fuerat, *er sagle es ihm zu.*" Gesenius, coll. Gen. ix. 22; Ex. xix. 25. Sed aliud est *dicere*, aliud *promittere* alicui alqd.

Ver. 27.

וְהַלְמַנְנִים וְהַכֶּלֶל פְּלִי הַמְדָּה: —

— καὶ ὀπλοθήκας, καὶ εἰς σκεύη ἐπιθυμητὰ.

Au. Ver.—27 And Hezekiah had exceeding much riches and honour: and he made himself treasures for silver, and for gold, and for precious stones, and for spices, and

for shields, and for all manner of pleasant jewels [Heb., instruments of desire].

And for shields.

Rambach.—וְהַמְנַנִּים, *et clypeorum*, i. e., sec. Vulg. per Syneed., *armorum universi generis*. Conf. ver. 5.

Houb.—*Rebusque pretiosis*. וְהַמְנַנִּים, *et clypeos*. Exercitatus Lector anteferet וְהַמְנַנִּים, *et res pretiosas*. Nam enumeratio esse solet rerum similium. Neque credible est Sacrum Scriptorem media inter *aromata et gemmas et vasa pretiosa*, immiscuisse *clypeos*; ut neque posuisse *clypeos* solitariè, non annumerato etiam cætero genere armorum.

All manner of pleasant jewels.

Dr. A. Clarke.—כִּי הַמְדָּה, *desirable vessels or utensils.*

Ged.—All sorts of curious weapons.

Booth.—All kinds of valuable utensils.

Houb.—*Omnique genere vasorum speciosorum.*

Ver. 30.

Au. Ver.—30 This same Hezekiah also stopped the upper water-course of Gihon, and brought it straight down to the west side of the city of David, &c.

Pool.—*The upper water-course of Gihon*; a rivulet near Jerusalem, consisting of two streams, the upper, which was brought into one pool, called *the upper pool*, Isa. vii. 3; and the lower, which was brought into another, called *the lower pool*, Isa. xxii. 9. The former he diverted and brought by secret pipes into Jerusalem. *Brought it straight down*; whereas before it fetched a compass, and thereby might have been beneficial to the Assyrian host.

Ver. 31.

וְכֹן בְּמַלְיוֹנֵי שְׁתֵּי כִּכְלֵי הַמַּשְׁלָחִים
עָלְיוֹ לְדָרֵשׁ הַמּוֹפֵת אֲשֶׁר הָיָה בְּאַרְצָא
עָזְבוּ הָאֱלֹהִים לְנִסּוֹתָו לְדַעַת פֶּלֶל־
בְּלִבָּקוֹ:

καὶ οὕτως τοῖς πρεσβευταῖς τῶν ἀρχόντων ἀπὸ Βαβυλῶνος τοῖς ἀποσταλεῖσι πρὸς αὐτὸν πυθῆσθαι παρ' αὐτοῦ τὸ τέρας, ὃ ἐγένετο ἐπὶ τῆς γῆς, ἐγκατέλιπεν αὐτὸν Κύριος τοῦ πειράσαι αὐτὸν, εἰδέναι τὰ ἐν τῇ καρδίᾳ αὐτοῦ.

Au. Ver.—31 Howbeit in the business of the ambassadors of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart.

Ged., Booth.—31 But [*Ged., only*] in

respect to the ambassadors the princes of the king [Chald., with fourteen MSS.] of Babylon, who were sent unto him to inquire concerning the miracle, &c.

Rambach.—31 וּבֵן, *Sic vero*, Vulg. *Attamen, veruntamen*, Nah. i. 12. שְׂרֵי בָבֶל, *principum Babylonæ*, s. quos principes Babylonæ, nomine regis sui, ad Hiskiam miserant, coll. 2 Reg. xx. 12; Esa. xxxix. 1. *Qui miserant ad ipsum, ut quærerent de signo, quod in terra contigerat*: per quod *signum* s. prodigium *Grotius* h. l. stragem Sancheribi intelligendam putat; rectius vero sec. *Calov.* alii de *umbræ et solis regressu* exponunt, coll. ver. 24; Esa. xxxviii. 8. Procul dubio enim Chaldæorum sapientes, homines rerum celestium peritissimi, miraculum istud observaverant, et deinde per famam acceperant, in gratiam Hiskiz, Judæorum regis, id editum esse. Ea de re ergo ut certiores redderentur, et causam rationemque ejus accuratius condiscerent, eorum rogatu legatis, Hiskiz recuperatam sanitatem gratulaturis, a rege in mandatis, datum fuit, ut hanc in rem paullo accuratius inquirerent. Unde omnino sequitur, miraculum hoc non in Judæa tantum, sed et in Babylonia, immo toto observari potuisse orbe, adeoque non umbram tantum, sed ipsum solem retrocessisse. Conf. *D. Buddei* H. E., t. ii., p. 548 seq. *Deseruit eum Deus.* Ita igitur sibi relictus non solum non tribuit Domino gloriam ob miraculum tam insigne, convalescentiamque cum eo conjunctam, quo homines idololatræ ad cognitionem veri Dei adducerentur; sed insuper etiam ostendit Babyloniorum legatis thesauros suos non sine jactantia quadam, ut hoc modo insinuaret, se minime indignum esse, quocum Babyloniz rex contra Assyrios fœdus et amicitiam ineat. Illam enim Hiskias, observante *Buddeo* l. c. p. 551, hac ratione ambiisse videtur, quom observaret regnum Babylonicum incipere efflorescere. Unde merito ab Esaia vate reprehensus fuit, Esa. xxxix. 3 sqq.

Bp. Patrick.—*Howbeit in the business of the ambassadors of the princes of Babylon.*] Which is mentioned at large, 2 Kings xx. 10, 11; Isa. xxxviii. 7, 8. But *Bochartus*, I find, strongly opposes the opinion of the body of the sun's going back: in his *Canaan*, lib. i., cap. 14, p. 4, where he observes, that the Scripture in both places speaks of the shadow's going back ten degrees; and then it is said, the *sun went*

back, that is, the shadow of the sun, or the light of the sun, which succeeded to the going back of the shadow. And it must be confessed, that if the sun had gone back, it would not have been a miracle in Judea alone, but all the world over: and the king of Babylon needed not have sent to inquire about the wonder in that land, because it would have been a wonder in his land, and in all lands, as well as in Judea. And so it was, for I have observed there out of *Herodotus*, that in Egypt they knew something of the unusual motion of the sun: and, perhaps, they now observed it in Babylon, and only sent to inquire whether *Isaiah* foretold it, which was a great wonder. I have met also with one, who thinks, that the Babylonians being worshippers of the sun, it was part of *Hezekiah's* sin, that he did not take this occasion to persuade the ambassadors to worship God, who made and commanded the sun; and could stop the course of it when he pleased.

God left him, to try him, that he might know all that was in his heart.] God suffered him to behave himself according to his own inclinations, without any special motion from him; that *Hezekiah* might know he was not so strong as he imagined, if he were left to himself without God. But it is generally thought, the last words relate rather to God: who made proof of him, as he had done of many other good men, whether he would entirely obey him, or not. He tries none in that sense of which *St. James* speaks; viz, for an ill intent, or to lead men to destruction; but for a good end, to improve them, and bring them to salvation. Thus he tempted *Abraham*, Gen. xxii. 1; and the children of *Israel*, Exod. xv. 25; xvi. 5; and *Ezekiel*, and many others, that it might appear how they stood affected to him; which God, no doubt, knew, and now saw the pride and vanity that lurked in *Hezekiah's* heart: which was hid from every one but God himself, who now suffered him to discover it for his humiliation.

Pool.—*That he might know*; either, I. That God might know it. So it is spoken of God after the manner of men; whereof we have had many instances. Or, 2. That *Hezekiah* might know that he had infirmities and sins as well as virtues; and therefore that the great mercies which he had received were not the effects of his own

merits, as he might be prone to believe, but of God's free grace.

Ver. 32.

וַיִּתֵּר דָּבָרָיו וַיְחַזְּקֵהוּ וַיַּחֲסִיפוּ הַגָּזִים כְּהַרְבֵּיבָיִם בְּחִזּוֹן יִשְׁעֵיהוּ כִּי־אֶמְלֹךְ הַקְּבֵיאוֹ עַל־סֶפֶר מַלְכֵי־יְהוּדָה וְיִשְׂרָאֵל :

נ' מלכוי

καὶ τὰ λοιπὰ τῶν λόγων Ἐζεκιίου, καὶ τὸ ἔλεος αὐτοῦ, ἰδοὺ, γέγραπται ἐν τῇ προφητείᾳ. Ἡσαΐου υἱοῦ Ἀμὸς τοῦ προφήτου, καὶ ἐπὶ βιβλίου βασιλέων Ἰούδα καὶ Ἰσραὴλ.

Au. Ver.—32 Now the rest of the acts of Hezekiah, and his goodness [Heb., kindnesses], behold, they are written in the vision of Isaiah the prophet, the son of Amoz, and in the book of the kings of Judah and Israel.

Dathe. — 32 Reliquæ res gestæ Hiskia et pietas ejus, una cum oraculo a) Jesaiæ, Amosi filii, propheta illa occasione edito, narrantur in annalibus regum Judæ et Israëlīs.

a) Sic verto בחזון, atque intelligo oraculum illud, quo Jesaias Hiskia futuram captivitatem Babylonicam prædixit, 2 Reg. xx. 16, seqq.; Jes. xxxix. Plerique quidem interpretes construunt בחזון cum sequenti ועל, ut copulam Vau præmittunt, in hunc sensum, ut collectio vaticiniorum Jesaiæ laudetur, in qua ut in annalibus regum Judæ et Israëlīs historia regis Hiskia legatur. Sed primo ועל, in textu sine copula legitur. Deinde כהב construitur in hac formula loci laudandi semper sequenti ועל, e. c. 2 Chron. xxiv. 27; xxv. 26; xxvii. 7; xxviii. 26, etc. Igitur verba על ספר referenda sunt ad הגזים קהיבים. Interpretes quidem antiqui fere omnes, nimirum οἱ ὅ, Vulgatus, Arabs, Chaldaeus, vertunt, tanquam si copulam Vau ante ועל, legerint, sed, uti videtur, tantum propterea, quoniam illud cum בחזון, jungebant. Syrus vero non exprimit Vau, sed receptam lectionem ad litteram exhibet. Debeo hanc h. l. explicationem S. R. Koppio, qui eam obiter dedit ad Louthi Jesaiam, p. ii., p. 5.

Maurer.—32 על ספר וגו' — [קהיבים בחזון ישעיהו] perscripta sunt in vaticiniis [חזון], collective perscripta sunt in vaticiniis Jesaiæ —, in (constructio asyndeta) libro cet. Koppius, Dathius, Schulzsius: perscripta sunt una cum oraculo Jesaiæ (illa occasione edito Jes. xxxix.; 2 Reg. xx. 16, seqq.) in libro cet., quæ interpretatio non ferenda est, quoniam ך non significat

cum, nisi ubi sermo est de instrumento s. subsidio.

Ver. 33.

וַיִּקְבְּרֵהוּ בְּמַעְלֵה הַקְּבֵרֵי בְּגִי' דָּוִד וְגו' נ' בְּמַעְלֵה

— καὶ ἔθαψαν αὐτὸν ἐν ἀναβάσει τάφων υἱῶν Δαυίδ· κ.τ.λ.

Au. Ver.—33 And Hezekiah slept with his fathers, and they buried him in the chiefest [or, highest] of the sepulchres of the sons of David.

In the chiefest, &c. So Pool, Patrick, Dathe, Ged., Booth.

Gesen.—מַעְלָה m. (r. עָלָה) 1. ascent, place of ascent; Neh. xii. 37, 'מ' לְחֻקָּה, ascent to the wall. Ez. xl. 31, the ascent of (to) it had eight steps, vers. 34, 37.

2. Spoken of any elevated place: a) a platform, suggestus, for speaking, Neh. ix. 4. b) an ascent, acclivity, cliff, Josh. x. 10 al. Hence the pr. names of acclivities or hills; as מַעְלֵה הַיְרֵיכוֹ, ascent or mount of Olives, 2 Sam. xv. 30. 'מ' הַצִּיץ, cliff of blossoms, prob. the difficult pass of En-gedi, 2 Chr. xx. 16. Also 2 Chr. xxxii. 33; 2 Kings ix. 27.

Rambach.—במעלה, in adscensu, c. xx. 16, sepulcrorum familiæ Davidicæ, i. e., in ea monumenti parte, ubi adscendebatur. R. Sal. et al. in præstantia sepulcrorum, i. e., juxta præstantiores familiæ, quales erant David et Salomo. Sed ita potius במעלה bemaalath dicendum fuisset, coll. 1 Par. xvii. 17; vid. Neh. iii. 16.

Houb.—Et sepelierunt eum in aditu sepulchrorum filiorum David.

Maurer.—[בְּמַעְלֵה קְבֵרֵי דָּוִד] Hæc de Wettius, alii: in summo sepulcrorum cet., Dathius, alii: in sepulcro insigniori cet. Vertendum, nisi egregie fallor: in loco edito sepulcrorum cet. h. e. in loco illo edito, qui sepulcris posterorum Davidis inserviebat.

CHAP. XXXIII. 3—5.

Au. Ver.—3 For he built again [Heb., he returned and built] the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them.

High places. See the notes upon 1 Kings iii. 3, vol. ii., pp. 719—721.

Baalim. See the notes upon Judg. ii. 11, vol. ii., p. 166.

Groves. See the notes upon Exod. xxxiv. 13, vol. i., p. 376.

3, 5 *All the host of heaven.* See the notes upon 2 Kings xxxiii. 4, vol. ii., p. 992.

Ver. 6.

וְהוּא הֵעֵבִיר אֶת־בָּנָיו בְּאֵשׁ בָּנִי
בְּיַהֲלֹם וְעִזְבֵּן וְנִחַשׁ וְרִבְשָׁף וְעָשָׂה אִיב
וַיִּדְעֵג הַרְבֵּה לַעֲשׂוֹת הַרָע בְּעֵינָיו
וְהִזָּה לְהַכְעִיכוֹ :
מ' וְרִבְשָׁף

καὶ αὐτὸς διήγαγε τὰ τέκνα αὐτοῦ ἐν πυρὶ ἐν γέ Βενεννόμ· καὶ ἐκλήθονοιζέτο, καὶ οἰωνίζετο, καὶ ἐφαρμακεύετο, καὶ ἐποίησεν ἐγγαστρίμυθους καὶ ἐπαοιδούς, καὶ ἐπλήθυνε τοῦ ποιῆσαι τὸ πονηρὸν ἐναντίον Κυρίου τοῦ παροργίσαι αὐτόν.

Au. Ver.—6 And he caused his children to pass through the fire in the valley of the son of Hinnom; also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.

Caused his children to pass through the fire. See the notes upon Levit. xviii. 21, vol. i., pp. 458—460.

Observed times, and used enchantments. See the notes upon Deut. xviii. 10, vol. i., pp. 694—696.

Dealt with a familiar spirit, and with wizards. See the notes upon Levit. xx. 6, vol. i., pp. 469, 470.

He wrought, &c.

Houb.—Legendum וירבה, ut legere videntur Græci Intt. atque id docebat punctum *Athnac*, ante וירבה collocatum.

Ver. 7.

וַיָּשֶׂם אֶת־פֶּסֶל הַסַּמֵּל אֲשֶׁר עָשָׂה
בְּבֵית הָאֱלֹהִים אֲשֶׁר אָמַר אֱלֹהִים
אֶל־דָּוִד וְאֶל־שְׁלֹמֹה בְּנוֹ בְּבֵית הַזֶּה
וּבִירושָׁלַם אֲשֶׁר בְּחֶרְתִּי מִפְּלֵ שְׂבָמִי
יִשְׂרָאֵל אֲשֶׁם אֶת־שְׁמִי לְעֵילוֹם :

καὶ ἔθηκε τὸ γλυπτὸν, τὸ χωνευτὸν, εἰκόνα, ἣν ἐποίησεν ἐν οἴκῳ Θεοῦ, οὗ εἶπε Θεὸς πρὸς Δαυὶδ καὶ πρὸς Σαλωμῶν υἱὸν αὐτοῦ, Ἐν τῷ οἴκῳ τούτῳ καὶ Ἱερουσαλήμ, ἣν ἐξέλεξάμην ἐκ πασῶν φυλῶν Ἰσραὴλ, θήσω τὸ ὄνομά μου εἰς τὸν αἰῶνα.

Au. Ver.—7 And he set a carved image, the idol which he had made, in the house of

God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever.

And he set a carved image, &c.

Bp. Patrick.—7 This verse and the next are the same with 1 Kings xxi. 7, 8, where see my annotations. I shall only add here, that this seems to have been an image of more than ordinary note, which he set up with a great deal of ceremony. For among the heathens, whom he imitated, *images* did not become gods, that is, were not made objects of worship, till being placed in the most holy part of their temples, there they were consecrated by being anointed and crowned by sacrifices, prayers, and adorations; and then setting up candles burning before them: all which was concluded with a festival, which sometimes was made anniversary. Many plain instances there are of this, particularly in Minutius Felix, who mentions the unctions, coronation, adoration, and prayers, whereby they were consecrated.

Ged., Booth.—7 And he set a carved grove-idol, made by himself, in the house of God, &c.

Gesen.—* קָמַל obsol. root, of which the signif. is not known. In Heb. we may compare r. קָמַל No. II., to make like, to be like; also קָמַל, image; and in the Indo-European tongues perh. Lat. *simile*, Gr. ὁμαλός. Hence

קָמַל and קָמַל m. a likeness, image, Ez. viii. 3, 5; Deut. iv. 16; 2 Chron. xxxiii. 7; וְקָמַל הַסַּמֵּל, statue of likeness, i. e., a sculptured likeness, carved image.

Prof. Lee.—קָמַל and קָמַל, m. Arab. سَمَلٌ,

composuit; part. سَامِلٌ. Comp. سَمَلٌ.

Whence the Σεμελη, *Semele*, of the Greeks and Latins. Cogn. צֶלֶם. *Any figure, form*, Deut. iv. 16; 2 Chron. xxxiii. 7, 15; Ezek. viii. 3, 5.

Houb.—7 Ille denique idololum *Semel*, quod fecerat, in domo Dei statuit, de qua Deus, &c.

7 פֶּסֶל הַסַּמֵּל : nos, *idolum Semel*, nomen הסמל, nomine proprio, interpretantes. Nam sic vult idem הסמל, ver. 15, et solitariè positum, et demonstrativo ה subjunctum. Credibile est, indicari illam *Semel*, quæ erat Cadmi Ægyptii filia, Bacchi mater. Nam illa *Semele*, seu fabula, seu historia, Manasse temporibus multò est antiquior...

לעולם, pro לעולם, lapsu scribæ id, quod scriberet, non intelligentis. Habet scriptum Codex Orat. 53. Erat scriptum priori manu לעולם, in Codice Reg. 3 (olim 5) additum fuit ' post ץ manu posteriori, ad Codicum fidem deteriorum.

Ver. 8.

Au. Ver.—8 Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.

Your fathers.

Ged., Booth.—Their [so all the vv. and four MSS., and p.p.] fathers.

The statutes and the ordinances. See the notes upon 1 Kings ii. 3, vol. ii., p. 714.

Ver. 11.

וַיָּבֵא יְהוָה עֲלֵיהֶם אֶת־יְשָׁרְיָאֵל הַכַּנְזֵר לְמַלְכָּא אֲשֶׁר נִלְכְּדוּ אֶת־מִנְשֵׁה בְּחַוְלֵיהֶם וַיִּלְכְּדוּהוּ וַיִּבְרָכֵהוּ :
וַיָּבֵא יְהוָה עֲלֵיהֶם אֶת־יְשָׁרְיָאֵל הַכַּנְזֵר לְמַלְכָּא אֲשֶׁר נִלְכְּדוּ אֶת־מִנְשֵׁה בְּחַוְלֵיהֶם וַיִּלְכְּדוּהוּ וַיִּבְרָכֵהוּ :

καὶ ἤγαγε Κύριος ἐπ' αὐτοὺς τοὺς ἄρχοντας τῆς δυνάμεως τοῦ βασιλείως Ἀσσοῦρ, καὶ κατέλαβον τὸν Μανασσῆ ἐν δεσμοῖς, καὶ ἔδησαν αὐτὸν ἐν πέδαις, καὶ ἤγαγον εἰς Βαβυλῶνα.

Au. Ver.—11 Wherefore the LORD brought upon them the captains of the host of the king [Heb., which were the king's] of Assyria, which took Manasseh among the thorns, and bound him with fetters [or, chains], and carried him to Babylon.

Among the thorns.

Pool.—Among the thorns; in some thicket where he thought to hide himself from the Assyrians till he could make an escape, as the Israelites formerly used to do, 1 Sam. xiii. 6. Or, with hooks; a metaphorical expression. Or, in his forts, i. e., in one of them. Carried him to Babylon; either therefore Esar-haddon, Sennacherib's successor, had recovered Babylon from Merodach-baladan; or rather, the king of Babylon is here called the king of Assyria, because at this time he had added Assyria to his empire; who having been informed by his ambassadors of the great riches which were in Hezekiah's treasures at Jerusalem, which he was desirous to enjoy; and withal, being

assured of Manasseh's degeneracy from the piety and virtue of his father, and from that God whose power alone made Hezekiah formidable, he thought this a fit season to invade Manasseh's kingdom; which he did with success.

Bp. Patrick.—11 The Lord brought upon them the captains of the host of the king of Assyria.] The royal family failing in Babylon, the king of Assyria (Esar-haddon) brought that kingdom under his yoke again, and held it thirteen years, as primate Usher observes in his Annals. And he hearing from the ambassadors of Merodach-baladan, what great treasures were in Jerusalem, and that Hezekiah was dead, and Manasseh had forsaken that God who did such great things for his father, sent an army against him which he could not withstand.

Which took Manasseh among the thorns.] In a thicket where he had hid himself, but was discovered.

Bound him with fetters.] With iron chains fastened to his wrists, or to his legs, as we understand it.

Carried him to Babylon.] Which the king of Assyria, it is likely, had made his seat, to secure his late conquests. This was in the twenty-second year of his reign, as the Jews compute in Seder Olam Rabba, cap. 24, when they carried away with him the idol in Dan, according to Judg. xviii. 30. But however that be, it is very evident the Assyrian monarchy was not fallen by the defection of the Medes and other nations, which I before mentioned, but still continued in great power; Babylon itself, which rebelled at the same time with the Medes, being again subdued to its obedience, as appears by their sending Manasseh bound hither. So that they had not only Cæle-Syria and Phœnicia, but Mesopotamia and Chaldea under their dominion, as Conringius observes, in the book before-named, upon the foregoing chapter, ver. 21. How long their power continued the Scripture doth not tell us; but Manasseh, after his return from his captivity, seems to have been a free prince, subject unto none, maintaining forces in all his fenced cities (ver. 14 of this chapter).

Dathe, Ged., Booth.—Which took Manasseh alive [Syr., Arab.].

Gesen.—* צִיְחַן m. 1. a thorn, thorn-bush, Job xxxi. 40, al. It seems to be from an absol. root צִיחַ, which see. In the kindred lan-

Ver. 19.

וְהִפְקִדוֹתָיו וְהַפְקִדוֹתָיו
 וְהַפְקִדוֹתָיו וְהַפְקִדוֹתָיו
 וְהַפְקִדוֹתָיו וְהַפְקִדוֹתָיו
 וְהַפְקִדוֹתָיו וְהַפְקִדוֹתָיו

מ' פתוּבִים

ιδού ἐπὶ λόγων προσευχῆς αὐτοῦ, καὶ ἐπήκουσεν αὐτοῦ· καὶ πάσαι αἱ ἁμαρτίαι αὐτοῦ καὶ ἀποστάσεις αὐτοῦ, καὶ οἱ τόποι, ἐφ' οἷς ἠκοδόμησεν ἐν αὐτοῖς τὰ ὑψηλά, καὶ ἔστησεν ἐκεῖ ἄλση καὶ γλυπτὰ, πρὸ τοῦ ἐπιστρέψαι, ἰδοῦ, γέγραπται ἐπὶ τῶν λόγων τῶν ὁρώντων.

Au. Ver.—19 His prayer also, and how God was intreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they are written among the sayings of the seers [*or, Hosai*].

And how God was intreated, &c.

Houb.—19 *Qualis verò fuerit ejus oratio, cum Deum habuit exorabilem, &c.*

וְהַפְקִדוֹתָיו: Circulo superno castigatur verbum והפיק: Nempè legendum והפיק, cum fuit ei propitiatio. Clericus, et quâ ratione exauditus fuerit, inducens quâ ratione, ariolatione potiùs, quàm interpretatione.

Rambach.—וְהַפְקִדוֹתָיו Vulg. Schm. et ex-auditio ejus, Inf. Niph. Conf. ver. 13.

Dathe.—19 *Preces et quomodo Deus* [ver. 13] *ei sit exoratus, &c.*

High places. See the notes upon 1 Kings iii. 3, vol. ii., pp. 719—721.

Groves. See the notes upon Exodus xxxiv. 13, vol. i., p. 376.

Of the seers. So *Gen.*, *Booth*.

Pool.—Or rather, of *Hosai*, a writer so called; for when the sacred penmen made a reference, they constantly refer us to some particular book or certain author, as to the *chronicles of the kings of Israel*, or *Judah*; or to the *prophecy of Ahijah*, or *Oded*, &c. [*so Chald., Vulg., Houb., Rambach, Dathe, Gesen., Patrick, and others*].

Bp. Patrick.—*Of the seers.*] Or of *Hosai* (as we translate it in the margin), who was a prophet, it is likely, in those times, by whom many memorable things in this reign were recorded: particularly his prayer, which he recorded, as *Isaiah* did the prayer of *Hezekiah* his father.

Ver. 20.

וְיִקְבְּרוּהוּ בֵּיתוֹ וְגו'

— καὶ ἔθαψαν αὐτὸν ἐν παραδείσῳ οἴκου αὐτοῦ, κ.τ.λ.

Au. Ver.—20 So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

Pool.—*In his own house*, i. e., in his garden; of which see on 2 Kings xxi. 18.

Houb.—בֵּיתוֹ: Quidam Codices circumulum medium ponunt inter קבורו et בֵּיתוֹ, ut significetur deesse quiddam. Itaque Codex Orat. 53 habet בֵּיתוֹ, addens litteram X, Scribá ב, pro ב, per errorem describente. Omnino legendum בביתו, in domo sua, ut postea ver. 24.

CHAP. XXXIV. 3.

High places. See the notes upon 1 Kings iii. 3, vol. ii., pp. 719—721.

Groves. See the notes upon Exodus xxxiv. 13, vol. i., p. 376.

Ver. 4.

וְנִתְצָעוּ לְפָנָיו אֵת מִזְבְּחֹת הַבְּעָלִים
 וְהַחֲבִיטִים אֲשֶׁר-לְמַעַלָּה מֵעֲלֵיהֶם גִּבְעוֹ
 וְהָאֲשֵׁרִים וְהַפְסִלִים וְהַמְסֻכּוֹת אֲשֶׁר
 יָהִיּוּ וְגו'

καὶ κατέσπασε τὰ κατὰ πρόσωπον αὐτοῦ θυσιαστήρια τῶν Βααλῖμ, καὶ τὰ ὑψηλά τὰ ἐπ' αὐτῶν· καὶ ἔκοψε τὰ ἄλση καὶ τὰ γλυπτὰ, καὶ τὰ χωνεστά συνέτριψε, καὶ ἔλεπτυνε, κ.τ.λ.

Au. Ver.—4 And they brake down the altars of Baalim in his presence; and the images [*or, sun-images*], that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them.

Baalim. See the notes upon Judges ii. 11, vol. ii., p. 166.

Images [*or sun images*]. See the notes upon Levit. xxvi. 30, vol. i., p. 499.

Bp. Patrick.—*And the images, that were on high, above them, he cut down.*] The Hebrew word *chamamim*, which we translate *images*, as most think, hath some relation to the sun; because it comes from a word that signifies heat. And *Aben Ezra* translates it “houses made for the worship of the sun.” The *LXX* sometimes translate it εἰδωλα, sometimes βδελύγματα, but do not tell us what *idols* and *abominations* these were. *Jo. Geusius* thinks it was the idol called *Thammuz*, by which name *Osiris*, *Jupiter*

Ammon, or the sun, was understood. And, indeed, the worship of all the host of heaven is mentioned together with the worship of Baalim, in the idolatry which Manasseh committed, chap. xxxiii. 3.

Dathe.—4 *Eo præsentè destructa sunt Baalum altaria et statuæ solares, quæ supra eis erant. Succidit a) lucos sculptasque imagines, &c.*

a) Verbum **בָּרַח** jungendum videtur sequenti **הַמְצִיחִים**, de quorum destructione alias quoque dicitur, e. c. 2 Chron. xiv. 2; Deut. vii. 5, neque potest commode ad præcedentia referri. LXX interpretes quidem legisse videntur **הַמְצִיחִים וְנִדְּעוּ** dum vertunt: *καὶ ἔκοψε τὰ ἄλσῃ.*

Groves. See the notes upon Exodus xxxiv. 13, vol. i., p. 376.

Ver. 6.

וּבְעָרֵי מְנַשֶּׁה וְאֶפְרַיִם וְשִׁמְעוֹן וְעַד-נַפְתָּלִי בָחַרְוּ בְתֵיחֵם סָבִיב :
בְּדוֹרְבַתְהֵם קָרִי

καὶ ἐν πόλεσι Μανασσῆ, καὶ Ἐφραὶμ, καὶ Συμεῶν, καὶ Νεφθαλί, καὶ τοῖς τόποις αὐτῶν κύκλω.

Au. Ver.—6 And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks [or, mauls] round about.

With their mattocks round about.

Bp. Patrick.—Mattocks.] Some translate it *mauls*, others *forks*, or such-like instruments.

Gen.—6 And in all the* desolated cities around, of Manasseh, and Ephraim, and Simeon, and even of Naphthali.

* There are here two readings in the text; or rather the same letters written in one word, or divided into two. They have much puzzled interpreters; and by some are supposed to be corrupted. I am of a different opinion; and, adopting that reading which makes *but one* word, I believe I have given the true meaning. The cities of Israel might well be called *desolate* cities; since their principal inhabitants had been carried away captives, in the reign of Hosheah.

Booth.—6 And in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, he destroyed on every hand *idol* temples.

Their temples.] I have followed the text in preference to the Keri; and,

with Cappellus and Houbigant, consider the first word a verb.

Gesen.—**בָּרַח** fut. **יִבְרַח**. 1. *to prove*, i. q., *to try, to examine*; as Syr. **ܒܪܚܐ** i. q. Hebr.

בָּרַח. We place this signification first, although it is rare and mostly found only in the later Hebrew; since trial must precede choice. The primary idea is either that of *rubbing* upon the lapis Lydius or touchstone, so as then to be i. q. **בָּרַח** q. v., or else it lies in cutting in pieces and scrutinizing,

comp. **בָּרַח**, **בָּרַח** No. 1. Corresponding are Gr. *πειράω*, Lat. *perior*, whence *experior*, *comperior*, *periculum*, *peritus*.—Is. xlvi. 10, **בָּרַחְתִּיךָ בְּנִיר עֵינִי** *I have proved thee in the furnace of affliction*. Job xxxiv. 4; 2 Chr. xxxiv. 6, where the Chethibh is thus to be read: **בָּרַחְתִּי בְתֵיחֵם** *he proved their houses*, i. e., examined [so *Maurer*] the houses of the idolaters.

Gesen., Thes.—3 **בָּרַח** *examinavit, exploravit, quod facere solemus, ante quam eligimus.* (Cf. Syr. **ܒܪܚܐ** et Chald. **ܒܪܚܐ** i. q.

Heb. **בָּרַח**, et Lat. *probare*, quo de re exploranda et adprobanda utuntur). Jes. xlvi. 10: **בָּרַחְתִּיךָ בְּנִיר עֵינִי** *exploravi te in fornace miserie* (cf. **בָּרַח** No. 1). Syr. et Chald. verbum Hebræum retinent, Saad. **وَابْلِيكُ** *ut probe*

tem te. In uno Cod. per interpretamentum **בְּהַחֲרִךְ** *Job. xxxiv. 4: מִשְׁפָּט נִבְרָה לְעֵינִי* *quod rectum sit, agite examinemus*. Par. **בְּרַחֵה**.

Huc pertinet etiam locus vexatissimus 2 Par. xxxiv. 6 Chethibh, ubi de Josia, Palestinam ab idolorum sacris purgante: *et in urbibus Manassis, Ephraimi, Simeonis et Naphtalis* **בָּרַח בְּתֵיחֵם סָבִיב** *diligenter exploravit et inquisivit domus eorum* (idololatrarum vel sacerdotum, comm. 6) *circumquaque*.

7 *Et destruxit altaria et Astartes simulacra*, cet. **בָּרַח** h. l. idem valet quod **בָּרַח** (cf. Ps. xvii. 3, ubi junguntur **בָּרַח** et **בָּרַח**): *diligenter inquisivit maxime animadvertendi puniendique consilio*. Habemus Chaldaismum hujus libri usui eximie accommodatum, et sententia non est, regem domus etiam idololatrarum diruisse, sed instrumenta tantum cultus prohibiti. (Varii varie locum tentarunt.) Cappellus in Crit. s. iii. 5 s. 4 **בָּרַח** explicat *incendit* cl. **ܒܪܚܐ**, sed hoc valet

suffivit, adolevit (pr. odores fecit) non generatim *incendit*. Idem conjicit **בָּרַח** *vastavit*,

et similiter Mestingham in diss. Lugdd. p. 890 suspicatur בַּר h. l. idem esse quod דַּרב coll.

כֶּרֶךְ fudit, laceravit, quod utrumque longius petitum, neque opus est, cum Hubigantio scribere בַּר, quamquam hæc reliquis conjecturis præferenda fuerit).

Rambach. — בַּר בְּתוֹדָה כִּנְיָ: in locis desolatis, Cler. solitudinibus eorum circumcirca. Targ. in domo s. loco solitudinis eorum. Abductis enim incolis, et paucis duntaxat colonis in Samariticum regnum remissis, plerique agri erant deserti; unde hæc versio textui maxime conveniens esse videtur. Conf. Ps. cix. 10. At *Sal. ben Melech* et *Schm.* usus est ad altaria, lucos et simulacra illa succidenda, *cultris dirutoriiis* vel *securibus circumcirca*; cui expositioni puncta favent, coll. Ezech. xxvi. 9. *Hillerus* de Kri p. 139 sec. Ctibh exponit in *habitationibus LXX*, locis eorum legendo בַּרְחֵם batchem, et prioris vocis parte, quæ per circumcellum a posteriore separata est, omissa, ut Thren. iv. 3.

Houb. — *Etiã in urbibus Manasse, Ephraim et Simeon et usque ad Nephthali, templa eorum ubique succendit.*

בַּר בְּתוֹדָה: Masora, בְּהוֹרְבָתָהּ, uno verbo: pessime. Nam seu convertes, in solitudinibus eorum, seu, *gladiis eorum*, nihil dices, et carebunt verbo eo, a quo regantur, nomina substantiva. Existimabat Lud. Cappellus esse בַּר, *suffumigare*, ex potestate Arab. ex qua derivari posset *incendere*, sententia id quidem bona, non item bono significatu verbi בַּר. Et multo consultius feceris, si leges בַּר, *succendit*, בְּתוֹדָה, *templa eorum*. Nam duæ litteræ פ, et ח sunt ejus et figuræ et pronuntiationis, in qua utraque scribæ non semel cespitarunt.

Dathe. — 6 *In oppidis Manassarum, Ephraimitarum, Simeonitarum usque ad Naphthalitis evertit ubique eorum sacella.* a)

a) Voces textuales בְּרֵךְ בְּתוֹדָה lectio marginalis tamquam unam vocem legere jubet, quam etiam plerique interpretes sequuntur atque vertunt: *in solitudinibus eorum*, in quibus nempe pauci illi Israëlitarum vixerint, abductis plerisque in captivitatem. Sed parum apte, uti arbitror. Nam si Israëlitarum oppida habitarent, quomodo in solitudinibus habitasse dici possunt? Ex antiquioribus interpretibus οὐ ὁ et Syrus videntur simpliciter legisse בְּתוֹדָה, illi enim vertunt: ἐν τοῖς

τόποις αὐτῶν, hic בְּתוֹדָה in plateis s. vicis eorum. Vulgatus, quia verba non

intelligebat, scripsit: *cuncta subvertit*. Sed neque hæc lectio mihi placet, quoniam locus, in quo Josias idololatriam sustulit, in initio versus jam indicatus est, *in oppidis*; quid igitur opus erat, addere בְּתוֹדָה? — *Cappellus* (in critica s. lib. iii. cap. v. sect. iv.) duplicem conjecturam attulit ad defendendam lectionem textualem duarum vocum, ipse tamen lectionem marginalem defendit. Altera est, ut pro בַּר, per metathesin litterarum legatur דַּרב, quæ emendatio sensum daret planissimum: דַּרב בְּתוֹדָה *subvertit domos eorum*, nempe idololatrarum, vel sacerdotum idolorum. Altera est, ut בַּר explicetur per *incendere*, ex significatione Arab. بخر,

adolere, incensum facere, quæ aptissimum quoque sensum faceret: *incendit eorum domos*, Hanc *Cappelli* conjecturam *Hubigantius* emendat, et putat, legendum esse pro בַּר, בַּר, litteris gutturalibus permutatis. Quæ conjectura absurda non videtur, quoniam verbum illud בַּר, *auferre, e medio tollere* sæpe in simili contextu usurpatur. Nihil definio. Eligant lectores ipsi, quod placet. Mihi tamen videtur lectio textualis duarum vocum præferenda, quacunque ratione בַּר explicetur.

Ver. 7.

Au. Ver.—Groves. See the notes upon Exod. xxxiv. 13, vol. i., p. 376.

Ver. 8.

Au. Ver.—8 Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the Lord his God.

The house.

Ged., Booth.—"The house of Jehovah." So Vulg. and equivalently Chald., but Sep. Alex. has *the king's house*, and Syr. has *his own house*. There is only *the house* in the present text.

Bp. Patrick.—The house.] That is, the house of God.

The recorder. See the notes upon 2 Sam. viii. 16, vol. ii., p. 559.

Ver. 9.

וַיִּבְנֵהוּ אֶל־חֶלְקֵיהֶוּ וְהַפְתָּן הַבָּיִתְּךָ וַיִּתְּנֵהוּ אֶת־הַפְּסָף הַמְּבֹרָא בֵּית־אֱלֹהִים

וַיָּשֻׁבוּ אֲשֶׁר אֶסְפֵּרֵהֶם לְמַלְכֵי הַפֶּתַח מִיַּד
 מִנְשֵׁא וְיִזְבִּי וְיִשְׁרָאֵל וְיִשְׁרָאֵל
 וְיִזְבִּי וְיִשְׁרָאֵל וְיִזְבִּי וְיִשְׁרָאֵל :
 וְיִשְׁבִּי וְיִשְׁרָאֵל וְיִזְבִּי וְיִשְׁרָאֵל

καὶ ἦλθον πρὸς Χελκίαν τὸν ἱερέα τὸν μέγαν,
 καὶ ἔδωκαν τὸ ἀργύριον τὸ εἰσενεχθὲν εἰς οἶκον
 Θεοῦ, ὃ συνήγαγον οἱ Λευῖται φυλάσσοντες
 τὴν πύλην ἐκ χειρὸς Μανασσῆ καὶ Ἐφραΐμ,
 καὶ τῶν ἀρχόντων, καὶ ἀπὸ πάντων καταλοί-
 που ἐν Ἰσραὴλ, καὶ υἱῶν Ἰουδα καὶ Βενιαμὴν,
 καὶ οἰκούντων ἐν Ἱερουσαλῆμ.

Au. Ver.—9 And when they came to
 Hilkiah the high priest, they delivered the
 money that was brought into the house of
 God, which the Levites that kept the doors
 had gathered of the hand of Manasseh and
 Ephraim, and of all the remnant of Israel,
 and of all Judah and Benjamin; and they
 returned to Jerusalem.

Pool.—i. e. The Levites, who had gone
 abroad through all Josiah's kingdom to
 gather money for this good use, and now
 came with it to Jerusalem, to lodge it in the
 treasuries of the Lord's house.

Pol. Syn.—*Pecuniam quæ illata fuerat,*
 &c.] *Tradiderunt pecuniam inferendam*
 (vel, *quæ illata fuerat,* Pi.) *in domum Dei,*
 JT.—*Tradiderunt.*] Loquutio impersonalis.
 Intellige de Hilkijah et sociis illius [Pi.].
De Manasse et Ephraim, &c.] Hi enim
 omnes, cum ad Templum ventitarent, sole-
 bant ferè nummos afferre, ad conservationem
 ministerii [Os.]. *Et habitatoribus Jerusa-
 lem.*] Heb., *Et (pro, nam, Mar.) reversi
 sunt Hierosolymam;* q. d. Postquam ab Israel
 congregaverant pecuniam, idem fecerunt à
 Juda et Benjamin reversi Hierosolymam,
 scilicet qui pecuniam exigebant Levitæ
 [Mar.].

Bp. Patrick.—9 These last words import,
 that these Levites (having received what was
 given at the door of the tabernacle which
 they kept) travelled all the country over, to
 collect what money they could gather from
 well-disposed people, who contributed to this
 work. Which money the three forenamed
 persons received from them when they re-
 turned to Jerusalem: and, besides this,
 Shaphan alone seems to have been sent to
 Hilkiah, to sum up the money that had been
 offered at the temple for this use (2 Kings
 xxii. 4).

Ged., Booth.—9 And when they came to
 Hilkiah, the high-priest, they delivered the

money which was brought into the house of
 God, which the Levites, who kept the doors,
 had collected from Manasseh and Ephraim,
 and from all the remnant of Israel, and
 from all Judah and Benjamin, and from the
 inhabitants of [so *Houb., Dathe, Maurer,*
 see below] Jerusalem.

Dr. A. Clarke.—*And they returned to
 Jerusalem.*] Instead of וישבו, *and they
 returned,* we should read וישבו, *and the
 inhabitants of;* a reading which is sup-
 ported by many MSS., printed editions,
 and all the Versions, as well as by necessity
 and common sense. See the note on chap.
 xix. 8, where a similar mistake is rec-
 tified.

Rambach.—9 *Quum igitur venissent cum
 ista regis petitione ad Chilkiam,* Sallumi
 filium, *sacerdotem magnum.* ויהו אה הכהן,
dederunt, scil. Pontifex et janitores, *pe-
 cuniam istis ministris regis ad se missis,*
 ver. 8. *Al. illi ministri regii acceptam a
 Pontifice pecuniam dederunt architectis,* coll.
 ver. 10; *Ezr. iii. 7. Illatam in ædem Jehovah,*
 ver. 14; 2 Reg. xii. 10, 14. *Quam collegerant
 Levitæ,* eum in finem a Rege terram
 Judaicam obire jussi, ut ex Kri in fine hujus
 versiculi colligitur. שמרי הכף, *custodes li-
 minis,* c. xxiii. 4; 2 Reg. xii. 10. *Schmidius
 cum R. Levi putat, hanc pecuniæ per Le-
 vitas collectionem adhuc fuisse continua-
 tionem istius instituti, quod Joaschus supra
 c. xxiv. 6, 9 ordinaverat,* coll. not. 2 Reg.
 xxii. 4. *Aliis tamen istud munus, a Joascho
 imperatum, extraordinarium fuisse videtur,
 quod templi instauratione absoluta rursus
 cessaverit. Neque h. l. cives regni Judaici
 et Israelitici pecuniam attulisse dicuntur
 Hierosolymam, ad arcam sub Joascho l. c.
 paratam; sed Levitæ potius circummissæ
 dicuntur per populum, hancque pecuniam
 collegisse, posteaque rediisse Hierosolymam.
 Ex manu Manassarum et Ephraimitarum,
 ver. 6; c. xxx. 1. Et ab omnibus reliquiis
 Israelis, Ezech. ix. 8, c. xi. 13, vid. not.
 ver. 6, omnibusque Judæis et Benjaminitis.
 : וישבי יושלים, Cler., quo peracto Hierosoly-
 mam reversi erant isti pecuniæ collectores,
 ab itinere, quod eam in rem suscipere jussi
 a rege fuerant. Conf. ver. 7. At sec. Ctibh
 LXX, Vulg., Syr., Ar., et inprimis ab
 habitatoribus Hierosolymæ, ad quos cura
 templi præcipue spectabat.*

Houb.—9 *Qui ad Helciam pontificem
 magnum venerunt, à quo pecuniam domum
 Dei allatam acceperunt, quam Levitæ liminis*

custodes ex Manasse, ex Ephraim, ex omnibus Israel reliquis, ex omni Juda, ex Benjamin, et ex civibus Jerusalem constarant.

9 וישבי ידמו: Idem ac וישבי ידמו, et civibus. Male Masora וישבו ידמו, et reversi sunt (Jerusalem) contra omnium Veterum fidem. Neque enim legati illi ab Jerosolyma discesserant. Iverant tantum ad Helciam summum sacerdotem, qui Jerosolymæ habitabat.

Dathe.—9 Qui cum ad Milkiam, pontificem maximam, venissent, ei tradiderunt pecuniam templo Dei illatam, quam collegerant Levitæ, liminis custodes, a Manassitis, Ephraimitis reliquisque Israëlitis, Judæis, Benjaminitis et incolis Hierosolymitanis. a).

a) Sic verto ex lectione textuali וישבי ידמו, quam versiones antiquæ omnes exhibent. Sed marginalis est וישבו ידמו, et redierunt Hierosolymam, scilicet Levitæ, quos volunt pecuniam collegisse itinere instituto ad Manassitas, Ephraimitas, etc. Cui itineri tamen adversantur verba: pecunia בית האלהים המובא, illata templo Dei, et versus 17. Kennicottus hanc lectionem in sex codd. invenit.

Ver. 10.

ויתנו על-יד עשה המלאכה המפקדים בבית יהודה ויתנו אלו עושי המלאכה אשר עשו בבית יהודה לבדוק ולתקן הבית:

καὶ ἔδωκαν αὐτὸ ἐπὶ χεῖρα ποιοῦντων τὰ ἔργα, οἱ καθισταμένοι ἐν οἴκῳ Κυρίου, καὶ ἔδωκαν αὐτὸ ποιοῦσι τὰ ἔργα, οἱ ἐπίουσι ἐν οἴκῳ Κυρίου, ἐπισκεύασαι καὶ κατισχύσαι τὸν οἶκον.

Au. Ver.—10 And they put it in the hand of the workmen that had the oversight of the house of the Lord, and they gave it to the workmen that wrought in the house of the Lord, to repair and amend the house.

Bp. Horsley.—“The hand of the workmen. For עשה, read, with many MSS. עושי. After, for אשר, I could wish to read אשר. “And they put into the hand of the architects that had the superintendence of the house of Jehovah; and the architects gave it to those that worked,” &c.

Rambach.—עשה המלאכה, *facientium s. dirigentium opus*, ver. 13, vide not. cap. xxiv. 12.

Houb.—10 *Eam illi operum curatoribus, domus Domini prefectis, dederunt, &c.*

10 עשה ידמו, *faciens*. Omnes Veteres legunt

עשי, *facientes*, et sic jubet המפקדים, numeri item pluralis, de iisdemque hominibus dictum. Postea עושי עשי, (melius עושי עושי) de operariis ipsis intelligendum, qui hoc versu generatim veniunt; subsequenti, singulatim, ויהנו cum redintegratione verbi ויהנו.

Ver. 11.

— וילקרו את-הפתים וגו' —

— στερεῖσαι τοὺς οἴκους, κ.τ.λ.

Au. Ver.—11 Even to the artificers, and builders gave they it, to buy hewn stone, and timber for couplings, and to floor [or, to rafter] the houses which the kings of Judah had destroyed.

To floor [or, to rafter].

Gesen.—PIEL. עשה, to lay beams or joists, contignare, pp. to make them meet and fit into each other, (comp. קנה, beam,) 2 Chr. xxxiv. 11; Neh. ii. 8; iii. 3, 6. Hence, to frame, to build, Ps. civ. 3.

Pool.—*To floor the houses*, i. e., the chambers joining on the temple, or within the courts.

Ver. 12.

— ויהלום כל-מבין פכלי-אשר:

— καὶ πᾶς Λευίτης, καὶ πᾶς συνῶν ἐν ὄργάνοις ψῶδων.

Au. Ver.—12 And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward; and other of the Levites, all that could skill of instruments of musick.

And other of the Levites, all that could skill of, &c.

Pool.—Or, all these here named were skilful in instruments of music.

Bp. Patrick.—*And other of the Levites, all that could skill of instruments of music.* That is, all those who were well skilled in music, and performed their part in the service of the temple: which is here mentioned to signify that the principal Levites were set over this work to see it well done.

Bp. Horsley.—Rather, “Levites, all skilful in instruments of music.” Vulgate, Castalio, Tremellius.

Rambach.—*Et Levitæ, s. ex Levitis quis quis peritus, Schm., instituens erat, Ezr. viii. 16; 1 Par. xv. 22, in instrumentis cantus s. musicis. Vulg., omnes Levitæ scientes organis canere, 1 Par. xvi. 42.*

Lavaterus. Cur hoc additur, nescio, fortassis indicare vult, etiam illos, qui minime videntur idonei, tamen instaurationem ecclesie juvare debere, et etiam aliquo modo posse....Fortassis etiam Levitæ illi suo cantu laborantes refererunt.

Houb.—*Etiam ex Levitis quicumque musica instrumenta scienter tractabant.*

Dathe.—*Præfecti eis erant Jahathus et Obadja Levitæ ex Meraritis, Sacharja et Mesullam ex Kehathitis ad opus urgendum, et Levitæ omnes instrumentorum musicorum periti.*

Ver. 13.

וְעַל הַסְּבָלִים וּמְנַצְּחֵיהֶם לְכָל עֲשֵׂה
מְלֹאכָה לְעִבְדָּה וְעִבְדָּה וּמְהַלְלִים
קוֹפְרִים וְשׁוֹעֲרִים :

καὶ ἐπὶ τῶν νοτοφόρων, καὶ ἐπὶ πάντων τῶν ποιοῦντων τὰ ἔργα, ἔργασία καὶ ἔργασία· καὶ ἀπὸ τῶν Λευιτῶν γραμματεῖς καὶ κριταὶ καὶ πυλωροί.

Au. Ver.—13 Also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of service: and of the Levites there were scribes, and officers, and porters.

Bp. Horsley.—13 “Over the bearers of burthens also were overseers; over all the workmen according to the several branches of their work. Of the Levites also were scribes, officers, and porters.” LXX, Castalio.

Ged.—13 And over the burden-bearers, forwarding every part of the work, were the Levitical scribes, inferior officers, and gate-keepers.

Booth.—13 Also over the burden-bearers, for forwarding all those who did any kind of work, were the Levites, scribes, and officers, and gate-keepers.

Rambach. — ועל הסבלים, Cler. *Bajulis etiam nonnulli præerant*, c. ii. 1, 17; 1 Reg. v. 29; coll. ad particulam על, 1 Par. ix. 27 cet. ומנצחים, et præfecti, c. ii. 17. מלאכה לכל עשה מלאכה, ver. 10; c. xxiv. 13. לנגודה ועודה, secundum varia et singula ministeria. Cler. *pro unaquaque functione*, c. xxix. 35. ומהללים, de Levitis etiam erant scribæ; qui sec. *R. Sal.* scriberent pecuniæ quantitatem, quæ in domum Domini portabatur, et quomodo illa fuerit expensa. Conf. Jer. viii. 8; 1 Par. ii. 55. ושׂרים, et moderatores operis. Conf. c. xix. 11.

Houb.—13 *Illis verò qui onera portabant, præsidebant ex Levitis scribæ, præfecti et janitores, qui eos ad operum singulorum opifices allegarent.*

13 ועל הסבלים ומנצחים: Impeditur series orationis per ו perperam interpolatum, quomodò et per illud ו quod in והמהלים, fuit additum. Nam sic dicit oratio, super bajulos (erant), præsides...ex Levitis, מהללים, scribæ, &c. Quippe distributio est Levitarum utroque in versu 12 et 13. Alii præsumt operum confectioni, alii supportationi materiarum: vide, Lector, et attende.

Dathe.—13 *Qui etiam bajulis præerant curamque agebant totius operis in diversis ejus partibus. Ex Levitis quoque scribæ, apparitores et janitores.*

Ver. 14.

— מָצָא הַלֵּוִיָּהוּ הַפְּהֵן אֶת־סֵפֶר
הַתּוֹרָה־הַזֶּה בְּיַד־מֹשֶׁה :

— εἶρε Σελκίας ὁ ἱερεὺς βιβλίον νόμου Κυρίου διὰ χειρὸς Μωυσῆ.

Au. Ver.—14 And when they brought the money that was brought into the house of the LORD, Hilkiah the priest found a book of the law of the LORD given by Moses [Heb., by the hand of].

Book of the law of the Lord. See the note upon 2 Kings xxii. 8, vol. ii., p. 989.

Given by Moses.

Bp. Patrick.—The word given is not in the Hebrew: which must be applied not to the book, but to the law of the Lord given by Moses. For we cannot certainly from hence conclude, that this was the very authentic book which Moses laid up by the ark (see 2 Kings xxii. 8); because in the Hebrew it is said the book of the law of the LORD “by the hand of Moses.” Which doth not signify the book was written by his own hand, but that the law therein contained was delivered to the people “by the ministry of Moses.” So the phrase, “by the hand,” is used in very many places, Exod. xxxv. 29; Lev. x. 11; xxvi. 45; Numb. iv. 37, 45, &c. (see 2 Kings xviii. 8, and in this book, xxxv. 6).

Kennicott.—That this MS. wrote by the hand of Moses, was not stolen by the Philistines, but safely deposited in the temple; and that (after being concealed in the dangerous days of the idolatrous kings of Judah) it was found in the days of Josiah — this seems clearly pointed out in the

account given in 2 Chron. xxxiv. 14. For there *the copy* of the law thus found by *Hilkiah the priest* is called משה ביד יהוה (or, *per manum*) *Mosis*. 'Tis scarce possible for words more naturally to describe a book written by *Moses himself*; or to vouch more fully, that the MS. of the law then found was *in the hand-writing of Moses*. And perhaps all doubt will be removed, when 'tis considered farther, that, though there are fifteen places in the Old Testament, which mention the words *law of Moses* and *book of Moses*, yet this one place only mentions *the book of the law in the hand* (or, *by the hand*) of *Moses*: the reason of which seems to be, that the other places speak of that law *in general*; but this place speaks of *one particular MS.*, namely, *the original*. Let us attend to this very singular distinction:—

Josh. viii. 31: ספר תורה משה, *liber legis Mosis*.

1 Kin. ii. 3; 2 K. xxiii. 25: תורה משה, *lex Mosis*.

2 Kin. xiv. 6: ספר תורה משה, *liber legis Mosis*.

2 Chron. xxiii. 18; xxx. 16: תורה משה, *lex Mosis*.

2 Chron. xxv. 4; xxxv. 12: ספר משה, *liber Mosis*.

Ezr. iii. 2: תורה משה, *lex Mosis*.

Ezr. vi. 18: ספר משה, *liber Mosis*.

Neh. xiii. 1: ספר משה, *liber Mosis*.

Dan. ix.; xi. 13: תורה משה, *lex Mosis*.

Mal. iv. 4: תורה משה, *lex Mosis*.

But 2 Chron. xxxiv. 14: ספר תורה יהוה ביד משה, *liber legis Jehovæ in manu Mosis*.

As to the point of age, *this MS.* certainly might be *the original*; distance of time leaving it very possible. For the most extended chronology does not make the interval from the death of Moses to the death of Josiah 950 years; an age exceeded by that of several MSS. preserved at this day. —*History of the Hebrew Text*, p. 298.

Dathe.—*Invenit Hilkias sacerdos summus, librum legis divinæ manu Mosis scriptum.* a)

a) Equidem assentire illis interpretibus, qui verba: מִיַּד מֹשֶׁה, de ipso Mosis autographo intelligunt atque supplet כְּתִיבָה, ellipsi minime dura. Etenim parum probabile videtur, legis Mosaicæ exemplaria adeo rara fuisse, si quoque studium ejus per regum complurium impietatem et ipsius populi corruptionem neglectum fuerit. Attamen non arbitror, pium Josiam

adeo territum fuisse comminationibus illis Mosis, inprimis quæ Deut. xxviii. leguntur, quæ universe tantum pœnam inobedientiæ prædicunt, et felicitatem obedientiæ; sed specialiores fuisse comminationes videntur Jesaïæ aut aliorum prophetarum divinatorum, quarum implementum proxime instare Josias poterat vereri. Illæ conjunctæ erant huic libro, qui a potiori sua parte *liber legis Mosaicæ* vocatur. Sic non opus est audaciori illa crisi, quam *Vogelius* (in epistola *Relandi* antiquit. præmissa) protulit, nempe verba illa משה ביד, ex nota marginali textui esse illata, contra auctoritatem omnium et versionum antiquarum.

Ver. 17.

וַיִּתְּיֵכוּ אֶת־הַכֶּסֶף הַנִּמְצָא בְּבַיִת־יְהוָה וְגו'

καὶ ἐχέουσεν τὸ ἀργύριον τὸ εὐρέθεν ἐν οἴκῳ Κυρίου, κ.τ.λ.

Au. Ver.—17 And they have gathered together [Heb., poured out, or, melted] the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

Gathered together.

Gesen.—Hiph. הִתְּיָךְ.

1. to pour out or forth, Job x. 10; money, 2 K. xxii. 9; 2 Chr. xxxiv. 17.

2. to melt, Ez. xxii. 20.

Prof. Lee.—Hiph. הִתְּיָךְ. (a) *Poured out.* (b) *Melted.* (a) 2 Kings xxii. 9; 2 Chron. xxxiv. 17; Job x. 10. (b) Ezek. xxii. 20.

Rambach.—וַיִּתְּיֵכוּ, Vulg. et Schm., *Conflarunt enim.* Verum sec. *Cler.* non credibile est, populum Hebræum, tum pauperem et spoliatum ab hostibus, contulisse ad instaurandum templum massas argenteas, quas conflarint, percusserintque Sacerdotes. Unde alii rectius: *Effuderunt enim pecuniam, repertam in aede Dei*, conf. ver. 21, 25; 2 Reg. xxii. 9.

Houb.—17 *Depromptum est argentum, quod in domo Domini repertum fuit, &c.*

Dathe.—17 *Pecuniam in templo inventam numeratam esse et traditam præfectis et operis curatoribus.*

Ver. 22.

וַיִּלְךָ חִלְקִיָּהוּ וַאֲשֶׁר הִפְלִיף אֵלָיו חִלְדָּה הַנְּבִיאָה אֵשֶׁת וּשְׁלֹם בֶּן־מִרְיָמָה בְּן־חֲסֵדָה שׁוֹמֵר הַבְּנָדִים וְהָיָא

וַיִּשְׁכַּח בִּירוּשָׁלַם בְּמִשְׁנֵה וַיִּדְבְּרוּ אֵלָיו
 פְּזָאָת :

תיר ו' עמי" אָה

καὶ ἐπορεύθη Χελκίας, καὶ οὗς εἶπεν ὁ βασιλεὺς, πρὸς Ὀλδὰν τὴν προφήτιν, γυναικα Σελλῆ μιουθ Θεκαεῖ υἱοῦ Ἄραδ, φυλάσσουσιν τὰς ἐντολάς, καὶ αὕτη κατὰκει ἐν Ἱερουσαλὴμ ἐν μασαναί, καὶ ἐλάλησαν αὐτῇ κατὰ ταῦτα.

Au. Ver. — 22 And Hilkiah, and they that the king had appointed, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah [or, Harhas], keeper of the wardrobe [Heb., garments]; (now she dwelt in Jerusalem in the college [or, in the school, or, in the second part]:) and they spake to her to that effect.

Had appointed.

Ged. — So one MS. and perhaps Sep. Another MS. has sent, with Syr. and Vulg.

Rambach. — *Abiit ergo Chilkias, et, sec. Schm., qui erant Regi. Vulg., et hi, qui simul a rege missi fuerant. Vel sec. R. Sal. ben Melech, ואשר צוה המלך, et quos rex jusserat.*

Houb. — המלך, *et qui regis. Oratio de curtata est suo verbo שלח, misit, quod librarii omiserunt hod. in Codicibus. Certè id præ se ferunt Syrus, in verbo שרר, Vulgatus in, missi fuerant. Etiam suppleunt εἶπεν, dixit, Græci Intt. Nec omittitur in simili oratione, vers. 23 et 26, quos vide. Codex Orat. 42, circulum ponit inter אשר et המלך, quo significari solet aliquod verbum deficere. ... משנה: Nos, Misna, ipsum verbum retinentes, ejusque interpretationem in medio relinquentes.*

Maurer. — 22 וַיִּשְׁכַּח הַמֶּלֶךְ. Excidisse videtur וַיִּשְׁכַּח, v. צָהָה, quod ex vers. 20, vix potest cogitando repeti.

In the college. See the notes upon 2 Kings xxii. 14, vol. ii., p. 990.

Ver. 26, 27.

26 — הַדְּבָרִים אֲשֶׁר שָׁמַעְתָּ :
 27 וְעַן רַחֲמֵיךָ וְהַתְּפִלָּה מִלִּפְנֵי
 אֱלֹהִים בְּשָׁמְעֶךָ אֶת־דְּבָרָיו עַל־הַמִּקְוֹם
 הַזֶּה וְעַל־יִשְׁכְּוֵי וְהַתְּפִלָּה לִפְנֵי וְהַתְּפִלָּה
 אֶת־תְּפִלָּתְךָ וְהַתְּפִלָּה לִפְנֵי וְגַם־אָנֹכִי
 שָׁמַעְתִּי נְאֻם יְהוָה :

ver. 27. נְאֻם יְהוָה

προσώπου μου ἐν τῷ ἀκούσαι σε τοὺς λόγους μου ἐπὶ τὸν τόπον τοῦτον καὶ ἐπὶ τοὺς κατοικοῦντας αὐτόν, καὶ ἐταπεινώθης ἐναντίον μου, καὶ διεῖρῃξας τὰ ἱμάτιά σου, καὶ ἔκλαυσας κατεναντίον μου, καὶ ἐγὼ ἤκουσα, φησὶ Κύριος.

Au. Ver. — 26 And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel concerning the words which thou hast heard;

27 Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the LORD.

26 Concerning the words which thou hast heard; 27 Because, &c.

Houb., Ged., Booth. — 26 Because at the words which thou hast heard, 27 Thy heart was softened, and thou didst humble thyself before God, when thou heardest my words against this place, &c.

Houb. — 27 Quoniam ad verba quæ audisti, pavidum fuit cor tuum, teque coram Deo abjecisti, cum verba ejus contra istum locum et habitatores ejus audires, &c.

26 ישראל הרברים אשר שמעת : Vatablus, "Quædam subaudienda; nam est sermo concisus." Clericus, credens subaudiendum על, convertit sic, de verbis legis quæ audisti, quandoquidem emollitus est animus tuus. Qui interpretes, antequàm docerent subaudiendam esse præpositionem, docere debuissent ab exemplis, Hebraicam linguam aliquandò reticere præpositiones ad stabiliendam orationem necessarias. Ab exemplis dico, non à mendis Scribarum similibus, quale mendum habemus loco parallelo 2 Reg. xxii. 18 ubi similiter post וראו, omiserunt Scribæ אַתְּ præpositionem, ex similitudine: vide versionem. Ne mendum animadverteretur, obstitit interpunctio major, quæ hod. in Codicibus post שמעת veriori, etsi planum erat continuari sententiam in consequentibus rebus.

27 שמעתי, *audivi.* Vulgatus, *audivi te*, ex scripturâ שמעתך veriori. Vidit Arabs desiderari verbi casum: Itaque addidit, ושמעתי, *orationem tuam.*

Ver. 30.

Au. Ver. — 30 And the king went up into the house of the LORD, and all the men of

26 — τοὺς λόγους, οὗς ἤκουσας, 27 καὶ ἐνετραπήῃ ἡ καρδία σου, καὶ ἐταπεινώθης ἀπὸ

Judah, and the inhabitants of Jerusalem, and the priests and the Levites, and all the people, great and small [Heb., from great even to small]: and he read in their ears all the words of the book of the covenant that was found in the house of the Lord.

The priests and the Levites. See the notes upon 2 Kings xxiii. 2, vol. ii., p. 991.

Bp. Patrick.—*The priests, and the Levites.*] In 2 Kings xxiii. 2 it is said, the “priests and the prophets” went up. The Levites are omitted there, as the prophets are omitted here: but both make up a complete narrative of the persons that went up to the house of the Lord. For among the priests and Levites there were some prophets, such as Jeremiah, Zephaniah, and others.

He read in their ears all the words of the book.] One cannot think that Josiah and all the nation were wholly strangers to the words contained in this book (though perhaps they seldom had read it), who considers that Jeremiah and other prophets were now living, who were very conversant in this book, and instructed the people out of it. But they did not sufficiently attend to the words of it; and therefore Josiah gathered a solemn assembly on purpose, that they might hear it read, and be moved to observe that which most affected them. But it is not to be supposed that the whole book was all read at one time, but by parcels, at several times, that they might consider and weigh it. Especially that passage in Deut. xxviii. 38, where Moses foretold the captivity of Samaria, and afterward of Judah, and their king: which, Kimchi thinks, Hilkiah might bid Shaphan take special notice of, and read it to the king, which (if it be true) no doubt, he remarked to the people, that, if it were possible, they might be brought to repentance, and prevent the great calamities which were threatened to them.

Ver. 31.

וַיַּעֲמֵד הַמֶּלֶךְ עַל-עֵמֻדוֹ וְגו'

καὶ ἔστη ὁ βασιλεὺς ἐπὶ τὸν στύλον, κ.τ.λ.

Au. Ver.—31 And the king stood in his place, 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 his heart, and with all his soul, to perform the words of the covenant which are written in this book.

Stood in his place. So Rambach, Dathe,

Gesen., Ged., Lee.—See the notes upon 2 Kings xxxiii. 3, vol. ii., p. 991.

Gesen.—עָמַד m. (r. עָמַד) only c. suff. עָמַד, a word of the later Heb. i. q., עָמַד a stand, i. e. place where one stands, Dan. viii. 17, 18; x. 11; Neh. viii. 7; ix. 3; xiii. 11; 2 Chron. xxx. 16; xxxiv. 31; xxxv. 10.

Prof. Lee.—עָמַד, m. occ. with aff. only, as עָמַד, &c., Jer. xviii. 20, &c.; and is the Infin. or noun of action of the verb עָמַד. Applied by meton. to Place of standing, station, 2 Chron. xxxiv. 31; Dan. viii. 17, 18.

Rambach.—*Deinde stetit Rex super statione sua*, i. e., in loco, in quo stare consueverat; scil. sec. 2 Reg. xxiii. 3, juxta columnam.

Booth.—By a pillar.

Houb.—*Stansque Rex ad columnam suam*, &c.

Commandments, testimonies, statutes. See the notes upon Deut. vi. 2, 20, vol. i., pp. 666, 667.

Ver. 32.

וַיַּעֲמֵד אֵת פְּלִי־הַנְּמֻנָא בִירוּשָׁלַם
וּבְבִנְיָמִן וַיַּעֲשֶׂה יוֹשֵׁפִי וְרוּשָׁפִי פְּבַר־יִת
אֱלֹהִים אֱלֹהֵי אֲבוֹתֵיהֶם :

καὶ ἔστησε πάντας τοὺς εὐρεθέντας ἐν Ἱερουσαλὴμ καὶ Βενιαμίν καὶ ἐποίησαν οἱ κατοικοῦντες Ἱερουσαλὴμ διαθήκην ἐν οἴκῳ Κυρίου Θεοῦ πατέρων αὐτῶν.

Au. Ver.—32 And he caused all that were present [Heb., found] in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

To stand to it. See the notes upon 2 Kings xxiii. 3, vol. ii., p. 991.

Pool.—*To stand to it*; to own or maintain it, or persist in it, as this phrase is used, Deut. xxv. 1. He caused them to engage themselves by an oath or covenant, that they would observe and obey the laws of God.

Rambach. — וַיַּעֲמֵד, bene Cleric., *Sistere etiam se curavit.* Cap. xxiii. 10, 19; xxxv. 2. Al., *stare fecit*, i. e., *confirmavit in fœdere Domini, et sec.* Vulg., *adjuravit super hoc.* Vide not. 2 Reg. xxiii. 3. R. Sal. confert Deut. xxix. 9. אֵת כָּל הַנְּמֻנָא אֲשֶׁר בִּירוּשָׁלַם וּבְבִנְיָמִן omnes, qui reperti sunt Hierosolymæ et in Benjamin, ver. 33; Jud. xx. 48.

Houb.—32 *Deinde adstiterunt ii omnes, qui in Jerusalem et in Benjamin reperti sunt, et omnes qui Jerusalem tunc adstabant, consenserunt in fœdus Dei patrum ipsorum.*

Dathe.—32 *Similiter etiam omnes Hierosolymitanos et Benjaminitas huic fœderi cum Deo majorum suorum adstrinxit, ut illud observarent.*

God, the God of their fathers.

Ged.—The Lord [LXX, Syr., Vulg., Chald., and one MS.], the God of their fathers.

Ver. 33.

Au. Ver.—33 And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the Lord their God, &c.

In Israel.

Ged.—In Jerusalem and [LXX.—Three MSS. have Jerusalem instead of Israel] Israel, &c.

CHAP. XXXV. 3.

וַיֹּאמֶר לְלוֹוִיִּם הַמְכֹּהֲנִים לְכֹל־יִשְׂרָאֵל
הַקְּדוֹשִׁים לַיהוָה הִנֵּנוּ אֶת־אָרוֹן־הַקֹּדֶשׁ
בְּבֵית אֲשֶׁר בָּנָה שְׁלֹמֹה בְּנֵי־דָוִד מֶלֶךְ־
יִשְׂרָאֵל יֵאָדָרְבָּרְךָ מִשָּׂא בְּפִתְחָהּ וְגו'
הַמְכֹּהֲנִים קרי

καὶ εἶπε τοῖς Λευίταις τοῖς δυνατοῖς ἐν παντὶ Ἰσραὴλ, τοῦ ἁγιασθῆναι αὐτοὺς τῷ Κυρίῳ· καὶ ἔθηκεν τὴν κιβωτὸν τὴν ἁγίαν εἰς τὸν οἶκον, ὃν ᾠκοδόμησε Σαλωμὼν υἱὸς Δαυὶδ τοῦ βασιλέως Ἰσραὴλ· καὶ εἶπεν ὁ βασιλεὺς, Οὐκ ἔστιν ἡμῖν ἐπ' ὤμων ἄραι οὐδέν· κ.τ.λ.

Au. Ver.—3 And said unto the Levites that taught all Israel, which were holy unto the Lord, Put the holy ark in the house which Solomon the son of David king of Israel did build; *it shall not be a burden upon your shoulders: serve now the Lord your God, and his people Israel.*

Pool.—Which were holy; or, and which were holy. *In the house; in the temple; or in the holy of holies; whence, it may seem, it had been removed, either, 1. By some of the wicked and idolatrous kings of Judah, possibly by Josiah's father Amon. Or, 2. By Josiah's order, that the temple might be thoroughly repaired, both in the holy place, and in the most holy place. It shall not be a burden upon your shoulders; or, that it might not be a burden, &c. So these words are to be joined with the former as the reason why Solomon built this house, that the ark might have a constant and fixed habitation, and not need to be carried from place to place upon their shoulders, as it had been done whilst it was in the tabernacle.*

And withal, this is mentioned as an argument to quicken them to the more diligent service of God in their present work, because they were freed from that troublesome part of their office which lay upon their forefathers.

Bp. Patrick.—3 *And said unto the Levites that taught all Israel, which were holy unto the Lord.* That is, the Levites were holy unto the Lord. And therefore may be rendered "and were holy," &c., i. e., peculiarly dedicated to this service of ministering to the priests, and instructing the people.

Put the holy ark in the house which Solomon—did build.] Jarchi thinks that Manasseh, or his son Amon, had removed the ark from its place, as other enormous things had been done by such wicked kings (2 Kings xvi. 14; xxviii. 24, of this book), which may give a more probable sense of those words, xxxiii. 23, that "Amon trespassed more and more," than that which some of the Jews mention: for it was a great addition to his sin, if he displaced the ark. Other Jews, indeed, interpret it after another manner, and make a fable out of these words, as Const. L'Empereur observes upon Codex Middoth, p. 97, and Dr. Lightfoot of the temple, p. 91. But nothing is more natural than to think that Hilkiah himself had removed the ark while the temple was repairing, there being defects in the most holy place as well as other parts of it: and it was not fit to let the ark be exposed to the workmen. Yet Jacobus Capellus thinks it better to say, the word *tenu* ought not to be translated *put*, but *keep*, or *look after*, the ark in the house which Solomon built. For now, that they were eased of carrying it on their shoulders, they ought to employ themselves more carefully in all offices about it; ad A. Mundi 3374.

It shall not be a burden upon your shoulders.] That is, hereafter: for they were to carry it to a settled place, there to remain; and then they would be obliged no further to bear it on their shoulders, as they had done before it was fixed in the temple.

Ged., Booth.—And he said to the Levites, who being hallowed to Jehovah, were to teach all Israel, Put the holy ark in the house which Solomon, the son of David, king of Israel, built for it: for it is no more to be borne on your shoulders, &c.

Rambach.—אין לכם משא Schm., non enim vobis portatio esse debet. Num. iv. 15, 47.

בְּהָקָה in humero, Num. vii. 9, i. e., sec. Cleric. non opus est vos humeris vestris amplius arcam bajulare, quemadmodum olim in deserto a vobis portata fuit; vel sec. D. Budd. H. E. II. 567, non amplius vobis necesse erit, ex uno loco in alium eam transferre, quod ob idololatrarum furorem factum videtur. R. Sal. hæc verba ad sequentia refert, q. d., Præterea quum non occupemini amplius ullo labore vasa sacra portandi, Deo servite et populo ejus, mactando et excoxiando agnos paschales, ver. 4, sqq. Sed malumus, sec. Hebraicam instincti- onem, esse rationem antecedentis præcepti, de arca suo loco reponenda.

Houb.—3 Et Levitis, qui omnem Israel docebant, quomodo seipos Domino sanctificarent, tale mandatum fecit: ponite arcam sanctam in eo adyto, quod ædificavit Salomon, filius David, rex Israel. Nihil oneris erit deinceps humeris vestris supportandum; quare servite Domino Deo vestro, et populo ejus Israel.

3 המבנים: Rectè Masora, והמבנים, in voce Hiphil, intelligere facientes, vel dantes intelligentiam, לכל ישראל, omni Israeli, והקדושים, in Paoul, cum ה demonstrativo, qui sancti fiebant, vel, qui se mundabant, ut Pascha immolarent. Itaque bonæ scripturæ illæ hodiernæ; etsi alias Veteres præ se ferunt. Nam Græci Intt. δυνάτοῖς, ex scripturâ והגבורים; Syrus, דקמיץ, qui astabant, ex המבנים. Etiam Græci Intt. τοῦ ἀγιασθή- ναι αὐτοῦς, ut ipsi sanctificarentur, ex scrip- turâ והקדשם; sed tamen sententiâ eâdem, quam nos extulimus, et quam Vulgatus.

Dathe.—3 Tum jussit, ut Levitæ, qui Israëlitas erudiebant et Jovæ erant consecrati, arcam sacram deponerent in conclavi, quod ei Salomo, Davidis filius, rex Israëlitis, construxisset, neque eam amplius humeris portarent; ministrarent modo Jovæ, Deo suo, ejusque populo Israëliti.

Ver. 4.

וְהִקְדִּישׁוּ לְבֵית־אֲבוֹתֵיכֶם וּגְרֵי

— καὶ ἐτοιμάσθητε κατ' οἴκους πατριῶν ὑμῶν, κ.τ.λ.

Au. Ver.—4 And prepare yourselves by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son.

Prepare yourselves.

Pol. Syn.—Et præparate vos, [הִקְדִּישׁוּ.] Præ-

parate vos, M. Ti., &c. Præparate, J.T. Pi. scil. agnos paschales, et alia sacrificia quæ in festo azymorum offerri solent; ex collat. vers. 6 et seq. Ellipsis nominis relati [Pi.]. Paramini, ὁ Ordinate, vel disponite, vos, Gal., Disponite cor vestrum, Sy. sim. Ar., Ita vos componite, ut, cum opus erit, ministretis, &c. [Mar.].

Rambach.—Itaque parate, scil. sec. Ar., corda vestra, vel vos, nimirum ministeris vestris, ut ad ea obeunda præsto semper sitis sec. familias vestras patrias, 1 Sam. vii. 3.

Houb.—4 Adeste per familias, in suâ quisque classe.

4 והכינו: Masora, והכינו, in Hiphil, tanquam esset, parate; cum tamen absit ab oratione verbi talis activi casus. Præstat igitur scriptio והכינו, parati estote. Et rem sic accipere omnes Veteres.

Dathe.—Ut parati essent.

Ver. 5.

וְעַמְדוּ בְּקֹדֶשׁ לְפִלְגֹת בַּיִת הָאָבוֹת
לְאַחֵיכֶם בְּבֵן הָעָם וְחִלְקַת בַּיִת־אָב
לְלוֹיִם:

ע"ב" בְּקֹדֶשׁ

καὶ στήτε ἐν τῷ οἴκῳ κατὰ τὰς διαίρεσεις οἴκων πατριῶν ὑμῶν τοῖς ἀδελφοῖς ὑμῶν υἱοῖς τοῦ λαοῦ, καὶ μερῖς οἴκου πατριῶν τοῖς Λευίταις.

Au. Ver.—5 And stand in the holy place according to the divisions of the families of the fathers [Heb., the house of the fathers] of your brethren the people [Heb., the sons of the people], and after the division of the families of the Levites.

Pool.—Stand in the place, or minister, as that word is frequently used, in the court of the priests [so Bp. Patrick], which is so called elsewhere, as hath been noted before. After the division of the families of the Levites, i. e., according to the several families both of the people, whom he calls their brethren, lest they should despise them, or grudge to serve them, and of the Levites.

Gen.—5 And attend at the sanctuary, according to the divisions of the paternal houses of the people, your brethren; and the paternal classes of Levites.

According to the divisions, &c. In order to understand this, it must be observed, that each family, if it were sufficient to eat a whole lamb, was obliged to have one

slaughtered for them: this office was to be performed by the Levites, who were consequently to be distributed among the families for that purpose.

Booth.—5 And attend at the sanctuary, according to the divisions of the paternal families of your brethren, the people; and according to the division of the families of the Levites.

Rambach.—5 ועמדו בקדש, *State ergo in sancto vel sanctuario*, atrio scil. sacerdotum. לפניהם ביה האבות, Schm., *juxta classes*, s. *pro divisionibus familiarum*, ver. 12; Ezr. vi. 18. לאחדם, Schmid., *pro fratribus*, vel *loco fratrum vestrorum*, conf. Num. iii. 12. בני העם, *filii populi*, i. e., laicis, vel plebe ex ceteris tribubus Israelis. Cler., *popularium vestrorum*, vers. 7, 12, 13; Jer. xxvi. 23. והלקה ביה אב ללוים, et *juxta divisionem s. partitionem domus patris vel familiarum Leviticarum*, (1) conf. ver. 4; 1 Par. xxvi. 2, 4.

Houb.—5 *Vos igitur, Leviticis per familias distributi, præsto estote in loco sancto, fratribus vestris, populo per familias diviso.*

5 לפניהם: indicat id nomen *distributiones* plebis per familias, in quibus singulis agnus unus in paschate comedebatur; והלקה, *divisiones*, seu *partitiones* Levitarum. Jubet Josias, ut Levitæ secundum familias distributi adsint populo per familias diviso, ad victimas mactandas. Sed legendum non והלקה, sed להלקה, *secundum partitiones*; quomodo legebat Syrus, qui בפניהם, *secundum divisionem*. Nam in והלקה non continuatur eadem series, quæ in לפניהם; quippe cum לפניהם annexum sit verbo עמדו, *state apud divisiones (Levitarum)*, quod nihil sonaret. Ut necesse sit, adesse ל' ante והלקה; quæ præpositio solet habere distributionem.

Dathe.—5 *Sic adessent in sanctuario secundum divisiones familiarum patriarum loco popularium suorum a) et secundum familias suas distributi.*

a) H. e. Israëlitarum laicorum, quorum vices sustinebant Levitæ, Num. iii. 12.

Ver. 8, 9.

8 וְשָׂרֵי לְדָבָרָה לְעַם לְפָנֵיהֶם
וְלְלוֹיִם הַרִימוּ חֲלֻקָּתָהּ וּזְבָחֶיהָ וַיְחַאֲלֵם
נְגִידֵי בְּרִית הָאֱלֹהִים לְפָנֵיהֶם נָתַנָּה
לְפָסְחִים אֶלְפִיּוֹם וְשֵׁשׁ מֵאוֹת וּבָקָר
שֶׁלֹשׁ מֵאוֹת: 9 וְכֹרְנִיָּהוּ וּשְׁמַעְיָהוּ
וַיִּתְחַאֲלֵם אִחֵיו וַחֲשִׁבְהוּ וַיַּעֲיָל וַיִּזְבְּד

שָׂרֵי הַלְוִיִּם הַרִימוּ לְלוֹיִם לְפָסְחִים
חֲמֵשֶׁת אֶלְפִיּוֹם וּבָקָר חֲמֵשׁ מֵאוֹת:
ver. 9. "וְהָרָו"

8 και οἱ ἄρχοντες αὐτοῦ ἀπῆρξαντο τῶ λαῷ
καὶ τοῖς ἱερεῦσι καὶ τοῖς Λευίταις· ἔδωκε δὲ
Χελκίας καὶ Ζαχαρίας καὶ Ἰειῆλ οἱ ἄρχοντες
τοῖς ἱερεῦσιν οἴκου Θεοῦ, καὶ ἔδωκαν εἰς τὸ
φασέκ πρόβατα καὶ ἄμνους καὶ ἐρίφους δις-
χίλια ἑξακόσια, καὶ μύσχους τριακοσίους.
9 καὶ Χωνεσίας, καὶ Βαβανίας, καὶ Σαμαίας,
καὶ Ναβαναήλ ἀδελφὸς αὐτοῦ, καὶ Ἀσαβίας,
καὶ Ἰειῆλ, καὶ Ἰωζαβὰδ, ἄρχοντες τῶν Λευι-
τῶν, ἀπῆρξαντο τοῖς Λευίταις εἰς τὸ φασέκ
πρόβατα πεντακισχίλια, καὶ μύσχους πεντα-
κοσίους.

Au. Ver.—8 And his princes gave [Heb., offered] willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover-offerings two thousand and six hundred small cattle, and three hundred oxen.

9 Conaniah also, and Shemaiah and Nathaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave [Heb., offered] unto the Levites for passover-offerings five thousand small cattle, and five hundred oxen.

Pool.—*His princes*; not the political, but ecclesiastical princes, or the chief of the priests and Levites, whose names here follow. *To the priests and to the Levites*, for the use of any of the families of any of them, as need should be: for they supposed the 30,000 which the king had given were not sufficient for all the families. Or, the king gave his cattle to the people only, or principally, for they only are mentioned for that gift, ver. 7. And therefore these persons here named give their cattle not only to the people, but also to the priests and to the Levites, as it is here expressed. And the Levites being not yet sufficiently provided for, some of their brethren, named ver. 9, gave 5,000 more peculiarly unto the Levites, as is there said. *Rulers of the house of God*; for so they were; Hilkiah being the high priest, and the other the two chief priests, of the two lines of Eleazar and Ithamar, who many times were to officiate in the high priest's stead, and were in power and dignity next to him, and were in some sort joint commissioners with him in ruling the affairs of the temple.

Bp. Patrick.—8 *His princes gave wil-*

lingly unto the people, to the priests, and to the Levites.] As Josiah provided paschal lambs for the people, so some great men provided not only for them, but for the priests and the Levites, that they also might offer without charge.

Hilkiah and Zechariah and Jehiel.] It appears by these words, that the princes here mentioned were not rulers of the people, but the chief of the priests. For Hilkiah was the high-priest; and the other two were the heads of the two great families of the priests, Eleazar and Ithamar; who are called the "captains of the host," as I observed upon 1 Chron. xxv. 1. This is a little more largely and distinctly expressed by Bertram, in his *Republica Judaica*, cap. 15, where he saith, Zechariah was the chief among the second priests of the race of Eleazar, who was properly called *nagid*, the captain of the temple: as Jehiel was the most illustrious person among the second priests, who were the progeny of Ithamar, and was properly called *pakid*; and was set over the Gershonites and Merarites, as Zechariah was over the Kohathites.

Rulers of the house of God.] Who were the same with those who in the New Testament are called the *συναγωγοὶ* of the temple, who governed the rest of the priests (so Bertram, *De Republica Judaica*, pp. 296—300).

Small cattle.] That is, lambs and kids.

8, 9 *Small cattle.*

Ged.—8 — Hilkiah, Zachariah, and Jehiel, rulers of the house of God, gave Phasah-victims, for the priests, two thousand and six hundred; with three hundred bullocks: 9 and Chonaniah and his brothers Shemaiah and Nathanael, Hashabiah, Jeiel and Jozabad, Levitical chiefs, gave Phasah-victims, for the Levites, five thousand: with five hundred bullocks.

Booth.—8 — Hilkiah, and Zechariah, and Jehiel, rulers of the house of God, gave unto the priests for the passover-offerings, two thousand and six hundred lambs and kids, and three hundred oxen. 9 Conaniah also, and Shemaiah and Nethanel, his brethren; and Hashabiah, and Jeiel, and Jozabad, chief of the Levites, gave unto the Levites for passover-offerings, five thousand lambs and kids, and five hundred oxen.

Rambach.—*sacerdotibus dederunt in sacrificia Paschalia*, ver. 7, *duo millia et sexcenta*, cap. xxvi. 12,

scil. pecudum minorum, h. e., agnorum et hædorum, ut ex ver. 7 suppleendum est.

Houb.—8 *Principes etiam ejus, sua dona populo, sacerdotibus et Levitis destinaverunt. Nam Helchias, Zacharias, et Jehiel, domus Domini præsidēs, sacerdotibus ad paschales victimas dederunt oves duo millia et sexcentas, bovesque trecentos. 9 Chonenias autem et Semeias, Nathanael fratresque ejus, Hasabias, Jehiel et Jozabad, Levitarum principes, destinaverunt Levitis ad victimas Paschales, quinque millia ovium, ac boves quingentas.*

8 et 9 הָרִיקָה: *Nos, nam Helcias; quippe legendum והִרִיקָה, non sine ו, quod omnes Veteres expressere. In promptu est, nexum orationis esse hic loci necessarium... אלפים, duo millia. Non additur quarum victimarum. Erat, ut videtur, similis lacuna in Codice Græcorum Intt. Nam illi eam supplet ex versu 7 his verbis, oves agnorum et filios caprarum. Syrus, oves; Vulgatus, pecora commixtim, seu legunt צִאֵן, seu eos non latuit, non id fuisse omittendum. Clericus sic "צִאֵן, quod prætermisum, intelligendum ex antecedentibus." Cui respondetur; non prætermisum fuit ab Sacro Scriptore, utpote qui postea non prætermittat בָּקָר, boves. Ergo ex antecedentibus non intelligendum, sed in contextum revocandum, quia id scriba, non sacer scriptor, prætermisit... ver. 9, דָּרִימֵי: tolle punctum *Athnae*, quod male dividit nominativum הָרִיקָה ab suo verbo דָּרִימֵי... אלפים: similiter adde צִאֵן, oves, post אלפים, ut supra. Non aberat hoc loco צִאֵן ab Codice Græcorum Intt. Non enim jam supplet orationem ex versu 7, sed ponunt πρόβατα, oves.*

Dathe.—8 *Principes quoque regis sua sponte in gratiam populi, sacerdotum et Levitarum, victimas paschales dederunt. Hilkias quidem, Secharja et Jehiel, præfati templi, duo millia et sexcentas oves et trecentos boves. 9 Chonanja vero, Semaja et Nethanel, fratres ejus, Hasabja, Jeiel, Josabad, Levitarum principes, dederunt Levitis hostiarum paschalium quinque millia et sexcentos boves.*

Ver. 11.

וַיִּזְרְקוּ הַכֹּהֲנִים מִיָּדָם וְרוֹ

— καὶ προσέχεον οἱ ἱερεῖς τὸ αἷμα ἐκ χειρὸς αὐτῶν, κ. τ. λ.

Au. Ver.—11 And they killed the passover, and the priests sprinkled the blood from their hands, and the Levites flayed them.

Pool.—Which they did, though properly it belonged to the priests, because the priests, who were sanctified, were not sufficient for that work, there being so many thousands of the cattle; and they were fully employed in the killing of the sacrifices and the sprinkling of the blood, which was more properly the priests' work than the other.

The blood.

Houb.—11 מידם והיו הכהנים מרים, *et spargebant sacerdotes ex manu eorum.* Quis lector non videt abesse דם, *sanguinem*, quem sacerdotes spargerent? Itaque Græci Int., τὸ ἄμα ἐκ χειρὸς αὐτῶν, *sanguinem ex manu ipsorum*; quorum in scriptiōne acquiescendum, etsi non reprobanda scriptura מדם, *de sanguine*, quam habuit Syrus, pro מידם. Favet scriptiōni Græcorum locus parallelus cap. xxx. 26, ubi vide.

Ver. 12.

וַיִּסְרוּ הָעֹלָה לְתַתָּם לְמִפְלֵגֹת
לְבֵית־אֲבוֹתָ לְבָנֵי הָעָם לְהַקְרִיב
לְיְהוָה בְּכֶהֱנֹב בְּכֶסֶף מִנְּשָׂה וְכֹן לְבָקָר :

καὶ ἡτοίμασαν τὴν ὀλοκαύτωσιν παραδούναυ αὐτοῖς κατὰ τὴν διαίρεσιν κατ' οἴκουσ πατριῶν τοῖς υἱοῖς τοῦ λαοῦ, τοῦ προσάγειν τῷ Κυρίῳ, ὡς γέγραπται ἐν βίβλῳ Μωσῆ· καὶ οὕτως εἰς τὸ πρῶν.

Au. Ver.—12 And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as it is written in the book of Moses. And so did they with the oxen.

Pool.—They removed the burnt-offerings, i. e., those cattle which were to be offered for burnt-offerings, to wit, some of the lesser cattle; for these also might be offered as burnt-offerings, Lev. i. 10. And hence it may seem that all these small cattle were not given to the people to be eaten by them for their paschal lambs, but that some of them were to be offered as burnt-offerings for the people. And these they put apart by themselves, partly lest they should be confounded with them which were for another use; and partly that they might not be hindered from that which was their present and more immediate work, as it follows, *that they might give*, to wit, the paschal lambs or kids. *To offer unto the Lord*: these words may belong either, 1. To the more remote words, *the burnt-offerings*, the other words being to be put within a paren-

thesis, or there being a trajection in the words, which is frequent in Scripture, and which is here observed by some learned interpreters. Or, 2. To the last words, and to the paschal lambs, which they were first *to offer to the Lord*, by killing them and sprinkling the blood, as was noted before, and then to be *given* to the people; though the *giving* be here mentioned before the *offering*, such transpositions being usual in Scripture and other authors. *So did they with the oxen*, to wit, as they did with the lesser cattle, of which see the first note on this verse. They removed those oxen which were to be offered as burnt-offerings from those which were to be offered as peace-offerings.

Bp. Patrick.—12 *They removed the burnt-offerings, &c.*] It seems, some of the lambs were given by Josiah for burnt-offerings: and these they despatched as fast as they could, that they might give the paschal lamb to every family according to their divisions, after it had been offered to the Lord. For this was the principal offering upon this day.

Ged.—They then separated the burnt-offering part, to be given to the people according to the divisions of their paternal houses, that they might offer it to the LORD; as prescribed in the book of Moses: and so with regard to the bullocks.

They then separated the burnt-offering part [so Rambach], &c.; i. e., the *fat, kidneys, and excrescence of the liver*. See Lev. iii. 3, 4.

Rambach.—12 *Deinde amoverunt holocaustum*, i. e., h. l. eas partes paschaliū victimarum, quæ adolebantur et igne comburebantur, ut erant adeps, eademque prociæ, quæ sacrorum salutarium erant, coll. ver. 14; Lev. iii. 9—11. להרהם, *ut eas*, nempe sec. Cleric. paschales victimas, *darent*. למפלגות לבית אבות, Schmid., *juxta classes*, Cler., *pro divisionibus familiarum patriarum*, ver. 5; cap. xxv. 5. לפני העם, *popularibus*, ver. 5, 7, 13. להקריב יהוה, *ad offerendum eas Domino*, vide Num. ix. 7, 13. כהנו בכסף משה, *sicut scriptum est in libro Mosis*, ver. 1, 6; c. xxv. 4; Neh. xiii. 1. Lex Mosis hic, sec. *Gusset*, p. 690, allegatur, non quasi omnia illa, quæ præcedunt, exprimerentur in ipsa, sed respective, seu respectu eorum, quæ mandata erant; quibus salvis, adjungi poterunt quidam modi agendi innocui et commodi ad legis jussa

exsequenda. וכן לבקר, Vulg., *de bobus quoque fecerunt similiter*, ver. 7, 8, 9, *Gusset.*, p. 691. Non dicit eos fuisse jugulatos, sed tantum spectat id, quod prope est, eos fuisse distributos per familias, ut offerrentur juxta legem, nempe suo modo, prout et paschata suo, diverso licet; quos modos seorsim lex diserte præscribetat. LXX, Targ. legisse videntur *boker*, unde veterunt mane, sed male. Matutino enim tempore cœnam paschalem dudum absumtam esse oportuit, coll. Exod. xii. 10.

Houb.—12 *Ex quibus abstraxerunt id, quod erat holocausti, populo ab ipsis per familias diviso distribuendum, eò ut id Domino offerrent, quomodò erat scriptum in libro Mosis; sicque in bobibus fecerunt.*

Dathe.—12 *Deinde separarunt partes victimarum, ut eas darent populo in patrias familias distributo, et Jovæ offerrent, prouti in libro Mosis præscriptum est. Idem etiam fecerunt cum bubus.*

Ver. 15.

וְיָסָף וְהִמָּן וְיִדְּתוּן חֲנִיָּה
וְהַמְּלִיךָ וְנֹכַח

— καὶ Ἀσάφ, καὶ Αἰμάν, καὶ Ἰδιθῶμ οἱ προφήται τοῦ βασιλέως, κ.τ.λ.

Au. Ver.—15 And the singers the sons of Asaph were in their place [Heb., station], according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer, &c.

The king's seer.

Houb., Dathe., Ged.—The king's seers.

Rambach.— חוהו המלך, *Videntis regii.* Vulg. plur. *prophetarum Regis.* Uterque enim sec. *R. Sal.* erat *videns.* Conf. cap. xxix. 30, et 1 Par. xxv. 1, 5.

Houb.— חוהו, *Videns.* Commodiùs, חוהי, *videntes*, omnes Veteres. Nam præstantiam *Idithun præ Asaph et Heman* nullam habuit, ut is esset *videns*, seu *Propheta (Regis)*, illi non essent. Et *videns*, hic et alibi, est ferè idem ac, *Regi à sanctoribus consiliis.*

Dathe.— Legendum est in plurali חוהי, nam non solum Jeduthun, sed etiam Assaph et Heman prophete regis Davidis dicuntur; cf. cap. xxix. 30; 1 Chron. xxv. 1, 5. Sic quoque interpretes antiqui omnes præter Chald.; sed unus tantum codex 80 *Kennicotti.*

Ver. 16.

וְתַכְוִי כָּל־עֲבוֹדַת יְהוָה בַּיּוֹם

הַחֹהֵא לַעֲשׂוֹת הַפֶּסַח וְהַעֲלוֹת עֲלוֹת
עַל מִזְבֵּחַ יְהוָה כַּמְצֻוֹת הַמִּלְוָה
לְאִשְׁתֵּיהֶן

καὶ καθωρθώθη καὶ ἡτοιμάσθη πᾶσα ἡ λειτουργία Κυρίου ἐν τῇ ἡμέρᾳ ἐκείνῃ τοῦ ποιῆσαι τὸ φασέκ, καὶ ἐνεγκεῖν τὰ ὀλοκαυτώματα ἐπὶ τὸ θυσιαστήριον Κυρίου κατὰ τὴν ἐντολὴν τοῦ βασιλέως Ἰωσίου.

Au. Ver.—16 So all the service of the Lord was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the Lord, according to the commandment of king Josiah. So *Booth.*

Ged.—Thus was the whole service of the Lord so regulated, that, on the same day, the Phasah was kept, and holocausts were offered upon the altar of the Lord, &c.

Gesen.— נִרְמָה. נכנ. 1. *To be set up*, i. e., *to rise up.* 2. *to be made ready, prepared*, e. g. a) *Of business, to be taken care of, transacted*, 2 Chron. viii. 16; xxix. 35; xxxv. 10, 16.

Rambach.— והכין כל עבודת יהוה. *Ita paratum s. restitutum est universum ministerium Domini*, vel ita festum Paschatos rite est peractum illo die, ver. 10; cap. xxix. 35. והעלות עוה, *celebrando Pascha*, ver. 17, *et offerendo holocausta in altari Jehovah*, ver. 14; 1 Par. xvi. 40; cap. xxi. 24.

Houb.—16 *Eo igitur illo die ministeria cuncta domus Domini fuerunt constituta, ut Pascha celebraretur, et ut in arâ Domini holocausta offerrentur, ut rex Josias præceperat.*

Dathe.—16 *Sic omnis ille cultus Jovæ in paschate celebrando et offerendis holocaustis super ara eo die instructus fuit ex præscripto regis Josia.*

Ver. 20.

Au. Ver.—20 After all this, when Josiah had prepared the temple [Heb., house], Necho king of Egypt came up to fight against Charchemish by Euphrates, &c.

Bp. Patrick.— *Necho king of Egypt.* Whom the Targum calls "Pharaoh the Lame," and so Kimchi, who saith he was lame in his feet, and thence called by the name of Claudus, as the Romans would have expressed it: who, from the like disposition of their bodies, gave names to their emperors; such as Crassus, Barbarosa, and others, as Beckius observes. This lameness

proceeded from some wound he had received, for *necho* signifies wounded.

Gesen.—נְכֹחַ וְנִכּוּ, pr. n. *Necho*, king of Egypt, son of Psammetichus, 2 Kings xxiii. 29, 33; 2 Chr. xxxv. 20; xxxvi. 4; Jer. xlvi. 2. According to Manetho in his book of dynasties, he was the sixth of the second Saitic dynasty, and was called Necho II., to distinguish him from his grandfather of the like name. See Jul. Afric. in Routh's Reliq. Sacr. ii. p. 147. Herodotus calls him Νεκώς, ii. 158, 159; ib. 4, 42. Sept., Νεκαώ. The etymology is unknown, but is doubtless to be sought in the ancient Egyptian.

Ver. 21.

וַיִּשְׁלַח אֶלְיָו מִלְּאֲכָבִים וְלֵאמֹר
מִה־לִּי וְלָךְ מִלְּךָ יְהוּדָה לֹא־עָלִיךָ
אֶתְּךָ הַיּוֹם בְּי אֶל־בָּיִתְךָ מִלְּחִמָּתִי וְגוֹ'
καὶ ἀπέστειλε πρὸς αὐτὸν ἀγγέλους, λέγων,
Τί μοι καὶ σοὶ βασιλεῦ Ἰουδα; οὐκ ἐπὶ σέ
ἦκα σήμερον πόλεμον πολεμήσαι, κ.τ.λ.

Au. Ver.—21 But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? *I come not against thee this day, but against the house wherewith I have war* [Heb., the house of my war]; for God commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not.

What have I to do with thee?

Booth.—What hast thou to do with me?

I come not against thee, &c.

Rambach.—לא עִלְךָ אֶתְּךָ הַיּוֹם, non enim sum contra te, o tu, vel te, inquam, hodie. Ita cf. not. cap. xxviii. 10. At LXX, Vulg., non adversus te hodie venio; quod *Cler.* sine necessitate præfert, veteresque interpretes pro אֶתְּךָ *attah*, tu, legisse putat אֶתְּךָ, *othah*, veniens, a rad. אָרָה, venit, Es. xxi. 12. Targ. vero, non contra te ascendi, sed tu commisces te hodie mecum; quod *Beckius* reliquis versionibus præferendum censet. Prius tamen nos malumus.

Houb.—21 לא עִלְךָ אֶתְּךָ הַיּוֹם, quod Judæi recentiores puncto eo vocali affecerunt, quod significat tu? An, cum Ariâ, convertemus, non contra te tu? An, *heus tu*, ut alii quidam, Clerico referente? Quòd si est *arâ*, verbum venit, cujusnam id personæ esse statuemus? An erit subaudiendum *אני*, ego, Clerico sic jubente? Nihil non jubent novi Interpretes,

ne nihil expediant. Et mirum est sic haberi sacros autores, ut eos compositores, qui personas in oratione necessarias notare supersederent, et ejusmodi labem in eos conferri, non in scribas imperitos. Nempè scribæ omiserunt *אני*, ante אָרָה, *ego veniens*, quod *אני* exhibet Syrus sic, אָרָה אָנֹכִי, *veniens ego*: sic ἦκα, *venio*, Græci Intt. sic denique omnes. Quanquam non tam vituperandi scribæ, qui cùm legerent *אני אָרָה*, *ego tu*, Masorâ punctariâ sic volente, omiserint *אני*, quàm ipsi Judæi punctorum vocalium inventores, qui punctationem hîc fecerint absurdam et inficetam.

Dathe.—Pro אֶתְּךָ legendum est אֶתְּךָ. Sic quoque versiones antiquæ omnes exhibent: *venio*. Etiam Chaldaica paraphrasis synonymum habet אֶתְּךָ, *ascendi*. Nam profecto ille vocativus o tu ex lectione recepta perquam ineptus est.

Maurer.—21 לא עִלְךָ אֶתְּךָ הַיּוֹם] *jam quidem non contra te sc. venio*, quod ex contextu orationis facile potest suppleri. De אֶתְּךָ vid. ad Gen. iv. 26. בְּי אֶלְבִּיבָה מִלְּחִמָּתִי] *nam, sed contra gentem mihi perduellem*. בְּי אֶתְּךָ הַיּוֹם = בְּי מִלְּחִמָּתִי, *hostes mei*.

Pool.—Against the house wherewith I have war, Heb., against the house or family of my war, i. e., against the house of the king of Assyria, between whom and me there is war. *God commanded me*; either his false god by their lying priests; or the true God, either, 1. By some prophet; for God's prophets used sometimes to deliver or send commands from God to heathen kings. Though it is not probable either that Pharaoh would regard the command of the true God; or that a prophet of the Lord would not acquaint Josiah with this message; or that Josiah would oppose Pharaoh in a war undertaken by God's command. Or rather, 2. By a dream, as God spoke to another heathen king, Abimelech, Gen. xx. 3. Though it is not impossible that he pretended this for his own advantage, that Josiah might not assist his enemies.

Bp. Patrick.—For God commanded me to make haste.] And therefore desires him not to give him any stop in his expedition. Some think he only pretended this, because he knew Josiah had a great reverence to God, and in obedience to him might desist from his purpose: and the Targum, with some of the Jews, thinks he calls his own idol by the name of God; though Kimchi thinks he speaks of the true God; who

perhaps admonished him in a dream, as he did Abimelech, or sent him such a message by the prophet Jeremiah (as Grotius supposes), many of whose prophecies are directed to foreign nations : or, perhaps, he meant, that he felt a strong impulse unto this undertaking, which he took to be from God.

Ver. 22.

וְלֹא־הִסְבֵּ וְאִשְׁתַּחֲוֶה פָנָיו מִפְּנֵי פִי
לְהִלָּחֵם־בּוֹ הַתְּחַפֵּשׂ וְלֹא שָׁמַע אֶל־
דְּבָרָיו נָכוֹ מִפִּי אֱלֹהִים וַיִּבְּאֵל לְהִלָּחֵם
בְּבִקְעַת מִגְדּוֹ :
עַשׂ לְהִלָּחֵם־בּוֹ

καὶ οὐκ ἀπέστρεψεν Ἰωσίας τὸ πρόσωπον αὐτοῦ ἀπ' αὐτοῦ, ἀλλ' ἦ πολεμεῖν αὐτὸν ἐκτραυώθη, καὶ οὐκ ἤκουσε τῶν λόγων Νεχαῶ διὰ στόματος Θεοῦ, καὶ ἤθελε τοῦ πολεμήσαι ἐν τῷ πεδίῳ Μαγεδδῶ.

Au. Ver.—22 Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

But disguised himself.

Ged.—Because he was desirous of fighting with him.

Because he was desirous, &c. Others render, for he disguised himself; contrary to all the ancient versions. I believe the text is corrupted in one letter.

Gesen.—הִפְשֵׁת. HITHPA. pp. to let oneself be sought, i. e., to hide oneself, see Pu. No. 1; hence, to disguise oneself, 1 Sam. xxviii. 8; 1 Kings xx. 38, וַיִּתְחַפֵּשׂ בְּגָפָר עַל־עֵינָיו, and disguised himself with a bandage over his eyes. Chap. xxii. 30; Job xxx. 18, בְּרִבֵּי, through the violence [of my disease] my garment is disguised, i. e., my skin or external appearance is changed; comp. v. 19.

Gesen. Thes.—Hithpa. pr. quæri se passus est, inde occultavit se (v. Pu. No. 1); spec. aliam speciem induit veste mutata (sich verkleiden). 1 Sam. xxviii. 8: וַיִּתְחַפֵּשׂ שְׂאוֹל וַיִּלְבַּשׁ בְּגָדִים אֲחֵרִים. 1 Reg. xx. 38: וַיִּתְחַפֵּשׂ בְּגָפָר עַל עֵינָיו, et occultavit se fascia super oculis alligata. xxii. 30; 2 Par. xviii. 29; xxxv. 22.

Prof. Lee.—Hithpa. הִתְחַפֵּשׂ. Heb., הִבְשֵׁת, which see. Arab., حَبَسَ, peristroma, quod strato superponitur; حَبَسَ, cingulum

ad cohibendos equos. Syr., سَدَمَ, obstrinxit. Cogn. سَدَنَ, strinxit. Chald.

הִבְיָ. See my note on Job xxx. 18. This part of the verb is evidently no derivative from the above הִפְשֵׁת, unless, indeed, it was also used in the sense of one or more of its cognates; it has, therefore, given endless trouble to the lexicographers and grammarians, who, after all, appear to have succeeded but badly in their decisions. Be, become, clothed, bound, as with any covering, armour, &c. Hence, meton. Equipped, accoutred. See my note on Job xxviii. 14; 1 Kings xx. 38; וַיִּתְחַפֵּשׂ בְּגָפָר עַל־עֵינָיו, he became bound, or, he bound himself, with a fillet over his eyes. Job xxx. 18, וַיִּתְחַפֵּשׂ לְבָשׁוֹ, is my clothing bound, i. e., about me. 2 Chron. xxxv. 22, וַיִּלָּחֶם־בּוֹ לְהִלָּחֵם, to fight with him was he equipped. Comp. last member, and 1 Kings xxii. 30 with ver. 34, where the armour is mentioned; and 2 Chron. xviii. 29 with ver. 33;—1 Sam. xxviii. 8, וַיִּתְחַפֵּשׂ שְׂאוֹל, so Saul equipped—attired—himself, for he put on other clothes; i. e., he equipped himself suitably to the occasion. Sym. μετεσχημάτισεν ἑαυτόν, al. μετεσχημάτισατο. ΑΛ. ἡλλουώθη. See LXX. Comp. also the other places above cited; and it will appear, I think, that we have now arrived at the real force of this word.

Rambach.—כי להלחם בו החתש, Sed, sed ad pugandum cum illo composuit se, vel mutavit vestes; ne agnitus in prælio ab Ægyptiis potissimum impeteretur, ut fecit Achabus in prælio contra Syros idemque utrique exitus fuit.

Houb.—Quin imò acuit se se, ut cum eo decertaret, &c.

22 החתש : Nos, acuit se se, vel sumpsit animos, ex scripturâ החתש, quam habuere Græci Int. cum verterent, ἐκτραυώθη, confortatus est; nisi החתש. Nam החתש, mutavit se se, seu vestem mutavit, hodie legitur, non modò nullo teste Veterum Interpretum, sed etiam nullâ ratione petita circumstantibus ex rebus; cum Sacræ Paginæ non doceant, quæ causa impulerit Josiam in veste non suâ pugnare.

Dathe.—22 Sed non recessit ab eo Josias, verum cum illo dimicandi cupidus non attendit ad illa Nechonis dicta divinitus prolata, &c.

Unto the words of Necho from the mouth of God. See the notes upon ver. 21.

Pool.—Either, 1. Which Pharaoh sent to him in the name of God, or as coming

from God's mouth. Or rather, 2. Which Pharaoh received from the mouth of God, who was pleased some way or other to impart his mind to him; and which Pharaoh acquainted him with by the command of God. And therefore Josiah is here blamed for not hearkening to this message. Although, if he sinned herein, it was only a sin of ignorance, for he did not know that God had spoken this to Pharaoh, and was not bound to believe his testimony, which he had good reason to suspect in this matter. Yet, methinks, he ought so far to have regarded it, as to have inquired the mind of God about it; which he neglected to do, and therefore he cannot be wholly excused, and is here taxed for it.

Bp. Patrick.—*And hearkened not unto the words of Necho from the mouth of God.*] The Targum thinks that Josiah regarded not what Necho said, because he thought he spake only from his idol, for he could not imagine that the God of Israel had spoken to him. But these words import the contrary, and therefore Josiah should at least have inquired of God, whether it was his mind that he should not oppose Necho.

Ver. 25.

וַיִּקְוֹנוּ וַיְרַמְיָהוּ עַל־יְאֹשָׁהוּדָה וַיִּאמְרוּ
כָּל־הַשְּׂרָפִים וְהַשְּׂרוֹת בְּקוֹלוֹתֵיהֶם עַל־
יְאֹשָׁהוּדָה עַד־הַיּוֹם וַיִּתְקַנּוּ לָהֶן עַל־
יִשְׂרָאֵל וְהָבִים כְּתוּבִים עַל־הַקִּיּוֹת :

עַל־ בְּקוֹלוֹתֵיהֶם

kai êbrêhêshen 'Ieremias êpi 'Iosian, kai êipan pantes oi ârchontes kai ai ârchousai êbrêhgon êpi 'Iosian êws tês sêhmeron' kai êdôkan autôn eis prôstagma êpi 'Israêl, kai, idou, gêgêraptai êpi tôn êrêhôn.

Au. Ver.—25 And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they are written in the lamentations.

Bp. Patrick.—25 *Spake of Josiah in their lamentations to this day.*] Whosoever they bewailed any calamity, they mentioned that as the greatest that had befallen them.

And made them an ordinance in Israel.] That they should never forget this fatal stroke, after which they never saw good days. This statute was made by the supreme authority, and was approved by the prophet

Jeremiah, who joined in this lamentation; which warrants Christian kings and princes to appoint days for the yearly commemoration of great calamities, or great deliverances.

They are written in the lamentations.] Josephus, in his tenth book of the Antiquities of the Jews, chap. vi., imagines the book of the Lamentations of Jeremiah, which now remains in the Bible, contains the mournful ditties sung at Josiah's funeral, and in aftertimes; which opinion St. Jerome follows; at least in those words Lam iv. 20. R. Solomon thinks Josiah was bewailed: but it is manifest all this is a mistake; for that book was written after the destruction of Jerusalem, which is lamented in it, and the words now mentioned plainly relate to Zedekiah, not to Josiah: who was not taken but killed. Therefore the lamentations here mentioned are lost, which were written immediately after Josiah was slain.

Dr A. Clarke.—25 *Behold, they are written in the lamentations.*] The Hebrews had *poetical compositions* for all great and important events, *military songs*, songs of *triumph*, *epithalamia* or *marriage odes*, *funeral elegies*, &c. Several of these are preserved in different parts of the historical books of Scripture; and these were generally made by *prophets* or *inspired men*. That composed on the tragical end of this good king by Jeremiah is *now lost*. The Targum says, "Jeremiah bewailed Josiah with a great lamentation; and all the chiefs and matrons sing these lamentations concerning Josiah to the present day, and it was a statute in Israel annually to bewail Josiah. Behold, these are written in the Book of Lamentations, which Baruch wrote down from the mouth of Jeremiah."

Gen., Booth.—25 And Jeremiah lamented for Josiah: and all the singing men, and the singing women, by an established custom in Israel, speak of Josiah in their lamentations to this day, and, behold, &c.

Houb.—25 *Lamentatus est de Josiâ Jeremias; cecineruntque Cantores et Cantatrices super Josiâ cantus lugubres ad hunc usque diem; nam id fuit Israëlî in statutum. Illi verò in Lamentationibus scripti reperiuntur.*

25 וַיִּאמְרוּ: Conabatur Clericus id verbum probabiliter interpretari, cùm sic diceret, *in suis...carminibus de Josiâ loquuntur, ...אמרו. על יאשדו. Verùm אמר habet dicere, ut sæpè docuimus, non loqui, neque id unquam, nisi*

de mendo, legitur, quin Sacra Pagina subjungat, quid dicatur. Quapropter nos ad Scripturam ויבירו, confugimus, et modulantur (*super Josiâ*) בְּנִיחָתָם, in lamentationibus suis. Est figura litteræ γ contorta, neque multum absimilis litteræ κ partim deletæ; ut non mirum sit, ex unâ in alteram deviare potuisse Scribas.

Dathe.—25 *Jeremias quoque carmen lugubre contexit in Josiam, omnesque cantores et cantatrices nœnias in eum composuerunt, quarum usus etiamnum ex instituto quodam inter Israëlitas obtinet. Leguntur in collectione threnorum.*

Ver. 26.

וַיִּתֵּר דְּבָרָיו וְאֲשֵׁיָהוּ וְחֲסָדָיו כְּפָתוֹב
כְּהוֹרַת יְהוָה :

καὶ ἦσαν οἱ λοιποὶ λόγοι Ἰωσίου καὶ ἡ ἐπις αὐτοῦ γεγραμμένα ἐν νόμῳ Κυρίου.

Au. Ver.—26 Now the rest of the acts of Josiah, and his goodness [Heb., kindnesses], according to that which was written in the law of the Lord.

Pool.—His goodness; either, 1. His piety towards God and his house. Or, 2. His benignity, clemency, and kindness towards all his subjects. But the former seems principally intended, because it best agrees both with the history of Josiah, which is wholly taken up with the former, and speaks little or nothing of the latter, and with the following words; and it doth not disagree with the Hebrew word *hesed*, which though it doth most frequently express kindness to men, yet sometimes it notes a man's piety to God and his house, as is manifest from Neh. xiii. 14.

Gesen.—דָּסָד, desire, ardour, zeal, sec. r. דָּסָד Kal.—Hence

1. In a good sense, *zeal towards any one, kindness, love*. Spec. a) Of men towards one another, *kindness, good-will*. b) Of men towards God, *piety, goodness, love of God*. אֲנָשֵׁי הָסֵד i. q. הַסְדִּים the pious, Isaiah lvii. 1. Hence of God as the object of piety, Psalm cxliv. 2; Jon. ii. 9.

Ged.—26 Now, the rest of the acts of Josiah, and his piety, corresponding to what is prescribed in the law of the Lord.

Booth.—26 Now the rest of the acts of Josiah, and his goodness according to what is prescribed in the law of Jehovah.

Rambach.—וְחֲסָדָיו et benignitates s. beneficia ejus, quæ in subditos contulit. Conf.

cap. xxxii. 32; Neh. xiii. 14. Benefacta nimirum ejus secundum id, quod scriptum est in lege Dei; cujus in omnibus suis actionibus exactam habuit rationem, cap. xxxi. 3, parenthesis.

Houb.—26 *Cætera autem Josiæ acta, et, ut scriptum erat in Domini Lege, piè administrata, hæc scripta reperiuntur, &c.*

Dathe.—26 *De reliquis Josiæ rebus, ejusque pietate prorsus ad legem divinam exacta.*

Ver. 27.

Au. Ver.—27 And his deeds, first and last, behold, they are written in the book of the kings of Israel and Judah.

In the book of the kings of Israel and Judah.

Bp. Patrick.—27 It seems the Israelites, who were left in the land of Samaria, continued to keep records of what was done in the land of Judah itself.

Rambach.—סֵפֶר מַלְכֵי יִשְׂרָאֵל וְיְהוּדָה: ecce illæ scriptæ sunt, ver. 25, in libro regum Israelis et Judæ. Desierant quidem sec. Cleric. fieri ephemerides regni Israelis a temporibus Salmanaseris, qui id everterat: sed quum in Judæ regno postea scriptæ sint, hæc omnes ephemerides habitæ sunt instar unius operis, quod vocabatur: Liber ephemeridum Regum Israelis et Judæ, quum Israelis reliquiæ in regno Judaico superessent: qui liber in Babylonicis ac Assyriacis tabulariis servatus fuisse videtur, postquam Israelitæ in captivitatem abducti sunt.

СНАР. XXXVI. 2.

Au. Ver.—2 Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

Ged.—Here LXX read, *His mother's name was Hamital, daughter of Jeremiah of Libna. He did evil in the eyes of the Lord, according to all that his forefathers had done* [Sep. with p. p. 2 K. xxv. 31, 32].

Ver. 3.

וַיִּסְיָהוּ מֶלֶךְ-מִצְרַיִם בִּירוּשָׁלַם וְגו'
καὶ μετήγαγεν αὐτὸν ὁ βασιλεὺς εἰς Ἀἴγυπτον, κ.τ.λ.

Au. Ver.—3 And the king of Egypt put him down [Heb., removed him] at Jerusalem, and condemned [Heb., mulcted] the land in an hundred talents of silver and a talent of gold.

And the king of Egypt put him down at Jerusalem.

ρείας, καὶ ἀπεσθησαν μετὰ τὸν λόγον τοῦτου κατὰ τὸν λόγον Κυρίου ἐν χειρὶ τῶν παίδων αὐτοῦ τῶν προφητῶν· πλὴν θυμὸς Κυρίου ἦν ἐπὶ Ἰούδαν, τοῦ ἀποστῆναι αὐτὸν ἀπὸ προσώπου αὐτοῦ διὰ τὰς ἀμαρτίας Μανασσῆ ἐν πᾶσιν, οἷς ἐποίησε, καὶ ἐν αἵματι ἀθώω, ᾧ ἐξέγεγεν Ἰωακὴμ, καὶ ἐπλῆσε τὴν Ἱερουσαλὴμ αἵματος ἀθώου, καὶ οὐκ ἠθέλησε Κύριος ἐξολοθρεῦσαι αὐτούς.

Au. Ver.—5 Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did that which was evil in the sight of the Lord his God.

In Jerusalem.

Ged.—LXX here reads, *His mother's name*, &c., as in p. 2 Kings xxiv. 36.

In the sight of the Lord his God.

Ged.—Here the LXX read with p. p. all that is found in 2 Kings xxiv. from ver. 1 to ver. 4 inclusively.

Ver. 6.

עָלוּ עָלָה נְבוּכַדְנֶצַּר מֶלֶךְ בָּבֶלָה וַיִּבְרָחֵם וַיִּתְּנֵם בְּיָדָיו וַיִּבְרָחֵם וַיִּתְּנֵם בְּיָדָיו וַיִּבְרָחֵם וַיִּתְּנֵם בְּיָדָיו

καὶ ἀνέβη ἐπ' αὐτὸν Ναβουχοδονόσορ βασιλεὺς Βαβυλώνας, καὶ ἔδησεν αὐτὸν ἐν χαλκαῖς πέδαις, καὶ ἀπήγαγεν αὐτὸν εἰς Βαβυλώνα.

Au. Ver.—6 Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters [*or*, chains: foretold, Hab. i. 6], to carry him to Babylon.

Bp. Patrick.—6 Against him came up Nebuchadnezzar king of Babylon.] The first words “against him” are emphatical; for when he came up before, he did not come up properly against Jerusalem, but against Pharaoh-necho. And therefore it is said, not that he came up against that city, but merely that he “came up into the land” (Jer. xxxv. 11), when he made Jehoiakim his servant three years. So that his coming up had no other effect but to make him tributary to Nebuchadnezzar.

And bound him in fetters, to carry him to Babylon.] See 2 Kings xxiv. 1, &c. The Targum expounds it, He put brazen chains upon his hands and fetters upon his legs. But he did not carry him to Babylon, for Nebuchadnezzar altered his mind, and permitted him to reign at Jerusalem as his tributary; though he carried away, as it follows, some of the vessels of the temple, and also

certain choice persons, as we read in the first of Daniel.

Bp. Horsley.—To carry him to Babylon. But he died by the way. See Jeremiah xxii. 18, 19, and xxxvi. 30. And see note on 2 Kings xxiv. 6.

Rambach.—6 Unde contra eum ascendit in Judæam Nebuchadnetsar.—Bis id factum esse, ex historia constat. Primum anno Joiakimi octavo; ubi Nebuchadnetsar, quem pater, in regni consortium adsumtum, summa cum potestate exercitui præfecerat, Joiakimum sub jugum misit, pactis tamen conditionibus servitutis mox restituit, coll. 2 Reg. xxiv. 1. Joiakimus autem quum per 3 annos Nebuchadnetsari serviisset, jugum ejus rursus abjecit 2 Reg. xxiv. 1. Unde Nebuchadnetsar illum, per incursiones gentium vicinarum aliquamdiu vexatum, l. c. v. 2, tandem cum justo exercitu ipse adventans, anno regni undecimo cepit, et Babylonem abduxit. De qua posteriore Joiakimi captivitate noster locus et Dan. i. 1 intelligendus est. Ut abduceret eum Babelum; quamvis vel in ipso itinere, vel in carcere mortuus, et ex vaticinio Jeremiæ, c. xxii. 18, 19, sine sepultura projectus esse videtur, coll. not. 2 Reg. xxiv. 6, item Præf. in Jerem. sec. ix. 13, et, si placet, Cellarii Diss. de Capt. Babyl., sec. x.

Ver. 7.

וַיִּתְּנֵם בְּיָדָיו וַיִּבְרָחֵם וַיִּתְּנֵם בְּיָדָיו

— καὶ ἔθηκεν αὐτὰ ἐν τῷ ναφ αὐτοῦ ἐν Βαβυλώνα.

Au. Ver.—7 Nebuchadnezzar also carried of the vessels of the house of the Lord to Babylon, and put them in his temple at Babylon.

In his temple.

Vessels.

At.—Utensils.

In his temple [so *Rambach*, *Booth*.]

Houb., *Dathe*, *Ged.*—In his own palace.

Gesen.—הֵבֵל. 1. a large building, edifice, a palace, Prov. xxx. 28; Is. xxxix. 7; Dan. i. 4.—It comes from r. הָבַל, i. q., בָּהַל, to take, to hold; spec., to be capacious, spacious.

2. הֵבֵל הַיְהוָה, palace of Jehovah, i. e., the temple at Jerusalem, 2 Kings xxiv. 13, al.; elsewhere יְהוָה בַּיִת.

3. Spec. for a part of the temple of Jerusalem, ο ναὸς κατ' ἐξοχήν, corresponding to the body or nave of modern cathedrals,

between the entrance and the most holy place (הַבַּיִת), 1 Kings vi. 5, al.

Prof. Lee.—הַבַּיִת. I. Any great and splendid edifice, a palace, 1 Kings xxi. 1, al.

II. The temple of Jehovah built by Solomon, also termed בַּיִת יְהוָה the house of Jehovah, 1 Kings iii. 1, &c.

Rambach.—*Et reposuit ea in templo, Targ., in palatio suo, in Babylone, cap. ix. 16, conf. Ezr. i. 7; v. 14.*

Houb.—7 בְּהִלְכֵוֹ, in palatio suo. Non benè Vulgatus, in templo suo. Nam templum est Dei ejus, quem rex adoratur, non regis; neque id templum, in quo rex adoratur, nominari fas est templum ejus (regis).

Ver. 8.

Au. Ver.—8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they are written in the book of the kings of Israel and Judah: and Jehoiachin [or, Jeconiah, 1 Chron. iii. 16; or, Coniah, Jer. xxii. 24] his son reigned in his stead.

Bp. Patrick.—8 There was a book, it is likely, that had this title; but what was said there to be “found of him,” is not here mentioned. The Targum saith, “the iniquity that was found in him.” But what was that iniquity? To this they answer in the Talmud, that he had the name of an idol in his forehead: or, as others say, there were found in his body certain marks and impressions in honour of idols. So St. Jerome, He had made those marks in his body which God had forbidden in Lev. xix. 28 (see our learned Dr. Spencer, lib. ii., De Leg. Rit. Hebr., cap. 14, sect. 2). But there are those that think it is meant of the innocent blood that he shed (2 Kings xxiv. 4). But that was the sin of Manasseh; therefore the plainest meaning is, that he was found guilty of disloyal intentions against the king of Babylon [so *Rambach, Pool, and al.*], which he concealed a great while, but at last they were discovered (2 Kings xxiv. 1).

And Jehoiachin.

Ged.—LXX here read, *And Joiachim slept with his forefathers; and, with his forefathers, was buried in Ganaza.*

Ver. 9.

בְּיָמָיו שָׁמְרוּהוּ אֲשֶׁר־הָיוּ
בְּמַלְכוֹתָו רַגְרָג

ὄκτω ἔτων Ἰεχονίας [Alex., υἱὸς ὄκτω καὶ

δέκα ἔτων Ἰεχονίας] ἐν τῷ βασιλείειν αὐτὸν, κ.τ.λ.

Au. Ver.—9 Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did that which was evil in the sight of the Lord.

Jehoiachin was eight years old.

Pool.—*Jehoiachin was eight years old; of which see the notes upon 2 Kings xxiv. 8, where he is said to be eighteen years old.*

Bp. Patrick.—9 *Jehoiachin was eight years old when he began to reign.*] In 2 Kings xxiv. 8 it is said, that he was “eighteen years old” when he began to reign. See my annotations on that place: unto which may be added, that Abarbinel thinks there is no difference between these two places; but that the word for eight is governed by another that is wanting, signifying ten. But the common solution is, that when his father had reigned one year, he made his son joint sovereign with him, that the people might be settled in their affection to him before he left the throne, which was ten years after [so *Rambach*]. So long he reigned with his father, and eight years alone, which made eighteen in all (see Buxtorf, in his *Vindiciæ Hebr. Veritatis*, par. ii., cap. 2, p. 408). But there are those who take the meaning to be, that he was eight years old when he (that is, his father) began to reign: or, as our primate Usher thinks, it was the eighth year, not of his age, but of the captivity of Babylon, to which some principal persons were obnoxious (*Chronologia Sacra*, pag. ult.). But some great men think here is an error of the copyist, for he was eighteen years old.

He reigned three months and ten days.]

It seems Nebuchadnezzar repented of his making him king; being afraid, as Kimchi thinks, that by the evil counsel of his courtiers, he would be persuaded to rebel, after the example of Jehoiakim. Jacobus Cappellus thinks the people set him up to be their king; and therefore he resolved to dethrone him, sending his servants against him, and then coming himself and taking Jerusalem (see 2 Kings xxiv. 10, 11).

Lud. Cap., Houb., Dathe, Ken., Ged., and others.—*Jehoiachin was eighteen years old* [so Sept., Ald., and Alex., with Syr., Arab., one MS., and p. p. 2 Kings xxiv. 8], &c.

Houb.—9 בֶּן שְׁמוֹנֶה שָׁנִים, *filius octo annorum.*

Syrus, Arabs et Codex Alex. ut loco paralelo, *filius annorum decem et octo*, ut et legendum. Etenim 2 Reg. xxiv. 8, dicitur eum fuisse natum annos ver. 18. Omnes Critici fatentur nomen עשרה, *decem*, fuisse omissum. Cur nomen ישרה sit addendum subjungit alteram causam Lud. Cappellus, nempe talem: "anno ætatis octavo non potuisset dici fecisse malum coram Domino, quomodo pater ipsius fecerat, quod tamen de eo dicitur 2 Reg. xxiv. 9." Nos eam causam Lud. Cappello relinquimus. Nempe hæc verba, *fecit malum coram Domino*, de eo tempore dicuntur, quo *Joachin* regnavit, non de eo, quod vixit, antequam regnaret.

Dathe.—Excidit עשרה, quod legitur 2 Reg. xxiv. 8. Omissum quoque est in Cod. Vat., sed Alex. habet, ut et Syrus et Arabs, nec non cod. 300 et 525 *Kennicotti*. Vulgatus et Chaldæus receptam lectionem exhibent.

Ver. 10.

Au. Ver.—10 And when the year was expired [Heb., at the return of the year], king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels [Heb., vessels of desire] of the house of the LORD, and made Zedekiah his brother [or, Mattaniah, his father's brother; 2 Kings xxiv. 17] king over Judah and Jerusalem.

Pool.—When the year was expired, Heb., at the return of the year, i. e., at the beginning of the next year, according to the sacred account of the Hebrews, at the spring of the year, the time when kings go forth to battle, as is elsewhere said, when Nebuchadnezzar, among others, went forth to settle and enlarge his conquests.

Vessels.

Al.—Utensils.

Zedekiah his brother.

Pool.—Zedekiah his brother; largely so called, for this was his uncle, or his father's brother, as he is called, 2 Kings xxiv. 17 [vol. ii., p. 1003, of this Synopsis], being the son of Josiah. See 1 Chron. iii. 15; Jer. i. 3.

Commentaries and Essays.—Zedekiah his brother; Hebrew, אחי, an undoubted error, as he was his uncle, his father's brother, vide 2 Kings xxiv. 17. דודו, Jer. xxxvii. 1. The LXX have here, ἀδελφος του πατρος αυτου. It might then stand originally, אח אחי, and the two letters אד may have been dropped, by mistake, on account of their

similarity to the preceding אח [so *Houb., Ged., Booth.*].

Rambach.—אח צדקיהו אחיו, *Tsidkiam*, vel *Zedekiam fratrem*, h. e., sec. Kimch., *agnatum*, vel sec. Vulg., *patruum ejus*, fratrem nempe *Joiakimi*, qui pater fuit *Joiachini*. *Frater* igitur h. l. dicitur ob consanguinitatem, coll. Gen. xiii. 8; xiv. 14; 2 Reg. xxiv. 17; uti sec. *Lightf.* i. 222, ejus *filius* vocatur 1 Par. iii. 16, quia in throno ipsi successit: quamvis de alio *Tsidkia* potius ibi sermo esse videtur. Tertius hic fuit *Josia* filius 1 Par. iii. 15; Jer. i. 3; xxxvii. 1; alias *Mathania* dictus, 2 Reg. xxiv. 17, quod nomen *Nebucadnetzar* mutavit in *Tsidkiam*, ut sec. *Hist. Goth.*, p. 284, simul supremæ potestatis, ejus indultu regnabat, et justitiæ ac fidei præstandæ admoneretur.

Houb.—צדקיהו אחיו, *Sedeciam fratrem ejus*. Omnes *fratrem patris ejus*, quia nos scripturam propter eam sequimur, quia lib. i. iii. 15, annumeratur filiis *Josia* צדקיהו, *Sedecias*, qui patruus erat *Joachin*. Nam *Joachim*, frater *Sedecia* genuit *Joachin*; vide ibid. ver. 16. Nempe is alter *Sedecias*, qui eodem ver. 16 nominatur, erat filius *Joachin*, non ejus *frater*, et is nominatur ibidem צדקיהו, *Sedecia*, non צדקיהו, *Sedecias*.

Ver. 12.

— לֹא נִכְבַּע מִלְּפָנָי יְרֵמְיָהוּ הַנְּבִיאִי מִפִּי יְהוָה :

— οὐκ ἐνετράπη ἀπὸ προσώπου Ἱερεμίου τοῦ προφήτου καὶ ἐκ στόματος Κυρίου.

Au. Ver.—12 And he did that which was evil in the sight of the LORD his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the LORD.

Speaking from the mouth, &c.

Houb.—הנביא מפי יהוה, *prophetæ ex ore Domini*. Deposcit oratio הנביא, *prophetantis*, ut appositè deinde veniat, *ex ore Domini*. Nam verbum נבא caret voce *Hiphil*. Plenior scripturam הנביא יהוה, *prophetæ prophetantis*, habuit Syrus, apud quem legitimus, נביא רמהנבא, et facilè omissum fuerit הנבא, propter similitudinem ejus cum הנביא.

Ver. 14.

Houb.—הועבת, legendum vel הועבת, ut Codex Reg. 29, vel הועבת, ut *Oratoriensis* 42.

Ver. 16.

וַיְהִי מְלַעְבִּים בְּמִלְאָכָי הַחֵלְדָּיִם
וּבְזָזִים דְּבָרָיו וּמִתְנַתְּנָעִים בְּדְבָרָיו וְגו'

καὶ ἦσαν μυκτηρίζοντες τοὺς ἀγγέλους αὐτοῦ,
καὶ ἐξουθενοῦντες τοὺς λόγους αὐτοῦ, καὶ ἐμ-
παίζοντες ἐν τοῖς προφήταις αὐτοῦ, κ.τ.λ.

Au. Ver.—16 But they mocked the mes-
sengers of God, and despised his words, and
misused his prophets, until the wrath of the
LORD arose against his people, till *there was*
no remedy [Heb., healing].

Misused his prophets.

Pool.—*Misused his prophets*; or, *seduced*
themselves by his prophets, i. e., by their
prophecies, which they perverted or miscon-
strued. An eminent instance we have in
this, that because Jeremiah prophesied that
Zedekiah should be led to Babylon, Jer.
xxxii. 5, and Ezekiel, that he should not see
Babylon, Ezek. xii. 13, therefore they be-
lieved neither, as the Hebrew writers relate.

Gesen.—הַעֲצֵע in Kal not used.

PIL. הַעֲצֵע, *to mock, to scoff*, Gen. xxvii. 12,
pp. to stammer, see in לָגַג No 2. Comp.

Arab. تَعَنَّج I., II., to trip with the tongue,
in speaking, تَعَنَّجٌ, a stammering.

HITHPAL. to mock, to scoff at, seq. 7,
2 Chron. xxxvi. 16.

Prof. Lee.—העצ, v. Arab. تَغِي, *erupit*

in risum. Cogn. העצה.

Pih. red. part. הַתְּעִיעַ. Either, *mocking*,
or *deceiving*, Gen. xxvii. 12.

Hiph. red. part. pl. הַתְּעִיעִים. *Mocking*,
med. 3, 2 Chron. xxxvi. 16.

Ver. 17.

Au. Ver.—17 Therefore he brought upon
them the king of the Chaldees, who slew
their young men with the sword in the
house of their sanctuary, and had no com-
passion upon young man or maiden, old
man, or him that stooped for age: he gave
them all into his hand.

Pool.—*In the house of their sanctuary*;
either in Jerusalem, which was the dwelling-
place of God's sanctuary; or, *in the house*
which was their sanctuary; as the river of
Euphrates, Gen. xv. 18, is the river which
is Euphrates. It is probable they killed
them in the very courts and house of God,
to which some of them fled for refuge, such

places being esteemed sacred and inviolable
by the heathens themselves.

Rambach.—בניה מקדשם, *in ipsa domo*
Sanctuarii ipsorum, i. e., *intra Hierosoly-*
man et in ipso templo, quo tanquam ad
asylum multi confugerant; idque sec. *R.*
Sal. ex jure talionis, quia ædem Sanctuarii
polluerant.

Ver. 18.

Au. Ver.—Vessels.

Al.—Utensils.

Ver. 19.

Au. Ver.—Vessels.

Ged., Booth.—Furniture.

Ver. 20.

— עַד-מָלְךְ מְלִכּוֹת פָּרָס —

— εὗς βασιλείας Μῆδων.

Au. Ver.—And them that had escaped
from the sword [Heb., the remainder from
the sword] carried he away to Babylon;
where they were servants to him and his
sons until the reign of the kingdom of
Persia.

Until the reign of the kingdom of Persia.

Houb.—עד מלך מלכות פרס, *donec regnaret*
regnum Persarum, ordine præpostero. Legi-
timus ordo est, עד מלכות מלך פרס, *usque ad*
regnum regis Persarum. Sic versu 22
proximè junguntur מלך et פרס.

Ver. 21.

Au. Ver.—21 To fulfil the word of the
LORD by the mouth of Jeremiah, until the
land had enjoyed her sabbaths: *for* as long as
she lay desolate she kept sabbath, to fulfil
threescore and ten years.

Bp. Patrick.—*To fulfil threescore and ten*
years.] These years ended in the first or
second year of Cyrus; but when they began
is variously disputed. Hermannus Witsius
hath already argued strongly, that it was in
the fourth year of Jehoiakim: for then
Jeremiah said, "The whole land shall be a
desolation, and these nations shall serve the
king of Babylon seventy years," ch. xxv. 11,
which is further explained, vers. 17, 18.
Which is the opinion also of Hermannus
Conringius, in his *Adversaria Chronologica*,
cap. 14, and of Johannes Vorstius, in his
Exercitatio Secunda de Captivitate Babylo-
nicæ; and thus our Usher, ad a. mundi 3394.
Though other great men date these seventy
years from the captivity of Zedekiah (see

Scaliger de Emend. Temporum, lib. vi., p. 575.

Commentaries and Essays.—From this verse it appears, that the Jews had neglected seventy sabbatical years, which might happen in a period of about 500 years, which period reckoned from Jehoiakim's captivity will carry us up to the administration of Samuel, from the commencement of this neglect, where some indeed place it. But to me it appears very improbable that such a violation of an express law of God should commence under the administration of so holy a prophet, and so strict an observer of the divine law, who would surely have exerted all his authority and influence to prevent it. Nor can I think that David, so zealous for the honour of God's institutions, would have suffered it to be neglected in his reign. We are told, that he was "the man after God's own heart, who fulfilled all his will," which, I apprehend, refers to his public character, as a king, in the strict observance of all the rites and institutions of divine appointment, as to himself, and supporting their observation among his people, in opposition to Saul, who, in this respect, was guilty of neglect and disobedience; and on this account he and his family were rejected from the kingdom, and David appointed in their room. Now had David permitted such a breach of the divine law during his reign, it could by no means be said that he fulfilled *all* the will of God. Nor can I suppose that Solomon would have suffered such a neglect in the good part of his reign. I am inclined to think, that it began long before the period mentioned above, i. e., the time of Samuel. It is most natural to suppose, that a breach of a divine institution of so extraordinary a nature should commence in a time of great degeneracy and idolatry. Now we find that the Israelites soon after the death of Joshua fell into idolatry, and continued much addicted to it down to the days of Samuel. As soon then as the worship of the true God began to be neglected, and his institutions in *other* respects broken, a negligence in this instance might commence among others, and probably did so, until its observance was entirely suspended, and so continued, while their degeneracy and defection from the true God lasted. It might revive again in the days of some of the pious judges and kings, as Samuel, David, &c.; but during the long and idolatrous

reign of Manasseh it might cease entirely and be never more revived, unless, perhaps, for a time in the reign of Josiah. It seems to me, therefore, most probable, that the neglect of this institution is not to be reckoned from any period in a continued succession, but that it took place by intervals. The Sabbatical year was observed or neglected, according to the different religious state of things which from time to time prevailed, and the pious or idolatrous disposition of the kings who reigned; and it had been so often neglected, as to make up the number of seventy sabbatical years, of which the land had been deprived, and which it was therefore now to enjoy.

Dr. Prideaux, indeed, supposes only fifty-two years of desolation, i. e., from the death of Gedaliah, to fulfil fifty-two Sabbatical years, which had been neglected. The period, then, would amount only to 364 years of non-observance in a continued succession, which he supposes to commence in the beginning of the reign of Asa. Prid. Con., vol. i., p. 194. But to this it may be objected, 1. That it is not probable that this neglect should *begin* in the reign of Asa, who "did what was good and right in the eyes of Jehovah, his God, and commanded Judah to seek Jehovah, the God of their fathers, and to do the law and the commandment," 2 Chron. xiv. 2, 5. 2. This text says expressly, that the land lay desolate and kept Sabbath to fulfil threescore and ten years, i. e., until she had enjoyed her sabbaths, so many of which therefore had been neglected. The desolation of the land might be reckoned from its commencement at the first captivity, though not complete, until the death of Gedaliah, as the seventy years' captivity itself is reckoned from that of Jehoiakim, as that was the beginning of the calamity, though but few were carried away at that time.

Ver. 22, 23.

יְהוָה אֱלֹהֵינוּ עָמָּו וַיַּעַל : 23

23 — ἔστραυ Θεὸς αὐτοῦ μετ' αὐτοῦ, καὶ ἀναβήτω.

Au. Ver.—22 Now in the first year of Cyrus king of Persia, that the word of the LORD spoken by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

23 Thus saith Cyrus, king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up.

The Lord his God be with him, and let him go up.

Kennicott.—This book of *Chronicles* gives us the history of the Jews, from David to the *Babylonish captivity*; and at this period of the Jewish monarchy, we might have expected to find this extract from the public registers to have been concluded. But there are now, at the end of the book, two verses not chronologically connected with the preceding, which begin the decree of Cyrus, and leave it quite unfinished, breaking off in the very midst of a sentence. Proofs have lately been given, that there are yet extant some Heb. MSS. in which the book of *Ezra* immediately follows that of *Chronicles*: see *Dissert. Gener.*, No. 93 and 431. It therefore can scarce be doubted, but that some ancient transcriber, having finished *Chron.* at ver. 21, without leaving the distance usual between different books, wrote on from the beginning of *Ezra*: but that, on finding his mistake, he broke off abruptly; and so began *Ezra* again at the customary distance—without publishing his error, by erasing or blotting out what he had carelessly subjoined to *Chronicles*. The reader will see how strangely this book now ends, when he compares the conclusion here with the beginning of the next book.

Chro. Now in the first year of Cyrus, *Ezra.* Now in the first year of Cyrus, C. Jehovah stirred up the spirit of Cyrus; E. *Jehovah stirred up the spirit of Cyrus*; C. so that he made a proclamation, saying, E. *so that he made a proclamation, saying*, C. “Thus saith Cyrus: Jehovah, the God E. “Thus saith Cyrus: Jehovah, the God C. of heaven, hath given me all the king- E. of heaven, hath given me all the king- C. doms of the earth; and he hath charged E. doms of the earth; and he hath charged C. me to build him an house in Jerusalem, E. me to build him an house in Jerusalem, C. which is Judah. Who is there among E. which is Judah. Who is there among C. you, of all his people? Jehovah his God E. you, of all his people? Let his God

C. be with him; and let him go up

E. *be with him; and let him go up to Jeru-*
C.

E. *salem, which is in Judah; and build the*
C.

E. *house of the Lord God of Israel (he is*
C.

E. *the God) which is in Jerusalem. And*
C.

E. *whosoever remaineth in any place where*
C.

E. *he sojourneth, let the men of his place*
C.

E. *help him, &c.*

Dr. A. Clarke.—22 This and the following verse are supposed to have been written by mistake from the book of *Ezra*, which begins in the same way. The book of the *Chronicles*, properly speaking, does close with the twenty-first verse, as then the *Babylonish captivity commences*: and these two verses speak of the transactions of a period seventy years after. This was in the first year of the reign of Cyrus over the empire of the East, which is reckoned to be A. M. 3468. But he was king of Persia from the year 3444 or 3445. See *Cabnet* and *Usher*.

Houb.—*Sit cum eo Deus ejus, ut profisciscatur.*

יהוה: Legitima scriptura יהוה, sit, vel יהוה Græci. Intt. *εσται, erit*. Sic etiam legitur apud Esdram cap. i. 3, qui locus est huic parallelus. Verbum יהוה, quod sequitur, postulat, ut aliud verbum antecedit.

Dathe.—*Favente a) Jova, Deo suo, profisciscatur.* b)

a) Pro יהוה legendum videtur יהוה. Sic est Esræ i. 3, ubi eadem verba repetuntur. Οί ο quidem non legerunt יהוה, et vertunt simpliciter: *εσται ο θεος αυτου μετ αυτου*, sed Vulgatus, Syrus et Chaldaeus utrumque videntur legisse יהוה יהוה. Hanc lectionem exhibet cod. 92, illam vero cod. 94, *Kennicotti*.

b) Tres versus extremi hujus libri initium quoque faciunt ejus, qui sequitur, Esræ. Cujus repetitionis Cel. *Eichhorn* (in introduct. in *Vet. Test.*, p. ii., p. 652) hanc esse causam existimat: Esræ, auctorem librorum *Chronicorum*, suam historiam his libris primo addere voluisse, deinde mutato consilio ei peculiarem librum destinasse; sed ne membranam delendo ea, quæ scripsisset, deformaret, in nova eadem repetiisse. Fateor, mihi paullo longius quæsitam hanc rationem

videri. Equidem arbitror, hæc h.l. addita esse ad probanda ea, quæ ver. 21, dicta sunt, vastationem Hierosolymæ durare debuisse usque ad annum septuagesimum. Cum vero Ezra historiam reditus ex exilio scribere ingrederetur, unde, quæso, initium rectius facere poterat et debebat, quam ab illo edicto, quod Judæis libertatem concedebat? Ceterum in eo prorsus assentior Viro Cel., Esram auctorem esse horum

librorum, quod l.l. perquam probabiliter demonstravit.

Maurer.—Duo extrema hujus libri comata initium quoque faciunt ejus qui sequitur Esræ. Quæritur, sintne hæc ab Esra ex hoc loco hausta, an ab auctore Chronicorum ex libro Esræ depromta. Qui ad leges attenderit, quas secutus est qui Paralipomena concinnavit, posterius, opinor, probabilius esse dicet.

E Z R A.

CHAP. I. 1.

Au. Ver.—1 Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation [Heb., caused a voice to pass] throughout all his kingdom, and put it also in writing, saying,

2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah.

Pool.—1 In the first year of Cyrus king of Persia, to wit, of his empire or reign in Babylon; for he had now been king of Persia for many years.

2 All the kingdoms of the earth, to wit, in those parts of the world; all that vast empire formerly under the Assyrians and Babylonians. The gift of which he ascribes to the great God, either by virtue of those common notions which were in the minds of the heathens, who though they worshipped idols, yet many of them did acknowledge a true and supreme God; or by that clear and express prophecy of Isaiah concerning him, Isa. xlv. 28; xlv. 1, 13, so long before he was born; which prophecy the Jews had doubtlessly showed him, which also carried a great evidence with it, especially to him, who was so highly gratified and encouraged by it, or by a special illumination which God vouchsafed to him, as he did to Ne-

buchadnezzar and Darius, and some others of the heathen princes. *He hath charged me*; either by his prophets, Isaiah formerly, or Daniel now; or by an inward suggestion to his mind.

Bp. Patrick.—And he hath charged me to build him an house at Jerusalem, which is in Judah.] So he understood from Isa xlv. 13, where God saith of Cyrus, “he shall build my city,” of which the temple was the principal part: and more plainly, ch. xlv. 28, “he shall say to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.”

Dr. A. Clarke.—2 The Lord God of heaven.] It is not unworthy of remark, that in all the books written prior to the captivity, Jehovah is called *The Lord of Hosts*; but in all the books written after the captivity, as 2 Chronicles, Ezra, Nehemiah, and Daniel, he is styled *The God of heaven*. The words, however, have the same meaning.

Houb.—1 et 2 כִּרַּשׁ: Plenè scriptum habent כִּרַּשׁ, Codices vetustiores; nisi quòd in quibusdam רָו וּ, fuit recentiori manu perperam deletum. Sicubi servanda æquabilitas, maximè in nominibus propriis. Itaque scribunt usquequaque eodem modo Veteres; nempè Syrus, כִּרַּשׁ; Arabs, كَرِش; Græci Intt. Κύρος.

Ver. 3.

וַיְהִי בְּרִאשִׁית יְהוָה יִלְהוֹי —
 יִשְׂרָאֵל הוּא הֵאֱלֹהִים אֲשֶׁר בְּיְרֵדְשָׁלָם :

— καὶ οἰκοδομησάτω τὸν οἶκον Θεοῦ Ἰσραὴλ, αὐτὸς ὁ Θεὸς ὁ ἐν Ἱερουσαλήμ.

Au. Ver.—3 Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem.

(He is the God,) which is in Jerusalem.

Pool.—Which is in Jerusalem, or only in Jerusalem, as it is in the Hebrew. So it notes the place where he allows and requires them to build it.

Booth.—He is the true God, who is to be worshipped at Jerusalem.

J. H. Michaëlis.— אשר בירושלם, Vulg., qui est, s. colebatur olim, et deinceps etiam colendus erit in templo suo Hierosolymis. *Aben Ezra* hoc necit. cum domo Dei, sed contra accentus.

Ver. 4.

Au. Ver.—4 And whosoever remaineth in any place where he sojourneth, let the men of his place help him [Heb., lift him up] with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem.

Pool.—Whosoever remaineth; who, when his brethren were gone up, was desirous to go with them, but forced to tarry there for want of necessaries for his journey [so *Bp. Patrick*]. Let the men of his place help him; I require my officers to take care that they may be supplied, either by the voluntary contributions of the people, or by a moderate tax to be laid either only upon those Jews who were resolved to stay, or upon the Gentiles also, which the Persian monarchs, being absolute, had a power to do.

Bp. Patrick.—Beside the freewill offering for the house of God.] Which he supposed the richer sort of Jews would readily make to assist their poor brethren; though they themselves being well settled in Babylon, did not think fit to stir till they saw how these would succeed.

Ver. 5.

Au. Ver.—5 Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, &c.

Pool.—The chief of the fathers of Judah and Benjamin; and with them some of other

tribes, as appears from 1 Chron. ix. 3; but these only are named, because they were most considerable for number and quality.

Ver. 6.

Au. Ver.—6 And all they that were about them strengthened their hands [that is, helped them] with vessels of silver, &c.

Vessels.

Al.—Utensils.

Dr. A. Clarke.—Articles of silver, gold, &c.

Ver. 7—11.

וְהַמֶּלֶךְ פִּזְרָשׁ הוֹצִיא אֶת־כֶּלֵי בַיִת
 יְהוָה וְאֶשֶׁר הוֹצִיא נְבוּכַדְנֶצַּר מִירוּשָׁלַם
 וַיְהִיגֵם בְּבֵית יְהוָה׃ וַיֹּצִיאֵם פִּזְרָשׁ
 מֶלֶךְ פָּרַס עַל־יַד מִתְרַתַּת הַזְּזַר
 וַיִּסְפְּרֵם לִשְׂשַׁבְצָר הַפְּשִׂיא לַיהוּדָה׃
 וְאֵלֶּה מִסְפְּרֵם אֲנָרְטָלֵי זָהָב שְׁלֹשִׁים
 אֲנָרְטָלֵי כֶּסֶף אֶלֶף מֵחֻלְפִים תִּשְׁעָה
 וְעֶשְׂרִים׃ 10 פְּכוּרֵי זָהָב שְׁלֹשִׁים פְּכוּרֵי
 כֶּסֶף מֵשְׁנַיִם אַרְבַּע מֵאוֹת וְעֶשְׂרֵה כָּלֵים
 אֲחֵרִים אֵלֶּף׃ 11 כָּל־כָּלִים לְזָהָב
 וְלַכֶּסֶף הַמְּשֵׁת אֲלֵכִים וְאַרְבַּע מֵאוֹת
 הַפֶּל הָעֵלֶּה שְׁשַׁבְצָר עִם הָעֲלֹת
 הַחֲוֹלָה מִבְּבֶל לַירוּשָׁלַם׃

ver. 8. פָּרַס נ'א' ver. 9. כֶּסֶף ב'ו'ק'

7 καὶ ὁ βασιλεὺς Κύρος ἐξήνεγκε τὰ σκεύη οἴκου Κυρίου, ἃ ἔλαβε Ναβουχοδονόσορ ἀπὸ Ἱερουσαλήμ καὶ ἔδωκεν αὐτὰ ἐν οἴκῳ θεοῦ αὐτοῦ. 8 καὶ ἐξήνεγκεν αὐτὰ Κύρος ὁ βασιλεὺς Περσῶν ἐπὶ χεῖρα Μιθραδάτου γασβαρηνοῦ, καὶ ἠρίθμησεν αὐτὰ τῷ Σασαβασάρ τῷ ἄρχοντι τοῦ Ἰούδα. 9 καὶ οὗτος ὁ ἀριθμὸς αὐτῶν ψυκτῆρες χρυσοῦ τριάκοντα καὶ ψυκτῆρες ἀργυροῦ χίλιοι, παρηλλαγμένα ἐννέα καὶ εἴκοσι, κεφουρῆς χρυσοῦ τριάκοντα, 10 καὶ ἀργυροῦ διπλοῖ τετρακόσια δέκα, καὶ σκεύη ἕτερα χίλια. 11 πάντα τὰ σκεύη τῷ χρυσῷ καὶ τῷ ἀργυρῷ πεντακισχίλια τετρακόσια, τὰ πάντα ἀναβαίνοντα μετὰ Σασαβασάρ ἀπὸ τῆς ἀποικίας ἐκ Βαβυλῶνος εἰς Ἱερουσαλήμ.

Au. Ver.—7 Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

8 Even those did Cyrus king of Persia

bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.

9 And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

10 Thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand.

11 All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity [Heb., the transportation] that were brought up from Babylon unto Jerusalem.

7 Also Cyrus the king brought forth, &c.

Pool.—7 *Object.* These are said to have been cut in pieces, 2 Kings xxiv. 13; how then are they here returned? *Answ.* That Hebrew word used 2 Kings xxiv. 13, signifies not so properly to cut in pieces as to cut off, as from the use of the word, Deut. xxv. 12; 2 Sam. iv. 12; 2 Kings xviii. 16; Jer. ix. 26. And these vessels, when they were taken away from the temple, might very well be said to be cut off from it, because they had for so long time been so constantly, and as it were inseparably, united to it, and kept in it. In like manner, the meat-offering and drink-offering are said to be cut off from the house of the Lord, Joel i. 9. And it is very improbable that they should deface and cut in pieces these magnificent vessels, which they could so easily transport whole to Babylon. Although, if some of the larger of them had been cut into two or more parts, yet the parts of them might be delivered to the Jews, who could, without great difficulty, restore them to their former unity and form.

8 Unto Sheshbazzar.

Bp. Patrick.—And numbered them unto Sheshbazzar, the prince of Judah.] Which was another name for Zerubbabel, mentioned chap. iii. 2, 8; v. 14, 16. For it was common in the time of the captivity for the great men of Judah to have two names: one of their own country, which was domestic; another of the Chaldeans, which was used at court (Dan. i. 7). Nehemiah had two names: and this of Sheshbazzar seems to have been a good omen of their flourishing condition; being compounded of two words, signifying fine linen and gold. On

the contrary, Zerubbabel was a name importing the misery of the people of Israel at that time: for it is as much as an exile or stranger in Babylon, where he was born. Thus pious men, even in the midst of the honours they had at court (for Josephus saith, Zerubbabel was one of the guard of the king's body), were admonished not to forget their brethren, but sympathize with them in their miseries.

Dr. A. Clarke.—Sheshbazzar, the prince of Judah.] This was probably the Chaldean name of him who was originally called Zerubbabel: the former signifies joy in affliction; the latter, a stranger in Babylon. The latter may be designed to refer to his captive state; the former, to the prospect of release. Some think this was quite a different person; a Persian or Chaldean, sent by Cyrus to superintend whatever officers or men Cyrus might have sent to assist the Jews on their return; and to procure them help in the Chaldean provinces, through which they might be obliged to travel.

Gesen.—שֶׁשְׁבַצָר, Sheshbazzar, Pers. pr. n. born apparently in Persia by Zerubbabel, Ezra i. 8; v. 14.—Perhaps contracted from

چسپانادر, fire-worshipper.

וְהָבִיל (prob. for וְהָרַע בְּבֵיל sown, i. e., begotten in Babylon), pr. n. Zerubbabel, Septuagint Ζοροβάβελ.

9 Thirty chargers of gold.

Hallet, Ken., Clarke, Booth.—One thousand chargers of gold. See the notes upon ver. 11.

10 Basons of a second sort. See the notes of Hallet upon ver. 11.

Pool.—Basons of a second sort; the first or chief were of gold, and these of silver are called the second, or next to them of worth and use. Other vessels a thousand: he speaks of vessels of a middle size; for great and small were five thousand four hundred, as it follows here. Or, as some render it, other vessels by thousands: they were not distinctly numbered according to their various forms and uses, but were promiscuously put together by thousands.

Gesen.—כְּפֹרֵי כֶהֱן מִשְׁנֵים־אֶרְבָּעִים silver cups of a second quality, Ezra i. 10. So 1 Sam. xv. 9, מִשְׁנֵים־אֶרְבָּעִים cattle of a second quality, (opp. מִיֵּשֶׁב,) or perhaps lambs of the second birth, i. e.,

autumnal lambs, and therefore weaker and less valuable.

Four hundred and ten.

Hallet, Ken., Clarke, Booth.—Two thousand four hundred and ten. See the notes upon ver. 11.

11 *All the vessels of gold and of silver were five thousand and four hundred.*

Bp. Patrick.—Here seems to be some difficulty: for all the vessels that are specially named, make no more in number than two thousand four hundred and ninety-nine. To which many think this a sufficient answer, that it is said in 2 Chron. xxxvi. 18, Nebuchadnezzar carried away all the vessels, both great and small. Now, in the account that is here given, the larger vessels only, which were of greater bigness and price, are mentioned: but the gross sum comprehends all, both great and small, and amounts to the number of five thousand and four hundred [so *J. H. Michaëlis*]. But Tremellius solves this, by translating the last words of the former verse otherwise than we do; not of *other vessels a thousand*, but *other vessels by thousands*, viz., almost three thousand, wanting one hundred: which our Mr. Mede judges a true translation, in his Daniel's Weeks, book iii., p. 700.

Hallet, Kennicott, Clarke, Booth.—All the vessels [or, utensils] of gold and silver were five thousand four hundred and sixty-nine.

Hallet.—9, 10, 11 That the transcribers of the *Hebrew* have committed some mistake in this place, is evident from the place itself. For the *particulars* do not agree with the *sum*. The sum is 5,400: whereas the particulars make no more than 2,499. But the consideration of this place *by itself* will not sufficiently instruct us how we may *amend* it. This must be learnt from a parallel account. Such a parallel account we have in *another copy* of this book, which generally passes by the name of the *apocryphal Esdras*, which stands first among the *apocryphal* books. The second chapter of this *Esdras* begins where *Ezra* does. The first fifteen verses of it are the same (excepting various readings) with the first chapter of *Ezra*. In this *Esdras* the account and numbers of the sacred vessels are more exact and consistent. That the reader may the better perceive the differences between these two accounts, and where the error lies, it will be convenient to place them in parallel columns.

<p><i>Ezra</i> i. 9—11.</p> <p>Gold chargers, or cups . . . 30</p> <p>Silver chargers, or cups . . . 1000</p> <p>Knives, or silver censers . . . 29</p> <p>Gold basons, or vials . . . 30</p> <p>Silver basons, or vials . . . 410</p> <p>Other vessels . . . 1000</p> <p>All the vessels . . . 5400</p> <hr/> <p>2499</p>	<p>1 <i>Esdras</i> ii. 13, 14.</p> <p>Gold chargers, or cups . . . 1000</p> <p>Silver chargers, or cups . . . 1000</p> <p>Knives, or silver censers . . . 29</p> <p>Gold basons, or vials . . . 30</p> <p>Silver basons, or vials . . . 2410</p> <p>Other vessels . . . 1000</p> <hr/> <p>All the vessels . . . 5469</p>
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The account in *Esdras* is perfectly consistent with itself. The particulars and the sum exactly agree. From this exact account we may learn how to correct the present Hebrew copy of *Ezra*. In the first article, viz., *the gold chargers or cups*, there is a great difference. The present Hebrew mentions only 30, while *Esdras* reckons 1,000. That the latter is the true number is plain, because 1,000 are necessary to help make up the sum expressed in the Hebrew text itself, 5,400. In the present Hebrew copies the transcribers have written שלשים for אלהף. The occasion of which error perhaps was this. The transcriber when he had written והי, ver. 9, cast his eye accidentally upon והי, ver. 10, where שלשים follows it. And so he writ שלשים after it, ver. 9, also. In the three next articles the two accounts exactly agree. In the fifth article, which is of silver basons or vials, there is a very great difference. The Hebrew numbers them only 410, while *Esdras* reckons them 2,410. The addition of these 2,000 to the Hebrew account is absolutely necessary to help make up the sum expressed in the Hebrew itself, 5,400. The last article exactly agrees in both copies. The Hebrew copy then differs from that in *Esdras* in almost 1,000 in the first article, and in 2,000 in the fifth. These 3,000 are

necessary to make up the sum, ver. 11. The sum is said to be 5,400; but the particulars in the Hebrew copies amount to only 2,499. So that the particulars are about 3,000 too short. These 3,000 then did once belong to the Hebrew original, as well as to the *Greek* copy in *Esdras*. Finally, the sum is not exact in the Hebrew, which makes it to be 5,400. Whereas, the sum was 5,469, as the particulars show it should be, and as it is expressed in *Esdras*. The words, *sixty-nine*, were carelessly omitted by the transcribers of the Hebrew. It is farther to be noted concerning the fifth article, that there is still some *evidence* of a corruption in the Hebrew text. That article is thus rendered from the Hebrew by our translators—*silver basons of a second sort*, 410. It is not easy to apprehend what is the meaning of basons of the *second sort*. What was the *first sort*? Surely not the chargers mentioned in the foregoing verse, which have a very different name in the Hebrew. The word כַּשִׂיִם here rendered, *of a second sort*, is written by mistake instead of אֵלִיִּם, which signifies 2,000. These easy alterations of 30 into 1,000 in the first article, and of adding 2,000 to the fifth article, make the sum 5,469, as it should be. Indeed, the present Hebrew in mentioning the sum, has omitted the 69, mentioning only 5,400. But this is plainly another error. For the particulars, as counted in the Hebrew, make an odd number above 400, even 99; out of which, if we subtract the 30 mentioned in the first article (for which we must read 1,000), we shall have the very number which is rightly represented in *Esdras*, viz., 69, to be added to 5,400.

Kennicott.—That the *thousands* were expressed anciently by single letters, with a dot or some mark over them, may be presumed from *Ezra* i. 10—where the *silver basons* are said to be (*of a second sort*, without mentioning any *first sort*) 410. But in the parallel account, preserved in what is now called *Esdras*, ch. ii. 13, we find the *same silver basons* to have been 2,410: which last is the true number: see Mr. Hallett's *Notes on the Old Test.*, vol. ii., p. 81. Now if כ, with a dot over it, stood for 2,000, the letter might very easily be copied without the dot. Afterwards, when (in consequence of the corruptions which had been found to arise from *numeral letters*) numbers were expressed by *words at length*; the כ (being thus reduced to signify *two*) was of course

written שנים: but this word, making nonsense with the following (i. e., *two four hundred and ten*) has been since changed into כַּשִׂיִּים—a word, not very agreeable to the sense here—and a word, which renders this account not only *repugnant* to the parallel chapter, but also *inconsistent* with itself, as leaving the *sum total* (now specified in the Heb. text) very deficient for want of the 2,000 thus omitted.

Houb.—11 *Omnia vasa, tam aurea, quam argentea, bis mille quadringenta et nonaginta novem, &c.*

11 חמשה אלפים וארבע מאות, *quinque millia et quadringenta*. Hanc summam à sacro Scriptore itaque malè subductam nemo sanus dixerit. Itaque restat ut, in scribendâ summâ peccaverint descriptores, posuerintque 5,400 ubi scribendum fuerat 2,499 eo tempore, cum numeri compendio scriberentur. In summâ autem potiùs, quam iis in numeris, ex quibus summa conficitur, fuisse peccatum ex eo colligitur, quòd faciliùs peccatur uno in loco, quam in multis; et ex eo etiam quòd numeros summæ præmissos eosdem habent Veteres, qui hod. in Codicibus nunc extant etiam: nempe tales,

HEBR.	GRÆC.	SYR.	ARAB.
30	30	30	30
1000	1000	1000	1000
29	29	29	29
30	30	410	30
410	410	30	60
1000	1000	1000	1000
2499	2429	2499	2149

Differt unus Arabs, quia vocabulum שנים interpretatur *duplum*, nempe 60 duplum numeri 30 qui antecessit, et quia is omittit ארבע מאות. Tamen iidem omnes eandem summam 5,400 ponunt, quam facilè viderent esse mendosè scriptam. Quia scilicet personam agebant interpretis, non emendatoris, neque mendì fontem aperuerunt. Nos eâ conjecturâ utimur, ut summa 5,400 nata fuerit ex alterâ summâ 2,499 Arabicis descriptâ numeris, cum quis ad marginem posuerit summam 2,499 summæ Hebr. compendiosè positæ explicatricem, eumque eam summam Arabicam, malè lectam, scriba posterior in contextum, Hebr. verbis integris, retulerit, utpotè qui compendium ipsum Hebr. vel non intelligeret, vel partim deletum legere jam non posset. Nam ex 99 in 00 error erat in proclivi, si præsertim numerorum 99 decurtata cauda esset hoc modo,

99, vel vetustate oblitterata. Neque minor fuit errandi proclivitas in numero 2, si ejus numeri basis infernè ità esset recurva, hoc modo 3, ut imitaretur basin numeri 5 item recurvam. Ea nostra conjectura ut stare possit, satis est numeros Arabicos esse, ut sunt, hod. Codicibus antiquiores. Nam, eo posito, intelligitur qui fieri poterit ut numeri Arabici, malè in margine descripti, Hebr. in contextum, verbis integris, transirent eo tempore, quo apud recentiores Hebræos mos invaluit, ut, relictis compendiis numerorum Hebraicis, numeri per verba integra describerentur. Similiter explicabitur quomodò is error qui fontis esset Hebraici, fuerit etiam posthàc versionum; quia nempe versiones qui vel componerent, vel describerent, eas illi ad Hebr. Codicis formam exigerent, mendosam jam factam.

Dathe.—11 *Omnium vasorum aureorum et argenteorum fuerunt quinque millia et quadringenta, &c. a)*

a) At numeri præcedentes, si in summam subducuntur, conficiunt tantum 2,499. Igitur ad errorem hunc excusandum finxerunt receptæ lectionis defensores, præcipua tantum et elegantiora vasa in antecedentibus esse enumerata, omissis reliquis minoris pretii, quæ tamen nihilo secius in subductione totius summæ essent indicata. Sed quoniam scriptor sacer de eo lectores suos non admonuit, recte hæc ab aliis negatur. Verum enimvero non est, quod timeamus, in hoc quoque libro, uti in aliis, scribarum errores admittere. Dissentiunt tamen critici, num error sit in summa subducta, an in numeris minoribus, ex quibus illa conficitur. *Hubi-gantius* quidem priorem sententiam defendit, quoniam versiones antiquæ, *oi ó*, Syrus et Arabs in numeris cum textu Hebræo consentiunt, atque error in una summa facilius oriri potuit ex numeris per litteras aut signa indicatis, quam in pluribus. Ill. *Michaëli* probabilior videtur catalogus horum vasorum, qui exhibetur in libro apocrypho Esræ cap. ii. 12, 13, qui longe major est et respondet fere summæ h. l. positæ, est nempe 5,469. Sed quis in hujus generis quæstionibus aliquid definire audeat?

CHAP. II. I.

Au. Ver.—1 Now these are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon,

and came again unto Jerusalem and Judah, every one unto his city.

Pool.—*The children of the province*, i. e., the Israelites called *the children of the province*, either 1. Of Babylon [so *Houb.*, *Dathe*], of which province we oft read, as chap. vii. 16; Dan. ii. 48; iii. 1; xii. 30, called *the province* by way of eminency; of which they are called *children*, because of their birth and habitation in it for a long time, it being usual to call the inhabitants of any city or place its *children*. Or rather, 2. Of Judea [so *Michaëlis*, *Patrick*, *Clarke*], called a *province*, chap. v. 8. And he calls it thus emphatically, to mind himself and his brethren of that sad change which their sins had made among them, that from an illustrious, independent, and formidable kingdom, were fallen to be an obscure, servile, and contemptible province, first under the Chaldeans, and now under the Persians. *Every one unto his city*; either unto those cities or towns which belonged to their several ancestors; or rather, to those which were now allotted to them, and from this time possessed by them. For their former cities were either demolished, or possessed by other persons, which they were not now in a capacity of disturbing.

Houb.—בני הכרדיה, *filii provinciæ*, nempe Babylonice. Nam aguntur ii, quos Nabuchodonosor captivos Babylonem adduxerat; non autem ii, qui ab Assyriæ regibus fuerant antea ex decem tribubus in varios dissipati provincias, quique postea Jerusalem, turmis separatis, sunt reversi. Erat Zorobabel Babylonice in provinciâ. Ad eum se contulere illi captivi, qui eadem in provinciâ, loco proximo, debebant. Atque ea causa est cur Judæi et Benjamitæ redierint priores, etsi omnibus tribubus redeundi facultas concessa esset. Altera causa est, quòd de Templo instaurando ad Judæos Benjamitasque potissimum spectabat, in quorum regione ac regno erat Jerusalem.

Ver. 2.

Au. Ver.—2 Which came with Zerubbabel: Jeshua, Nehemiah, Seraiah [or, Azariah], Neh. vii. 7], Reelaiah [or, Raamiah], Mordecai, Bilshan, Mizpar [or, Mispereth], Bigvai, Rheum [or, Nehum], Baanah. The number of the men of the people of Israel.

Pool.—As for this catalogue, it differs in some names and numbers from that in Neh. vii., which might be from divers causes, partly because several names were given to one and

the same person; and partly because of the many changes which might happen in the same families between the time of the first making of this catalogue by Ezra, and the making of it anew so many years as that catalogue, Neh. vii., was made after the former.

Kennicott.—I proceed now to the catalogue of all those who returned from the captivity, in consequence of the decree of Cyrus. This catalogue is given first in the second chapter of *Ezra*; and a second copy is preserved in the seventh chapter of *Nehemiah*. That this is a catalogue of the very same persons, who returned at the very same time, seems undeniable; because *Nehemiah* (vii. 5) expressly says—and I found a register of the genealogy of them, which came up at the first; and found written therein, &c. 'Tis a matter of great advantage, to find two very ancient copies of the same catalogue (or history), but it must be much more fortunate to find three; because, where two agree against a third, that third may be there (in general) corrected safely. Now of this catalogue we have three copies, all of very great antiquity, and two of them in books of undoubted authority. The two copies in *Ezra* and *Nehemiah*, have been already mentioned; and the other is preserved in the first book of *Esdras*. As I shall conclude this history with the following catalogue, it may be introduced with a few observations. If the reader, upon viewing with surprise the differences hereafter noted, should ask, *whether the ancient Versions will assist here*, I can answer—that they certainly will correct many of those great mistakes, and supply some of the omissions. To particularize all such corrections would be a work of very many pages; and therefore I shall only specify one remarkable correction, derived even from the Vulgate—but in the written, and not in the printed copies of it—for these last have been here new modelled, in compliment to the later Hebrew text. In pp. 213, 214, it was observed, that though we read now in *Ezra* i. 10, *silver basons of a second* (sort), 410, yet it is highly probable, that the ancient and true reading was, *silver basons*, 2,410 (without mentioning a second sort) as we find it now printed in the parallel verse in *Esdras*. This conjecture I have been since enabled to confirm by a Latin MS. in Exeter College library, catalogued C. ii. 13; which reads here in *Ezra*—*scyphi*

argentei, 2,410: and with this MS. agree the Bodleian Lat. MSS., No. 757, 2,032, 2,682, 3,563, 4,089.

Jerom's Preface to EZRA.

Non potest verum asseri, quod [ita] diversum est.

Ezra ch. ii. 1, &c. Now these are the children. *Neh.* ch. vii. 6, &c. These are the children. *Esd.* ch. v. 7, &c. And these are they that went up out of the province, that went up out of the province, that went up out of the province, that came up from the captivity, of those which had been captives, of those that had been captives, where they dwelt as captives, whom Nebuchadnezzar king of Babylon had carried away, whom Nebuchadnezzar king of Babylon had carried away, whom Nebuchadnezzar king of Babylon had carried away, and came again unto Jerusalem; and they returned unto Jerusalem and to the other parts of Judah, every one unto his city. *Esd.* Jewry, every man to his own city.

[The twelve chiefs representing the twelve tribes.]

	EZR.	NEH.	ESD.
1	Zerubbabel	Zerubbabel	Zorobabel
2	Jeshua	Jeshua	Jesus
3	Nehemiah	Nehemiah	Nehemias
4	Seraiah	Azariah	Zacharias
5	Reelaiah	Raamiah	Reesaia
6		Nahamani	Enenius
7	Mordecai	Mordecai	Mardocheus
8	Bilshan	Bilshan	Beelsarus
9	Mispar	Mispreth	Aspharusus
10	Bigvai	Bigvai	Reclius
11	Rehum	Nehum	Roinus
12	Baanah	Baanah	Baana

THE CHILDREN OF

Parosh	2172 Parosh	2172 Phoros	2172
Shephathiah	372 Shephathiah	372 Saphat	472
Arah	775 Arah	652 Ares	756
Pahath-moab	2812 Pahath-moab	2818 Phaath-moab	2812
Helam	1254 Elam	1254 Elam	1254
Zattu	945 Zattu	845 Zathui	945
Zaccai	760 Zaccai	760 Corbe	705
Bani	642 Binnui	648 Bani	648
Bebai	623 Bebai	628 Bebai	623
Azgad	1222 Azgad	2322 Sadas	3222
Adonikam	666 Adonikam	667 Adonikam	667
Bigvai	2056 Bigvai	2067 Bagoi	2066

Adin	454 Adin	655 Adin	454
Ater Hezekiah	98 Ater Hezekiah	98 Aterezias	92
		Ceilan }	67
		Azetas }	
		Azuram	432
		Ananias	110
Bezai	323 Hashum	328 Arom	32
Jorah	112 Bezai	324 Bassa	323
Hashum	223 Hariph	112 Azepuirth	102
Gibbar	95 Gibeon	95 Mecerus	3005
Bethlehem	123 Bethlehem	123 Bethlomon	123
Netophah	56 Netophah	65 Netophah	55
Anathoth	128 Anathoth	128 Anathoth	158
Azmaveth	42 Bethazmaveth	42 Bethsamos	42
Kirjatharim		Kirjathiarus	25
		jearim }	
Chepbirah	743 Chepbirah	743 Caphira	743
Beeroth	Beeroth	Beroth }	
		Pira	700
		Chadias }	
		Ammidioi }	422
Ramah }	Ramah }	Cirama }	621
Gabel }	621 Gabel }	Gabdes }	
Michmas	122 Michmas	122 Macalon	122
Bethel }	225 Bethel }	123 Betolius - - -	
Ai }	225 Ai }	52 - - - - -	52
Nebo	52 Nebo	Nephis	156
Magbish	156		
Elam	1254 Elam	1254	
Harim	320 Harim	320	
Lod	Jericho	345	
Hadid }	725 Lod }	Calamolalus }	725
Ono }	Hadid }	721 Onus }	
Jericho	345 Ono	Jerechus	245
Senaah	3630 Senaah	3930 Annaas	3330
Jedaiah	Jedaiah	Jeddu	
Jeshua }	973 Jeshua }	973 Jesus }	972
		Sannasib }	
Immer	1052 Immer	1052 Meruth	1052
Pashur	1247 Pashur	1247 Phassaron	1047
Harim	1017 Harim	1017 Carme	1017
Jeshua	Jeshua	Jessue	
Kadmiel }	74 Kadmiel }	74 Cadmiel }	74
		Banuas }	
		Sudias }	
Hodaviah	Hodevah	148 Asaph	128
Asaph	128 Asaph	Salum	
Shallum	Shallum	Jatal	
Ater	Ater	Talmon	
Talmon }	139 Talmon }	138 Talmon }	139
Akkub }	Akkub }	Dacobi }	
Hatita }	Hatita }	Teta }	
Shobai }	Shobai }	Sami }	
Ziha	Ziha	Esau	
Hasupha	Hashupha	Asipha	
Tabboth	Tabboth	Tabaoth	
Keros	Keros	Ceras	
Siaha	Sia	Sud	
Padon	Padon	Phaleas	
Lebanah	Lebana	Labana	
Hagabah	Hagaba	Graba	
Akkub		Acua	
		Uta	
		Cetab	
		Agaba	
		Subai	
		Anan, &c.	
Hagab	Shalmal		
Shalmal	Hanan, &c.		
Ianan, &c.	in all	392 in all	372
Telmelah }	Telmelah }	Thermeleth }	
Telharsa }	Telharsa }	Thelersas }	
Cherub }	Cherub }	Charaathalar }	
Addan }	Addon }	Aalar }	652
Immer }	652 Immer }		
Delaiah }	Delaiah }	Ladan }	
Tobiah }	Tobiah }	Ban }	
Nekoda }	Nekoda }	Necodan }	
Whole	42,360 Whole	42,360 Whole	42,360

Servants 7,337	Servants 7,337	Servants 7,347
Singers 200	Singers 245	Singers 245
Horses 736	Horses 736	Horses 7,036
Mules 245	Mules 245	Mules 245
Camels 435	Camels 435	Camels 435
Asses 6,720	Asses 6,720	Beasts 5,525

Though it be impossible to enlarge here on the many and great variations in the preceding catalogue; yet I cannot dismiss it, even for the present, without the few following remarks:—

That these three copies must have originally agreed; being most evidently meant to record the *very same* names with the *very same* numbers.

That the *names*, however, are now so strangely corrupted, as to prove most fully the existence of various errors in the printed Hebrew text, and to call aloud for the most careful and speedy reformation.

That the *numbers*, though varying so very widely in several of their particulars, are yet summed up, in all the three printed catalogues, in the very same sum total 42,360; and yet the real sum total (at present) of the *largest* of the three sets of numbers is less than 42,360 by above 8,400.

That there is, however, a method of correcting these greatly-corrupted numbers, and completing the present sum total, which method cannot be now proposed; and lastly,

That the many alterations of the *numbers* have probably been owing to mistakes made at very different times, and from different causes; a few, perhaps, from mistaking words at length; some from mistaking one Hebrew letter for another, when written as *numerals*; but most of them seem to have been owing to a kind of notation, used about the time of Christ, in the land of Palestine, and therefore probably in *some* Hebrew MSS.; the knowledge of which notation has been lost for many ages to all the learned world. I therefore congratulate the present age, and our own country, on the discovery lately made of this notation by the learned Mr. SWINTON, whose curious tables of the whole method are just published in our *Philosoph. Transactions*, vol. xlvi. pp. 721 and 728; and vol. l., p. 805. This discovery was made partly from the *Palmyrene inscriptions*, and partly from some *Sidonian coins*; the dates of the former extending 214 years, from 49 to 263 after Christ; and the date of the oldest of the latter being 153 years more early than the oldest of the former. The coins express the *units*, from 1 to 10, by short small strokes perpendicular, or nearly

so; and the inscriptions (after the inconvenience of many successive strokes had been amply experienced) have one arbitrary mark for 5, admitting only IIII of the successive strokes: the hundreds, and units after the tens, are expressed on both, in the same manner as the single units. When therefore we consider well the several corruptions in the preceding numbers; and when we mark how frequently they consist of a single unit, or a single ten, or a single hundred, too much or too little; how naturally does the notation of PALMYRA, but still more that used more anciently at SIDON, (which town was given to the tribe of Asher,) I say, how naturally, and how happily, does this notation solve these otherwise inexplicable difficulties! * And we should, therefore, highly honour all studious researches after such venerable remains of antiquity, since, whilst they give a pleasing re-existence to arts, once illustrious, but long lost, they prove thus eminently serviceable in correcting the mistakes made by ancient transcribers in the several parts of the sacred pages.—*Kennicott's Second Dissertation*, pp. 505—514.

Dr. A. Clarke.—2 Which came with Zerubbabel.] There are many difficulties in this table of names; but as we have no less than three copies of it, that contained here from ver. 1—67, a second in Neh. vii. 6—69, and a third in 1 Esdras v. 7—43, on a careful examination they will be found to correct each other. The *Versions* also, and the *Varia Lectiones* of *Kennicott* and *De Rossi*, do much towards harmonizing the names.

Though the sum total at the end of each of these enumerations is equal, namely, 42,360, yet the particulars reckoned up make in Ezra only 29,818, and in Nehemiah 31,089. We find that Nehemiah mentions 1,765 persons which are not in Ezra, and Ezra has 494 not mentioned by Nehemiah. Mr. *Alling* thinks that this circumstance, which appears to render all hope of reconciling them impossible, is precisely the very point

by which they can be reconciled; for if we add Ezra's surplus to the sum in Nehemiah, and the surplus of Nehemiah to the number in Ezra, the numbers will be equal.

Thus—The number in Ezra . . . 29,818
Surplus in Nehemiah . . . 1,765

Sum total . . . 31,583
The number in Nehemiah . . . 31,089
The surplus in Ezra . . . 494

Sum total . . . 31,583
If we subtract this sum 31,583 from 42,360, we shall have a deficiency of 10,777 from the numbers as summed up in the text; and these are not named here, either because their registers were not found, or they were not of Judah and Benjamin, the tribes particularly concerned, but of the other Israelitish tribes; see ver. 36.

Ver. 3.

Dr. A. Clarke.—The children of Parosh.] Where the word children is found in this table, prefixed to the name of a man, it signifies the descendants of that person, as from this verse to ver. 21. Where it is found prefixed to a place, town, &c., it signifies the inhabitants of that place, as from ver. 21 to ver. 35.

Ver. 5.

Au. Ver.—5 The children of Arah, seven hundred seventy and five.

Seven hundred seventy and five. See the notes upon ver. 2.

Pool.—In Neh. vii. 10, they were only six hundred and fifty-two. It seems seven hundred and seventy-five marched out of Babylon, or gave in their names that they would go; but some of them died, others changed their minds, others were hindered by sickness, or other casualties, happening to themselves or near relations: and so there came only six hundred and fifty-two to Jerusalem. And the like is to be said in the like differences; which it suffices to hint once for all. So *J. H. Michaëlis* and *Bishop Patrick*.

Ver. 6.

בְּנֵי-פַתַח מוֹאָב לְבָנֵי יִשׁוּעַ יוֹאָב
אֲלֵפִים שְׁמֹנֶה מֵאוֹת וּשְׁנַיִם עָשָׂר :

νῖοι Φαῶθ Μωᾶβ τοῖς νῖοῖς Ἰησοῦ Ἰωᾶβ,
δισχιλιοὶ ὀκτακόσιοι δεκαδύο.

Au. Ver.—6 The children of Pahathmoab, of the children of Jeshua and Joab, two thousand eight hundred and twelve.

* As, for example:—

Shephathiah	372	—	372	—	472
Zattu	945	—	845	—	945
Adonikam	666	—	667	—	667
Bigvai	2056	—	2067	—	2066
Bezai	323	—	324	—	323
Jericho	345	—	345	—	245
Jedaiah, &c.	973	—	973	—	972
Shallum, &c.	139	—	138	—	139
Telmelah, &c.	652	—	642	—	652

Of *Jeshua* (and) *Joab*.

Pool.—Or of *Jeshua-joab*, as the former was *Pahath-moab*.

Bp. Patrick.—Here seems to be two families joined together, one from *Pahath-moab*, the other from *Jeshua-joab* (as the other may be translated), which both together make the greatest body of those that went up: and six more added themselves; for in *Neh. vii. 11*, they are said to have been two thousand eight hundred and eighteen.

Two thousand eight hundred and twelve. See the notes upon *ver. 2* and *5*.

Ver. 20.

Au. Ver.—20 The children of *Gibbar* [*or, Gibeon, Neh. vii. 25*], ninety and five.

Bp. Patrick.—20 Or, as it is in *Neh. vii. 25*, the children of *Gibeon*; these being the citizens of that city [so *Michaëlis*]. For this is not the name of a man, but of a place; and so are several that follow: which hath made some think, that the foregoing are not the names of men, but of cities, or countries, the people of which are called the children of such places, which is frequent in the scripture language, where we read of the children of *Zion*, the children of *Egypt*, the children of the east, &c.

Ver. 21.

בְּנֵי בֵּית לֶחֶם מֵאָה עֶשְׂרִים וְשָׁלֹשׁ :

קמץ בו' ק' נ'א בְּנֵי בֵּית

vioi Βεθλαέμ, ἑκατὸν εἰκοσιτρεῖς.

Au. Ver.—21 The children of *Beth-lehem*, an hundred twenty and three.

21—35 *Children of*.

Booth.—People of. See the note upon *ver. 3*.

Pool.—Of *Beth-lehem*. Either of a man called *Beth-lehem*, or the *Beth-lehemite*, by way of eminency; or of the place so-called [so *Michaëlis, Patrick, Boothroyd*]. And so these were the remainders of the inhabitants of that city. And the like may be said of the two following names, *Netophah* and *Anathoth*, or others of the like nature.

Ver. 23.

Au. Ver.—23 The men of *Anathoth*, an hundred twenty and eight.

Anathoth.

Bp. Patrick.—23 A place in the tribe of *Benjamin* [so *Michaëlis*], where the prophet *Jeremiah* was born. But there are those who think it not improbable, that these were cities in the country of *Babylon*; which the Jews had built, and called by the names of those cities in their own country, from whence they were banished; of which they were desirous to preserve a remembrance. But I see no ground for this.

Ver. 25.

בְּנֵי קִרְיַת עָרִים וְגו'

vioi Καριαθαρῖμ, κ.τ.λ.

Au. Ver.—25 The children of *Kirjath-arim*, *Chephirah*, and *Beeroth*, seven hundred and forty and three.

Pool.—*Kirjath-arim*, or *Kirjath-jearim*, as it is *Neh. vii. 29*.

Houb.—קריה ערים: *Lege* קריה ערים, *Caria-thiarim*, ut alibi passim hod. ipsis in *Codicibus*.

Seven hundred and forty-three. See the notes upon *ver. 2*.

Ver. 31.

בְּנֵי עֵילָם אַחַד אֶלֶף מֵאָתַיִם הַמְּשִׁים וְאַרְבָּעָה :

vioi Ἡλαμάρ, χίλιοι διακόσιοι πεντηκοντατέσσαρες.

Au. Ver.—31 The children of the other *Elam*, a thousand two hundred fifty and four.

The other Elam.

Bp. Patrick.—31 There is another *Elam* mentioned *ver. 7*, which argues the former to be the name of a town; from which the very same number of persons went up that there did from this.

Booth.—The people of *Elamar*, &c.—This and the two following verses are wanting in *Esdra*s. This verse is confused; and *Houbigant* would read *עילמאר* as one word. *Michaëlis* would omit it as a corruption of the seventh verse, and because wanting in *Esdra*s.

Houb.—31 *Fili* *Ælam-Ar*, etc. *עילמאר* : *Vulgatus*, *Ælam alterius*. Et plerique credunt additum fuisse *אחר*, *alterius*, eò ut unus *Ælam*, ab altero, de quo *versus 7* distingueretur. Tamen præposterè venit distinctio, postquàm inter duas personas distinguendas intercesserunt *versus viginti quinque*. Et propè singulare esset ut duo viri *Ælam* totidem habuissent filios *Babylonicâ* ex cap-

fivitate reduces, nempè 251. Nam totidem leguntur in illo altero *Ælam*, de quo versus 7. Suspiciatur Edm. *Calmet* unum verum fuisse ex altero imprudenter geminatum. Cui non assentimur. Nam nimium longo intervallo sunt duo versus 7 et 31, ut alter alterius geminandi fecerit occasionem. Itaque uno verbo legimus *עלם ארר*, *Ælam-Ar*, ut legerunt Græci Intt. qui *Ἰλαμάρ*; etsi eos carpit Clericus, qui utrumque verbum perperam conjunxerint. Etenim et sic legit Arabs, qui *إلأمر*, uno verbo, interpretatur, inque eâ re Syrum deserit, quem tamen vulgò sequitur; et hoc ipso in capite alia nomina recurrunt ex duobus confecta, ut versu 6. *Phaah-Moab*, versu 25 *Cariathiarim*, versu 21, *Bethleem*, etc.

Dathe.—31 *Alius cujusdam Elami a) posterius, &c.*

a) Sic a plerisque interpretibus explicantur verba Hebræa *עלם ארר*, quod nempè hic *Ælamus* distinguatur adjecto *ארר* ab eo, qui versu 7, eodem nomine venit. Sed *οί ό* et *Arabs* utramque vocem pro nomine hujus viri habuerunt: *νιοί Ἰλαμάρ*, quam sententiam *Hubigantius* defendit. *Michaëli* totus versus videtur interpolatus, atque per errorem septimum h. l. repetitus, quod etiam *Calmeto* placuit, observante *Hubigantio*, qui tamen hanc conjecturam improbat, quoniam hic versus a septimo nimis remotus est, quam ut huic errori occasio fuerit.

Ver. 43.

הַנְּתִינִים וְגו'

οί Ναθνίμ, κ.τ.λ.

Au. Ver.—43, 58 *The Nethinims, &c.* See the notes upon 1 Chron. ix. 2, vol. iii., pp. 46, 47.

Bp. Patrick.—43 *The Nethinims.* These are generally taken to be of the race of the Gibeonites [so *J. II. Michaëlis*]; who being given to the service of the temple were called Nethinims, which imports as much as *given*. But this is a mistake, the Nethinims being those whom David gave to help the Levites, as I have observed before.

Dathe.—43 *Famuli sanctuarii. a)*

a) In textu vocatur *נְתִינִים*, quod nomen recte, uti arbitratur, *Michaëlis* explicavit. Non sunt, uti plerique statuunt, posterius Gibeonitarum istorum, quos Josua cap. ix. 23, 24, in perpetuum servitio in sanctuario præstando addixerat. Nam cap. viii. 20 narratur, eos a Davide et principibus traditos esse Levitis. Sed videtur a Davide, Salomone (nam

vers. 55, vocantur servi Salomonis) et tributuum principibus subinde pars in bellis captivorum sanctuario donata esse et perpetuo servitio addicta.

Ver. 55.

בְּנֵי עֲבָדֵי שְׁלֹמֹה וְגו'

νιοί δούλων Σαλωμών, κ.τ.λ.

Au. Ver.—55 *The children of Solomon's servants, &c.*

Pool.—*The children of Solomon's servants;* either of those strangers and proselytes whom Solomon used in the building of the temple, 1 Kings ix. 21, to the service of which, as some add, he devoted them, as there should be occasion hereafter; or others who had lived in Solomon's family, and after his death called themselves and their families by that name, as esteeming it a great honour to them that they had been servants to so great a prince.

Bp. Patrick.—55 *The children of Solomon's servants.*] These were a distinct people among the Jews; but it is uncertain who they were. Some take them to have been originally descended from slaves, whom Solomon took in war, and who afterward became proselytes. But there was no war in his days; therefore others think they were such of other nations as came to serve Solomon in servile work during the building of the temple; who being proselyted, he deputed them to the perpetual conservation and reparation of it; as Joshua had done the Gibeonites, to be hewers of wood and drawers of water there. Or, they were some of the relics of the Canaanites, who delivered up themselves to Solomon, 1 Kings ix. 20, 21. Whosoever they were, it appears from ver. 55 of this chapter, that they had the same employment with the Nethinims about the temple, or something like it; for they are numbered together with them.

J. II. Michaëlis.—*Posterius servorum Salomonis*, quos de Canaanæorum reliquiis Salomo, imperio suo subjectos, ad præstandas in Sanctuario serviles operas destinaverat, ver. 58; Neh. vii. 57; coll. not. 1 Reg. ix. 20, 21.

Ver. 59.

וְאֵלֶּה הָעוֹלָיִם מִתְּהַל מְלַח תַּל
חֲרָשָׁא כְּרֹב אֲדָן אֲמָר וְגו'

καὶ οὗτοι οἱ ἀναβάτες ἀπο Θελαμελέχ, Ἐλαρησά, Χερουβ, Ἡδάν, Ἐμμήρ, κ.τ.λ.

Au. Ver.—59 *And these were they which*

went up from Tel-melah, Tel-harsa, Cherub, Addan [or, Addon, Neh. vii. 61], and Immer: but they could not show their father's house and their seed [or, pedigree], whether they were of Israel.

Pool.—*Tel-melah, Tel-harsa*; the names of the places whence they came, and where they had lived in the time of their captivity. *Cherub, Addan, and Immer*; the names either of the heads of the families [so *Dathe*] living in the places last mentioned, or of other places where the persons here understood had dwelt [so *J. H. Michaëlis, Houb.*]

J. H. Michaëlis.—59 *Hi vero sunt, qui adscenderunt, venerunt, e Thêl Melach, q. d., acervo salis, h. e., sec. Hilleri Onom. S., p. 62, perpetuæ desolationis loco. הַל הַרְשָׁה* et ex *Thel Charscha s. tumulo silvæ vel silvescente. Itidem sterilis et silvosa Babylonix regio fuisse videtur, in qua exules Judæi degebant; ut e contrario Thêl Abiba Ezech. iii. 15, tumulus spicarum, s. locus culmo segetique idoneus. Conf. Boch. Geogr. S., p. 615. כְּרֻב Cherubus. Id cum sequenti pro unius viri nomine habent et conjungunt nonnulli. Sed præstat asyndeton, ut supra ver. 2, 6. אָדוֹן Idem Adon eadem notione dicitur, Neh. vii. 61. Et Immer: sed non potuerunt indicare, &c.*

Houb.—59 *Illi vero qui venerunt ex Thelmal, nempe Thelharsa, Cherub, Adon-Emer, non potuerunt indicare, &c.*

Dathe.—59 *Qui e Telmelacha, Harsa, Cherubo, Addane, Immere migraverant, non potuerunt indicare, &c.*

Ver. 62.

לְאֵלֶּה בְּקִשְׁוֹ כְּרֹבְבֵי הַמִּתְיַחֲשִׁים וְלֹא
בְּמִצְאָוּ וַיִּנְתְּלוּ מִן־הַיְהוּדָה :

οὗτοι ἐξήτησαν γραφήν αὐτῶν οἱ μεθεωσῆμι, καὶ οὐχ εὗρεθσαν, καὶ ἡγάχιστεύθησαν ἀπὸ τῆς ἱερατείας.

Au. Ver.—62 *These sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood [Heb., they were polluted from the priesthood].*

Among those that were reckoned by genealogy. See the notes upon 1 Chron. iv. 33, vol. iii., p. 22.

Bp. Patrick.—62 *These sought their register among those that were reckoned by genealogy, but they were not found.] The*

words may be more plainly translated out of the Hebrew in this manner, "These being numbered among the priests (or, reckoned in the priestly genealogy) sought the register, the record of it in writing, but could not find it." The Jews were so careful to keep the priesthood pure, that they preserved an exact account of the parents, the kindred, and the quality of every priest; because there were some women the priests might not marry, whose children were accounted impure; as Mr. Selden hath shown at large, lib. ii., *De Success. ad Pontific.*, cap. ii., p. 213; cap. iii., p. 215. But when the city and temple were burnt, and the people carried away in a tumultuous, confused manner into Babylon, many tables of genealogy perished, and could not be recovered.

J. H. Michaëlis.—62 *אלה בקשו, R. Sal. Isti sacerdotes quæsierunt, Neh. vii. 64. כתבם, descriptionem suam, Ezech. xiii. 9, catalogum puta genealogicum. המתייחשים, genealogiæ recensorum, cum ipsorum, tum parentum et majorum suorum, cap. viii. 1, 3, 1 Par. iv. 33, &c. Sic ad sensum recte Vulg., scripturam genealogiæ suæ. Nimirum præcedens suffixum vel redundat more Syriaco, ut Num. xxiv. 3; Prov. xiii. 4, vel potius præcedens cum suffixo nomen repetendum hic est in statu constructo, ut Psal. cx. 3 et cxvi. 1; Cant. i. 15.*

Houb.—*Hi quæsierunt tabulas suas, in recensione familiarum, nec repererunt, &c.*

Ver. 63.

וַיֹּאמֶר הַתִּרְשָׁתָא לְהֵם אֲשֶׁר לֹא־
יֵאכְלוּ מִקֹּדֶשׁ הַקֹּדֶשִׁים עַד עֲמֹד כֹּהֵן
לְאִיְרֹמִים וְלֹא־יֹרִים :

καὶ εἶπεν ἀθροισθῶ αὐτοῖς τοῦ μὴ φαγεῖν ἀπὸ τοῦ ἁγίου τῶν ἁγίων, ἕως ἀναστῆν ἱερεὺς τοῖς φωτίουσι καὶ τοῖς τελείοις.

Au. Ver.—63 *And the Tirshatha [or, governor; see Neh. viii. 9] said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.*

The Tirshatha.

Bp. Patrick.—63 *And the Tirshatha.] Some think (particularly Jacobus Cappellus), that by the Tirshatha is here meant Zerubabel [so Pool]; it being a general name, they suppose, for all chief governors. So Nehemiah is called, ch. viii. 9; x. 1; whom others therefore will have to be here meant; who was a kind of judge (as the Persian*

word signifies), and gave the sentence which here follows, when he came to Judea: which was a good while after this first company arrived there. Others interpret it, the *king's commissioner*; for Zerubbabel was no more (see J. Reynolds, in his Censure of the Apocryphal Books, prælect. cxviii.).

Dr. A. Clarke.—63 *The Tirshatha.*] This is generally supposed to be Nehemiah, or the person who was the commandant; see Neh. viii. 9 and x. 1, for the word appears to be the name of an office. The *Vulgate* and *Septuagint* write it *Atershatha*; the *Syriac* and *Arabic* render it the *princes of Judah*. Some suppose the word to be *Persian*, but nothing like it of the same import occurs in that language at present. If, as *Castel* supposed, it signifies *austerity*, or that *fear* which is impressed by the authority of a governor, it may come from *ترس ters*, FEAR, or *ترش tersh*, ACID, the former from *ترسيدن tarsidan*, to FEAR OR DREAD.

Gesen.—הַתִּרְשָׁתָּהּ, always with art. הַתִּרְשָׁתָּהּ, (comp. Pers. *torsh*, severe, austere,) the *Tirshatha*, the title of the Persian governor of Judea, q. d. *your Severity*; Germ., *gestrenger Herr*, a title formerly given to the magistrates of the free and imperial German cities; Ezra ii. 63; Neh. vii. 65, 70, of Zerubbabel. Also of Nehemiah, and put after his name, Neh. viii. 9; x. 2; comp. xii. 26, where for it is הַתִּרְשָׁתָּהּ.

Urim and Thummin. See the notes upon Exod. xxviii. 30, vol. i., pp. 346—350.

Ver. 64.

כָּל-הַתְּקֵהָל כְּאֶדָּר אַרְבַּע רְבֹזָא
אֲלֵפִים שְׁלֹשִׁים-מֵאוֹת שְׁשִׁים:

πᾶσα δὲ ἡ ἐκκλησία ὁμοῦ ὡσεὶ τέσσαρες μυριάδες διαχίλιοι τριακόσιοι ἐξήκοντα.

Au. Ver.—64 The whole congregation together was forty and two thousand three hundred and threescore.

See the notes upon verses 2 and 5.

Pool.—The particular sums here recited come only to 29,818; unto whom are added in this total sum, 12,542; which either were of the other tribes beside Judah and Benjamin, or were such as were supposed by themselves and others to be Israelites, but could not prove their pedigree by their genealogies, and therefore could not be so

punctually and particularly described as the former.

Bp. Patrick.—Here occurs a small difficulty (like that in the end of the foregoing chapter); for if we put together the several sums before mentioned, they amount to no more than twenty-nine thousand eight hundred and eighteen; so there wants above twelve thousand to make up this number of forty thousand three hundred and threescore. But where shall we find them? say the Jews, in *Seder Olam Rabba*, cap. xxix. To which they there answer, that they were of the rest of the tribes of Israel, who came up with those of Judah and Benjamin: or they might be Levites, or other Israelites, who could not make out their descent. Which is a very solid answer, for there is no doubt but many of their brethren of the ten tribes incorporated themselves with the two tribes in captivity, and took the advantage of returning with them: which may be the meaning of those words in the first chapter, ver. 5, “Then rose up the chief of the fathers of Judah and Benjamin, with all them whose spirit God had raised to go up:” that is, saith *Diodate*, all those of other tribes, according to 1 Chron. ix. 3.

Houb.—64 *Omnis multitudo in unum collecta, quadraginta duo millia, trecenti et sexaginta.*

... כל הקהל... ארבע רבוא... *omnis multitudo... quatuor myriades, (duo millia trecenti et sexaginta;)* i. e., 42,360. Ejusdem generis mendum hic habemus, quod cap. i. vidimus. Nam numeri omnes ante-dicti efficiunt summam non majorem, quàm 29,818, quæ summa distat numero 12,542, à summâ 42,360, quam hodiè legimus, et hic, et Neh. vii. 66. Nos summam istam, etsi malè subductam, tamen in nostrâ interpretatione reliquimus, quia de mendî origine nihil compertum habemus. In alteruto insistendum, aut ut credatur sacrum Scriptorem posuisse summam 29,818, ex numeris suprâ notatis ritè subductam, quam deinde vitia-verint descriptores; aut ut, ab iisdem descriptioribus prætermissa fuisse capita virorum 12,542 quo numero ad numerum 29,818 additò, conficiatur summa 42,360. Prior sententia probabilior. Nam multò credibilis est in unâ summâ describendâ fuisse peccatum, quàm fuisse ommissa nomina 12,542 separatis posita in versiculis. Faciliùs peccatur in uno, ut jam diximus, quàm in multis. Nodum non solvit ille *Alting*, de

quo *Bibliotheca universalis*, tom. iv., p. 419, qui author Esdras cum Nehemiâ conciliare conabatur, ut apud utrumque reperiret summam virorum 31,583. Nam, cum apud utrumque legatur summa 42,360, superest explicandum cur uterque hanc summam posuerit, summâ 31,583 multò majorem. Etenim, quòd ait *Atling*, et post eum Edm. *Calmet*, ea 10,777 capita, quæ in numero 31,583 minùs sunt, esse eorum, qui antea non fuerint nominati, aut eorum, qui suam genealogiam reperire non poterint, aut denique illorum, qui non essent de Judâ et de Benjamin, hæc Lectori attento non satisfaciunt. Quippe eorum summa recensetur, qui antea nominati sunt, non eorum qui non nominati; etiam summa eorum qui genealogiam suam non repererunt; qui quidem recensentur versu 60. Postremò, cum sacra Pagina doceat ver. 1, eos recenseri, qui essent filii provinciarum, quos asportarat Nabuchodonosor Babylonem, eo ipso docet non alios se recensere, quam eos qui essent de Judâ et de Benjamin, quos eisdem Nabuchodonosor fecerat captivos. Atqui, ut mox dicebamus, summa eorum subducitur, qui sunt antea nominati, non, qui non nominati. Non fieri igitur potest, ut in summâ 42,360, ii contineantur qui non essent de Judâ et de Benjamin....Cæterum vocabulum כּאָדָר, quod Vulgatus reddit quasi unus, nos extulimus in unum collecta (multitudo) ut כּאָדָר unam omnium summam indicet, tanquam בּאָדָר, in unum; quod בּאָדָר, meliùs, nî fallor, legeretur, quam כּאָדָר.

Ver. 69.

כְּכֹהֵן נְתַנְהוּ לְאוֹצֵר הַמְּלֶאכֶה זָהָב
 דְּרַכְמוֹנִים וְשֵׁשׁ הַפְּאֹת וְאֶלֶף וְכֶסֶף
 מֵנִים חֲמִשָּׁת אֲלָפִים וְכֹהֲנֵת כְּהֻנִּים
 מֵאָה :

ὡς ἡ δύναμις αὐτῶν, ἔδωκαν εἰς θησαυρὸν τοῦ ἔργου χρυσίον καθάρων μυῖα ἑξ μυριάδες καὶ χίλια, καὶ ἀργύριον μύα πεντακισχιλίας, καὶ κόθωνοι τῶν ἱερέων ἑκατόν.

Au. Ver. — 69 They gave after their ability unto the treasure of the work three-score and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments.

Drams. See the notes upon 1 Chron. xxix. 7, vol. iii., p. 144, and upon 2 Chron. xxvii. 5, p. 269.

Pound. See the notes upon 2 Chron. xxvii. 5, p. 269.

Pool.—A dram of gold is supposed to be of the weight of the fourth part of a shekel, and of the value of a French crown.

Dean Prideaux.—And about the same time [i.e., when in the absence of Cyrus, Cyaxares (whom the Scriptures call Darius the Median) governed the affairs of the empire] seem to have been coined those famous pieces of gold called Darics, which by reason of their fineness, were for several ages preferred before all other coin throughout all the East; for we are told that the author of this coin was not Darius Hystaspis, as some have imagined, but an ancients Darius. But there is no ancients Darius mentioned to have reigned in the East, excepting only this Darius, whom the Scriptures call Darius the Median. And therefore it is most likely that he was the author of this coin, and that, during the two years that he reigned at Babylon, while Cyrus was absent from thence on his Syrian, Egyptian, and other expeditions, he caused it to be made there out of the vast quantity of gold which had been brought thither into the treasury, as the spoils of the war which he and Cyrus had been so long engaged in; from whence it became dispersed all over the East, and also into Greece, where it was of great reputation. According to Dr. Bernard it weighed two grains more than one of our guineas; but the fineness added much more to its value; for it was in a manner all of pure gold, having none, or at least very little alloy in it; and, therefore, may be well reckoned as the proportion of gold and silver now stands with us, in respect to each other, to be worth twenty-five shillings of our money. In those parts of Scripture which were written after the Babylonish captivity, the pieces are mentioned by the name of Adarkonim, and in the Talmudists by the name of Darkonoth, both from the Greek Δαρεικοί, i. e., Darics. And, it is to be observed, that all those pieces of gold, which were afterwards coined of the same weight and value by the succeeding kings, not only of the Persian but also of the Macedonian race, were all called Darics, from the Darius that was the first author of them. And these were either whole Darics or half Darics, as with us there are guineas and half guineas.

Dr. A. Clarke.—דרכמונים *darkemonim*,

drakmons or darics; a Persian coin, always of gold, and worth about 1*l.* 5*s.*; not less than 76,250*l.* sterling in gold.

Five thousand pound of silver. — מנין manim, manehs or minas. As a weight, the maneh was 100 shekels; as a coin, 60 shekels in value, or about 9*l.*; 5,000 of these manehs, therefore, will amount to 45,000*l.*, making in the whole a sum of about 120,000*l.*; and in this are not included the 100 garments for priests.

Gesen. — מנין m. Ezra ii. 69; Neh. vii. 70—72, a daric, a Persian gold coin, i. q. מנין, q. v. [see the notes upon 1 Chr. xxix. 7, p. 144], from which however it differs, perhaps, in its origin, being i. q. Pers. *دارا کمان*, bow of Darius, as bearing the image of an archer.

מנה m. plur. מנין, pp. part, portion, number, see מנה. Spec. maneh, mina, a weight of a hundred shekels, as we gather from 1 K. x. 17; 2 Chr. ix. 16. Another and somewhat obscure specification is given Ez. xlv. 12, twenty shekels, twenty-five shekels, fifteen shekels, shall be your mina; spoken either of a triple mina of 20, 25, and 15 shekels; or of a single mina of sixty shekels, distributed into three parts, 15+20+25. The latter is best.

СНАР. III. 1.

וַיַּגֵּעַ הַחֹדֶשׁ הַשְּׁבִיעִי וְגו'

καὶ ἔφθασεν ὁ μῆν ὁ ἕβδομος, κ.τ.λ.

Au. Ver.—And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.

Pool.—When the seventh month was come, or rather, was coming, or drew near [so J. H. Michaëlis, Houb., Dathe, Patrick]; for the altar was set up after this time, ver. 3, which yet was employed the first day of this month, ver. 6. This was a sacred kind of month, wherein there were divers festivals, as appears from Lev. xxiii., for which the people had been preparing themselves, and now came to Jerusalem to the celebration of them.

Ver. 2, 8.

Au. Ver.— 2, 8 Zerubbabel the son of Shealtiel, &c.

Pool.—The son of Shealtiel, i. e., the grandson [so J. H. Michaëlis]; for he was the son of Pedaiah, 1 Chron. iii. 17—19.

Ver. 3.

וַיָּקִימוּ הַמִּזְבֵּחַ עַל-מְקוֹנָהּ כִּי בְּאִמְתָּה עָלֵיהֶם מַעֲמֵי הָאֲרָצוֹת וַיַּעֲלֶינָה עָלֵינוּ עֲלוֹת לַיהוָה עֲלוֹת לַבֹּקֶר וְלָעֶרֶב :

מכונותיו כִּי ויעלו כִּי

καὶ ἤτοιμασαν τὸ θυσιαστήριον ἐπὶ τῆν ἐτοιμασίαν αὐτοῦ, ὅτι ἐν καταλήξει ἐπ' αὐτοὺς ἀπὸ τῶν λαῶν τῶν γαιῶν καὶ ἀνέβη ἐπ' αὐτὸ ὀλοκαύτωσις τῷ Κυρίῳ τοπρῶ καὶ εἰς ἑσπέραν.

Au. Ver.—3 And they set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt-offerings thereon unto the LORD, even burnt-offerings morning and evening.

Upon his bases [so Houb.].

Bp. Patrick.—Upon his bases.] That is, in the place, some think, where it anciently stood. Which was done, Maimonides saith, by the authority of the prophets, who were then among them. Here the reader must remember what I have observed upon 1 Chron. ix. 11, 21, 23, that till the temple could be built, they erected a tabernacle wherein the service of God was performed, as it was before Solomon's temple was built. But I noted there, ver. 18, that it did not stand on Mount Moriah, but on Mount Zion; and therefore the altar was also there, and not in the place where it anciently stood, till the temple was finished.

J. H. Michaëlis. על מכונותיו, super basibus suis pristinis, Syr., in sede sua, h. e., in loco, in quo steterat illud ante templi ruinam. Vid. cap. ii. 68; 1 Reg. vii. 27, 38; 2 Reg. xxv. 13, 16.

For fear was upon them, &c.

Bp. Patrick.—The particle ki, which we translate for, signifies although [so Houb., Dathe, Booth.]: and so it had been better rendered here. Although they were in great fear of their evil neighbours, yet, notwithstanding, they would not desist from restoring the worship of God. But if we take it as we translate it, the meaning is plain that they were the more zealous to restore the worship of God, that they might upon all occasions flee to him for succour against their enemies, of whom they were in dread.

Houb.—3 מכונתו: Masora, מכונותיה, numero plur. Sic ferè Codex Orat. 53 מכונתו, bases suas. כי באימה עיהם, Arias, quia in terrore

super eos, mendum quasi digito monstrans. Nam præpositio *super* significat esse, vel in oratione, vel in sententiâ, verbum, cujus verbi sit comes præpositio *super*. Atque id verbum aliud esse non potest, quam verbum *יהיה*, quod de more tacetur. Undè efficitur ut legendum sit, non באימה כי, sed האימה כי, quia *terror (esset) super eos*. Ità Syrus כחל מההיא, quia *timor ... Tergiversatur Arabs*, omittens כי. Deserit ipsa verba Vulgatus; quæ quidem Græci Intt. quia reddunt, nihil dicunt. Etenim *ὅτι ἐν καταπλήξει ἐπ' αὐτοῦς, quia in terrore super ipsos*, reprehensione dignum, non modò in *ὅτι, quia*, cùm כי non habeat hic causam, ut rectè arguebat Clericus, sed etiam in eo quòd ex tali compositione Græcâ sententiam elicere ullam non queas, etsi ei compositioni pepercit Clericus. Qui, cùm verat, *quamvis iis incumberet metus*, emendationem à nobis factam demonstrat esse necessariam.... ויעלו: Masora, ויעלו, addens ו, etsi illud supplet punctum *Kibbuts*. Sic etiam Codex Orat. 53. Quod Masoræ judicium lector suum facere debet toties, quoties ex ו sublato fiunt mutila verba et nomina, vel sunt in solecismo posita; ut hoc loco, ex ויעל, sine ו *finali* scripto, mutatur hujus verbi numerus. Nam punctum *Kibbuts* pertinet ad pronuntiandi modum, non ad conjugandi, nonque adeò tollit solecismum.

Dathe.—3 *Extracta igitur ara illa in loco suo*, a) *quamquam sibi valde a vicinarum regionum gentibus metuebant, solida sacrificia cum matutina tum vespertina Jovæ fecerunt.*

a) h. e., in quo antea steterat.

Maurer.—3 [כי באימה עיניהם] quia *terror (propr. de terrore, terroris aliquid, cf. ad 1 Chron. ix. 33) eos occupaverat*. Alii duas constructiones עיניהם הם באימה הם coaluisse putant.

Ver. 4.

Au. Ver.—4 They kept also the feast of tabernacles, as it is written, &c.

Pool.—The feast of tabernacles seems to be mentioned synecdochically for all the solemnities of this month, whereof this was the most eminent and most lasting. Otherwise it is not probable that they would neglect the day of atonement, which was so severely enjoined, Lev. xxiii. 27—29; and was so exceeding suitable to their present condition: see on ver. 6 [so *Bishop Patrick*].

Ver. 5.

וְאַחֲרֵיכֵן עָלְתָּ תָּמִיד וְלַחֲדָשִׁים וְלִכְל-מִזְבְּחֵי יְהוָה הַמְתַּדָּשִׁים וְלִכְל מַתְנֵבֶךָ נִדְבָה לַיהוָה :

καὶ μετὰ τοῦτο ὀλοκαυτώσεις ἐνδελεισμῶς, καὶ εἰς τὰς νομμηγίας καὶ εἰς πάσας ἑορτὰς τῆς Κυρίου τὰς ἡγιασμένας, καὶ παντὶ ἐκούσιαζόμενῳ ἐκούσιον τῷ Κυρίῳ.

Au. Ver.—5 And afterward offered the continual burnt-offering, both of the new moons, and of all the set feasts of the Lord that were consecrated, and of every one that willingly offered a free-will-offering unto the Lord.

Booth.—5 And afterwards the continual burnt-offering, both of the new moons, and of all the stated feasts hallowed to Jehovah; and every free-will offering they brought to Jehovah.

J. H. Michaëlis.—Post hæc etiam, R. Sal. et A. b. E. post festum nimirum tabernaculorum, ver. 4, עלה המיד, fecerunt, ex ver. 4 s. obtulerunt holocaustum perpetui sacrificii, Exod. xxix. 42; Num. xxviii. 6.

וְהַדְּשִׁים, sic etiam pro mensibus s. noviluniis. Vulg., tam in calendis. והל מועדי יהוה, Vulg., quam in universis solemnitatibus Domini. LXX, sanctificatis. Vulg., quæ erant consecrata, 2 Par. xxxi. 6. והל, denique pro omni. מהנרב נרבה יהוה: qui sponte sua offerebat voluntariam oblationem Domino; qui spontanea sacra Jehovæ facere volebat, cap. i. 6; ii. 68; Lev. vii. 16.

Houb.—5 Postea holocaustum juge, et Neomeniis cæterisque Domini conventibus victimas destinatas, atque eas illorum omnium voluntarias, qui dona Domino sponte afferebant.

Dathe.—5 Deinde quoque restituerunt holocaustum quotidianum et noviluniorum, omniumque dierum festorum Jovæ consecratorum, atque omnium munerum, quæ Jovæ sponte essent oblata.

Ver. 7.

Houb.—7 לצנינים וצירים, *Siloniis et Tyriis*. Scriptioem plenam habet לצירים Codex Orat. 53, similiter legendum plenè וצירים. Ejusmodi mutilationes è punctis nata vocabilibus.

Ver. 9.

בַּעֲמֹד וְשֹׁעֵץ בָּנְנוּ וְאָחִיו תְּדַמְיָאֵל

Ver. 12.

וְרִבִּים מִהִקְדָּתֵיכֶם וְהַלְוִיִּם וְרֵאשֵׁי
הָאָבוֹת הַיְקָדָשׁ אֲשֶׁר הָיוּ אֵתֵיחֶפֶת
הָרֵאשֹׁן בְּיָסְדוֹ זֶה הַבַּיִת בְּעֵינֵיהֶם
בָּכִים בְּקוֹל גָּדוֹל וְרִבִּים בְּתַרוּעָה
בְּשִׂמְחָה לְהִקְרִים קוֹל :

καὶ πολλοὶ ἀπὸ τῶν ἱερέων καὶ τῶν Λευιτῶν καὶ ἄρχοντες τῶν πατριῶν οἱ πρεσβύτεροι, οἱ εἶδονσαν τὸν οἶκον τὸν πρῶτον ἐν θεμελιώσει αὐτοῦ, καὶ τοῦτον τὸν οἶκον ἐν ὀφθαλμοῖς αὐτῶν, ἔκλαιον φωνῇ μεγάλῃ, καὶ ὁ ὄχλος ἐν σημασία μετ' εὐφροσύνης τοῦ ὑψῶσαι ῥῶδην.

Au. Ver.—12 But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy.

When the foundation of this house was laid, &c.

Maurer.—12 בְּיָסְדוֹ זֶה הַבַּיִת בְּעֵינֵיהֶם cum nunc templi fundamenta spectarent, propr. cum nunc fundaret ille (Serubabel) cet. הַיְקָדָשׁ adv. temporis, ut sæpe.

And many shouted aloud for joy.

J. H. Michaëlis.—וְרִבִּים, sed multi quoque, qui sec. R. Sal. monitum, prioris templi splendidum ædificium non conspexerant. נשמחה et gaudio, vel in conclamatione propter gaudium erant. Vulg., vociferantes in lætitia, vers. 11, 13, conf. ad locutionem in malo Exod. xxxii. 22, &c. לדרם קול, ut alta etiam voce clamarent, quod reversis ab exilio novi operis auspicia contemplari daretur. Gen. xxxix. 15, 18; Esa. xiii. 2; 2 Par. v. 13.

Houb.—— dum turba exsultans maximas voces tollebat.

12 רבים בתרועה, et plurimi in vociferatione. Eandem nos in sententiam, dum turba..... Pugnāt ipse secum Clericus convertens, sed plures erant, qui lætis clamoribus vocem attollebant. Nam, cum sequatur, nec populus secernere poterat vocem clamantium præ lætitiâ, quæri ex eo potest, si plures essent ex parte lætantium clamores, cur eos clamores non posset cætera turba dignoscere.

Ver. 13.

כִּי הָעָם מְרִיעִים תְּרוּעָה גְדוֹלָה
וְהַקּוֹל נִשְׁמַע עֲדֵלְמַרְחֹק :

— ὅτι ὁ λαὸς ἐκραύγασε φωνῇ μεγάλῃ, καὶ ἡ φωνὴ ἤκούετο ἕως ἀπὸ μακρόθεν.

Au. Ver.—13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

For the people [so *J. H. Michaëlis, Dathe*]. See the notes upon ver. 3.

Booth.—Although the people.

Houb.—13 Sic ut populis non posset internoscere vocem exultationis vocemque fletus commixtam. Quippe vox fortiter exsultantium, atque ipsa vox fletuum longè exaudiebatur.

J. H. Michaëlis.—כִּי הָעָם מְרִיעִים, Vulg., commixtim enim populis vociferabatur magno clamore, vers. 11, 12; Exod. xxxii. 17; 1 Sam. iv. 5; x. 24; Psal. xc. 1, 2. וְהַקּוֹל נִשְׁמַע, ita ut vox s. sonitus audiretur, Gen. xlv. 16. עד למרחוק: usque in locum, qui erat e longinquo, i. e., sec. Vulg. procul, Job. xxxix. 29; Neh. xii. 43.

CHAP. IV. 2.

כִּי כַכֶּם נִדְרֹשׁ לְאֱלֹהֵיכֶם וְלֵאמֹר
אֲנַחְנָה זִבְחִים מִיָּמֵינוּ וְגו'
וְלוֹ קִר

— ὅτι ὡς ὑμεῖς ἐκζητοῦμεν τῷ Θεῷ ἡμῶν, καὶ αὐτῷ ἡμεῖς θυσιάζομεν ἀπὸ ἡμερῶν, κ.τ.λ.

Au. Ver.—2 Then they came to Zerubabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esarhaddon king of Assur, which brought us up hither.

Dathe.—2 Convenerunt Serubabelem et familiarum principes, eisque indicarunt: velle se una cum illis ædificare; nam se eundem, quem ipsi, deum a) colere, eique b) sacrificasse, &c.

a) Sic verti verba לאהיכם, ex usu phraseos sæpissime obviæ. Neque hoc monuissem, nisi viderem, Michaëlem, h. l., huic formulæ aliam significationem tribuere; vertit enim: nos æque ac vos oraculum Dei vestri percontari volumus. Equidem non ignoro, hanc formulam interdum etiam de percontatione oraculi divini dici. At enimvero haud scio, an Samaritani his verbis responsionem illud divinum per Urim et Tummim intenderint, cujus fortasse ne notitiam quidem habuerint, a sacerdote ad eos misso in

primis tantum theologiæ Israëlitiæ principis instituti, 2 Reg. xvii. 26.

b) In textu Hebræo est varia lectio a Masorethis observata. Cetib habet וְלֹא, *et non nos sacrificamus*, sensu haud dubie falso et inepto, quasi Samaritani negarent, se Deo sacrificare. Atque ratio, qua *Michaëlis* ei aliquam veri speciem conciliare studet, nimis quæsita mihi videtur. Nimirum putat, Samaritanos hæc dixisse ex legibus religionis Israëlitiæ, quod templo destructo locum non habuissent, in quo rite potuissent sacrificare. Igitur salva modestia critica lectionem marginalem textuali præferre nullus dubito, quæ præterea testes habet antiquissimos τὸς ὁ, Syrum, Arabem, librum quoque apocryphum Esræ cap. v. 69, et codd. 6 *Kennicotti*. Vulgatus neutram lectionem exhibet; vertit enim; *ecce nos immolavimus*. Igitur nescio, quos codices *Michaëlis* innuat longe antiquiores, quam quos consulere possimus, qui modestum criticum impedire debeant, quo minus pro alterutra decidat.

Houb.—נָרַשׁ: Codex Orat. 42, נִרְשׁ, sine ו. De eo ו in Futuro, sine causâ et sine lege infulto sæpè diximus... וְלֹא אֲנַחְנוּ בֹדִיעִים, *et non sacrificamus*. Id כִּתִּיב (*Ketib*) si relinquitur, non absolvit sententiam. Nam superest ut doceatur, cui Numini non sacrificent Chuthæi, sive Samaritæ. Ergò rectè Masora, וְלֹא, *et ei (sacrificamus)* dicentibus id Samaritis, ne Judæi repudient ædificandi Templi oblatam societatem. Aiebat Lud. Cappellus, præeunte Aben-Ezrà, posse retineri וְלֹא, modò subintelligatur *præterquam illi*, ut dicant Samaritæ, *non sacrificamus præterquam illi*. Verùm non is erat sacer Scriptor, qui necessaria verba reticeret ea, quæ orationis ex serie non spontè nascerentur. Ergò nimium indulgebatur hod. mendo Lud. Cappellus. Et amplectenda omninò est Masoræ emendatio, cui favent omnes Veteres: vide Polyglotta.

Pool.—*Esar-haddon, king of Assur*; son of Sennacherib, and after him king of Assyria, 2 Kings xix. 37; who brought or sent these persons hither, either, 1. In the days of Salmaneser, who lived and reigned in Assyria but eight years before Esar-haddon's reign; and so Esar-haddon might be one of his most eminent commanders; and the man by whom that colony was sent. Or, 2. In the reign of Esar-haddon [so *Bp. Patrick*], who sent this second colony to supply and strengthen the first.

Ver. 3.

— כִּי אֲנַחְנוּ יָחַד בְּבָנָה וְגו'

— ὅτι ἡμεῖς αὐτοὶ ἐπὶ τοιαυτὸ οἰκοδομήσομεν, κ.τ.λ.

Au. Ver.—3 — Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, &c.

We ourselves together.

Pool.—i. e., who are united together by Cyrus's grant in this work; or, *alone* [so *Houb.*, *Dathe*, *Vulg.*], as this word is sometimes used, as Job xxxiv. 29; Psal. xxxiii. 15; Hos. xi. 7.

Gesen.—*But we Israelites will together build unto the Lord*, with our united strength.

Ver. 5.

וְסֹכְרִים עֲלֵיהֶם וְעֵצָיִם לְהַפֵּר עֲצָתָם
כִּלְיָמֵי בְּרוּשׁ מְלֵךְ פָּרַס וְעַד-מִלְכּוֹת
דְּהַרְוֹשׁ מְלֵךְ פָּרַס:

καὶ μισθούμενοι ἐπ' αὐτοὺς βουλευόμενοι τοῦ διασκεδάσαι βουλὴν αὐτῶν πάσας τὰς ἡμέρας Κύρου βασιλέως Περσῶν, καὶ ἕως βασιλείας Δαρείου βασιλέως Περσῶν.

Au. Ver.—5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

And hired counsellors against them, &c. So *J. H. Michaëlis*, *Dathe*, *Gesen.*, *Lee*, and most commentators.

Gesen.—II. שָׂר, i. q., שָׂר, *to hire*, Ezra iv. 5.

Dr. A. Clarke.—*Hired counsellors.*] They found means to corrupt some of the principal officers of the Persian court, so that the orders of Cyrus were not executed; or at least so slowly as to make them nearly ineffectual. So *J. H. Michaëlis*.

Houb.—5 *Et, quia consilium ceperant, ut susceptionem eorum dissolverent, eis obstitērunt omnibus diebus Cyri regis Persarum, et usque eò, dum regnaret Darius rex Persarum.*

5 וְסֹכְרִים עֲלֵיהֶם: Nos, et eis obstitērunt; verbum è verbo, clausērunt super eos. Sic Exod. xiv. 3 legitur, סָר עֲלֵיהֶם הַמָּדַר, *claudit super eos desertum*; i. e., *intercludit eos*. Hod. ipsa Lexica non repugnant, quin duo verba סָר et סָר ejusdem sint potestatis. Itaque in hod. scripturâ סָר insistimus, etsi quos habemus Veteres, legunt סָר, *conduxerunt* (עֵצָיִם, *consiliarios*). Quam interpretationem idcirco negligimus quia rex Persarum non alios habuit Judaicam contrā

gentem consiliarios, quàm ipsos Samaritas. Quippè regi præscripserunt Samaritæ, ut is adiret sui regni Commentarios; quo facto, Rex Judæorum molitiones abrumpi jussit. Et hæc verba, ויעצו להם עצה, optimo jure convertuntur, *consilium ceperant ut susceptionem eorum dissolverent*. Sic Ps. lxi. 5, legimus ויעצו להרוץ, *consilium ceperunt ut depellant*.

Pool.—All the days of Cyrus king of Persia; for though Cyrus still favoured the Jews, yet he was then diverted by his wars, and his son Cambyses was left his viceroy, who was a very wicked prince, and an enemy to the Jews and their religion. *Even until the reign of Darius*, Heb., and until, &c., i. e., not only in the reign of Cyrus, but also of Cambyses, and of the magician, after whom was this Darius; of whom see chap. v., vi.

Bp. Patrick.—*Even until the reign of Darius.*] Till Darius the son of Hystaspes, who, killing the magi (who after Cambyses had possessed themselves of the kingdom), was made king; and marrying Atossa the daughter of Cyrus, and loving her very much, confirmed the decree of Cyrus, and followed his steps that he might stand the safer himself. It is a great controversy, indeed, between learned men, whether this Darius, or Darius Nothus, be here meant: and there are strong arguments on both sides, which it is an immense labour to examine, with the objections against them. It hath been lately done in brief by a judicious writer, who after all is constrained to conclude with a *non liquet*. But yet he thinks the most weighty reasons incline to Darius Hystaspes (see Hermannus Witsius, *Miscellanea Sacra*, lib. i., cap. 20).

Ver. 6.

Au. Ver.—6 And in the reign of Ahasuerus [Heb., Ahashverosh], in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.

Pool.—*In the reign of Ahasuerus*, which is supposed by divers learned men to be from this time a common name to divers succeeding kings of Persia. And this makes it seem doubtful who this was. This was either, 1. Xerxes the fourth and rich king of Persia, as he is called, Dan. xi. 2. Or rather, 2, Cambyses the son and successor of Cyrus, as may appear, 1. Because none but he and Smerdis were between Cyrus and

this Darius. 2. Because Cambyses was known to be no friend to the Jewish nation nor religion; and therefore it is very improbable that these crafty, and malicious, and industrious enemies of the Jews would omit so great an opportunity when it was put into their hands.

Bp. Patrick.—6 *In the reign of Ahasuerus.*] Who this was is very uncertain; there being many who think, that after Cyrus this was *nomen gentilitium* (as they call it), the name of all their kings (as Pharaoh was of all the kings of Egypt), who were called Xerxes, or Artaxerxes (from Ahasuerus, as Grotius thinks), besides the name they had before they came to the crown. Some therefore say this was Cambyses (so Primate Usher, ad. A. M. 3476), others Darius Hystaspes, others Artaxerxes Mnemon, or Longimanus.

Ver. 7.

ובימי ארתחששתא כתב בשלם
 מתרדת מבבל ושאר כנרתו על-
 ארתחששתא מלך פרס וקהב הקשתון
 קהוב ארמית ומתרגם ארמית :

כצ"ב נ"א הקשתון כנרתו קרי

καὶ ἐν ἡμέραις Ἀρθασασθᾶ ἔγραψεν ἐν εἰρήνῃ Μιθραδάτη Ταβείλ καὶ τοῖς λοιποῖς συνδούλοις πρὸς Ἀρθασασθᾶ βασιλείᾳ Περσῶν ἔγραψεν ὁ φορολόγος γραφήν Συριστὶ καὶ ἡρμηνευμένην.

Au. Ver.—7 And in the days of Artaxerxes wrote Bishlam [or, in peace], Mithredath, Tabeel, and the rest of their companions [Heb., societies], unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.

Pool.—*In the days of Artaxerxes*; either, 1. Artaxerxes the son of Xerxes [so *Dr. Alix*]. Or, 2. Smerdis the magician [so *J. H. Michaëlis, Dathe, Clarke*]. Or rather, 3. The same Cambyses, called by his Chaldee name Ahasuerus, ver. 6, and here by his Persian name Artaxerxes [so *Bp. Patrick*]; by which name he is here called in the inscription of this letter, because so he was called by himself and others in the letters written either by him or to him.

Dr. A. Clarke.—After the death of Cambyses, one of the *Magi* named *Oropastus* by *Trogus Pompeius*, *Smerdis* by *Herodotus*, *Mardus* by *Æschylus*, and *Sphendatates* by

Ctesias, usurped the empire, feigning himself to be *Smerdis*, the brother of Cambyses, who had been put to death. This is the person named Artaxerxes in the text: or, following the Hebrews, *Artachshasta*. It is generally believed, that from the time of Cyrus the Great, *Xerxes* and Artaxerxes were names assumed by the Persian sovereigns, whatever their names had been before.

Bishlam [so most commentators].

J. H. Michaëlis.—*Scriptis Bisclam*, Vulg., *Beselam*: melius omnino, quam LXX, in pace, Ar., *salutem*, Syr., *pacemque precatus est*; R. Sal. et A. b. E., *verba pacis*, adpellative, sine satis idoneo sensu.

And the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.

Pool.—*Interpreted*, or *exposed*, or *declared*. The sense is, It was written in the Chaldee or Syrian language, and in the Syrian character; for sometimes the Chaldee or Syrian words are written in the Hebrew character, as Hebrew words are oft written in an English character.

Hallet.—*And the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue*. This has seemed to many a very strange account, that a letter should be *interpreted into the same language* in which it was written. We can understand what it is to have a writing *written in one language interpreted into another language*. And it is as easy to understand how a letter may be interpreted *by a paraphrase* in the same language in which it is written. But it cannot be supposed, that this was the case here. It would have been very odd to have sent to the king a letter that needed a paraphrase, and to have sent a paraphrase with it. There is a great deal of reason then to think, that the *Greek* and *Arabic* versions of this text are right in omitting the words, *in the Syrian tongue*, in the end of the verse. These two translations have the text thus,—*wrote a writing in the Syrian tongue, and interpreted*, i. e., the letter was sent in two different languages. *Le Clerc* endeavours to solve this difficulty, by rendering the word מִתְּרַגְּמָם (not *interpreted*, or *translated*, but) *expressed*, or *conceived*. But he has not referred to any place where the word so signifies, and for a good reason, because no such place is to be found. The word רִגְּמָם always signifies to interpret by a para-

phrase, or else to translate from one language to another.

Dr. A. Clarke.—*Written in the Syrian tongue*.] That is, the Syrian or Chaldean character was used; not the *Hebrew*. [So *J. H. Michaëlis*, *Houb.*, *Dathe*, *Patrick*, *Gesen.*, *Maurer*.]

Interpreted in the Syrian tongue.] That is, the *language*, as well as the *character*, was the *Syriac* or *Chaldaic*. [So *J. H. Michaëlis*, *Houb.*, *Dathe*, *Patrick*, *Maurer*.]

Gesen.—מִתְּרַגְּמָם. (Kamets impure), a word of the later Hebrew for the earlier סִפְּרָא.

1. *writing*, a *writing*, 1 Chr. xxviii. 19; 2 Chr. ii. 10, וַיִּכְתֹּב הַרְבֵּה בְּכִתְבֵּי, and *Huram* said *in writing*, by letter. So of the kind of writing, the form of the letters, Ezra iv. 7; Esth. i. 22; iii. 12; viii. 9.

מִתְּרַגְּמָם, Chald. quadrilit. to translate from one language into another, to interpret. Arab. and Ethiop. id. Part. pass. מִתְּרַגְּמָם, translated, Ezra iv. 7.

J. H. Michaëlis.—כְּתוּב אַרְמִיָּה, scriptum erat Aramice, h. e., sec. R. Sal. litteris s. characteribus Aramicis, h. e., Syriacis s. Chaldaicis. Clericus: Notum est, latissime patuisse nomen *Aram*, eoque plures provincias trans et cis Euphratem comprehensas. Conf. 2 Sam. viii. 3, 5, 6; x. 6, et not. Job. xxxii. 2. וּמִתְּרַגְּמָם, et expressa seu ut Schmid. habet, concepta in lingua Syriaca (1) Particip. Pyal. אַרְמִיָּה sensus; epistola illa scripta erat litteris et sermone Chaldaeis, sicut sequitur. Clericus: "Ceterum huic non profertur, ne quis erret, epistola horum nomine scripta; sed ea, quam ab iis sine dubio impulsu, scripserunt consiliarius et scriba Persarum regis ver. 8 seqq. quæque eis tribuitur, quia eorum impulsu data est." Esras autem, ad vitandam omnem falsi suspicionem, ipsum exemplar s. integrum fragmentum historicum in medium profert: cum præsertim Arammæus sermo non tantum Samaritanis, sed etiam Judæis vulgaris, nec consiliariis regis Persarum ignotus esset.

Houb.— — scripsit Beselam, &c., litteras, quarum exemplar Syriacis erat scriptum litteris, Syriacæ etiam linguæ conceptum.

Dathe.— — scripserunt Bislam, &c., epistolam litteris et sermone Syriaco conceptam. a)

a) Verba textus habent: כְּתוּב אַרְמִיָּה וּמִתְּרַגְּמָם, quæ sensum darent parum aptum, si verterentur: *epistola scripta Syriacæ et translata Syriacæ*. Quomodo enim versio a textu

differret! Igitur *Michaëlis* existimat, additam esse epistolæ Syriacæ versionem Persicam; mittit enim alterum ירמיה in versione sua, quod etiam οί ό et Arabs omittunt. At enimvero fateor, mihi neque hanc lectionem et explicationem placere, quoniam non multo minus absonum videtur, mittere ad aliquem epistolam lingua ei ignota scriptam cum versione addita.—Sed commode mihi hoc loco succurrit observatio *Tychsenii* (in tentamine de variis Codd. Hebr. generibus p. 335), verbum מרסם non semper de versione dici, sed etiam de scriptura simplici. Hinc ego מרסם de litteris intelligo in hac epistola adhibitis, מרסם de lingua, qua scripta fuit. At sic alterum redundat. Fateor. Sed quem offendent pleonasmī in lingua Chaldaica et Syriaca?

Maurer.—7 Hæc verba, quæ interpretes vehementer offenderunt, ita expedienda videntur: *et epistola fuit scripta Aramaice*, h. e., litteris Aramaicis *et translata Aramaice*, in linguam Aramaicam.

Ver. 8, 9.

Au. Ver.—8 Rehum the chancellor and Shimshai the scribe [*or, secretary*], &c.

Gesen.—בְּצֵל כִּי־עֵם, *lord of judgment*, the title of the Persian governor in Samaria, Ezra iv. 8, 9, 17.

סֵפֶר Chald. m. 1. *scribe, secretary*, who accompanied the satrap or governor of a province, Ezra iv. 8, 9, 17, 23. See Hdot. iii. 128.

2. *a scribe, γραμματεὺς*, skilled in the sacred books and the law, Ezra vii. 12, 21.

Ver. 10.

וַיִּשְׁאָר אֲמִיָּא דִּי הַגְּלִי אֲסַנְפֵּל רַבְּא וְיִקְרָא וְהוֹתֵב הַמּוֹ בְּתִרְתָּה דִּי שְׁמֵרְיוֹן וַיִּשְׁאָר עֲבַר־נְהִירָה וּבְעֵתָה :

καὶ οἱ κατάλοιποι ἐθῶν, ὧν ἀπόκτισεν Ἀσσηναφάρ ὁ μέγας καὶ ὁ τίμιος, καὶ κατόκτισεν αὐτοὺς ἐν πόλεσι τῆς Σομῶρων καὶ τὸ κατάλιπον πέραν τοῦ ποταμοῦ.

Au. Ver.—10 And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest *that are* on this side the river, and at such a time [Chald., Cheeneth].

Bp. Patrick.—*Asnapper*.] Some take Asnapper to be another name for Shalmaneser [so *Grot.*], or for Esar-haddon [so *J. H. Michaëlis*], who sent these colonies

hither. But it is more reasonable to think he was some great commander, who was entrusted by one or both of those kings to conduct them, and “bring them over” (the river Euphrates), and see them settled in these countries.

And at such a time.

Gesen.—קָצֵתָה, Chald. fem. of קָצָה, adv., *so, thus*, i. q., קָצָה, but found only in one formula וּבְקָצֵתָה, *and so forth, et cetera*, Ezra iv. 10, 11; vii. 12; contr. וּבְקָצָה id. iv. 17.

Prof. Lee.—קָצֵתָה, fem. of קָצָה. *So on Lit., according to, as, object, intention, &c.* קָצָה, id. contr., Ezra iv. 17; ib. iv. 10, 11; vii. 12.

J. H. Michaëlis.—וכענה, *Schm., et ceteri, vel potius et cetera, tunc temporis addi solita.* (3) ver. 11; cap. vii. 12, coll. infra ver. 17. Magna in hac voce difficultas oboritur, cum propter obscuriorem ejus originem et genuinam significationem, tum veterum et recentiorum interpretum diversam interpretationem. Quidam enim, quibus כ radicale censetur, ex כָּצָה, *nunc*, vers. 13, 14, 21, eam deducunt, q. d., *et nunc* quoque usitata reliqua verba; alii melius ad עָה vel עַה, *tempus*, eam referunt, coll. ver. 17, LXX, sive Græci eam omiserunt. Vulg. incertus significationis, h. l., *in pace* reddidit, postea ver. 11, *salutem dicunt*, exprimit. Syr. ipsam vocem Chaldaicam retinuit. *R. Sal.* nomen loci vel regionis esse, putavit; neque *A. b. E.* id improbat. Inde etiam *Cl. Relandus* Palæstinæ, p. 50. In titulo, inquit, epistolæ ad “Artaxerxem missæ 3 Esr. ii. 17 dicunt, se habitare in *Cælesyria et Phœnice*. Quod, si conferatur cum titulo epistolæ ab iisdem scriptæ Esr. iv. 11 deprehendes, *per Cælesyriam et Phœnicen illos intelligere regiones Chaldaice dictas* וכענה *et cetera*.” Pro qua tamen ultima voce וכענה. *Vir Cl.* scribit auctoritate! Itaque rectius faciunt, qui ad עָה, *tempus*, respiciunt, coll. ver. 17. Sic *A. b. E.* et *Michl. Jophi* item *Boch. Geogr. S.*, p. 821. Sic *Cocc. Lex.* 1020. *Ego existimo, esse formulam, qua significatur, quædam omissa esse illi loco consentanea, quæ opus non fuerit scribi*; q. d., *et cetera, loco et tempori apta*. Sic etiam *Clericus*: Si attente legimus hunc et sequentem versum, ut et cap. vii. 12 facile intelligimus, formulam hanc esse, ut Græcam καὶ τὰ ἐξῆς, et Latinam *et cetera*; quam subjicimus compendii gratia, verbis notis, et quibus subjectæ quædam formulæ notæ esse solent. Supplentur his

verbis hæc: *Regi Artaxerxi salutem, aut simile quiddam.*

Houb.—10 *Aliique populi, quos transtulit Azenaphar magnus et illustris, quosque collocavit in urbe Samaritarum, et reliqui fluvii accolæ salutem dicunt.*

10 וּכְעֵנֶת: id verbum Buxtorfius deducit ex כְּעֵנֶת, Chald., *tempus*; ut וּכְעֵנֶת habeat notationem temporis ejus, quo litteræ scriptæ erant. Quod quidem, quanquam incertum, tamen probabilius, quam id quod vult Clericus, significari eo verbo Græcum καὶ τὰ ἐξῆς, Latinum, et cætera. Nam et cætera præposterè venit, postquam dictum est וְשָׂאָר, et reliqui. Multo etiam incommodiùs venit id et cætera cap. vii. 12 ubi legitur גַּמְרֵךְ וּכְעֵנֶת. Nam quid medullæ haberet, incolunitatem et cætera? Itaque etiam eo loco verbum גַּמְרֵךְ Clericus omittit interpretari. Nihil super hoc verbo expediunt Veteres. Nam cap. vii. omnes id prætermittunt. Etiam, hoc loco, Omnes, præter Syrum, qui verbum וּכְעֵנֶת Syriacis ponit scriptum litteris. Nos, in re incertâ, malimus sequi Vulgatum ver. 11 interpretantem, *salutem dicunt.*

Dathe.— et reliqui cis Euphratem degentes. a) Cetera.

a) Hæc videtur fuisse inscriptio epistolæ exterior.

Ver. 11.

— עֲבַדְתֶּיךָ אֲנָשׁ עֲבַרְיֵי־נְהַרְהָ וּכְעֵנֶת: יְהוּרִי

— παῖδες σου ἄνδρες πέραν τοῦ ποταμοῦ.

Au. Ver.—11 This is the copy of the letter that they sent unto him, even unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.

And at such a time. See the notes upon ver. 10.

Dr. A. Clarke.—The word וּכְעֵנֶת has greatly perplexed all commentators and critics. The Versions give us no light; and the Vulgate translates it *et dicunt salutem*: “and they wish prosperity.” Some translate it *and so forth*; and our translators supposed that it referred to the *date*, which, however, is not specified, and might have been as easily entered as the words *and at such a time.*

In our first translation of the Bible, that by *Coverdale*, in 1535, the passage stands thus: “And other on this syde the water, and in Canaan.”

In that by *Becke*, 1549, it is thus: “And other on this syde the water, and in Ceneeth:” and in the margin he enters “or *peace*,” “or *health*.”

In *Cardmarden's Bible*, printed at Rouen, 1566, it stands thus: “And other that are nowe on thys syde the water.”

In that printed by *Barker*, 1615, we find the text thus: “AND OTHER that are beyond the river, and Cheeneth;” on which is the following marginal note: “To wit, Euphrates: and he meaneth in respect of Babel, that they dwelt beyond it.” And the note on *Cheeneth* is, “Which were a certain people that envied the Jews.” All this is merely *guessing*, in the midst of obscurity: most of these having considered the original word וּכְעֵנֶת *Ceeneth* as the name of a people: and in this they follow the Syriac, which uses the word *Acaneth*.

Calmet thinks we should read וּבְעֵת ubaeth, “and at this time;” as if they had said, “We wish thee to enjoy the *same* health and prosperity at all *future* times, which thou dost at *present*.” This is not remote from the meaning of the *Chaldee* original.

Ver. 13.

— מִנְהָ בָלוּ וְהִלְךְ לָא יִנְהַנּוּן וְאַפְתָּם מִלְכִים תְּהַנּוּן:

— φόροι οὐκ ἔσσονται σοι, οὐδὲ δώσουσι καὶ τοῦτο βασιλεῖς κακοποιεῖ.

Au. Ver.—13 Be it known now unto the king, that, if this city be builded, and the walls set up *again*, then will they not pay [Chald., give] toll, tribute, and custom, and so thou shalt endamage the revenue [*or*, strength] of the kings.

Toll, tribute, custom, revenue.

Bp. Patrick.—By the first of these words *Grotius* understands that which every head paid to the king, which we call poll-money; by the second, the excise (as we now speak) that was upon commodities and merchandise; and by the last, the rent which their land paid. But a late learned man thinks, the first word rather signifies that part which every man paid out of his estate, according as it was valued; the second, that which was paid for every head; and the third, that which was paid upon the highways by every traveller who brought in wares, or carried them out (*Herman. Witsius*, in his *Miscell.*, par. ii. Exerc. xi., n. 20).

Gesen.—מִנְהָ i. q. מִנְהָ m. Chald. *tribute*, as if *measured out* to each person, *Ezra* iv. 20; vi. 8. Also with *Dag. forte* resolved,

מִנְהָ, *Ezra* iv. 13; vii. 21. Syr. ܡܢܗܐ.

בל, Chald., a species of *tribute*, prob. a tax on articles consumed, *excise*, Ezra iv. 13, 20; vii. 24. Comp. also בלוא R. בלה. בלה, m. Chald., a *way-tax*, toll, Ezra iv. 13, 20; vii. 24.

אפסח, adv. Chald., perh. *in the end*, at last, from the Pers. **اندم** end, at last, comp.

Pehl. *Afdom* end. Once Ezra iv. 13, and so at length *bring damage to the kings*; comp. ver. 15, 22, where אפסח is wanting. — Sept. **και** **αφσχο** **και** **ρουτρο**, Peshito **סוף** **המ**. Aben Ezra and others, by conjecture from the context, render it *revenue* (of the kings); so the English version.

Prof. Lee.—fem. Chald. i. q. **מקדה**, r. **כרר**. I. *Extent, measure*; it. *height*. III. *Tribute*, as taken by measure, Neh. v. 4. Chald., Ezra iv. 20; vi. 8: with נ inserted in place of dagesh. **מקדה**, Ezra iv. 13; vii. 24. Syr. **ܡܩܕܗܐ** id.

בל, m. Chald. *Custom, tax*, r. בלה. See **בלי**: not because it was imposed on *consumable* articles, or was *oppressive*; for nothing of the sort appears. Most probably *ground-rents*, as was always the case under the feudal system, and as is now the practice in the East, Ezra iv. 13, 20; vii. 24.

בלי, m. Chald.—pl. non occ. lit. *proceed*; so with us *proceeds*, for expenses. *Proceeds* of the State; *taxation*, Ezra iv. 13, 20; vii. 24, al. non occ.

אפסח, Chald. once, Ezra iv. 13, a compd. perhaps of **אפ**, and **חם**, for **אפח**, *there or then*. Thus *then, then moreover, &c.* LXX, **και** **ρουτρο**. Syr. **ܡܩܕܗܐ**. *And so it (is), &c.*

J. H. Michaëlis.—**מרה**, Vulg. *tributum*. Grot. quod in capita datur. Schmid. *canonem*, Cler. *stipendium*. Michl. Jophi *portionem regis*. Idem quod **מרה** infra ver. 20 a rad. **כרר**, q. d. *demensum*, s. ut Cocc. Lex. 991, *pars certa bonorum*, de prædiis et proventus, sec. A. b. E. in specie de iumentis sed non opus ista restrictione, c. vi. 8; c. vii. 24; Neh. v. 4. **בלי**, Vulg., *et vectigal*. Grot. de mercibus. Schmid. Cler. *et tributum*, Cocc. l. c. *de rebus, que usu consumuntur*. (3) ver. 20, c. vii. 24. **בלי**, Vulg., *et annuus reditus*; melius alii ad vocis etymon, *et vectigal*, quod sec. A. b. E. a transeuntibus per viam regiam solet exigit (3) ver. 20, cap. vii. 24. LXX una voce pro tribus usi, **φόροι οὐκ ἔσονται**

σοι. Conf. Luc. xx. 22, cap. xxiii. 2; Rom. xiii. 6, 7. מלנים ויפסחם *et thesauro*, Schm. *reditibus* (1) regum. והנוק: *damnum illatura sit urbs*, vel neutraliter, *damno adjiciet hoc*. Alii in 2 pers. *damnum dabis*, si id permiseris. Sed prius malumus.

Ver. 14.

כענו פל-הקבל דר-מלח היקלא מל-חנה
וגר
נא תקבל

Au. Ver.—14 Now because we have maintenance from the king's palace [Chald., we are salted with the salt of the palace], and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king.

Bp. Patrick.—*Because we have maintenance from the king's palace.*] In the Hebrew it is, "we are salted with the salt of the palace;" i. e., "received their salary" from the king, as Junius translates it. For it seems, they received their stipend in salt (from whence it was called a *salary*), which the son of Sirach mentions among the things necessary to human life (Ecclus. xxxix. 31).

Gesen.—Chald. salt, Ezra iv. 14.

מלח, Chald. (denom. fr. **קבלח**) *to eat salt*; Ezra iv. 14, *because we have eaten the salt of the palace*, i. e., are the servants of the king, have our maintenance from him. Syr.

ܡܠܚܐ to take salt with one, to eat at his table. Arab. **مالح** to eat with one.

Comp. 'men of thy bread,' Obad. 7. So with the Persians and Hindoos, *to eat one's salt* is said of servants who are fed by their masters; see Rosenmüller Morgenland, No. 688.

Prof. Lee.—**מלח**, v. Chald., 1st pers. pl. pret. **קבלח**. Lit. *We salt*; for we eat the salt, i. e., feed on, Ezra iv. 14, al. non occ.

J. H. Michaëlis.—**מלח** היכלא, *salem vel sale*, cap. vi. 9, cap. vii. 22, *palatii regii*, Dan. iv. 1, 26; cap. v. 5. **מלחנה**, *salivimus vel salimur* (1), h. e. *salario regio fruimur*. Quo loquendi genere, ut *Boch. Hieroz. II. 40. Pfeifferus* in *Dub. Vex. et Clericus* ad h. l. observarunt, significant, se munificentia regis sustentatos fuisse, ut operæ suæ hanc mercedem acciperent. Sic apud Latinos *Salarium* dicta primum *certa copia salis*, quæ gratis dabatur honores gerentibus; non confundendum cum *stipendio*, quod in vestibus ac pecunia situm erat. *Plinius*

II. N. l. 31, cap. vii. *Honoribus etiam militiisque sal interponitur, salariis inde dictis.* Sic Vulg., *Nos autem memores salis, quod in palatio comedimus.* Syr. *Jam vero, quum salem palatii comederimus:* Iluc etiam Dieu: *quod cibatione palatii cibamur, ex Arab.* verbi significatione, sed minus eleganter. Longe aliter cum R. Sal. et A. b. E. Grotius: *propter demolitionem templi, quod demoliti sumus, vel propterea, quod destructionem Templi olim destruximus, ut sit velut terra salsuginosa et vasta, explicantibus ita Rabinis, coll. Esa. li. 6; Jer. xvii. 6, et not. Deut. xxix. 22; Jud. ix. 45.* Quo etiam inclinat *Noldius* Concord. Part. not. 1384. Nos priorem sententiam præferimus, etiamsi hujus locutionis usum alibi in Scripturis non reperimus. *Schmidii* denique versio: *quandoquidem consilium palatii inivimus, ex male confuso ן et ך ortum traxisse videtur, coll. Dan. iv. 24; Neh. v. 7.* LXX verba haud intellecta omiserunt.

Ver. 17.

Au. Ver. — 17 *Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions [Chald., societies] that dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time.*

Chancellor.—*Scribe.* See the notes upon ver. 8.

And at such a time. See the notes upon verses 10 and 11.

Ver. 18.

נִשְׁתַּדְּרָא דִּישְׁלַחְתֶּינּוּן עֲלֵינוּא מִפְּרָשׁ
תְּרֵי תְּדָמִי :

ὁ φηρολόγος, ὃν ἀπεστείλατε πρὸς ἡμᾶς,
ἐκλήθη ἔμπροσθεν ἐμοῦ.

Au. Ver. — 18 *The letter which ye sent unto us hath been plainly read before me.*

Hath been plainly read before me.

Booth.—*Hath been interpreted and read before me.*

J. H. Michaëlis. — מִפְּרָשׁ Schm. *distincte, fideliter explanata s. exposita.* Rex enim erat Persa, epistola vero scripta Chaldaeo vel Samaritico sermone, ver. 7, unde prælegenda et Persice explicanda erat. conf. Neh. viii. 8. : קָר דְּמִי, *lecta est coram me.*

Gesen. — פָּרַשׁ, Heb. *Pu.* pass. Kal No. 2, *distincte dictum est.* Num. xv. 34: לֹא פָרַשׁ מִהִיבִישָׁהּ לוֹ, 'Targ., לֹא אֶפְרַשׁ, Neh. viii. 8: *et recitabant ex libro, ex lege Dei*

מִפְּרָשׁ, Vulg. *distincte* (Pesch. fideliter), *et dabant intellectum et explicabant quæ legerant, cf. Esr. iv. 18: epistola, quam mihi (regi Persiæ) misistis, מִפְּרָשׁ, תְּרֵי, מִפְּרָשׁ, distincte coram me recitata est.* Vulg. manifeste. Pesch. fideliter. Utroque loco intelligenda est recitatio distincta et accurate instituta, ita ut singula verba ab audientibus perciperentur, opp. raptim et festinanter factæ.

Dathe.—18 *Epistola, quam ad nos misistis, mihi ex interpretatione prælecta est.*

Ver. 20.

Au. Ver. — 20 *There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom, was paid unto them.*

Toll, tribute, and custom. See the notes upon ver 13.

Ver. 24.

Au. Ver.—24 *Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.*

Pool.—*Darius king of Persia, to wit, Darius, the son of Hystaspes, successor of Cambyses; not, as some would have it, Darius Nothus, the son of Artaxerxes Longimanus, who was not emperor till above one hundred years after Cyrus, and consequently from the beginning of the building of the temple to the finishing of it must be about one hundred and thirty years, which is not credible to any one that considers, 1. That the same Zerubbabel did both lay the foundations and finish the work, Zech. iv. 9. 2. That some of the same persons who saw the finishing of this second house, had seen the glory of the first house, Hag. ii. 3.*

Bp. Patrick.—*Then ceased the work of the house of God which is at Jerusalem. It did not quite cease; for when the Jews understood that this edict did not prohibit the building of the temple, but only of the city, they went on with their work again without asking any leave; since they knew Artaxerxes did not forbid it. But it went on so slowly, that in a manner it ceased, till the beginning of the reign of Darius, as it here follows.*

So it ceased unto the second year of the reign of Darius.] They that take Darius Nothus to be here meant, are pressed with very great difficulties. For, from the first year of Cyrus, who gave order for the

building of the temple, till the sixth year of Darius Nothus, in which they suppose it was finished, there were at least a hundred and thirteen years, as Scaliger and Calvisius make account: but as others think, a hundred and seventeen; and, according to Cocceius, a hundred forty and two. Now all this time Zerubbabel was in the government of Judea, and Jeshua in the high-priesthood; and therefore so long a space was not between the beginning and the conclusion of this work. Besides, Haggai supposes (chap. ii. 4) that some remembered the glory of the first house, and compared it with the glory of the second: which, if this was in the sixth year of Darius Nothus, they must be at least a hundred and fourscore years old; which is not likely. Several solutions are given to this which do not satisfy those who believe Darius Hystaspes is here meant: whose second year was the eighteenth after the first of Cyrus, as Huetius reckons: and this is the most ancient opinion. But it is built only upon the authority of Josephus, who was followed by many after the second century: but before, they took this Darius to be Darius Ochus, as Dr. Allix assures me, who thinks the long life of Zerubbabel and Jeshua is no objection against it; but is to be looked upon as an extraordinary effect of the Divine goodness, for the re-establishment of the commonwealth, and of the worship of God: as the life of Jehoiada was prolonged for the same reason (2 Chron. xxiv. 15).

CHAP. V. 1, 2.

וְהִתְנַבְּי חֲגַי נְבִיאָה וְזַכְרְיָה בְרֵי
 עֲדוּא נְבִיאָה עַל־יְהוָה דֵּי בִיהוּד
 וּבְיִרְיָשָׁלַם בְּשֵׁם יְהוָה עַל־יְהוָה :
 א' שְׁמֵהֶם

καὶ προεφίτησεν Ἀγγαῖος ὁ προφήτης καὶ
 Ζαχαρίας ὁ τοῦ Ἀδδῶ προφήτειαν ἐπὶ τοὺς
 Ἰουδαίους τοὺς ἐν Ἰούδα καὶ Ἱερουσαλὴμ ἐν
 ὀνόματι Θεοῦ Ἰσραὴλ ἐπ' αὐτούς.

Au. Ver.—1 Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem, in the name of the God of Israel, even unto them.

2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua, the son of Jozadak, and began to build the house of God, which is at Jerusalem: and with them were the prophets of God helping them.

Bp. Patrick.—1 *Haggai the prophet, and Zechariah the son of Iddo.*] The grandchild [so *Pool, Clarke*] of Iddo; for his father's name was Berachiah.

Propheesied unto the Jews—even unto them.] Or rather *against them*, as the Hebrew words may be interpreted: for they reproved them because they did not build the temple.

J. H. Michaëlis.—עליון, *ad eos scil. missi, vel ad eos quum, inquam, prophetarent,* vers. 3, 7.

Houb.—1 *Prophetarunt autem Aggæus Propheta et Zacharias filius Addo Propheta ad Judæos, qui erant in Judâ et in Jerusalem, ex Domini ad ipsos mandato.*

1, 2 עֲדוּא נְבִיאָה : *Nos, Addo propheta.* Nam *mendosè* נְבִיאָה in plurali, quod de uno Zachariâ effertur. Habent Codices Orat. 42 et 53 נְבִיאָה. Ita Syrus, qui נְבִיאָה, *propheta*; ita Græci Intt. qui *προφήτειαν, prophetiam.* Sed versu 2 נְבִיאָה legitur, legendum נְבִיאָה, *prophetae*, numero plur. ut habetur in Codicibus Orat. tribus, et in Regio 29.

Ver. 4.

אֲדִינוּ כְּנִמָּא אֲמַרְנָא לְהֵם מְרִיאָנוּן
 : שְׁמֵהֶם גְּבִרְיָא דִּי־דְנָה בְּנִינָא בְּגִין :
 א' שְׁמֵהֶם

τότε ταῦτα εἶπосαν αὐτοῖς, τίνα ἐστὶ τὰ ὀνόματα τῶν ἀνδρῶν τῶν οἰκοδομούντων τὴν πόλιν ταύτην;

Au. Ver.—4 Then said we unto them after this manner, What are the names of the men that make this building [Chald., that build this building]?

Pool.—*Then said we;* either, 1. *We* Tatnai and Shethar-boznai. And so this is an additional and more express inquiry concerning the names of the builders. And this sense is favoured by comparing vers. 9, 10, where the same questions here severally made, vers. 3, 4, are in like manner distinguished. And so the sacred writer speaks this in their person; such variation of persons being frequent in the Hebrew language, as the learned know. Or, 2. *We* Jews; and so the translation must be a little varied, and the words read without an interrogation, thus, *Then we told them accordingly* (i. e., according to what they asked) *what were the names of the men that made this building* [so *J. H. Michaëlis*], i. e., who were the chief undertakers and en-

couragers of this work; for although the Hebrew particle *mah*, rendered *what*, seems always to be used interrogatively, yet the Chaldee particle *man*, here rendered *what*, is used otherwise, as is manifest from Dan. iv. 17.

Bp. Patrick.—The word “what,” is not the note of an interrogation, but it is to be translated, “We said unto them after this manner, What were the names,” &c. From which place Huetius argues, that he who wrote this chapter was now present when this question was asked, and answer made to it; and therefore Ezra was not the writer: for this was in the second year of Darius, and he did not come to Jerusalem till the seventh year of Artaxerxes, called Longimanus (ch. vii. 1, 8).

Dr. A. Clarke.—*What are the names.*] It is most evident that this is the answer of the Jews to the inquiry of Tatnai, ver. 3, and the verse should be read thus: *Then said we unto them after this manner: These are the names [so Houb.] of the men who make this building.*

Hallett.—*1 Then said we unto them after this manner, what are the names of the men that make this building?* This question was certainly put by the enemies of the Jews, by Tatnai and his brethren. This appears from the following part of the history, vers. 9, 10, where Tatnai and his friends in their letter say, *we asked those elders, and said unto them, Who commanded you to build this house, and to make up these walls? And we asked their names also.* From hence it is plain, that in the account which the historian gives of this fact, we should not read, as now, in the Chaldee, ver. 4, *Then said we unto them*, but, *Then said they*, viz., Tatnai and his friends *unto them*, &c. Accordingly the Greek, Syriac, and Arabic versions of this place have it, *they said*. And in the other copy of this book, 1 Esdr. vi. 4, the right form of the expression is preserved, *Sisinnes* (called Tatnai in the Chaldee), &c., *said unto them, By whose appointment do you build—and who are the workmen* (or rather, architects) *that perform these things?*

Booth.—*4 They then spoke to them in this manner, What are the names of the men, &c.*

Dathe.—*4 Porro de nominibus eorum interrogarunt, qui hanc adificationem susceperunt.*

Houb.—*Quibus sic respondimus: hæc sunt nomina eorum virorum, qui hanc adificationem susceperunt.*

4 כן: Liqueat ex priori membro, illud כן non interrogare, sed interrogantibus respondere; itaque abundare, ut sæpè Chaldaicâ in Linguâ. Ergò rectè Vulgatus, *quæ essent nomina.* Malè Græci Intt. *τίνα ἐστὶ, quæ sunt?* Id pejus, quòd Græca Versio præsidet Persarum hic facit loquentes. Verùm id, opinor, factum fuit Græcorum culpâ Librariorum, qui scripserint ἐπισσαν, *dixerunt*, cùm legerent ἐπιμαρ, *diximus.* Alium errorem, eumque singularem, errabat Syrus, ut נכמא Chaldaicum verteret, אן נמוכא, *secundùm legem*, id accipiens ut Græcum *κατὰ νόμον*, idemque ponit אמרו להן, *dixerunt illis*, nullâ sententiâ. Sed obsequabatur Græcæ Versioni.

Ver. 5.

— עֲדֵי טַעֲמָא לְדַרְיָאֵי יְהוּדָא וְגו' —

— εἰως γυώμη τῶ Δαρείω ἀπηνέχθη· κ.τ.λ.

Au. Ver.—5 *But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius, &c.*

Till the matter came to Darius.

Dathe, Booth.—*Until the decree of Darius should come.*

Houb.—*Donec consilium ad Darium referretur.*

J. H. Michaëlis.—עַד טַעֲמָא, *donec decretum illud ver. 3, Cyri, ver. 13. Ad Darium perveniret*, cap. vi. 5; vii. 13, ita ad rem vide cap. vi. 2 seqq. Aliter tamen, nec male, Vulg., *placuitque, ut res ad Darium referretur.* Syr., *donec res s. consultatio eorum ad Darium referretur.* Versio Schm., *usque dum decretum Darii veniret*, et Cler., *donec rescriptum Darii venisset*; neque interstinctionem, neque propriam verbi Chald. significationem observat.

Ver. 8.

— וְהָיָא מְתַפְיָא אֲבָן גְּלָל וְגו' —

— καὶ αὐτὸς οἰκοδομεῖται λίθοις ἐκλεκτοῖς, κ.τ.λ.

Au. Ver.—8 *Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones [Chald., stones of rolling], and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.*

Great stones.

Bp. Patrick.—The Talmudists, Jarchi, and Kimchi, and others, translate it *marble stones*, and the LXX, *choice stones.*

Gesen.—גָּלַל. Note. The genuine force of this widely-extended root, which imitates the sound of a globe, ball, or other round body rolling rapidly forwards is expressed by the Germ. *rollen*, Engl. *to roll*, both onomatopoeic like the Hebrew word. Hence in the derivatives it is referred: a) To things round, rolling, revolving, as גָּלְגָל wheel, also a whirlwind, &c. b) To things heavy, which are rolled along, and not carried; whence גָּל a heap of stones, גָּלִילִים trunks, logs, blocks, put for idols; גָּלָא a large stone;

Arab. جَلَلٌ a heavy business.

גָּלַל, m. Chald. pp. a rolling, then weight, magnitude. Ezra v. 8, and vi. 4 גָּלָא great or heavy stones, hewn stones, which must be rolled along, not carried [so *Houb.*].—So Talmud. גָּלַל without אָבֵן, spoken of a large stone, Buxt. Lex., p. 433.

Prof. Lee.—גָּלַל, m. Chald. Cogn. Arab. جَلَلٌ, magnus illustris; it. جَلَلٌ, negotium magnum, grave. Great, heavy, applied to stones. Ezra v. 8; vi. 4.

J. H. Michaëlis.—אָבֵן גָּלַל, lapidibus præstantissimis (2) cap. vi. 4. Magnopere hic dissentiunt: 1) Schm. et Cleric., lapide quadrato; ut idem sit quod אָבֵן גָּלַל, 1 Reg. v. 31, &c. 2) Talmudici, R. Sal. aliique, lapide marmoris s. marmoreo; quibuscum concinunt fere, quibus 3) גֶּלֶל idem est cum קֶלֶל, lapide lucido, quadro et polito; quod et Bocharto placuit Hieroz. ii. 887. Contra 4) Vulg. habet lapide impolito; forte per scribere errorem. 5) A. b. E. aliique, lapide volutionis, i. e., ut illi exponunt, tam grandibus, ut rotari quidem et volvi, bajulari vero præpondere nequeant. At 6) nobis placet Samarit. et Arab. nominis Ghelâl significatio magnitudinis et præstantiæ ac nobilitatis; ex rad. Ar. Magnus qualitate et præstans fuit, dignitate eminuit, item crassus quantitate fuit: ut, quod LXX et Ar., habent, lectissimi, et sec. Syr. prægrandes, forte etiam quod 1, et 2) sententia item 3) volebat, marmorei et politi ac quadri adeoque præstantissimi lapides intelligantur, quales 1 Reg. v. 31, et in apocrypho sive 3, Esr. vi. 9, item Matth. xxiv. 1; Marc. xiii. 1: Luc. xxi. 5, describuntur; coll. etiam 1 Pet. ii. 4.

Ver. 11.

Houb.—לִמְנוֹר: Lege למינר, dicendo, ut

ferunt Codices Orat. 42 et 53. Nam is most est Chaldaici sermonis perpetuus..... גָּלַל: Lege למינר, ut lego in Codice Orat. 42, in formâ plurali masculinâ.

Ver. 14, 15.

Au. Ver.—Vessels.

Al.—Utensils.

Sheshbazzar. See the notes upon i. 8, p. 334.

Ver. 17.

וְהָיָה כִּי יִבְרָךְ הַמֶּלֶךְ אֶת־הַבְּרִית הַזֹּאת וְהָיָה הַמֶּלֶךְ אֶת־הַבְּרִית הַזֹּאת וְהָיָה הַמֶּלֶךְ אֶת־הַבְּרִית הַזֹּאת

— ἐπισκεπήτω ἐν τῷ οἴκῳ τῆς γάγης τοῦ βασιλέως Βαβυλῶνος, κ.τ.λ.

Au. Ver.—17 Now, therefore, if it seem good to the king, let there be search made in the king's treasure-house, which is there at Babylon, &c.

Which is there.

Houb.—17 Nunc, si regi placet, inquiretur in regium tabularium, quod Babylone asservabatur, &c.

17 המה: Hoc vocabulum nemo Veterum interpretatur. Et hic locus videtur emendandus ex versu 1 capitis sequentis, ut pro די המה, legatur מהההן, quod repositum est. Nisi placet ut idem adjunctur ad מהההן: vide locum suprâ-dictum.

Gesen.—מָסַח Chald. adv. i. q. Heb. שָׁם there [so *J. H. Michaëlis, Prof. Lee*]; always with ה local, מָסַח, Ezra v. 17; vi. 6, 12.

СНАР. VI. 1, 2.

וְהָיָה כִּי יִבְרָךְ הַמֶּלֶךְ אֶת־הַבְּרִית הַזֹּאת וְהָיָה הַמֶּלֶךְ אֶת־הַבְּרִית הַזֹּאת וְהָיָה הַמֶּלֶךְ אֶת־הַבְּרִית הַזֹּאת

1 τότε Δαρείος ὁ βασιλεὺς εἶθεκε γνώμην, καὶ ἐπεσκέψατο ἐν ταῖς βιβλιοθήκαις ὅπου ἦ γὰρ αὐτῶ ἐν Βαβυλῶνι. 2 καὶ εὐρέθη ἐν πόλει ἐν τῇ βάρει κεφαλὴς μία, καὶ τοῦτο γεγραμμένον ἐν αὐτῇ ὑπόμνημα.

Au. Ver.—1 Then Darius the king made a decree, and search was made in the house of the rolls [Chald., books], where the treasures were laid up [Chald., made to descend] in Babylon.

2 And there was found at Achmetha [or, Ecbatana, or, in a coffer], in the palace that

is in the province of the Medes, a roll, and therein was a record thus written.

1 *And search was made.*

J. H. Michaëlis, Houb., Dathe, Booth.—That search should be made.

Pool.—Darius made a decree; either, 1. To search the rolls. Or rather, 2. To permit and promote the building of the temple. And so the following words may be rendered, *after search was made, &c.*, the Hebrew particle *vau* being oft so used, as hath been noted before. *In Babylon*; either, 1. In the kingdom or empire of Babylon, which he now possessed: or rather, 2. In the city of Babylon, where search was first made, supposing that this edict, which was made presently after Cyrus had taken Babylon, was kept there; but not finding it there, they searched in Achmetha, and found it there [so *Bp. Patrick*].

2 Here the king's answer may seem to begin, and this following account he sends to them, and after that lays down his commands.

Achmetha [or, *Ecbatana*, or, *in a coffer*], *in the palace, &c.*

Bp. Patrick.—Achmetha, which was afterwards called Ecbatana [so *Clarke, Gesen.*], where the kings of Persia sometimes kept their courts.

Gesen.—אֲחַמְתָּא, Ezra vi. 2, *Ecbatana*, the ancient metropolis of Media, the summer residence of the Persian kings. The ancient orthography of this name is traced by Lassen (Ind. Biblioth. III. 36) in the Sanscr. *अचवधाना*, i. e., *ἰπποστρασία*; the Sanscr. *ç* passing over sometimes into a guttural and sometimes into *s*. The corresponding modern name is *Ispahan*.

בֵּיֶרֶד Chald. f. emphat. בֵּיֶרֶא *a fortress, castle, palace*, Ezra vi. 2.

J. H. Michaëlis.—בֵּיאַחְמָה, Schm. et Cler., *in caps*, Boch. Geogr. S., p. 223, *in scrinio scripturarum*, ubi acta et scripta regum recondi solent. (1) R. Sal., A. b. E. et Kimchi conferunt מים חמה *lagenam aquarum*, Gen. xxi. 14, 19, quod Cyri edictum diligenter adservatum et repertum sit *in vase fictili* aut alius materiæ, ne humore corrumpereetur, coll. Jer. xxxii. 14, sicut etiam vi., versio Græca in Hexaplis Origenis, Hierichunte in dolio æneo reperta esse fertur. Aliis nomen proprium est. Sic LXX ex MS., Alex., et Syr., *in Achmatha*, i. e., sec. Vulg., et Ar., *in Ecbatanis*. Conf. *Hilleri Onom. S.*, pp. 618 et 736. Sic *Usserii Ann. V. T. I. p. m.* 106. בבירה, *in regia s.*

metropoli. Al. *in arce s. palatio*. Vulg., quod est castrum. (1) Conf. Esth. i. 2.

Houb.—1 *Tum Darius rex edictum fecit, ut inquireretur in domo scriniorum tabularii ejus, quod fuerat Babylone depositum.*

2 *Et repertum est in apotheca quæ erat in arce Medæ provincie volumen unum, cujus in commentario ita scriptum erat.*

1 כַּהֲרִין, quod fuerat depositum. Utimur plusquam-perfecto fuerat, quia eversâ Babylone, non jam ibi erat regni tabularium, sed fuerat aliò translatum, nempe Medæam in provinciam. Sed Babylon ideò commemoratur, quia Babylone fuerat edictum factum et promulgatum, anno videlicet primo Cyri, antequam Cyrus caput regni Babylonici aliò transferret. Id nobis expeditus visum est, quàm si diceremus, quod dixit Clericus, “cùm Cyri edictum quæsivissent in Babylónico tabulario, nec invenissent, quæsierunt in palatio quodam Mediæ, ubi invenerunt.” Nam neque credibile est in urbe, ante annos multos eversâ, relictum fuisse regni tabularium, neque narrat sacra Pagina fuisse quæsitum tabularium, tanquam, ubi locorum esset, nesciretur, sed inquisitum fuisse in tabulario, atque in eo repertum id, quod quærebatur. Quòd verò *in arce* (בבירה) depositum fuisset tabularium, id eò factum videtur, quò in tuto esset, dum bella fervebant.

Ver. 3.

בְּשָׁנַת חָדָה לְכוֹרֶשׁ מְלָכָא כּוֹרֶשׁ
מְלָכָא שָׁם טָעַם בֵּית־דְּאֵלֵהָא בִּירוּשָׁלַם
בְּיַתָּא וַתִּבְנֶא אַתָּר דִּי־דְבָרְתָיו דְּבָרְתָיו
וַאֲשֹׁרְהִי מְסוּבָלָיו רַוְמָה אֲמִין שְׁתָּיו
פְּתָהֵא אֲמִין שְׁתָּיו :

ἐν ἔτει πρώτῳ Κύρου βασιλέως, Κύρος ὁ βασιλεὺς ἔθηκε γράμην περὶ οἴκου ἱεροῦ Θεοῦ τοῦ ἐν Ἱερουσαλήμ· οἶκος οἰκοδομηθήτω, καὶ τόπος, οὗ θυσιάσουσι τὰ θυσιάσματα· καὶ ἔθηκεν ἔταρμα ὑψος πηχέως ἑξήκοντα, πλάτος αὐτοῦ πήχεων ἑξήκοντα.

Au. Ver.—3 In the first year of Cyrus the king the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits.

Bp. Patrick.—*In the first year of Cyrus the king.*] This, perhaps, was the inscription of the following memorial.

Concerning the house of God.

Houb.—ביה: Græci Intt. *περὶ οἴκου*: legunt *לביה*, quod sic legendum suadet oratio. Nam ביה *פסעס*, *edictum domūs*, non ferendum. Atque id sensere Vulgatus et Syrus, qui quidem illud prius ביה saltu transiliunt.

J. H. Michaëlis.—ביה אלה, R. Sal. it. Schm. *Quod attinet ad domum Dei.*

The height thereof threescore cubits, &c.

Pool.—He did not command them to make it so large, for he left the ordering of the proportions of the building to their skill and choice; but he restrained them that they should make it no larger, lest they should hereafter make use of it to other purposes against himself: but those proportions differ much from those of Solomon's temple, which was but thirty cubits high, only the porch was one hundred and twenty cubits high, and but twenty cubits in breadth. Either, therefore, Solomon's cubits were sacred cubits, which were larger than the other, and these were but common cubits; or the sixty cubits of height are meant only of the porch, which he would not have to be so high and magnificent as that of Solomon's was, lest they should be puffed up with it, and by degrees arrive at their former height and insolence. And the word rendered *breadth*, may be, and is by some, rendered more generally, *the extension*, or *amplitude*, or *the length* of it; it being improbable that the king should give orders about the breadth, and none about the length of it.

Bp. Patrick.—*The height thereof threescore cubits, and the breadth thereof threescore cubits.*] Or rather, "the length thereof," as these last words may be translated. They had liberty to make it of these dimensions if they pleased, but no bigger: and these exceeded the proportions of Solomon's temple, if we suppose it to have been thirty cubits in height, except the porch, which was a hundred and twenty. But I have shown elsewhere, that it is probable all the temple of Solomon was in length a hundred and twenty cubits, and this house was but half so high. This Josephus saith, who saw this second temple (lib. xv. Archæolog. cap. 14). *Ενδεί δ' αὐτῷ πρὸς τὸ μέγεθος εἰς ὕψος ἐξήκοντα πήχεις*, &c. "It wanted (speaking of this temple) to make it great, sixty cubits in height; for so much higher was the first temple which Solomon built."

J. H. Michaëlis.—רומה, *altitudo ejus* sit, Dan. iii. 1. אמן שהין, *cubitorem sexaginta*, Dan. iii. 1, A. b. E. Altius ergo fuit hoc priore templo, cujus altitudo tantum 30 fuit cubitorum, 1 Reg. vi. 2. Sic *Clericus*: templi Salomonici *altitudo* fuit tantum tricentum, et *latitudo* vicentum cubitorum, sed *longitudo* sexagentum, de qua hic nihil dicitur. At aliis sermo hic est non de totius templi altitudine, quæ procul dubio, ut in priore templo fuerit 30 cubitorum; sed de porticu, quæ præ ipso templo, altæ turris instar, prominuit. Quomodo templi Salomonici porticus duplo hac altior fuit, ut quæ 120 cubitos habebat, 2 Par. iii. 4. פתיה, et *latitudo ejus*, ut Dan. iii. 1, al. *extensio ejus*: ut latitudo h. l. pro *longitudine* ponatur, coll. 1 Reg. vi. 2, 16, 17. אמן שהין, Temere Syr., *viginti cubitorum*; sine dubio ex 1 Reg. vi. 2, sed contra textum hujus loci.

Ver. 4.

Au. Ver.—4 *With* three rows of great stones, and a row of new timber; and let the expences be given out of the king's house.

Great stones. See the notes upon ver. 8.

Dr. A. Clarke.—*And let the expences be given.*] Cyrus had ordered *wood* to be cut at Libanus, and conveyed to Joppa at his expense; but it does not appear that he furnished the other expenses of the building, for we have already seen that the Jews contributed for the defraying of all others. But it appears that he provided at his own expense the *sacrifices* and *offerings* for the temple. See ver. 9.

Ver. 5.

וְאֵף מֵאֲנֵי בֵּית־אֱלֹהִים דִּי דְהִבְהִי
וְכִסְפָּא דִּי נְבוּדַדְנֶצְרַר הִנְפִּיק בְּיַד־כְּלֵא
דִּי־בִירְוּשָׁלַם וְהִיבַל לְבַבְלָא בְּהַתִּיבּוֹן
וְיָהֳדוּ לְהִיבְלָא דִּי־בִירְוּשָׁלַם לְאַתְרָהּ
וְהַתֵּרָה בְּבֵית־אֱלֹהִים :

נ' וְיָהֳדוּ

καὶ τὰ σκεύη οἴκου τοῦ Θεοῦ τὰ ἀργυρὰ καὶ τὰ χρυσᾶ, ἃ Ναβουχοδονόσορ ἐξήνεγκεν ἀπὸ τοῦ οἴκου τοῦ ἐν Ἱερουσαλὴμ καὶ ἐκόμισεν εἰς Βαβυλῶνα, καὶ δοθήτω καὶ ἀπελθέτω εἰς τὸν ναὸν τὸν ἐν Ἱερουσαλὴμ ἐπὶ τόπου, οὗ ἐτέθη ἐν οἴκῳ τοῦ Θεοῦ.

Au. Ver.—5 And also let the golden and silver vessels of the house of God, which

Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again [Chald., go] unto the temple which is at Jerusalem, every one to his place, and place them in the house of God.

Vessels.

Al.—Utensils.

Houb.—5 יהרה... יהתיבן וידך, dentur, asportetur...deponatur. Admiratur Clericus Chald. Linguae inconstantiam, quæ, post nomen plurale מאני, subjungat nunc verbum plurale יהתיבון (Codex Orat. 42, יהתיבון, sine י) nunc verbum singulare masculinum וידך, nunc denique singulare femininum והרה; idemque dubitat an sit erratum Librariorum. Huic ejus dubio suffragantur cætera, quæ nunc extant, Chaldaicè composita, in quibus generum numerorumque solita concordia servatur. Nec difficile fuit ut Scribæ ponerent ויהך, pro יהתיבון, et והרה, pro יהתיבון. Atque in hanc partem propendebit Lector exercitatus. Neque enim, ut Arabica lingua, sic Chaldaica, consociare amat pluralia masculina cum singularibus femininis, aut verò masculinis. Certè Syriaca lingua, Chaldaicæ ferè similis, peregrinitatem talem aspernatur; et hoc ipso in loco Syrus adhibet in tribus verbis supra-dictis numerum pluralem: vide ipsum.

J. H. Michaëlis.—Quin etiam vasa templi aurea, etc. יהתיבון ea, inquam, restituant, qui ætario Babylónico præfecti sunt. Vulg. redduntur, s. ut abeat quodlibet illorum vasorum, s. ut redeant aut remittantur s. לאהרה In locum suum. והרה eaque, tu Schesbatsar s. Zerubbabel reponas, recondas. Schmid., et descendat. Cler., et perveniant in ædem Dei, quæ significatio hujus verbi est non in Aphel, sed in Peal s. 1, conjugatione.

Ver. 6.

— רְחִיקוֹן יְהוָה מוֹתֵמָחָה :

נ'א רְחִיקוֹן

— μακρὰν ὄντες ἐκείθεν.

Au. Ver.—6 Now therefore, Tatnai, governor beyond the river, Shethar-boznai, and your companions [Chald., their societies] the Apharsachites, which are beyond the river, be ye far from thence.

Be ye far from thence.

Pool. — i. e., from hindering or discouraging the work.

Bp. Patrick.—Come not near Jerusalem

[So J. H. Michaëlis] to give them any hindrance or disturbance.

Ver. 8.

וּמַלְא שְׂוִים מַעֲבָה לְמַא דִּיתְעַבְדוֹן
עִם־שְׁבָי יְהוּדָא אֱלֹהֵי לְמַבְנֵא בֵּית־
אֱלֹהֵא וְגו'

נ'א תְעַבְדוֹן

καὶ ἀπ' ἐμοῦ γινώμη ἐτέθη, μή ποτε τὶ ποιήσητε μετὰ τῶν πρεσβυτέρων τῶν Ἰουδαίων τοῦ οἰκοδομηθῆναι οἶκον τοῦ Θεοῦ ἐκείνων, κ.τ.λ.

Au. Ver.—8 Moreover I make a decree [Chald., by me a decree is made] what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the river, forthwith expences be given unto these men, that they be not hindered [Chald., made to cease].

Booth.—8 Moreover, I make a decree, that ye shall assist the elders of the Jews in building this house of God, &c.

Gesen.—h) עֲבַד בְּ, to do with any one, sc. customarily, Dan. iv. 32 [35]; to do with anything, to dispose of it, Ezra vii. 18; seq. עַבְד id. Ezra vi. 8.

J. H. Michaëlis.—A me etiam propositum est edictum, Vulg., præceptum est. למא, de eo, vel quantum ad hoc. די העבירן, quid facere debeatis. עם שבי יהודיא, ver. 7. אֵיךְ, illis, למבנא ביה, ad ædific. ut ædificetur, cap. v. 2.

Houb.—8 A me etiam sancitur ut faciatis unà cum senibus illis Judæorum, ut hæc Dei domus ædificetur, &c.

Dathe.—8 Præterea etiam volo, ut adjuvetis seniores Judæorum in structura hujus ædis divinæ, &c.

Ver. 11.

— וְתִנְסַח אָע מוֹבֵיתָהּ וְתִקֹּף
וְתִמְחָא עֲלֵהּ וּבִיתָהּ נִלְקָה וְתִעַבְדַּד עַל־
דְּקָה :

— καθαιρεθήσεται ξύλον ἐκ τῆς οἰκίας αὐτοῦ, καὶ ὠρθωμένος πληγήσεται ἐπ' αὐτοῦ, καὶ ὁ οἶκος αὐτοῦ τὸ κατ' ἐμὲ ποιηθήσεται.

Au. Ver.—11 Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon [Chald., let him be destroyed]; and let his house be made a dunghill for this.

Bp. Patrick.—Let timber be pulled down

from his house, and being set up, let him be hanged thereon.] Lud. De Dieu observes, that there is no construction in these words, which we render, "being set up;" therefore he would have them translated after the LXX, "and standing, let him be beat upon it;" whipped, as we say, at a post, as the manner was among the Persians and other nations. Only among the Jews they that were beaten did not stand, but lay down (Deut. xxv. 2). But if a greater punishment be here meant, then he makes the first words refer to the wood, and the latter to the man, in this manner, "and from above let it fall upon him." That is, the stake, being lifted up, shall be struck into his body, and come out at his fundament; which was a cruel punishment among the eastern people, and still continued there.

Dr. A. Clarke.—*Let timber be pulled down.*] Whether this refers to the punishment of hanging and gibbeting, of whipping at a post, or of empaling, is not quite clear. Empaling, thrusting a sharp stake through the body till it comes out at the side of the neck, or hanging, seems to be intended here.

Houb.—11 *A me sancitur ut, si quis hoc edictum mutarit, de domo ejus tignum evellatur, quo appensus pereat, domusque ejus ob eam rem publicetur.*

11 וביה נלו יתבדו. Obsequuntur Syro Neoterici, ut convertant, et domus ejus fiat sterquilinum, sententiâ parum credibili, ac ferè turpi. Quantò meliùs Vulgatus, domus ejus publicetur, fiatque publici juris. Sic Arabs in quo legitur במורה, hospitium, diversorium, ex sententiâ, neque non ex verbo נל, vel נאל, Arabico, dare, tollere, auferre; unde נל, vâλον, naulum, quo pro navi, aut pro vecturâ, solvitur; etiam נאל, tugarium.

Dat. —11 Tandem jubeo, ut, si quis hæc in re mutare aliquid audeat, tigno ex ipsius adibus evulso et erecto affigatur, aedes ipsæ autem fisco sacro addicantur. a)

a) Sic verto verba: נָלוּ יִתְבַּדְּדוּ, quæ vulgo vertuntur: sterquilinum fiat. Sic quoque intellexerunt οἱ ὁ: καὶ ὁ οἶκος αὐτοῦ τὸ κατ' ἐμέ ποιηθήσεται. Vulgatus: domus ejus publicetur, et Arabs: publico addicatur. Syrus tantum habet vulgarem illam explicationem: domus ejus fimo destinetur. Potest illa quoque ex lingua Arab. illustrari, in qua نَالٌ significat donavit, largitus est. Golius, p. 2486.

Gesen.—נָלוּ, Chald., to raise up, to hang

up, c. g., a criminal upon a stake or cross, Ezra vi. 11. Syr., نَالَ, to crucify.

מָחָה, Chald., to strike, to smite.

ITHPE. to be affixed, to be fastened upon, sc. by nails, Ezra vi. 11.

* נָלוּ, Chald. Pa. נָלוּ, i. q. נָלוּ, to soil, to foul. Hence

נָלוּ, Chald. s. Ezra vi. 11, and

נָלוּ, Dan. ii. 5; iii. 29; a dunghill. Dan. ii. 5, and your houses shall become dunghills, i. e., sinks, cloacæ; comp. 2 Kings x. 27.

Prof. Lee.—נָלוּ, Chald. part. m. See נָלוּ, erected, set up, Ezra vi. 11, al. non occ.

Ithp. נָלוּ, once, Ezra vi. 11. Be, become, smitten, stricken, i. e., destroyed. Cogn. מָחָה.

J. H. Michaëlis.—נָלוּ, et erectus, sublat. Schmid., suspensus. Vulg., et erigatur. (1) Verbum Hebræis significat erexit, coll. Ps. cxlv. 14, et exlvi. 8. Chaldæis et Syris specialiter in cruce sustulit; coll.

Targ. Esth. vii. 9, 10; ix. 13; et Syr. Matth. xx. 19; xxiii. 34; xxvi. 2, &c., et Joh. xii. 32, 33. Crucis autem supplicium apud Persas usitatum fuisse, docet etiam Brissonius, lib. 2, de regno Persarum. נָלוּ, Schm. ex Hebr. signif. deletur super eo, coll. Deut. xxix. 19, &c. Vulg., et configatur in eo, h. e., adfigatur ei. Syr., et adfigant ipsum ei. Ar., in cruce agatur super eo. Ithp. (1) conf. Peal Dan. ii. 34, 35, et Pael Dan. iv. 32, item Hebr.

Num. xxxiv. 11. וביה נלו יתבדו et domus ejus sterquilinum s. latrina fiat. Ita bene R. Sal., A. b. E., et Syr. coll. Dan. ii. 5; iii. 29; et 2 Reg. x. 27. At LXX, Vulg., et Ar., et domus ejus, LXX, quod ad me, fiet, i. e. sec. Vulg., publicetur, Ar., publico addicatur. על דנה, hac de caussa, propter hoc crimen, cap. iv. 15.

Maurer.—Et domus ejus sterquilinum fiat, h. e., solo adæquetur.

Ver. 14.

וּבְמַעַבְבֵּם כְּזָרָשׁ וּדְרָזָשׁ
וְאַרְתָּחַשְׁתָּא מְלִיךְ פָּרְסָא:

— καὶ ἀπὸ γυμνάσης Κύρου, καὶ Δαρείου, καὶ Ἀρθασασθᾶ Βασιλέων Περσῶν.

Au. Ver.—14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment [Chald.,

decree] of Cyrus, and Darius, and Artaxerxes king of Persia.

Pool.—*They prospered through the prophesying of Haggai:* this is a reasonable intimation that this success was to be ascribed unto God only, who by his prophets had required and encouraged them to proceed in the work, and by his mighty power disposed Darius's heart to such kind and noble purposes and actions. *Artaxerxes*; who is thought to be either, 1. Xerxes, Darius's son and successor, who is called also Artaxerxes, and Ahasuerus, who is here joined with his father Darius, possibly because he favoured the Jews, and promoted their cause with his father, and saw to the execution of his father's decree, and was his father's viceroy, if not made co-emperor with his father in his lifetime, which was not unusual. Or, 2. Artaxerxes Longimanus [so *J. H. Michaëlis, Clarke*], the son of Xerxes, who was best known by the name of Artaxerxes; who is here joined with Cyrus and Darius, because though the temple was finished, as to the substance of the work, in Darius's reign, ver. 15, yet it was afterwards more fully completed and adorned by Artaxerxes, as is evident from chap. vii. 20, 27, by whom Nehemiah was sent to Jerusalem with a large commission and full power to take care about the building of the city, and all other things concerning the Jewish nation and religion.

Dr. A. Clarke.—*Of Cyrus.*] This sovereign gave his orders for the rebuilding of the temple about A. M. 3468.

And Darius.] Darius Hystaspes confirmed the above orders, A. M. 3485.

And Artaxerxes.] Artaxerxes Longimanus sent Ezra to Judea with new privileges, A. M. 3547. With the permission of the same king, Nehemiah came to Judea in 3550. The writer recapitulates the different sovereigns who favoured the Jews after the Babylonish captivity. See *Calmet*.

J. H. Michaëlis.—*דָּרְיָוֶשְׁתָּא*, deinde etiam *Artaxerxis* Longimani, cap. vii. 1, 2 seqq. qui hic per *anticipationem* patronis templi adnumeratur potius, quam ut vel 1) Artaxerxem h. l. cum R. Sal. et *Lightf.* in *Chronol. V. T.*, p. 137, sed contra accentus s. interstinctiones Hebraïcas, pro uno eodemque cum *Dario* habeamus; vel 2) cum *Usserio* in *Annal. V. T. I.* p. m. 157 et 160, *Artaphernem*, unum e septem Persiæ principibus, qui Magos obruncarunt, coll.

not. *Esth.* i. 14, sic dictum putemus, eumque sine solida ratione imperii cum *Dario* consortem faciamus; aut 3) h. l. et sequenti capite per *Artaxerxem Xerxem* intelligendum esse, sentiamus eum *Josepho A. J.* lib. ii. cap. v., vel 4) denique cum aliis *Artaxerzem Mnemonem*, invitis rationibus chronologicis, admittamus; coll. *Præf.* in *Esth.* iii. *Præstat, ut Calovius Chronol. S.* p. 116, scribit, "*Artaxerxem* illum intelligere, cujus in sequentibus prolixè commemoratur in rem sacram munificentia. Nam etsi non ad *structuram templi* conducerit proprie edictum Artaxerxis, quæ *Darii* secundo anno incepta, et sexto absoluta fuit, ver. 15, ad *ornamenta tamen et additamenta* eam spectasse, dubium non est: quæ ab ipso, ceu rege post *Cyrum* et *Darium*, erga *Judæos Persarum* omnium benignissimo, profecta hic celebratur." Sic *Clericus* ad h. l. Additur, inquit, hoc nomen (*Artaxerxis* Longimani) non, quod ad regnum ejus usque dilata sit ædificatio templi; sed quia, quum faveret *Judæis*, templum ornavit. *Conf.* cap. vii. 21 et not. ad cap. iv. 6, 7; מִלְךְ פֶּרְסִי; cap. i. 1; cap. iv. 7, 24.

Houb.—14 דָּרְיָוֶשְׁתָּא, et *Artaxerxes*. Id verbum non interpretamur. Quippè Clerico manum damus, sic observanti, "Vix credit attentior lector ipsum *Esdram* addidisse hoc nomen *Artaxerxes*, licet *Longimanus* esse statuatur, cum non nisi valdè improprie absolutum ejus ævo templum dicatur, quod avi ejus tempore jam erat absolutum. Hæc ille. Vidimus cap. iv. eum *Artaxerxem*, qui post *Cyrum* regnavit, cavisse ne templum, quod ædificabatur absolveretur. Itaque in eum *Artaxerxem* id, quod hic legitur, non convenit. Conveniret in *Longimanum*, si *Longimanus* pecuniam *Judæis* ad reficiendum templum contulisset. Atqui id non fecit *Longimanus*, etsi Clericus eum fecisse incautè confitebatur. Nam quam pecuniam *Longimanus*, cap. 7 dedisse legimus, ejus pecuniæ usus erat, non ad reficiendum templum, sed ad suppeditandos victimarum sumptus templo *Dei*, longè antea instaurato. Ergò non modò improprie, sed falsè, templum diceretur ex edicto (*צִוִּים*) *Artaxerxis* ædificatum. Reponit *Edm. Calmet* esse hic loci temporum *Prolepsin*, sacro *Scriptore* eorum regum nomina, qui *Judæis* faverunt, colligente. Cui respondetur, *Judeis* *Artaxerxem* non favisse ita, ut templi ædificationem promoveret. Itaque istam, quæ inducitur, *Prolepsin*, esse de falso argumento invecam,

atque adeò sacro Scriptore indignam; cùm præsertim versu inferiori subjungatur, templi molitionis finem habuisse anno sexto Darii regnantis, longè videlicet antè quàm regnaret ille, qui Judæis favit, Artaxerxes *Longimanus*. Postremò Artaxerxes ille, qui *Longimanus*, scribitur Hebraicè ארתחששתא per *Samech* antepenultimo in loco, non ארתחששתא per *Sin*; ut planum sit aliium, quàm *Longimanum*, si nomen id retineretur, fore intelligendum. Vide cap. vii. vers. 1, 7, 11, 12, 21. Ergo restat id, quod aiebat Clericus, ut posterior aliqua manus Artaxerxis nomine sacram Paginam interpolârit. Nam repudiandum id quod Rabbini causantur, significare ארתחששתא, *id est Artaxerxem*, atque eo nomine ipsum Darium indicari. Nam primùm, si hæc sententia esset, legeretur ארתחששתא, *ille erat Artaxerxes*, ut legitur Nehem. viii. 9. Deindè talem sententiam ejiciunt cap. iv. vers. 6 et 7 in quibus *Assuerus*, idem qui Darius, distinguitur ab *Artaxerxe*.

Ver. 17.

Au. Ver.—17 And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel.

Bp. Patrick.—*According to the number of the tribes of Israel.*] For it appears by many places before recited, that though the ten tribes were carried captive by Shalmaneser, yet many of them remained in their country, and were carried away by Nebuchadnezzar, together with Judah and Benjamin, with whom they returned out of Babylon, as many others of the ten tribes did, who were carried away at the taking of Samaria (see ch. ii. of this book, ver. 70; 2 Chron. xxxi. 5, 10, 11; xxxiv. 7, 9; xxxv. 3, 17; Ezra viii. 35; Acts xxvi. 7).

Ver. 18.

— כְּכַתְּבֵי סֵפֶר מִשָּׁה :

— κατὰ τὴν γραφὴν βίβλου Μωσῆ.

Au. Ver.—18 — as it is written in the book [Chald., according to the writing] of Moses.

In the book.

J. H. Michaëlis.—*Sec. præscriptum libri Mosis.*

Houb. — 18 כְּכַתְּבֵי סֵפֶר: Circulum notant super vocabulum סֵפֶר Mss. Codices. Certè

usitatus כְּכַתְּבֵי סֵפֶר, *ut scriptum est in Libro* ...sic Arabs, في مذكور, *in libro*. Omissum fuit ב subsequens, propè e antecedens.

Ver. 22.

Au. Ver.—22 — for the Lord had made them joyful, and turned the heart of the king of Assyria unto them, &c.

Dr. A. Clarke.—*King of Assyria.*] I am of Calmet's mind, that *king of Assyria* is here put for *king of Persia*. Cyrus and his successors possessed all the rights and estates of the ancient kings of Assyria, and therefore the same monarch may be styled king of Assyria as well as king of Persia. So *J. H. Michaëlis*, *Bp. Patrick*.

CHAP. VII. 1.

וְאַחַר הַדְּבָרִים הָאֵלֶּה בְּמַלְכֵי
אֲרַתְחַשְׁתָּא מֶלֶךְ-פָּרְסָא עֲזַרְיָה בְּן-שֵׁרָיָה
בְּרֵעֲזַרְיָה בְּן-חִלְקִיָּה :

καὶ μετὰ τὰ ρήματα ταῦτα ἐν βασιλείᾳ Ἀρθασασθᾶ βασιλέως Περσῶν, ἀνέβη Ἐσδρασ υἱὸς Σαραίου, υἱοῦ Ἀζαρίου, υἱοῦ Χελκία.

Au. Ver.—1 Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah.

Artaxerxes. See the notes upon vi. 14, p. 364.

Dr. A. Clarke.—*Artaxerxes.*] This was Artaxerxes Longimanus [so *J. H. Michaëlis*, *Prideaux*], the seventh of whose reign chronologers place A. M. 3547, *sixty-eight* years after Cyrus had sent back Zerubbabel. — *Calmet*.

J. H. Michaëlis.—*Sub regno Artaxerxis Longimani*, vers. 7, 11, c. viii. 1, ejusque regni anno septimo, ut docemur infra vers. 7, 8. Conf. Præf. sec. ix. x., et *Vitringæ* hypotypos. Hist. S. pp. 83 et 111. Alii *Artaxerxem Mnemonem* intelligunt; Judæi vero, ut R. Sal. h. l. et veteres apud A. b. E. *ipsum Darium*; sed male, coll. not. supra ad c. vi. 14. Nomen autem *Artaxerxis* in superioribus cap. iv. 7, 8, 11; c. vi. 14 per duplex ש exaratum, hic et seqq. locis per ש et deinde ם exprimitur, notante Masora h. l.

Ezra the son of Seraiah.

Bp. Patrick.—*Ezra the son of Seraiah.*] He was his grandson [so *Pool*, *Booth.*], or great-grandson, and his descent is mentioned from him, because he was an eminent person, who flourished before the destruction

of the temple, whereas his father or grandfather lived obscurely in their captivity (see 1 Chron. vi. 15).

Dr. A. Clarke.—[*Son of Seraiah.*] Either this could not have been Seraiah the high-priest, who had been put to death by Nebuchadnezzar one hundred and twenty-one years before this time, or the term *son* here must signify only his descendants, or one of his descendants. Were it otherwise, Ezra must now be at least one hundred and twenty-two years of age, supposing him to have been born in the year of his father's death; if, indeed, Seraiah the high-priest was his father; but this is evidently impossible.

Houb.—1 Postea autem, Artaxerxe rege Persarum regnante, Esdras filius Saraia (filii filii Josedech, filii Saraia) filii Azaria, filii Helciae.

I שרײַא בן שרײַא, *Esdras filius Saraja*. Post haec verba versionem nostram sic continuamus, (filii... filii Josedech, filii Saraja), filii Azaria, additis ante *Esdras* generationibus tribus; una ea, in qua lacunam facimus, altera in *Josedech* posita, tertia in eo altero, quem adsciscimus, *Saraja*. Quod ut faceremus, admonebamur ex libro Paral. i. cap. v. 40, et 41 (*Au. Ver.*, vi. 14, 15) in quibus sic legitur; *Sarajas genuit Josedech, Josedech autem profectus est, tum cum Dominus transmigrare fecit Judam et Jerusalem.* Ex quibus verbis efficitur duos exitisse *Sarajas*, alterum *Josedechi*, alterum *Esdrae* parentem. Nam eundem non esse patrem et *Josedechi* et *Sarajae*, tempora ipsa demonstrant. Nimirum *Babylonica* captivitas septuaginta annos duravit. Post reditum vero ex captivitate, *Zorobabele* duce factum, usque ad annum *Artaxerxis* septimum, quo anno *Esdras* *Jerosolymam* reversus est, anni intercesserunt fere octoginta, nemine interpretum repugnante. Ergo ab initio captivitatis ad eum annum, quo rediit *Esdras*, anni intercesserunt centum quinquaginta; quos annos natum fuisse *Esdras* reducem necesse erit, si *Esdras* patrem habuit eum *Sarajam*, ex quo *Josedech* natus est. Neque enim in captivitatem abductus fuit *Josedechi* pater; ut planum sit, si *Esdras* ex eo natus est, natum fuisse ante captivitatem. Atqui *Esdras*, tum cum rediit, natum fuisse annos centum quinquaginta, id superat omnem fidem. Imo id sacrae paginae contradicit, in qua *Esdras* ita demonstratur, ut vir strenuus atque integræ ætatis, nedum ut

homo senio confectus, senectutisque prodigium. Jam, cum sint duo *Sarajae*, unus *Josedechi* pater, ante captivitatem mortuus, alter in captivitate, imo post primum ex captivitate reditum, *Esdrae* pater, intelligit lector, quamobrem inter utrumque *Sarajam* generationes tres attexuerimus, ut *Josedech* gignat in captivitate eum, qui, quod nomen habuerit, ignoramus, *Josue* sacerdotis magni fratrem, deinde is incognitus *Sarajam*, *Sarajas* *Esdras*; sic ut *Sarajas* ille alter filius fuerit fratris *Josue* sacerdotis; sitque adeo *Josue* sacerdos *Esdrae* proavunculus. Nam positus *Esdras* inter et *Josue* generationibus illis duabus, faciliè explentur ii anni octoginta, qui *Josue* inter et *Esdrae* ætatem virilem intercesserunt. Eum verò alterum *Saraiam*, quem facimus esse *Josue* sacerdotis ex fratre filium, reperimus in libro *Nehemiæ* xii. 1 nominatum, *Nehemiâ* sic dicente, *hi sunt sacerdotes et Levite qui venerunt cum Zorobabel filio Salathiel, Josue, Saraia, Jeremias, Esdras.* Quo in loco ille, qui nominatur *Esdras*, alter est *Esdras*, non autem ille magnus ejus nomine hic liber inscriptus est. Nempè eodem *Nehemiæ* capite, versu 7 sic legimus, *hi fuerunt principes sacerdotum et fratrum eorum, in diebus Josue*, quæ verba in *Magnum* *Esdras* aptari non possunt. Etenim qui octoginta annis post *Josue* reducem floruerit, qui convenire in eum possit, ut, florente *Josue*, fuerit unus ex sacerdotum principibus? Et, quamvis concederetur fuisse *Esdras* *Magnum*, quis non videt in reducem numero censi viros, non pueros infantes? Dixeris potiùs eum *Saraiam*, qui cum *Zorobabele* *Jerosolymam* rediit, fuisse eum ipsum *Magni* *Esdrae* patrem, qui hoc capite memoratur, eundemque *Josue* sacerdotis ex fratre filium. Mox docuimus fuisse duos *Saraias*. Pari jure statuitur fuisse duos *Esdras*, quia id etiam ex temporum notatione colligitur, quamquam ignoratur quo patre natus fuerit ille prior *Esdras*, qui cum *Zorobabele* venit *Jerosolymam*. Mox videbitur inter avos *Magni* *Esdrae* fuisse duos *Amerias*, duos *Achitob*, tres *Azarias*; ut non mirum sit exitisse duos *Esdras*, quomodo etiam exitisse duo *Saraias*. Quæ qui negant, induunt se in eas difficultates, quas non expendant; neque evitare possunt, quin temporum pessimi ratiocinatores esse videantur. Ergò id unum superest, ut, cum bis legeretur, *filii Saraia*, oculi Scribæ ex uno in alterum deerraverint, utque, eo errore, generationes duas intermedias prætermiserit.

Ver. 2, 3.

Au. Ver.—2 The son of Shallum, the son of Zadok, the son of Ahitub.

3 The son of Amariah, the son of Azariah, the son of Meraioth.

Bp. Patrick.—2, 3 In this genealogy there are six generations omitted, between Azariah and Meraioth (as before there were some between Seraiah and Ezra), which are to be supplied out of 1 Chron. vi. 7, &c., which Kimchi, as I there observed, thinks was done for brevity's sake [so *Pool*]. For Ezra being author of that book, which was written first, and then of this, might think it needless to repeat all that he had there said at large.

J. H. Michaëlis.—Omittuntur nimirum hic inter *Azariam* et *Meraiothum*, sequentes sex generationes: coll. 1 Par. v. 33—35; vi. 36—38; non culpa quidem librarium, ut vellent *Cappellus* in Critica sua, itemque post alios etiam *Clericus* ad h. l. sed ex certo consilio Esdræ, nobis non satis noto: vel 1) quod summo sacerdotio functi illi non sint, observante *Lightfoot* ad 1 Sam. 1 in Chronol. V. T., p. 53, coll. not. Num. xxv. 13: vel 2) quod Ezras brevitatis studio hic omiserit, quos 1 Par. v. 33 seqq. plenius recensitos esse, indeque facile supplendos, sciebat; vel 3) quod viro Cl. Io. *Meyero* in notis ad Seder Olam, p. 1141, seq. accuratius videtur, in Paralipomenis *duorum fratrum*, Meraiothi filiorum, *Amariæ* et *Azariæ* distinctæ familiæ recensetur: ita quidem, ut Meraioth genuerit et *Amariam* cum successoribus 1 Par. v. 33, et fratrem ejus *Azariam*, h. l. et 1 Par. v. 37.

Houb.—3 *Filii Ameriæ, filii Azariæ* (*filii Johanan, filii Azariæ, filii Achimaas, filii Sadoc, filii Achitob, filii Ameriæ*) *filii Maraioth.*

3 בן שרה בן שרה, *filii Azariæ, filii Meriioth.* Ut lectori planum fiat id, quod ex Lud. Cappello et ex Buxtorfio juniore excerpturi sumus, juvat nos hic ponere genealogias parallelas duas; unam eam, quæ hic habetur; alteram, illam, quam legimus lib. 1 Par. v. 29—40, apud Athianam Edit., apud Polyglotta verò Anglicana, cap. vi. 4—15.

ESDRAS.	PARALIPOMENA.
Aaron	Aaron
Eleazar	Eleazar
Phinees	Phinees
Abissue	Abissue
Bechi	Bechi
Ozi	Ozi

Zarie	Zarie
Merioth	* Merioth
. . . .	<i>Amerie</i>
. . . .	<i>Achitob</i>
. . . .	<i>Sadoc</i>
. . . .	<i>Achimaas</i>
. . . .	<i>Azarie</i>
. . . .	<i>Johanam</i>
Azarie	Azarie
Amerie	* Amerie
Achitob	Achitob
Sadoc	Sadoc
Sellum	Sellum
Elcias	Elcias
Azarias	Azarias
Saraias	Saraias
Esdras	Josedech

Similes sunt ambo Contextus usque ad *Merioth.* Postea omittuntur apud Esdram sex nomina hæc *Amerie, Achitob, Sadoc, Achimaas, Azarie, Johanam*: quæ de re ita Lud. Cappellus; *Criticâ sacrâ* in hunc locum: “Esdr. vii. 3. In genealogiâ Esdræ omittuntur sex generationes à Merioth ad Azariam filium Jochananis, quæ supplendæ sunt ex 1 Chron. vi. 7 et seqq. ad ver. 11. Omissio illa non videtur esse ab ipso Esdrâ, qui ipse videtur fuisse auctor, sive collector et consarcinator libri Chronicorum. Cur enim sex istas generationes omisisset in suâ genealogiâ, in uno libro potius quàm in alio? Videtur ergò potius orta illa ex antiqui librarii lapsu atque incuriâ, qui cum videret 1 Chron. vi. 11, et vii. dici utrobique, *Amariam* genuisse *Achitub*, putavit utrumque *Amariam* eundem esse hominem, et utrumque *Achitub*, eundem esse pariter hominem, conjunxit *Hazariam* versùs undecimi cum *Merajoth* versùs septimi, quasi alter alterius esset filius immediatus, atque ita merâ ἀβλεψία, omisit sex generationes, quæ intercedunt inter *Merajoth*, qui est ver. 7 et *Hazariam*, qui est ver. 11.”

Cui sic respondet Buxtorfius *Anticriticâ*, lib. ii., cap. ii., p. 429, “Esdras voluit brevitatî studere, et satis ipsi fuit accuratius has generationes recensuisse in Libro Chronicorum. Et quia illic eas jam recensuerat, idcirco, ut accuratè hic repeteret, minùs duxit necessarium. *Cur*, inquit, *in suo libro potius omisisset, quàm in alio?* Quia sic ipsi placuit, et probabile est, Libros Chronicorum priùs scripsisse, quàm suum librum...*Cur* scribis hæc adscribuntur, quæ sunt, omnium judicio, à scriptoribus ipsis? Si raræ essent ejusmodi discrepantiæ, vel exiguæ, probabi-

lior foret hæc conjectura. Cùm verò sint innumera, et magna, nimis crassum est, in scribas et librarios culpam earum conjicere."

Is homo, qui non esset Buxtorfius, diceret potius, *nimis crassum esse culpas tales in sacros ipsos Scriptores conjicere*. Quis credat Buxtorfio causanti sacrum Scriptorem, cùm texeret genealogiam, brevitati studuisse? Enimverò, in conscribendis genealogiis, significat כן, *filium strictè, neutiquam verò latè aut nepotem, aut pronepotem, aut verò posterum*; ut perspicuum sit, in opinione Buxtorfianâ, Esdras studuisse, non tam brevitati, quàm falsitati. Diceretne Buxtorfius, cur Esdras brevitatem mediâ in genealogiâ, non in principio, neque in fine, fuerit consecutus? Hi autores, qui brevitati student, adjungere solent res primas ad extremas. Neque eos unquam videas, nisi omninò infantes in scribendo sunt, latè persequi res primas, deinde medias compendiosè, postea iterùm latè res extremas. Quod tamen fecerit Esdras hoc loco, si quidem Buxtorfio credimus. Ergò sapientior, hic loci, Joanne Buxtorfio, Joannes Clericus, qui sic doceat: Nemo non videt omissos hic sex viros, negligentia librariorum, propter repetitionem του γ, et similitudinem terminationis vocum אברה et אורה. Si quis ejusmodi errata defendere sustinet, idem ille *jungat vulpes et mulgeat hircos*.

Ver. 6.

— והוא סופר מהיר בתורת משה —

רגו

— και αὐτὸς γραμματεὺς ταχὺς ἐν νόμῳ Μωσῆ, κ.τ.λ.

Au. Ver.—6 This Ezra went up from Babylon; and he *was* a ready scribe in the law of Moses, &c.

Scribe. See the notes upon 2 Sam. viii. 17, vol. ii., pp. 559, 560.

Dr. A. Clarke.—סופר מהיר does not merely signify a *speedy writer* or an *excellent penman*, but one who was eminently skilful in expounding the law. In this sense the word *γραμματεὺς, scribe*, is repeatedly used in the New Testament; and we find that both in the Old and New Testament it had the same signification. The *Syriac* gives the sense of the word by translating אַבְרָם מַבְרָן, a *wise scribe*, or *expounder*.

Ver. 7.

Au. Ver.—Nethinims. See the notes upon 1 Chron. ix. 2, p. 46.

Ver. 10.

כִּי עֲזָרָא הִכִּין לְכַבֹּד לְדָרְשׁ וְגו'

ὅτι Ἐσδρας ἔδωκεν ἐν καρδίᾳ αὐτοῦ ζητῆσαι, κ.τ.λ.

Au. Ver.—10 For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments.

Had prepared, &c. See the notes upon 2 Chron. xxvii. 6, p. 271.

Pool.—*Prepared his heart*, or *directed, &c.*, i. e., he had set his mind and affections upon it, and made it his chief design and business.

Bp. Patrick.—10 He was intent upon this business, on which he had set his heart, as we speak, bending his thoughts and studies this way. For so the Hebrew word *עזר* (which we translate *prepare*) signifies, to establish, confirm, and make things fixed and immoveable. Some think statutes and judgments are the same thing, comprehending all the precepts of Moses; but others take them to have a distinct meaning: the first signifying the ceremonial law about the divine worship; and the second, the moral precepts concerning common honesty and civil life.

Ver. 11.

— סֵפֶר דְּבָרָיו מִצִּוְתֵי־יְהוָה וְגו' —

— τῶ γραμματεῖ βιβλίου λόγων ἐντολῶν Κυρίου, κ.τ.λ.

Au. Ver.—11 Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the Lord, and of his statutes to Israel.

Scribe. See the notes upon 2 Sam. viii. 17, vol. ii., pp. 559, 560.

Pool.—*A scribe of the words of the commandments*, the phrase seems emphatical, noting that he explained both the words and the things; for the Jews in the land of their captivity had in a great measure lost both their language, and the knowledge of God's commands, and therefore Ezra and his companions instruct them in both; of which see more on Neh. viii. 8.

Commandments, statutes. See the notes upon Deut. vi. 1, 2, vol. i., p. 666.

Ver. 12.

אֲרָתְחָשְׁתָּמָא מְלִיךָ מְלִכְיָא לְעֲזָרָא

וְיִשְׁמְעֵנָה נְאֻם יְהוָה
 וְיִשְׁמְעֵנָה נְאֻם יְהוָה
 וְיִשְׁמְעֵנָה נְאֻם יְהוָה

נ"א אֲרַתְהֶשֶׁס׃

ἀρθασασθὰ βασιλεὺς βασιλέων Ἐσδρα γραμματεὶ νόμου Κυρίου τοῦ Θεοῦ τοῦ οὐρανοῦ. Τετελέσθω λόγος καὶ ἡ ἀπόκρισις.

Au. Ver.—12 Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace [or, to Ezra the priest, a perfect scribe of the law of the God of heaven, peace, &c.], and at such a time.

A scribe of the law of the God of heaven, perfect peace, and at such a time.

Bp. Patrick.—Perfect peace, and at such a time.] On such a year and day, as was mentioned in the date of the letter.

Booth.—12 Artaxerxes, king of kings, to Ezra, the priest, a scribe of the law of the God of the heavens, all prosperity, and at such a time.

Gesen.—גָּמַר Chald. to complete. Part. pass. גָּמַר, perfect, complete, finished, in skill or learning, Ezra vii. 12.

J. H. Michaëlis.—לְעוֹרֵא כְהֹנָא, *Esrae sacerdoti, Scribae legis*, h. e., *legis perito, Dei caelorum*. גָּמַר, *consummato, perfecto*. Vulg., *doctissimo* (1) conf. ver. 6. וכִנְעָה, et cetera *sec. tempus* aut stilum illius temporis addi solita. Vulg., *salutem*. Syr., *pacem*, ut cap. v. 7 sed vide not. cap. iv. 10.

Houb.—12 *Artaxerses rex regum, Esdrae legis Dei caeli doctissimo, plurimam salutem.*

Dathe.—12 *Artachschaschta, rex regum, Esrae sacerdoti, legis Dei caelestis professori consummato. Et cetera.*

And at such a time. See the notes upon chap. iv. 10, p. 353.

Ver. 14.

— לְבַקְרָה עַל־יְהוּדָה וְלִירוּשָׁלַם בְּיָמֶיךָ
 אֲלֵהָךְ יְיָ בִידָךְ׃

נ"א בְּדָרְךָ

— ἐπισκέψασθαι ἐπὶ τῆν Ἰουδαίαν καὶ εἰς Ἱερουσαλήμ νόμφ Θεοῦ αὐτῶν τῶ ἐν χειρί σου.

Au. Ver.—14 Forasmuch as thou art sent of the king [Chald., from before the king], and of his seven counsellors [Esther i. 14], to enquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand.

To enquire, &c.

VOL. III.

Booth.—To inquire in Judah and Jerusalem, concerning the law of thy God in which thou art conversant.

J. H. Michaëlis.—לְבַקְרָה Schmid. *ad visitandum, ut inquiras*, cap. iv. 15. על הודו, in Judæam et Hierosolymam, cap. v. 1. ברה אלוך. Vulg., in lege, Cler., ex lege, Schmid., iuxta legem Dei tui ver. 12, 21, 25. Clericus: h. e. ut inquiras, an Judæi, qui nunc in Judæa sunt, et Jerosolimæ præsertim habitant, legem suam observent. Nimirum præfixum 2 normam et regulam innuit, ut cap. iii. 4; cap. x. 3; Num. xiv. 34, coll. Esa. viii. 20. יָד בְּיָד, quæ est in manu tua; i. e., quam tecum scriptam et in promptu habes, et in qua es versatissimus, ver. 25, conf. Dan. v. 23.

Dathe.—*Ut inquiras in Judæa et Hierosolymæ de lege Dei tui, a) quam in promptu habes.*

a) Scilicet, an ibi servetur.

Ver. 16.

וְכָל כֶּסֶף וְדָהָב דֵּי תְהִשְׁפֹּחַ וְגו'

καὶ πᾶν ἀργύριον καὶ χρυσίον, ὃ, τι ἐὰν εὕρησ, κ.τ.λ.

Au. Ver.—16 And all the silver and gold that thou canst find in all the province of Babylon, with the free-will-offering of the people, &c.

Pool.—*That thou canst find*, i. e., procure [so *Bp. Patrick, Gesen., Booth.*], as that word is used, Gen. vi. 8; xxvi. 12; Psal. lxxxiv. 3; exix. 162; Prov. i. 13; ii. 5; iii. 13. Whatsoever thou canst get of my subjects by way of free gift. *The free-will-offering of the people*, to wit, of Israel.

Gesen.—שֶׁכַח. HAPH. תְּשַׁכַּח 1. to find, Dan. ii. 25; vi. 6, 12.

2. to get, to obtain, Ezra vii. 16.

J. H. Michaëlis.—*Et omne argentum et aurum*. די רהשכח, R. Sal. quod sponte oblatum invenieris, aut nactus fueris, cap. iv. 15.

Ver. 19.

Au. Ver.—19 Vessels.

Al.—Utensils.

Ver. 20.

— תְּנִתֶּן מִן־בֵּית וְגו'

δώσεις ἀπὸ οἴκων, κ.τ.λ.

Au. Ver.—20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure house.

Bestow it out of, &c.

Booth.—Thou shalt receive from, &c.

J. H. Michaëlis.—יִתְּנֶךָ, Syr., *accipies et dabis*, s. *expendes*. Vulg., *debitur*, cap. iv. 13.

Houb.—*Ex fisco regis tibi dabuntur.*

Ver. 22.

Au. Ver.—22 Unto an hundred talents of silver and to an hundred measures [Chald., *cors*] of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing *how much*.

Talents. See the notes upon 2 Chron. xxvii. 5, p. 269.

Measures. See the notes upon 1 Kings iv. 22, vol. ii., p. 726.

Baths. See the notes upon 1 Kings vii. 26, vol. ii., p. 773.

Dr. A. Clarke.—*An hundred talents of silver.*] The talent of silver was 450l.

An hundred measures of wheat.] An hundred *cors*; each *cor* was a little more than *seventy five gallons, one quart, and a pint, wine measure.*

An hundred baths of wine.] Each bath was *seven gallons, and five pints.*

Ver. 23.

Au. Ver.—23 Whatsoever is commanded by [Heb., *Whatsoever is of the decree*] the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?

Bp. Patrick.—The mention of the king and of *his sons*, shows that this agrees to Artaxerxes Mnemon exactly; but not to Xerxes (who was in Greece in the seventh year of his reign), nor to Longimanus: but Artaxerxes Mnemon had then Ochus the husband of Esther, who was a great man, and some more. This remark I owe to the most learned Dr. Alix.

See the notes upon vi. 14.

Ver. 24.

Au. Ver.—24 Nethinims. See the notes upon 1 Chron. ix. 2, p. 46.

Toll, tribute, custom. See the notes upon iv. 13, p. 354.

Ver. 25.

— פְּקֻדֹת אֱלֹהֵי דָיִד בְּיָדְךָ וְגו' —

— ὡς ἡ σοφία τοῦ Θεοῦ ἐν χειρί σου, κ.τ.λ.

Au. Ver.—25 And thou, Ezra, after the wisdom of thy God, that *is* in thine hand,

set magistrates and judges which may judge all the people that *are* beyond the river, &c. *That is in thine hand.*

Pool.—i. e., which God hath put into thy heart, and which appears in the works of thy hand. Wisdom is sometimes ascribed to the hands, as Psalm lxxviii. 72. Or, by the *wisdom of God*, he means the law of God, which was said to be in *his hand*, ver. 14.

Houb., Dathe, Booth.—Which is in thee.

J. H. Michaëlis.—*Quæ in manu tua*, i. e., *tecum et a Deo sapientia tibi est*, ver. 14. Bene hic Syr. *sec. sapientiam tuam, quam Deus tuus tibi dedit.*

Houb.—רִיבֵיךָ, *judicantes*. Masora, רִיבֵיךָ, sine necessitate. Nam sæpè in רִיבֵי mutatur penultimum וֹ verborum "אִ, in participio *Benoni*. Vide, si juvat, Grammaticam Chaldaicam Masclefii.

Ver. 26.

וְכָל-דָּיִלָּא לְהוֹא עֲבָד דְּתַא דְּרִי
אֲלֵהֶּ וְדָתָא דִּי מִלְּפָא אֶסְפְּרָנָא דִּינָה
לְהוֹא מִרְעֵבָד מִנָּה הֵן לְמוֹת הֵן
לְשִׁרְשׁוֹ הֵן לְעִנְשׁ נִכְסוֹן וְלֵאסִיָּקוֹן :

לְשִׁרְשׁוֹ

καὶ πᾶς, ὅς ἂν μὴ ἦ ποιῶν νόμον τοῦ Θεοῦ καὶ νόμον τοῦ βασιλέως ἐτοιμῶς, τὸ κρίμα ἔσται γινόμενον ἐξ αὐτοῦ, ἕαν τε εἰς θάνατον, ἕαν τε εἰς παύειν, ἕαν τε εἰς ζημίαν τοῦ βίου, ἕαν τε εἰς παράδοσιν.

Au. Ver.—26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or to banishment [Chald., to *rooting out*], or to confiscation of goods, or to imprisonment.

Bp. Patrick.—26 *Whosoever will not do the law of thy God, and the law of the king.*] By the "law of the king" is meant this decree, which was now made in favour of the Jews; giving them authority to execute their own laws again. As for the imperial laws Ezra had nothing to do with them, nor were the Jews to be governed by them, but by their own laws; unless any matters could not be determined by the divine laws: in that case they were to be judged by the king's law. So Joh. Vorstius understands these words disjunctively (in his Dissert. de Synedriis Hebr. sect. 36), that they should act according to the direction of the divine law; or, if anything fell out that could not be defined by that, then according to the prescription of the laws of the king.

Or to banishment, or to confiscation of goods, or to imprisonment.] That word which we translate “banishment,” signifies in the Chaldee (as we note in the margin of our bibles) *rooting out*; and therefore is by some interpreted disinheriting, or excommunicating from their society; so that he should be an *outlaw*, as we speak, the highest degree of which was called *shammathah*. And thus our Mr. Thorndike observes, that this *rooting out* is the same with that which, in chap. x. 8, is called being *divided* or *separated* from the congregation of the captivity; being, indeed, a kind of temporal outlawry, unto which is joined confiscation of goods. And thus the greater excommunication among Christians is every where a temporal punishment; viz., in respect of some temporal punishment attending it in Christian states: which in Christianity is accidental, by an act of those states: but in Judaism was essential, so long as those temporal advantages, which were essential conditions of the law, were not forfeited. And this without doubt is the same punishment that is called “putting out of the synagogue” (see Rites of the Church in a Christian State, p. 28, and Review, p. 58, with Grotius, De Imper. Sum. Potest., cap. 9). I only add, that from such sentence it was in vain for them to appeal to any of the king’s courts: for by this decree all matters were to be tried and finally judged by their own law.

Gesen.—שְׂרֹשׁוּ (pron. *shēroshu*), Keri שְׂרֹשֵׁי, Chald. f. a *rooting out*, i. e., expulsion, banishment [so *Prof. Lee*], Ezra vii. 26; comp. x. 8.

עֲנֵשׁ, m. Chald. *fine, mulct*, Ezra vii. 26.

בָּנִים, Chald. plur. נְקִסָּן (i. q., Heb., נָכַס, riches). Ezra vi. 8; vii. 26, עֲנֵשׁ נְקִסָּן, *mulct, fine*.

בָּסוּר (r. בָּסָר) plur. בָּסוּרִים, m. a *band, bond*, Ecc. vii. 26 [27]. בֵּית בָּסוּר, Jer. xxxvii. 15, *house of bonds*, i. e., a prison. בָּסוּר, Chald. id. Dan. iv. 12; Ezra vii. 26.

J. H. Michaëlis.—לְשֹׂרֵשׁוֹ, *ad eradicationem*, e solo scil. patrio; h. e., ut Vulg. et Cler., *in exilium*, aut sec. alios *proscriptionem* et *excommunicationem*. (1) Conf. simile nomen cap. vi. 11, et ad rem, cap. x. 8; Lev. xxv. 47. הָן לַעֲנֵשׁ נִכְסָן, *sive ad mulctam* (1) et *missionem facultatum*, cap. vi. 8; conf. iterum cap. x. 8. וְלִאֲבוֹרָיו, *et ad vincula*. Vulg., *vel certe in carcerem*. Dan. iv. 12, 20. Conf. Hebr. x. 34.

CHAP. VIII. 1.

Au. Ver.—1 Chief of their fathers.

Booth.—Paternal chiefs.

Artaxerxes. See the notes upon vi. 14.

Ver. 3.

מִבְּנֵי שְׁכַנְיָהּ מִבְּנֵי פִרְעֵשׁ זַבְרִיָּהּ וְגו'

ἀπὸ υἱῶν Σαχαρίας, καὶ ἀπὸ υἱῶν Φόρος, Ζαχαρίας, κ.τ.λ.

Au. Ver.—3 Of the sons of Shechaniah, of the sons of Pharosh; Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty.

Pool.—Of the sons of Pharosh, i. e., one of the sons of Pharosh; whereby he is differenced from the other Shechaniah, ver. 5 [so *Bp. Patrick*].

Booth.—3 Of the posterity of Shecaniah,: of the posterity of Pharosh, Zechariah, &c.

Houb.—3 *De filiis Secheniæ.....De filiis Pharos, Zacharias, &c.*

3 מבני שכניה, *de filiis Secheniæ*. Deest in Contextu nomen ejus viri, qui esset *de filiis Secheniæ*. Neque enim unquam post מבני, *de filiis*, omittitur ejus nomen, cujus familia indicatur. Quippè id ipsum agitur, ut nomina reducum captivorum memoriæ tradantur. Græci Intt. Rom. Edit. *De filiis Secheniæ et de filiis Pharos, Zacharias*, addito et inter utrosque filios. Malè. Non poterat Zacharias ex utrâque familiâ esse generatus. Itaque meliùs Codex Alex. omittit, καὶ, et, Codicemque Hebr. ut erat, exhibet. Clericus, è *posteris Sechania oriundi Pharoso, Zecharia*, deserens tenorem Esdræ consuetum (Nam Esdras uniuscujusque patrem, vel avum, vel atavum, unum memorat, non plures) neque animadvertens Codicis defectum, cujus tamen defectus similes vidit, vers. 5 et 10.

Dathe.—3 *Ex Sechanja a) — ex Paroso Secharja, &c.*

a) Excidit nomen. Neque in versionibus antiquis legitur.

Ver. 5.

מִבְּנֵי שְׁכַנְיָהּ בְּרִי-יְהוֹאֵל וְעַמְּזוֹ וְגו'

καὶ ἀπὸ υἱῶν Ζαθόης, Σεχεβίας υἱὸς Ἀζυλῆ, κ.τ.λ.

Au. Ver.—5 Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males.

Pool.—The son of Jahaziel; either his

only son, or the most eminent of his sons, and therefore so called here.

Booth.—Of the posterity of Shecaniah,and son of Jahaziel; and with him, &c.

J. H. Michaëlis.—5 שכניה. Alius erat ver. 3. בן יהויאל, *filius Jachsielis*: cuius tamen filii nomen reticetur, forte quod pater plures post se non reliquisset. Conf. ver. 10, et alium *Jachasielis* nomine, 1 Par. xvi. 6. At LXX, et cum illis Ar., καὶ ἀπὸ ὕψων Ζαθὸς Ἐχεσίας, υἱὸς Ἀζήλ. Quasi ex cap. ii. 8. ומבני והוא שכניה, legendum vel supplendum h. l. fuisset.

Houb.—5 *De filii Zathoes, Sechanias, filius Echeziel, et cum eo viri trecenti.*

5 מבני שכניה, *ex filiis Sechaniaë*. Eodem vitio hic versus affectus est, quo tertius, in hod. quidem codicibus. Nam lacunam Veteres explebant. Et Syrus quidem, מבני דור שכניה, *de filiis Guido Sechanias*. Græci Interpretes καὶ ἀπὸ υἱὸν Ζαθὸς Ἐχεσίας, *et de filiis Zathoes, Sechenias*; quibus Arabs obsequitur, quanquam solet Syri persequi vestigia. Itaque Græcorum scriptio[n]is favet et numerus et antiquitas. Est vero cur hic Clericum demiremur; qui hod. codicis defectum cum videret, maluerit in sua versione lacunam facere, quam de veteribus supplere lacunosum contextum, dubitaritque Græci interpretes an *ex conjectura* suppleant, an *ex libro*. Nam quemnam ducem Græci interpretes habuissent supplendi nominis *Zathoes*, non ejusvis, ni sic legerent? sed ducem Clericus habebat hod. ipsum contextum, ne crederet suo Marte eos supplevisse, cum non nesciret cap. ii. 8, familiam *Zathoes* commemorari.....Porro nomen יהויאל, enuntiamus *Echeziel*, etsi *Vulgatus Ezechiel*. Nam suspicio est mendum esse Librariorum Latinorum, cum scripsisset Hieronymus vel *Echeziel*, vel *Jahziel*, ut ver. 9 nomen יהויאל enuntiat *Jahiel*.

Dathe.—6 *Ex Sechanja a)*—*filius Jahazielis, et cum eo mares trecenti.*

a) Excidit nomen proprium. Neque enim credibile est, patris nomen esse indicatum omisso nomine proprio. *Vulgatus* consentit cum textu Hebr.: *De filiis Secheniaë filius Ezechiel*.

Ver. 10.

וּמִבְנֵי שְׁלוֹמִית בְּנֵי יוֹסֵפִיָּה וְעִמּוֹ וְגו'

καὶ ἀπὸ τῶν υἱῶν Βαανί, Σελιμούθ υἱὸς Ἰωσεφία, καὶ μετ' αὐτοῦ, κ.τ.λ.

Au. Ver.—10 And of the sons of Shelo-

mith; the son of Josiphiah, and with him an hundred and threescore males.

Booth.—10 And of the posterity of Shelomith * * *, the son of Josiphiah; and with him, &c.

Houb.—10 *De filiis Baani, Selimoth filius Josiphæ, et cum eo viri centum et sexaginta.*

10 מבני שלומית, *de filiis Selomith, filius*. Tertiam hic habemus lacunam explendam, sive ex Syro, qui sic, מִן בְּנֵי סְלִמֹת סְלִמִּיָּה בר, *de filiis Selmoth, Selmoth filius*...vel ex Græcis interperibus qui sic, καὶ, ἀπὸ τῶν υἱῶν Βαανί Σελιμούθ υἱὸς, *et de filiis Baani, Selimoth filius*...quibus etiam hic Arabs obsequitur. Nos vero utrique, tum propter utriusque concordiam, et, ex parte Græcorum, antiquitatem majorem; tum quia proclive erat ut, cum scribæ legerent bis בְּנֵי hoc modo, בְּנֵי בְּנֵי, alterum בְּנֵי, aut incuria omitterent, aut dedita opera, tanquam superfluum, prætermitterent. Nam cap. ii. 10 legitur, בְּנֵי בְּנֵי, *filii Baani*.

Dathe. — 10 Ex a) — Selomitha, filius Josiphæ, et cum eo centum et sexaginta mares.

a) Iterum nomen excidit, quod οἱ ὁ, Syr., Arab. sic supple[n]t [see the note of *Houb.* above]. *Vulgatus*: *De filiis Selomith filius Josiphæ*.

Ver. 13.

וּמִבְנֵי אֲדוֹנִיקָם אֶחָדָם וְגו'

καὶ ἀπὸ υἱῶν Ἀδωνικὰμ ἔσχατοι, κ.τ.λ.

Au. Ver.—13 And of the last sons of Adonikam, whose names are these, Eliphelet, Jeiel, and Shemaiah, &c.

Bp. Patrick.—*And of the last sons of Adonikam.*] They are called "the last sons," with respect to the first of them that went up with Zerubbabel [so *Dathe*]. Or, these were the last that followed Ezra: which some look upon as a blot on Adonikam, that his family was the last that accompanied Ezra.

J. H. Michaëlis. — אחרים, *posteriores*, Schm., *postremi*. *Vulg.*, *qui erant novissimi*: respectu eorum, qui primum cum Zorababele sub Cyro in patriam redierant, cap. ii. 13, conf. 2 Sam. xix. 12, 13.

Ver. 14.

Au. Ver.—14 Of the sons also of Bigvai, Uthai, and Zabbud [or, Zaccur, as some read], &c.

Zabbud [or, *Zaccur*].

before, we may very well suspect that in *one* of the places that name should be expunged. Perhaps, instead of the second *Elnathan* we should read *Eumatan*, as *Esdras* seems to have done. We may the rather suppose that one of these *Elnathans* should be omitted, because all the old versions of *Ezra* also do omit *one* of them, at the same time as they retain the last clause of the verse—also for *Joarib*, and for *Elnathan*, *men of understanding*. Indeed the vulgar *Latin* closely follows the present Hebrew: but the *Greek*, instead of the first *Elnathan*, reads *Alonam*, the *Syriac* reads *Ithan*. The *Arabic* omits almost all the names. It seems, upon the whole, most likely to suppose, that the copy of this book, called 1 *Esdras*, is in this particular more exact than the Hebrew copy we have from the Jews.

Houb.—16 *Itaque misi qui vocarent Eliezer, Ariel, Semeiam, Alonam, Jarib, Anetan, Anathan, Zachariam et Mosollam principes, Joiaribque et Elnathan magistros.*

16 ואלהן, et *Elnathan*. Tria sunt hoc versu nomina ואלהן, quæ non uno modo legunt Veteres. Nos ea nomina leviter inflectimus, assumpto *Alonam* ex Rom. editione, ne earundem personarum nomina viderentur inconsulte geminata. In tenui res est; adde, in incerta.

Men of understanding.

J. H. Michaëlis.—כבנים, Vulg., A. b. E., *sapientes* s. *eruditos*; al. *intelligere alios facientes*, h. e., *magistros s. doctores*. Vide hanc vocem de Levitis, functionum sacrarum peritioribus, usurpatam Nehem. viii. 7, 9; x. 29; 1 Par. xv. 22; xxv. 8; 2 Par. xxxiv. 12, et conf. Esa. xxviii. 9; Ps. 1. 22.

Ver. 17.

וַאֲנֹכְמָאָה אֹתָם עַל־אֲדָן הָרָאֵשׁ
בְּקִסְפֵּיָא הַפְּקוּם וְאֲשִׁימָהּ בְּפִיָּהֶם דְּבָרִים
לְדַבֵּר אֶל־אֲדָן אֲחֵיו הַגְּתוּנִים בְּקִסְפֵּיָא
הַפְּקוּם לְהַבְיֵא לָנוּ מִשְׁרָתִים לְגִבִּית
אֶלְהֵינוּ :

הגתנינים קרי נ'א לְדַבֵּר ואנחה קרי

καὶ ἐξήνεγκα αὐτοὺς ἐπὶ ἄρχοντας ἐν ἀργυρίῳ τοῦ τόπου, καὶ ἔθηκα ἐν στόματι αὐτῶν λόγους λαλῆσαι πρὸς τοὺς ἀδελφούς αὐτῶν τῶν Ἀθουαίμ ἐν ἀργυρίῳ τοῦ τόπου, τοῦ ἐνεγκαί ἡμῖν ἄδοντας εἰς οἶκον Θεοῦ ἡμῶν.

Au. Ver.—17 And I sent them with commandment unto Iddo the chief at the place

Casiphia, and I told them [Heb., I put words in their mouth] what they should say unto Iddo, and to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God.

17, 20 *Nethinims*. See the notes upon 1 Chron. ix. 2, vol. iii., p. 46.

Bishop Patrick.—I told them what they should say unto Iddo, and to his brethren the Nethinims, at the place Casiphia [so *Houb.*]. Who, it seems, were better disposed than many of the Levites, to whom they ministered. But R. Solomon and others translate the words quite otherwise; “He told them what they should say to Iddo and his brethren (or, to Achio), who were constituted in the place Casiphia.” For it is plain they were not Nethinims, Iddo being called *harosh*, a prince, or chief, that is, among the Levites: by whose authority Ezra expected some Levites, whom he wanted to accompany him to Jerusalem, should be sent to him, as they were. Now this cannot be said of the Nethinims: for none of them were chiefs, or presidents of the Levites, but their ministers or servants, as appears from ver. 20, and other places. Therefore the word *Nethinim* must here signify men appointed to live among the Jews of that place; or, who had their residence there.

Pool.—At the place Casiphia; not a place near the Caspian Lake, as some guess from the likeness of the names; for that was at too great a distance for his present purpose; but some other place not far from Ahava, where he knew that there was a college or considerable company of Levites together.

Dr. A. Clarke.—17 *At the place Casiphia.*] The most judicious commentators are agreed that by *Casiphia*, the *Caspian mountains*, between Media and Hyrcania, are intended; where, probably, the *Nethinim* were employed in working silver mines: כסף, from which the word comes, signifies *silver*.

J. H. Michaëlis.—Vulg., et posui in ore eorum verba, quæ loquerentur ad Iddonem, h. e. dixi et indidi ori eorum sermones, quibus uterentur apud Iddonem. ארחי, Schm., et fratrem, Vulg., et fratres s. cognatos ejus *Nethinæos*. Sic ‘supplendum etiam A. b. E. censet: R. Sal., vero *Ahiv* pro nomine viri proprio habet, non bene. והנהנים, Schmid., *Nethinæos*, A. b. E., qui erant *Nethinæi*. Al. per asyndeton, et *Nethinæos*, ver. 20; cap. ii. 43; cap. vii. 24. Alii vero cum R. Sal., ex Cithibh (quod item tamen

ac K'ri valet, coll. Num. iii. 9; cap. viii. 16, 19) *datos*, i. e., constitutos. R. Sal., *qui dati et collocati erant*. Syr., *qui habitabant*; coll. Gen. i. 17, alii denique *præpositos f. præfectos*, coll. Neh. xiii. 4. *Ut adducerent nobis, &c.*

Houb.—אדדו: Lege, ואדדו, (*ad Eddo*) *et ad fratres ejus*. Omissum fuit ו ex vicinitate numinis אדדו, antecedentis.

Dathe.—17 *Eisque mandata dedi ad Idonem, principem in pago Caspiæ, atque ipsa verba eis suggessi, quibus persuaderent Iddoni et cognatis ejus, sanctuarii famulis, in pago Caspiæ degentibus, ut nobis administratos ædis Dei nostri adducerent.*

Ver. 18.

וּבְרֵיָאָהוּ לְכֹהֵן כְּיֹדְעֵי הַיָּדְוָה
עֲלֵינֹהוּ אִישׁ שֶׁקֵּל מִבְּנֵי מַחֲלֵי בְּנֵי לֵוִי
בְּיֹשְׁבֵי אֶרֶץ וְשֶׁרֵבִיָּה וּבְנָיו וְאֶחָיו שְׁמֹנֶה
עָשָׂר :

א "רוגש

καὶ ἤλθοσαν ἡμῖν ὡς χεῖρ Θεοῦ ἡμῶν ἀγαθὴ ἐφ' ἡμᾶς, ἀνὴρ σαχὼν ἀπὸ υἱῶν Μωολὶ, υἱοῦ Δεβί, υἱοῦ Ἰσραῆλ· καὶ ἀρχὴν ἤλθον οἱ υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ δεκαοκτώ.

Au. Ver.—18 And by the good hand of our God upon us, they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen.

A man of understanding of the sons of Mahli.

J. H. Michaëlis.—איש שכל, *Isch-Sechelem*. At Vulg., Syr., et R. Sal., adpellative, *virum quendam doctum et prudentem*: per quem A. b. E. sequentem *Scherebiam* intelligit. Sed illud malum cum Schm., Cler., aliisque.

Houb.—18 *Et adduxerunt nobis, Deo ipsis opitulante, Ischelem, de filiis Moholi, &c.*

Dathe.—18 *Atque illi, pro singulari Dei in nos favore, adduxerunt nobis virum prudentem a) ex posteris Mahlis, &c.*

a) Nomen videtur deesse, nisi hoc latet in versione Græca, quæ habet: καὶ ἤλθοσαν ἡμῖν—ἀνὴρ σαχὼν, quasi hoc esset nomen proprium. Neque tamen hoc valde probabile videtur, nam sequentia quoque perquam corrupte legerunt: καὶ ἀρχὴν ἤλθον οἱ υἱοὶ αὐτοῦ, κ.τ.λ. - Syrus et Vulgatus consentiunt cum textu Hebræo.

And Sherebiah. So *J. H. Michaëlis, Houb., Dathe, Booth.*

Bp. Patrick.—*They brought us a man of understanding, and Sherebiah, with his sons and his brethren, eighteen.*] They brought a man of understanding, viz., Sherebiah (so the words, I think, should be translated), with his sons and brethren, eighteen in number.

Dathe.—In libro apocrypho Esrae cap. viii. 47, omittitur littera Vau sequenti nomini Serebjæ præfixa, sed vocatur Ἀρεβηβία, quam lectionem retento tamen nomine textus Hebr. secutus est *Michaëlis*.

Ver. 20.

Au. Ver.—20 Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

Nethinims. See the notes upon 1 Chron. ix. 2, p. 46.

Bp. Patrick.—20 *Also of the Nethinims, whom David and the princes had appointed for the service of the Levites.*] Every one knows, that the Gibeonites were appointed by Joshua to be hewers of wood and drawers of water, for the service of God's house; but a great many of them being destroyed by Saul, there were not enough remaining to serve in those ministries. And therefore David (as Bertram thinks, in his book De Repub. Jud., p. 277) appointed some other persons to the same employment; and afterward Solomon appointed more: who are called therefore Solomon's servants: all which, both Gibeonites and those who were added to them by David and Solomon, were known by the name of Nethinim, as much as to say, *dedititii*, or *ascriptitii*, men given, as the Hebrew word denotes: for, as the Levites were given to the priests (Numb. viii. 16, 19), so were these given to the Levites. And this is said to have been done by "David and the princes," because David advised with the consistory about it, who are called the *princes*, 2 Chron. xxx. 2; xxxi. 8 (see Mr. Thorndike, Rites of the Church, p. 231). But I have observed elsewhere, that these Nethinims were distinct from the Gibeonites, and of a higher rank in the service of God. (See 1 Chron. ix. 2.)

Ver. 24.

וְאֶבְרָהָמָה מִשְׁתָּרֵי הַכְּתֻבִּים שְׁמֹנִים עָשָׂר
לְשֶׁרֵבִיָּה חֲשֵׁבִיָּה וְגו'

sumed the brightness of gold, and because of its *hardness* was more durable. There is still a certain factitious metal of this kind made among the Asiatics. I have seen this metal often made; it is as bright and fine as gold, takes a most exquisite polish, and will scarcely tarnish. I have kept this exposed to every variation of the air, even among old iron, brass, copper, &c., for *twenty* years together, without being scarcely at all *oxidized*. It requires much art in making, but the constituent materials are of small value. Vessels of this metal, because of their lustre and durability for ornamental and domestic uses, are in many respects more valuable than gold itself. The only difficulty is to get at first the *true colour*, which depends on the *degree of heat*, and the time employed in *fusion*; but there are however proper rules to ascertain them. This metal is widely different from the *or molu* of France and England, is less expensive, and much more valuable.

Houb.—*Et vasa ære flavo, optimo, perpolito, exquisito velut aurum.*

27 שנים: Solus Veterum Vulgatus, duo. Parùm credibile est ærea vasa duo tanti fuisse apud sacrum scriptorem, ut ea non modò scripto memoraret, sed ut etiam tantâ diligentîâ describeret. Græci διάφορα, *diversa*, quasi ex radice שנה, *mutare*. Ego crediderim legendum שנים, *polita*, quod aptissimè quadrat in ea, quæ de illis vasis narrantur, fuisse ære flavo, optimo, et exquisito, velut aurum.

Dathe.—*Vasa æris splendentis elegantia instar auri pretiosa duo.* a)

a) Οἱ ὁ, Arabs et Syrus numerum omitunt. In libro apocrypho Esræ cap. viii. 57, leguntur *duodecim*.

Ver. 29.

— הלשכות בית יהוה :

— εἰς σκαπὸς οἴκου Κυρίου.

Au. Ver.—29 Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.

In the chambers of the house of the Lord.

J. H. Michaëlis.—הלשכות, *in conclavia*; s. cellis inferenda, in quibus sacri thesauri adservabantur, Neh. xiii. 5. At A. b. E. sub-intell. שר ex præced. commate, q. d., *et coram præfectis cellarum*. Prius tamen simplicius est. Idem A. b. E. observandum

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monet ה, *emph. anie statum constr.*, ut Jer. xxv. 26.

Houb.— *in domus Domini conclavibus.*

29 הלשכות ה: *initiale habet locum, ut et finale*: ut idem sit ac בלשכות, *in conclavibus*; nisi id ipsum legitur, ut postea ver. 33 בניה, *in domo*.

Ver. 30.

וְהַבְּלֵה הַכֹּהֲנִים וְהַלְוִיִּם מִשְׁקַל הַכֶּסֶף וְגו'

καὶ ἐδέξαντο οἱ ἱερεῖς καὶ οἱ Λευῖται σταθμὸν τοῦ ἀργυρίου, κ.τ.λ.

Au. Ver.—30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem unto the house of our God.

The weight of the silver, &c.

Booth.—30 So the priests and the Levites received the silver, and the gold, and the utensils, as weighed, &c.

Houb.—30 *Acceperunt igitur sacerdotes et Levitæ argenti aurique pondera, &c.*

Dathe.—30 *Acceperunt igitur sacerdotes et Levitæ aurum, argentum et vasa eis appensa, &c.*

Ver. 34.

— וַיִּכְתֹּב בְּלִי-הַמִּשְׁקָל בְּצֵת הַקְּהִילָה :

— καὶ ἐγράφη πᾶς ὁ σταθμὸς.

Au. Ver.—34 By number *and* by weight of every one: and all the weight was written at that time.

Bp. Patrick.—34 There was a public record made of it; and the persons forementioned, who brought the money and the vessels, were discharged by a public instrument, signed by them that received it. Or, perhaps, the meaning may be, that there was an inventory taken of the goods belonging to the temple, which the priests were charged withal, as the stewards of a family are wont to be with the goods belonging to it.

J. H. Michaëlis.—וּכְתַב כֹּל הַמִּשְׁקָל, *descriptumque est omne pondus, i. e., sec. Junium, in acta publica relatum, ut publico instrumento liberata esset eorum fides.* Conf. 2 Cor. viii. 20, 21. At *Grotius*: Omnium, inquit, nobilium ad templum datorum, factus est inventarius: quod et in privatis familiis faciendum censent, qui œconomica præcepta dederunt.

Ver. 35.

Au. Ver.—35 Also the children of those that had been carried away, which were

These were they who had returned at first with Zerubbabel, and were settled in the land of Judea, and whom Ezra found on his arrival to be little better than the Canaanitish nations from whom God had commanded them ever to keep separate.

Doing according to their abominations.

Bp. Patrick.—*Doing according to their abominations.*] This is commonly an expression, signifying worshipping of idols, which are called *abominations* in Scripture; but here signifies only imitation of the heathen in promiscuous marriages with any nation whatsoever, which would soon lead them to commit idolatry. For these words in the Hebrew run thus, “Have not separated themselves from the people of the land, according to their abominations” (the word *doing* is not there); which Mr. Mede rightly interprets, “according to the several kinds of idolaters in the land round about them.”

Even of the Canaanites, &c.] By this it appears, that, as marriages with the seven nations of Canaan were expressly forbidden (Deut. vii. 2, 3), so Ezra thought that law extended to all other nations, who were not proselyted to the Jews’ religion. And this is the common opinion of the Hebrew doctors, as Mr. Selden shows, lib. v. De Jure Nat. et Gent., cap. 12. For even before the law of Moses, it seems to be thought unlawful, after they had received the covenant of circumcision, for the seed of Abraham to marry with other nations that were uncircumcised (Gen. xxxiv. 14).

J. H. Michaëlis.—כְּחַוְבוֹתֵיהֶם, *sec abom. eorum, vel pro execrandis eorum factis*, i. e., sicut merebantur flagitiosi eorum mores et detestabilis idololatria, quæ inprimis a sacris scriptoribus sic dici solet. Conf. v. 11, 14; Deut. vii. 1, 2, 3, 25; cap. xii. 30, 31; 2 Reg. xxiii. 13; Esa. xlv. 19; Mal. ii. 11, cet. לכנעני, *nimirum Chanaanæorum*. Gen. ix. 25; cap. x. 15—19, &c. Præcedens *suffixum* ad hoc et sequentia spectat, et quasi *redundat, more Syrorum*, ut Num. xxiv. 3.

Houb.—*Tale est scelus ipsorum, quale fuit cum Chananæis, cum Hethæis, &c.*

1 כְּחַוְבוֹתֵיהֶם לְכַנְעִי: Nos, *tale est scelus ipsorum, quale fuit Chananæis*. Quam sententiam, in contextu planam, obscuram fecere Interpretes, cum non attenderent affixum דם nominis חַוְבוֹתֵיהֶם efferri de populo generatim accepto, non speciatim de eo, qui Babylone redierat, cum eo tempore

nulla gens esset Chananæorum, Hethæorum, &c., quibuscum connubia miscere Judæi possent. Habet כ similitudinem patrum cum filiis, quos patres sibi vindicat affixum דם, ita tamen, ut filii patrum delictum similitudine referant . . . העמני המאבי, *curtè descripta verba, cum tamen passim legatur, העמני, המואבי, plenè.*

Ver. 2.

וְהִתְעַרְבוּ זָרַע הַקֹּדֶשׁ בְּעַמֵּי הָאֲרָצוֹת וְגו'

— καὶ παρήχθη σπέρμα τὸ ἅγιον ἐν λαοῖς τῶν γαιῶν, κ.τ.λ.

Au. Ver.—2 For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands, &c.

So that the holy seed, &c.

J. H. Michaëlis.—וְהִתְעַרְבוּ, *et commixti sunt, miscuerunt sese per conjugia*. וְרַע הַקֹּדֶשׁ, *qui tamen erant, certe esse debebant, semen sanctum.*

Houb.—2 *Nam sumserunt sibi ac filiis suis ipsorum filias, semenque sanctum populis terrarum admiscuerunt.*

Dathe.—2 *Nam horum filias sibi filiisque suis ducere, et prolem, quæ sancta esse deberet, ex harum regionum gentibus, suscipere. a)*

a) Hebr., *et miscent semen sanctum cum populis terræ.*

Ver. 3.

וְהִרְעַתִּי אֶת־בְּגְדִי וְיַמְעִילָי וְגו'

— δέσφρηξα τὰ ἱμάτιά μου, κ.τ.λ.

Au. Ver.—3 And when I heard this thing, I rent my garment and my mantle, &c.

Dr. A. Clarke.—*My garment and my mantle.*] The outer and inner garment.

Gesen.—בְּגָדִי. 1. a covering, cloth. 2. A garment, robe, usually the outer garment of the Oriental, Gen. xxxix. 12, al. Sept., ἱμάτιον, ἱμῶλη.

יַמְעִיל m. (ר. יעיל) *upper garment, robe, spec. an exterior tunic, fuller and longer than the common one, but without sleeves; see 2 Sam. xiii. 18, comp. Braun de Vest. sacerdot. II. 5, p. 436 sq. Schröder de Vest. mulierum Heb., p. 267. Hartmann Hebræerin iii., p. 312. It was worn by women, 2 Sam. i. c., by men of birth and rank, Job i. 20; ii. 12; by kings and princes, 1 Sam. xviii. 4; xxiv. 5, 12; by priests, xxviii. 14; Ezra ix. 3, 5; and especially by the high priest under the ephod, whence קָפֵץ הַאֶפֶד, Ex. xxviii. 31, al.*

Ver. 4.

Au. Ver.—4 Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away, &c.

Dr. A. Clarke.—Those that had been carried away.] Those that had returned long before with Zerubbabel; see ver. 1.

Ver. 5.

יְבַמְנַחֵת הָעֶרְבַּב קַמִּי מִתְעִנִּיתִי וְגו'
καὶ ἐν θυσιᾷ τῇ ἑσπερῶν ἀπὸ ταπεινώσεώς μου, κ.τ.λ.

Au. Ver.—5 And at the evening sacrifice I arose up from my heaviness, [or, affliction]; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God.

Pool.—From my heaviness, i. e., from that mournful posture, ver. 4, and put myself into the posture of a petitioner. Or, by reason of my heaviness, or, affliction. Having mourned for the sin, I considered that was not sufficient, and that God expected the confession and amendment of it, and therefore I fell to prayer.

J. H. Michaëlis.—קמתי מהעניתי, surrexi quidem ab afflictione s. humili projectione et jejunio meo (1) cf. cap. viii. 21.

Houb.—5 In sacrificio autem vespertino erexi me ab meo luctu.

5 מהעניתי : Vulgatus, de afflictione meâ, bonâ sententiâ, in quam eandem nos, luctu; ut significetur non tantum dolor, sed habitus doloris, quem induerat Esdras. Nam utrumque habet verbum Latinum luctus. Clericus, ab humili mei projectione, tam falsè, quam ineleganter. Neque enim Esdras humi se projecerat, sed sedebat (ישב) qui mos erat lugentium. Sic Nehem. cap. i. 4 legitur ושברו ואכבדו sedi et fleui.

Dathe.—5 Tunc ex illo luctu meo surrexi, &c.

Garment, mantle. See the notes upon ver. 3.

Ver. 8.

וְעֵתָהּ בְּמַעֲטֵי־רֹבֵעַ הַיְתָה תְּחִלָּה
מֵאֵת וַיְהִי־הָאֱלֹהִים לְהִשְׁאִיר לָנוּ
פְּלִיטָה וְלִתְתֹּלֵנוּ יְהוָה בְּמִקּוֹם קִדְשׁוֹ
לְהִשְׁאִיר עֵינֵינוּ אֱלֹהֵינוּ וְלִתְתֵּנוּ מִחַיָּה
מַעֲטַב עַבְדֵּי־תְּבוֹנִים ;
נ' א' וְלִתְתֵּנוּ מ' מִחַיָּה

καὶ νῦν ἐπιεικέσατο ἡμῖν ὁ Θεὸς ἡμῶν τοὶ καταλιπεῖν ἡμᾶς εἰς σωτηρίαν, καὶ δοῦναι ἡμῖν στήριγμα ἐν τόπῳ ἀγιάσματος αὐτοῦ, τοῦ φωτίσαι ὀφθαλμοὺς ἡμῶν, καὶ δοῦναι ζωοποιήσῃν μικρὰν ἐν τῇ δουλείᾳ ἡμῶν.

Au. Ver.—8 And now for a little space [Heb., moment] grace hath been shewed from the LORD our God, to leave us a remnant to escape, and to give us a nail [or, a pin: that is, a constant and sure abode: so Isaiah xxii. 23] in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

Pool.—Now for a little space: it is but a little while since God hath delivered and restored us, and yet we are already returned to our former sin and folly. Or thus, We have enjoyed this favour but a little while, and now we are sinning it away, and shortening our own happiness. To give us a nail, i. e., either, 1. A just and merciful prince of our own nation and religion; such being compared to nails or pins, as Isaiah xxii. 23. Or rather, 2. Some kind of settlement; whereas before we were tossed and removed from place to place as our masters pleased. It is a metaphor from tents, which are fastened by cords and nails, or pins [so Bp. Patrick]. In his holy place, i. e., in this holy land, as the land of Judah is called, Zech. ii. 12. Or, in Jerusalem, which is called the holy city, Neh. xi. 1, 18; Daniel ix. 24; which is peculiarly mentioned, because of the temple, which was the nail which fastened their tents, and gave them some ground of hopes to continue in their land.

Dr. A. Clarke.—May lighten our eyes.] To give us a thorough knowledge of ourselves and of our highest interest, and to enable us to re-establish his worship, is the reason why God has brought us back to this place.

Booth.—8 And now for a short period Jehovah, our God, hath been gracious in leaving us an escaped remnant, and in giving us a fixed abode in his holy place; our God hath enlightened our eyes, and given us a little life in our bondage.

Gesen.—חַי. 1. a peg, pin, nail, as driven into the wall, Ez. xv. 3; Isaiah l. c. Spec. a tent-pin, driven into the earth to fasten the tent, Ex. xxvii. 19, al.; Is. xxxiii. 20; liv. 2; Judg. xvi. 14, וַיִּדְרֹג וַיִּדְרֹג . pin of the braid, with which it was fastened to the wall, &c. Hence, to drive a pin, to fasten a nail, is to the Hebrews an image of a fixed dwelling, a firm and stable abode,

Isaiah xxii. 23; for which also יָרֵךְ is put alone Ezra ix. 8, comp יָרַךְ ver. 9, and the roots נָשַׁע נָשַׁע, נָשַׁע. The Arabs have also the same figure, see Vit. Timuri, I., pp. 134, 228, ed. Mang.—Further, *a nail, pin*, is put metaph. for *a prince*, on whom the care and welfare of the state depends, Zech. x. 4; where the same person is also called יָרֵךְ, corner-stone, on whom the state is founded.

J. H. Michaëlis.—לְהַאֲרִי עֵינַי אֱלֹהֵינוּ, *ut illuminaret oculos nostros Deus noster*, h. e., afflictos nos recrearet, et meliorem sortem nobis indulgendo, nos exhilararet. Ut enim *tenebræ calamitatem significant, lux contra res secundiores designat.* Conf. 1 Sam. xiv. 27, 29; Ps. xiii. 4; et Joel ii. 2; Job. ii. 17 not. וְלִהְרֹגוּ, *et ad dandum*, s. ita ut concederet nobis. מִיַּהּ מֵשַׁע, R. Sal., Vulg., Syr., *vitam, LXX., vivificationem modicam.* Schm., *reviscientiam aliqualem*, aliquantum vitæ; h. e. sec. Cler., *res paullo meliores*, quasi ad breve tempus e mortuis excitati essemus. וּבִמְבוֹרָתוֹ, *in servitute nostra*, ver. 9, quum sceletis in Babylonica captivitate similes essemus, Ezech. xxxvii.

Houb.—8 *Nunc, quàm brevi tempore adfuit nobis Domini Dei nostri misericordia, ut ruinæ nostræ superstitis essemus, daretque nobis in loco suo sancto aliquantulam sedem! Quàm breve illud est, quòd oculos nostros Deus noster illuminavit, quodque nos à servitute nostrâ paulùm recreavit!*

8. חַדְוָנָה: Nos, misericordia, ut Syrus, qui, רַחֲמִין. Sequi Vulgatum non potuimus, sic dicentem, *facta est deprecatio nostra*, ac deinde יָדוּהָ, *apud Dominum*, cùm neque *facta* significet *apud*, neque הִרְחִיבָהּ demonstret deprecationem fuisse factam, sive completam, quam mentem habuisse videtur Vulgatus. Sententiam detruçant Græci Intt. detruçant et immutat Arabs, ponens, *miserere nostri*, tanquam esset hæc deprecatio, cùm tamen sit rei gestæ mera expositio. Sed optimè Syrus, וְעַד קָלִיל וְזֶרֶם הוּא רַחֲמִין, quæ verba nescio cur Gabriel Sionita sic converterit, *nuperrimè facta est misericordia*, cum alia hæc interpretatio, *ad modicum tempus facta est* ex Syro sponte nasceretur . . . יָרַךְ; verbum è verbo, *pavillum*, quo quid suspenditur, ut hæreat. Quod ne obscurum esset, sententiam extulimus: vide Versionem.

Ver. 9.

וּבִירְדֵּשְׁלָמִים — וְלִקְרֹתֵינוּ לְבָרֵךְ בְּיַהוּדָה

— καὶ τοῦ δούναι ἡμῖν φραγμὸν ἐν Ἰουδα καὶ Ἱερουσαλήμ.

Au. Ver.—2 For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair [Heb., to set up] the desolations thereof, and to give us a wall in Judah and in Jerusalem.

But hath extended mercy unto us in the sight of the kings of Persia.

Booth.—But hath inclined the kings of Persia to show us kindness.

And to give us a wall.

Pool.—To give us a wall, Heb., a hedge, or, a fence; either, 1. The wall built about Jerusalem. But it is probable that was not yet built, as we shall see by the following history. Besides, this fence is intimated to be as much a fence to the rest of Judah as to Jerusalem. Or, 2. The favour and protection of the kings of Persia, whose edicts on their behalf were, under God, their security against those enemies wherewith they were encompassed. Or, 3. The powerful and gracious providence of God, which had brought them together, and planted them in their own land, and watched over them from time to time.

Bp. Patrick.—And to give us a wall in Judah and in Jerusalem.] From hence some infer, that the wall of Jerusalem, before Nehemiah came, was built as well as the temple. But the Hebrew word *gedar* should be otherwise translated; for it doth not properly signify a wall, but a *hedge* or *fence*, such as were made for the folds of sheep. Whereby Ezra expresses (as Huetius well notes) the singular care of God of them; who, being the “Shepherd of Israel,” had gathered together his scattered sheep, and brought them back into their ancient folds; wherein he preserved them safe, even when they had no wall to defend them, under the powerful protection of the king of Persia.

Booth.—And to give us a fortified place.

Gesen.—יָרַךְ. 1. a wall, Ezra xiii. 5; spec. wall of a vineyard. 2. a walled place, en-

closure, Ezra ix. 9. Arab. جِدَارٌ, جَدْرٌ,

a wall of a house or enclosure, جَدِيرٌ place walled in.

xxi. 26. Seq. לָ, *to spare for anything*, i. e., to reserve for future use, Job xxxviii. 23. b) Men, to use tenderly, to treat with pity, Is. xiv. 6; 2 Kings v. 20. *Thesaurus*.—Absol. Esr. ix. 13; *pepercisti nobis, nos puniens infra peccatum nostrum*, Jes. xiv. 6 [so *Maurer*].

a) לְמַטָּה a) *down, downward*, β) *below, beneath*. Seq. כֵּן, Ezra ix. 13, לְמַטָּה מִיַּמֵּינוּ, *below our sins, less than our sins deserve*.

Prof. Lee.—לְמַטָּה מִיַּמֵּינוּ, *downwards from our sin, i. e., in a lower degree than it deserved*, Ezra ix. 13.

Pool.—14 *Should we again break thy commandments?* was this a fit and just requital of all thy kindnesses? or was this thy end and design in these actions? or wilt thou take this well from our hands?

Booth.—13 And after all that is come upon us for our evil deeds, and for our great trespass, (for thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this;) 14 should we again break thy commandments, and join in affinity with the people who commit these abominations, wouldst thou not be angry with us till thou hadst consumed us, so that none shall be left or escape?

J. H. Michaëlis.—13 *Igitur post omne vel omnia, quæ venerunt super nos*. במעשינו הרעים, *Vulg.*, *in operibus nostris pessimis, s. pro nostris male factis, et pro reatu nostro magno s. gravissimis delictis*. כי ארה אלהינו, *quia tu, vel quum tu, O Deus noster!* vers. 8, 9, 10. Parenthesis ad finem usque versus. חסרה, *continuisti vel continueris*, scil. *iram tuam, vindictam ac pœnas*; quæ innumtur ab initio versus, conf. Job. xvi. 5, 6. למטה, *inferius*, 1 Par. xxvii. 23. מינונו, *iniquitate nostra, vel infra delicta nostra*: h. e., *quum minus, quam merebantur peccata nos, puniveris*; coll. Ps. ciii. 11; Job. ii. 6. Ita difficilem quodammodo locum recte etiam accipit R. Sal. Minus bene A. b. E. q. d. abstinuisti a notandis ex parte iniquitibus nostris in libro memoriali, sed *infra* in terram eas dejecisti, sicut dicitur Mich. vii. 19, *et in profunda maris projicies omnia peccata eorum*. Veteres etiam metaphrastæ vim phraseos Hebrææ non assequuntur. LXX, ἐκούφισας ἡμῶν τὰς ἀνομίας, *velut navis, ejecta parte oneris, allevatur*, Act. xxvii. 28. *Vulg.*, *liberasti nos de iniquitate nostra*. Syr., *cogitasti de nobis, ut remitteres peccata nostra*. Ar., *quia abstulisti peccata nostra, et liberasti nos*. Recte a. h. l. *Clericus*:

verbum חשך, *inquit, est continere, cohibere se, aut eum actum, de quo sermo est*. Sic Prov. xxi. 26, *est cohibere dandi actum, et Esa. lviii. 1 cohibere vocem*. Itaque h. l. ubi *sermo est de ultione divina, quam Deus penitus exsequutus non est, intelligendum idem verbum de cohibitione iræ*; quod optime quadrat sequentibus, quæ significant *ultionem divinam inferiorem, s. minorem fuisse peccatis Judæorum*. Sic et Esa. xiv. 6 *populus male habitus a tyrannide dicitur persecutionem passus* בני חשך, *sine cohibitione aut moderatione pœnæ*. נהרהר לנו פליטה, *dederisque nobis evasionem, ut nonnulli evaserint*. כואח, *sicut hanc, i. e., talem, qualem, ut Abdana ad M. I. declarat, non meriti eramus*.

Ver. 14 הנשוב, *Post finitam præced. parenthesin, apodosis hic fit ad ver. 13 initium: Num ego converteremur, s. reverti debeamus? להשר מכותיך, ad irrita reddenda, an rursus irrita reddere debeamus præcepta tua?* Ideone Deus ex malis nos liberavit, ut ad contemnenda præcepta ejus alacriores atque audaciores evaderemus? ולהרחיק, *Vulg.*, *et matrimonia jungeremus*: במי האלה, *et hereticorum, cum populis abominationum istis, h. e. sec. Syr., cum populis illis impuris aut execrandis? cf. vers. 1, 11, והלא האמין בני, annon jure meritoque irasceres nobis s. contra nos? עד נלה, usque ad consumptionem s. internectionem; ita ut prorsus non sit aut restet, residuum, aut evasio, reliquæ, quæ evaderent*.

Houb.—13 *Postquam autem hæc omnia in nos advenerunt, pro nostris pravis operibus, gravibusque peccatis, itane erit ut, tum cum à nostris iniquitatibus virgam cohibes, facisque has nobis esse reliquias, 14 Nos Dei nostri leges iterum perrumpamus, et cum populis istis sceleratis connubia jungamus! Nonne adversum nos demum irriteris, donec assumpti simus, neque ullæ supersint ex nobis reliquæ?*

13 חסרה למטה מינונו: *Accipimus, ut virgam*: verbum de verbo, *pepercisti virgæ ab iniquitatibus nostris*; i. e., *virgam cohibes, ne nos plectas, et ut nos superstites esse ac respirare concedas*. Recentiores vertunt, *prohibuisti infra iniquitates nostras*; cuius interpretationis vitium evitare se putat Clericus, dum vertit, *continueris iram tuam*, dumque in Commentario docet חשך esse *cohibere se*. Verùm significatum hujus verbi talem nusquam reperias. Nam חשך ubique, aut activum est, *cohibere*, aut neutrum, *absti-*

nerē. Atqui non quadrat *cohibere* in præpositionem *infra*. Quid enim istud sibi vellet, *cohibuisti infra iniquitates nostras*? Non etiam *abstinuisti infra*... Denique למטה כשננו, *infra iniquitates nostras*, ut significetur, *minus quàm promerite sunt iniquitates*, inducitur invito ipso adverbio למטה, quod potestatem *minus quàm* repudiat. Veteres partim tergiversantur, partim aliter legunt; puta Syrus, qui sic, אההשבה עלן למשנן השהן, *cogitasti ergà nos, ut dimmitteres peccata nostra*, scriptum legens, השהב, ubi nos השבה, et verbum למטה, sic accipiens ut להבה, *ad declinandum, seu avertendum (peccata nostra)* sed proba est hodierna scriptura.

14 השובו: Malè, ante id verbum, punctum majus. Nam eo puncto intercipitur series orationis, quæ initio versûs 13 capit exordium, ut non priùs finem habeat, quàm in verbo פליטה, sententia claudatur.

Dathe.—13 *Jam postquam ista omnia nobis evenerunt propter malefacta nostra et delicta maxima, (nam tu, o Deus, cohibuisti iram tuam, ne peccata nostra aquaret, effecisti, ut tamen nonnulli nostrùm evaderent,)* 14 *num rursus præcepta tua vulnerare, et affinitatem contrahere cum gentibus istis abominandis debebamus? Nonne merito nobis irasceris, ita ut nos nemine relicto aut superstite perdas?*

Ver. 15.

יהוה אלהינו ישׂראל צדיק אמתה פיי
 לשׂארנו פליטה פהיום הנה הננו
 לפניה בפשׂמתינו פי און לעמוד
 לפניה על זאת :

κύριε ὁ Θεὸς Ἰσραὴλ δίκαιος σὺ, ὅτι κατελείφθημεν διασωζόμενοι, ὡς ἡ ἡμέρα αὐτῆ ἰδοὺ, ἡμεῖς ἑναρτίον σου ἐν πλημμυλείαις ἡμῶν, ὅτι οὐκ ἔστι στήναι ἐνώπιόν σου ἐπὶ τοῦτο.

Au. Ver.—15 O LORD God of Israel, thou art righteous: for we remain yet escaped, as it is this day: behold, we are before thee in our trespasses: for we cannot stand before thee because of this.

Pool.—Thou art righteous; a just and holy God, who dost hate, and wilt infallibly punish, sin and sinners. Or, thou art merciful, as appears from hence, that notwithstanding all our sins, thou hast not utterly destroyed us, but left a remnant of us. The Hebrew word here rendered *righteous*, is oft

used for *merciful*; as is well known to all the learned. *For we remain yet escaped; or, though we remain, &c., i. e., though thou hast yet spared us in part, yet thou art righteous, and therefore wilt certainly punish and destroy us according to our deserts, if we do not repent us, and reform this great wickedness. We are before thee in our trespasses; we are here in thy presence, and so are all our sins; we are arraigning ourselves before thy tribunal, acknowledging ourselves to be vile offenders, and thee to be just, if thou destroy us. We cannot stand before thee, to wit, in judgment. Because of this; because of this our great guilt, and the aggravations of it.*

Bp. Patrick.—15 O Lord God of Israel, thou art righteous, &c.] Either the word *righteous* here signifies *very merciful*, which was the reason they were not destroyed as they deserved; or the next words must be translated, not “for we remain,” but “though we remain escaped:” that is, God’s justice will not let us escape, though, for the present, he forbear to punish us.

Dr. A. Clarke.—We cannot stand before thee because of this.] There is a reference here to the temple service: the priests and Levites stood and ministered before the Lord, but they were not permitted to do so unless pure from all legal pollution; so no man shall stand before the judgment-seat of Christ, who is not washed and made white in the blood of the Lamb.

Booth.—15 O Jehovah, the God of Israel, thou art gracious: for we this day are left a remnant escaped. Behold, we confess before thee our trespasses: for on account of these we cannot stand before thee.

J. H. Michaëlis.—צדיק אמתה, *justus tu es*, Jer. xii. 1; Dan. ix. 14; Neh. ix. 33; 2 Par. xii. 6. Clericus: et in iis pœnis, quas de nobis sumsisti, et in iis, quas nunc sumere posses; propter peccata, quibus contaminati sumus. כי נשארו, *quia ex mera tua misericordia et gratia relictii sumus*, Jerem. xlii. 2. פליטה, *evasio*, qui superstites sumus et evasimus, vers. 8, 13, 24. בריח הוה, *ut hodie cernere licet, ut hic dices testatur*, ver. 7. והננו לפניך, *ecce nos hic sumus in conspectu tuo et arbitrio*, Jos. ix. 25; Jerem. iii. 22. באשמתנו, *in reatu nostro: vel propter delicta et peccata nostra*, vers. 6, 7, *justitiæ tuæ et promeritis pœnis obnoxii*. Ad præfixum ב *propter*, conf. Gen. xviii. 28 et not. supra ad ver. 13. כי אין למד, *neque enim licet con-*

sistere, Vulg., *non enim stari potest coram te*. Nullo obtentu justitiæ, quæ nulla nobis est, tueri nos possumus: nullumque tam grave supplicium est, quod non meriti simus; nec nisi ad misericordiam tuam provocare possumus. In quo reos nos habes confitentes. Phrasis judicialis, conf. Psal. lxxvi. 8 et cxxx. 3, 4; Luc. xxi. 38; Apoc. vi. 17. *על זמרה*, *propter hoc*, vel sec. LXX, Vulg., *super hoc*, hujus rei caussa, conf. cap. x. 2; Neh. xiii. 14; 2 Par. xxxii. 20.

Houb.—15 *Domine Deus noster, tu misericors es, quandoquidem superant hæ nostræ reliquiæ. Ecce nos coram te, eo in quo delicto sumus. Neque enim in eo coram te consistere quis potest.*

Dathe.—15 *O Jova, Israëlitarum Deus, tu quidem benignus es; nam nos superstites esse atque evadere sivist, quod plane apparet. En, nos culpam nostram tibi fatemur, nec ulla ratione eam excusare audemus.*

СНАР. X. 1.

— ומתנפיל לפני בית האלהים וגו' —

— καὶ προσευχόμενος ἐνώπιον οἴκου τοῦ Θεοῦ, κ.τ.λ.

Au. Ver.—1 Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore [Heb., wept a great weeping].

Casting himself down.

Houb.—*ומהנפל, et jacens; quod verbum indicat tam animi, quam corporis abjectionem. Non satis fidus interpres Clericus, qui prostratus; quasi Esdras totum corpus humi abjecisset. Nam cap. superiori, ver. 5, narratur Esdras fuisse coram Deo flexo poplite, manibus expansis, non autem corpore humi prostrato.*

For the people wept, &c.

Houb.—*Nam magno fletu flebat etiam populus qui astabat. כי בנו העם, nam flebat populus. Addimus, qui adstabat, ut distinguatur populus, qui tunc ad templum fortè aderat, quemque Esdras flens in fletum ad-duxerat, ab eâ universâ plebe, quæ ad spectaculum tale convenerat. Itâ res distinguitur in particulâ כי, quia. Neque enim concurreret populus, quia idem fleret. Sed confluit ad Esdras universa plebs, cùm videret eum populum, qui Esdræ aderat, ubertim flentem.*

Ver. 2.

Au. Ver.—2 And Shechaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, &c.

Answered.

Booth.—Spoke.

J. H. Michaëlis.—ויין, ad illas Ezræ preces respondit.

We have trespassed.

Pool.—He saith *we*, either, 1. Because he was guilty in this matter. Or rather, 2. In the name of the people, and their several families, and his own among the rest. For this man's name is not in the following catalogue, but there we have his father, Jehiel, and his father's brethren, five other sons of his grandfather Elam, ver. 26.

Ver. 3.

ועתה נכרת-בְּרִית לְאֱלֹהֵינוּ לְהוֹצִיא
כָּל-נַשְׂיִם וְהַנּוֹלָד מֵהֶם בְּעֵצַת אֲדָנָי
וְהַחֲרָדִים בְּמִצְוַת אֱלֹהֵינוּ וְכִתְרוֹהָ
וְיָעֻזָּה :

καὶ νῦν διαθώμεθα διαθήκην τῷ Θεῷ ἡμῶν ἐκβαλεῖν πάσας τὰς γυναῖκας, καὶ τὰ γενόμενα ἐξ αὐτῶν, ὡς ἂν βούληται ἀνάστηθι, καὶ φοβέρισσον αὐτοὺς ἐν ἐντολαῖς Θεοῦ ἡμῶν, καὶ ὡς ὁ νόμος, γενηθήτω.

Au. Ver.—3 Now therefore let us make a covenant with our God to put away [Heb., to bring forth] all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.

Pool.—*According to the counsel of my lord; either, 1. As thou counsellest and desirest us to do. Or, 2. Let us do it in such manner as thou shalt think fit and agreeable to the law, as it follows; for it requires great caution, as being a matter of no small difficulty. And of those that tremble at the commandment of our God; and of other serious and religious persons who may with thee consider and regulate the business. Let it be done according to the law: this is meant, either, 1. Of the matter of the business, let that be done which the law requires; let them be put away. Or, 2. Of the manner of it, which must be according to the rules of God's law.*

J. H. Michaëlis.—והוציא כל נשים, ut ejiciamus vel dimittamus, omnes ejusmodi uxores, scil. peregrinas, v. 2, et quod ex iis natum

est, s. liberos etiam, qui ex illis uxoribus nati fuerint, v. 41, Gen. xxi. 3. *Grotius*: Quæ enim lege prohibentur, si fuerint facta, non inutilia solum, sed pro infectis etiam, ex ipsius Romani juris placitis, habentur.... Filii autem iussi sunt matrem sequi, ut in illicitis nuptiis fieri solet; accedente et hac causa, ne educati in superstitionibus alios pueros corrumpere, aut natorum intuitus amorque Judeos ad matres revocandas sollicitaret. *Calovius*: Excipiendos tamen et hic casus conversionis liberorum. Non enim absolute projiciendi erant, sed sec. voluntatem Domini, et præceptum eorum, qui timebant Dominum; tentata scil. prius informatione. Matrimonia illa fuisse quidem illegitima, non tamen per se irrita, contra Bellarminum docet Cornelius a Lapide. Irrita ergo facta sunt hac speciali Esdræ sanctione, ob causam specialem. בעצה ארני, ex consilio s. placito et voluntate, ver. 8, Domini, Ps. ii. 4, et ex. 1, et ex. 5, ex lege ipsius cognoscendo, ac per Esram demonstrato. והורדים במצוה אלהיו, et eorum, qui verentur vel tremunt ob præceptum illud Dei nostri, Deut. vii. 3. Quales qui sunt, pro sua auctoritate aut arbitrati nihil agunt, sed mere a Deo ejusque verbo pendent. Conf. supra, cap. ix. 4, &c. ובהורה יששה, juxta legem nimir. de non ducendis in matrimonium Chanaanæis, Exod. xxxiv. 12, 16, fiet et res definitur. Conf. Esa. viii. 20. *A. b. E.* ut recipiantur in Ecclesiam Dei, vel repudientur; etsi non reperimus vel unum ex illis receptum esse. Fortassis autem ideo illas repudiarent, quod non proselytæ factæ essent, sicut Ruth Moabitiss. Conf. not. cap. ix. 12.

Houb.—3 בעצה ארני: Nos, ex consilio Domini mei, ut versu 8 legitur, כעצה השרים, ex consilio Principum; sic ut eum Dominum pro ipso Esdrâ accipiamus, Secheniâ Esdræ, tertiâ in personâ, alloquente; qui mos est eorum, qui viros principes compellant; non autem pro Domini Deo. Nam עצה, consilium, in Deum non quadrat, cujus est postea מצוה, præceptum, quique notatur in verbo אלהיו, Dei nostri. Sic Arabs, كما ساء, ex Græcis Intt. qui ὡς ἂν βούλη, prout vis, etsi Int. Latinus, prout voluerit, tanquam Deus esset, qui vellet. Nam talem sententiam respuit particula Græca ἂν. Editio Græca Moriniana, ὡς ἐκρίθη σοι, sicut à te decretum est. Abeunt ab sese, hoc in versu, omnes Græcæ Editiones; nescio quo id fato. Vide, si juvat, Complutensem, et

confer cum Morinianâ et cum Angl. Polyglottis.

Dathe.—3 Ritu solenni nos Deo nostro obstringamus, ut mulieres et ex eis natos dimittamus ex sententia domini mei a) et eorum, qui ob legem Dei nostri violatam trepidant; sic enim legi satisfiet.

a) Pro ארני Domini, h. e., Dei, legendum est ארני vel ארני domini mei, nimirum Esræ, qui hoc consilium dederat, a quo etiam præceptum Dei in sequentibus verbis distinguitur; cf. ver. 8.

Ver. 5.

Au. Ver.—That they should do.

Booth.—That they would do.

Ver. 6.

וַיָּקָם יְהוֹנָן מִלִּפְנֵי בֵּית הָאֱלֹהִים
וַיֵּלֶךְ אֶל-לִישְׁבֵּת יְהוֹחָנָן בֶּן-אֶלְיָשִׁיב
וַיֵּלֶךְ שָׁם לֶחֶם לֹא-אָכַל וּגְו'

καὶ ἀνέστη Ἐσδρας ἀπὸ προσώπου οἴκου τοῦ Θεοῦ, καὶ ἐπορεύθη εἰς γαζοφυλάκιον Ἰωανῶν υἱοῦ Ἑλισούβ, καὶ ἐπορεύθη ἐκεῖ ἄρτον οὐκ ἔφαγε, κ.τ.λ.

Au. Ver.—6 Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and when he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.

Johanan the son of Eliashib.

Dr. A. Clarke.—6 Eliashib was high-priest, and was succeeded in that office by his son Joiada, Neh. xii. 10. Probably Johanan here is the same as Jonathan in Nehemiah, who was the son of Joiada, and grandson of Eliashib. Some suppose that Johanan and Joiada were two names for the same person.

And when he came thither, he did eat no bread, &c.

Bp. Patrick.—The word when is not in the Hebrew: therefore it had better be translated, till he came thither he had eaten nothing.

J. II. Michaëlis.—וַיֵּלֶךְ שָׁם, Ivit, inquam, illuc. Vulg., et ingressus est illuc. At Syr. et Ar., et mansit ibi, sicut etiam Esræ apocryphus ix. 2 habet: καὶ ἀλιθθεῖς ἐκεῖ ex quo Clericus in notis ad h.l. Artem suam criticam commendat, et pro vājjelech melius vājjalón legendum esse autumat; sed sine necessitate: quum nihil frequentius in

s. litteris sit, quam repetitio ex antecedentibus, ut novi quid addatur, uti fit h. l. cf. e. c. 2 Sam. iv. 7; vi. 4; Ezech. i. 12; iii. 11; Hos. xii. 5, etc. Præterea ex usu Scripturæ non *vajjalôn* ex conjug. Kal, sed *vajjalên* ex Hiphil scribendum ei fuisset, coll. Gen. xxviii. 11; cap. xxxii. 14; Jos. viii. 9, &c. Neque probabile est, illic etiam per noctem Esdras mansisse.

Houb.—*Atque ibi noctem egit. Panem non comedit, &c.*

6 ויין שם, *et ivit illuc.* Lege ויין שם, *et pernoctavit ibi*, ut legit Autor Libri Esdræ tertii. Nam posteaquam dictum fuit, *et ivit ad cubiculum Johananis*, otiosè iteratur, *et ivit illuc*, nullâ oratione interjectâ, propter quam necesse sit redintegrari sermonem. Sic Arabs, *פגול שם*, *et diversatus fuit ibi*, pariter cum Syro qui, *וירב המן*, *et sedit ibi*. Non omninô incommode Vulgatus, *et ingressus est*, quamquam ויין non sonat, *ingressus est*. Et fortè Vulgatus legit ויעל.

Dathe.—6 *E templo Dei discessit in conclave Johananis, Eljasibi filii, sed ibi a cibo et potu abstinuit, &c.*

Ver. 8.

— יחרם — קָרְבוֹנָיו וְהוּא וְבָדֵל מִקְהַל הַגּוֹלָה׃

— ἀναθεματισθήσεται πᾶσα ἡ ὑπαρξίς αὐτοῦ, καὶ αὐτὸς διασταλήσεται ἀπὸ ἐκκλησίας τῆς ἀποικίας.

Au. Ver.—8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited [Heb., devoted], and himself separated from the congregation of those that had been carried away.

Bp. Patrick.—*According to the counsel of the princes and the elders.*] The Sanhedrin is generally thought to be meant by the “princes and elders,” viz., the high court of Jerusalem; for they that are here called *princes*, are, ver. 14, called *judges*.

All his substance should be forfeited.] In the Hebrew, *devoted*. Which signifies, that his goods were to be so forfeited, as to become sacred to God; and so incapable to be restored to the former owner, being put into the treasury of God’s house.

Dr. A. Clarke.—*All his substance should be forfeited.*] To the use of the temple. So the *Septuagint* understood the place: “All

his substance shall be devoted to a holy use.”

Himself separated.] *Excommunicated* from the church of God, and *exiled* from Israel.

J. H. Michaëlis.—יחרם, *devoveretur, anathemati subjiceretur*, et sacro fisco addiceretur, Exod. xxii. 19; Lev. xxvii. 28. *Ipsæque separaretur*, Vulg., *abjiceretur* scil. per excommunicationem, e *cœtu transmigrationis* s. eorum, qui migraverant, ver. 6, 7, h. e. sec. Syr., *a populo Israelitico*. Numero civium Hebræorum amplius non haberetur, sed ethnicorum loco.

Ver. 9.

וַיִּקְרְבוּ כָל־אֲנָשֵׁי־יְהוּדָה וּבְנֵי־מִן וְיִשְׂרָאֵל לְשֵׁלֶשֶׁת הַיָּמִים הָהֵם הָיָה הַדָּשׁ הַחֲשִׁיעִי בְּעֶשְׂרִים בְּהָדָשׁ וַיִּשְׁכְּבוּ כָל־הָעָם בְּרָחוֹב בֵּית הָאֱלֹהִים מִרְעֵיָהם עַל־הַדָּבָר וּמִהַנְּשָׂאִים׃

καὶ συνήχθησαν πάντες ἄνδρες Ἰουδα καὶ Βενιαμὴν εἰς Ἱερουσαλὴμ εἰς τὰς τρεῖς ἡμέρας· οὗτος ὁ μῆν ὁ ἕνατος· ἐν εἰκάδι τοῦ μηνὸς ἐκάθισε πᾶς ὁ λαὸς ἐν πλατείᾳ οἴκου τοῦ Θεοῦ ἀπὸ θορύβου αὐτῶν περὶ τοῦ ῥήματος, καὶ ἀπὸ τοῦ χριμῶνος.

Au. Ver.—9 Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It was the ninth month, on the twentieth day of the month; and all the people sat in the street of the house of God, trembling because of *this* matter, and for the great rain [Heb., the showers].

Pool.—*All the men of Judah and Benjamin*; not only of these two tribes, as appears from the following catalogue, where there are priests and Levites; but all the Israelites, ver. 25, who are thus described, partly because the greatest part of them were of these tribes, though others were mixed with them; and partly because they all now dwelt in that land which formerly was appropriated to those tribes.

It was the ninth month, &c.

Houb.—9 *Convenerunt igitur Jerusalem universi viri Juda et Benjamin post dies tres, die mensis vigesima, qui mensis erat nonus. Constititque universa multitudo in plateâ domûs Domini, pavidî super eo, quod agebatur, neque non pluvia, quæ tùm ingruerat, madefacti.*

9 הוא הדש החשיעי בעשרים בהדש 9, *ille erat mensis nonus, vigesima in mense.* In eâ

oratione nihil non peregrinum ac præposterum. Scribendi nativus color is est, בעשרים לחוד, *vigesimâ mensis*; legitimus ordo talis, הוא הדת החשיבי, *vigesimâ mensis, hic erat mensis nonus*. Re-cusat pronomen הוא, ne antecessens suum הוה, quod non jam antecesserit, antecedit. Id sensere Veteres; et quidem Syrus, cum omitteret pronomen הוא; Græci Intt. cum hæc verba, *vigesimâ mensis*, annecterent antecessentibus rebus, etsi conjunctio ו, quam habet verbum וישנו, societatem vult habere consequentium.

In the street. See the notes upon 2 Chron. xxix. 4, p. 278.

Bp. Patrick.—*In the street of the house of God.*] Some take this to be the street which led to the temple; but it was rather the court of the people where they worshipped; which, lying open, and not being yet girt about with a wall (as we may guess from Neh. ii. 8), is called a *street*.

Ver. 13.

— כִּי־הִרְבִּינוּ לַפְּשָׁע בַּדָּבָר הַזֶּה :

— ὅτι ἐπληθύναμεν τοῦ ἀδικῆσαι ἐν τῷ ῥήματι τούτῳ.

Au. Ver.—13 But the people *are* many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: for we are many that have transgressed in this thing [*or*, we have greatly offended in this thing].

For we are many that have transgressed, &c. So *Houb., Booth.*

Gesen.—IIIFH. הִרְבָּה. 1. *to make or do much, to multiply, to increase* anything, seq. acc. Gen. iii. 16, al. Followed by the gerund of a verb, it often expresses the adverbial idea *much, greatly*; e. g., הִרְבָּה לְאֵל, i. q., *to devour much*, 2 Sam. xviii. 8; הִרְבָּה לְהַפְסִיל, *to pray much*, 1 Sam. i. 12; Ezra x. 13, al.

J. H. Michaëlis.—כִּי הרבנו לפשע, *quia multum deliquimus et multi commisimus* hanc transgressionem, Am. iv. 4. *Clericus*: Significatur multitudo delinquentium; adde et cumulus ac gravitas delictorum.

Houb.—כִּי הרבנו לפשע; Nos, *nam permulti sumus.....ex* significatu verbi רבה, eo, qui habet *multitudinem*, non ex eo, qui *magnitudinem*. Nam delictorum inquisitio, quæ hic, ut fiat, decernitur, non idecirco dicitur esse *multorum dierum*, quia magnum esset delictum, sed quia hominum multorum. Id loquitur ipsa sententia. Itaque minùs rectè *Vulgatus, vehementer peccavimus. Rectè*

alii Veteres, *multi fuimus, qui peccavimus*: vide Polyglotta.

Dathe.— *multum deliquimus.*

Ver. 14.

וְעַד־דְּרִינָא שְׁרִינוּ לְכַל־הַקְּהָל וְכָל־אֲשֶׁר בְּעָרֵינוּ הַחֹשִׁיב בָּשָׂים נְקָרִינָהּ וְכָא לְעֵתִים מְזֻמָּנִים וְעַמְּהֶם וְהַגְּרֵי־עִיר וְעִיר וְשָׁפְטָיָהּ עַד לְהֹשִׁיב חֲרוֹן אַפָּי אֱלֹהֵינוּ מִפְּנֵי עַד לְדָבָר הַזֶּה :

στήτωσαν δὴ ἄρχοντες ἡμῶν, καὶ πᾶσι τοῖς ἐν πόλεισιν ἡμῶν, ὅς ἐκάθισε γυναῖκας ἀλλοτρίας, ἐλθέτωσαν εἰς καιροὺς ἀπὸ συναγωγῶν, καὶ μετ' αὐτῶν πρεσβύτεροι πόλεως καὶ πόλεως, καὶ κριταί, τοῦ ἀποστρέψαι ὄργην θυμοῦ Θεοῦ ἡμῶν ἐξ ἡμῶν, περὶ τοῦ ῥήματος τούτου.

Au. Ver.—14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us [*or*, till this matter be dispatched].

Bp. Patrick.—14 They would have the great council at Jerusalem settled (for that is meant by “let the rulers of all the congregation stand”), and be ready to take cognizance of this matter [*so Pool*]: set days being appointed for the offenders in every city to be brought before them, by the elders and judges of those cities (that is, some delegates from the senate of that place), who should testify that they had seen the divorcees made from their strange wives; for they were best able to know the circumstances of every person, and all his actions. And this they would have to continue as long as there remained anything to be done in this business; that the anger of God might be turned away from them. So *De Dieu* truly renders, I think, the last words of this verse.

How *elders* and *judges* differ is a dispute among learned men. Sometimes they signify the same; but when they are mentioned together, it is reasonable to think their powers were distinct. And *Campegius Vitringa* seems to me to have given a good account of them; that by *elders* are meant the supreme senate in every city, who judged in all civil causes; and by *judges* (as distinct from the other) are meant judges of an inferior bench, by whom all money matters were tried. For

though the senate might judge in all causes, yet it is reasonable to think they referred small matters to a lower court. This he gathers out of the Scriptures, and shows it is conformable to the traditions of the Talmudists (De Synagoga Veter., lib. ii., cap. 9, p. 58, and see L'Empereur upon Bertram, De Repub. Jud., p. 395).

Until the fierce wrath of God for this matter be turned from us.

J. H. Michaëlis.—Usque dum averti faciamus vel faciant, i. e., sec. Vulg. et R. Sal., donec avertatur a nobis, æstus vel exandescencia iræ Dei nostri. ער, q. d., quæ usque, i. e., constanter ardet. Alii particulam pleonasticam, vel sequens saltem redundans esse volunt. Sic *Nold.* Concord. Partic., p. 668, propter rem hanc, coll. ער, Lev. xxvi. 18. Vulg., super peccatum hoc. Alii vero cum A. b. E. verbum ex initio versus repetunt, h. m. Maneant principes nostri adhuc hujus negotii causa, coll. ער, Job. i. 18, et ibid. vers. 16, 17. Alii denique: Maneant usque ad hanc rem finitam, coll. ver. 13 sed neutiquam favente illis Hebraica interstinctione. Itaque primum, ceu simplicius, præferendum putamus. לרבר יהוה, propter hanc rem vel crimen hoc.

Houb.— donec Deum nostrum super eâ re nobis iratum placaverimus.

Dathe.— donec ira Dei in nos hac de re a) commota a nobis avertatur.

a) Pro ער לבר ער legendum est ער לבר ער. Sic Veteres omnes et Cod. 2 Kennicolti [so *Houb.*].

Maurer.—14 יעקרו נא ערני constituantur (propr. surgant, prodeant, cf. Dan. xi. 31) principes nostri. ער לבר יהוה Legendum ' quod exhibent libri duo. Error ortus esse videtur ex præced. ער להשיב.

Ver. 15.

אָה וְיִנְהָוּ בְּרֵי עֲשָׂהָאֵל וְנִחְיָה בְּרֵי תִהְיֶה עֲמָנוּ עַל־גְּאֹת וְבוֹ

Ἰωνῆθαν υἱὸς Ἀσαήλ, καὶ Ἰαζίας υἱὸς Θεσκωῆ μετ' ἐμοῦ περὶ τούτου, κ.τ.λ.

Au. Ver.—15 Only Jonathan the son of Asahel and Jahaziah the son of Tikvah were employed [Heb., stood] about this matter: and Meshullam and Shabbethai the Levite helped them.

J. H. Michaëlis.—15 אָה, at tantum, q. d., Attamen non omnes totius multitudinis principes, quod populus ver. 14 consulere videbatur, sed tantummodo, &c. עמדו על זאת,

Vulg., steterunt super hoc, sic *Schm.* cum addita glossa, tanquam primarii auctores. Cler., propterea constituerunt; malim: præfecti sunt huic negotio, coll. Deut. xxvii. 13; Ezech. xlv. 24. At plane in contrarium sensum R. Sal. et *Lightf.* Chronol. V. T., p. 141, obstiterunt huic rei; forte ex coll. Dan. xi. 14; 1 Par. xxi. 1; ubi tamen non rei, sed personis obsistitur. עורם: velut commissarii eos adjuverunt, 1 Par. xii. 19.

Oly.

Houb.—15 Ergò huic rei præfecti fuerunt, &c. [so *Dathe*].

15 אָה וְיִנְהָוּ: Clericus, *Jonathas tantum...* Id tantum nihili est, non secus ac Hebraicum אָה, quod enuntiare Clericus frustra conatur, cum sit legendum וָהוּ, tunc. Esset tolerabile אָה, omnino, si loqueretur populus. Sed verba sunt sacri Scriptoris rem, ut facta est, narrantis, non autem quidquam affirmantis.

Maurer.—Tantum Jonathan—surrexerunt adversus hanc rem. Cf. 1 Chron. xxi. 1; Dan. viii. 25; xi. 14. Alii: tantum—præfecti sunt huic negotio. Cf. ad ver. 14. Cui explicationi אָה vocula et ver. 16 minus favent.

Ver. 16.

וַיִּבְדְּלוּ עֲזָרָה הַכֹּהֵן אֲנָשִׁים — רֵאשֵׁי הָאָבוֹת לְבֵית אֲבוֹתָם וְכֻלָּם בְּשֵׁמוֹת וַיִּשְׁבּוּ בָיוֹם אַחַד לַחֲדָשׁ הָעֲשִׂירִי לְדִרְיוֹשׁ הַדְּבָר :

— καὶ διεστάλησαν Ἐσδρας ὁ ἱερεὺς καὶ ἄνδρες ἄρχοντες πατριῶν τῶ οἰκῶ, καὶ πάντες ἐν ὀνόμασιν, ὅτι ἐπέστρεψαν ἐν ἡμέρᾳ μιᾷ τοῦ μηνὸς τοῦ δεκάτου ἐκζητῆσαι τὸ ῥῆμα.

Au. Ver.—16 — And Ezra the priest, with certain chief of the fathers, after the house of their fathers, and all of them by their names, were separated, and sat down in the first day of the tenth month to examine the matter.

And Ezra the priest, &c., were separated.

Booth.— — And Ezra, the priest, selected [see the notes of *Houb.* and *Dathe*] certain paternal chiefs, who were all named, and they sat down, &c.

J. H. Michaëlis.—ויבדלו et iudices hujus causæ selecti sunt. אֲנָשִׁים recte Vulg. et A. b. E. per asyndeton, et viri quidam alii. רֵאשֵׁי הָאָבוֹת, principes patriarum familiarum. וְכֻלָּם, pro familiis suis patriis. וַיִּשְׁבּוּ omnes nominibus suis designati vel denominati fuerunt, cap. viii. 20. וישבו, et

sedebant, sessionem habuerunt, in consilium conuenerunt, &c.

Houb.— *separavitque Esdras sacerdos familiarum viros principes in suâ cujusque familiâ, qui nominati omnes fuere, quique die mensis decimi primo discesserunt, ut de eâ re inquirerent.*

16 ויבדלו: Id plurale si relinquitur, erit addendum ו ante אנשים, *distributi sunt autem Esdras et viri principes*, quod fecere Vulgatus et Græci Intt. Sed potius credas ויבדלו natum fuisse ex ויבדלו, quod pro ויבדלו, fuerit scriptum. *Et separavit Esdras viros principes.* Nam Esdræ id munus erat, dicente Secheniâ ver. 4, *tuum id munus est*, et populo ipso Esdræ concedente hujus rei principatum. Ità rem tractat Syrus, apud quem legimus ופרש עזרא... שרין גברן, *et separavit Esdras...viginti viros.* Addit שרין, *viginti*, scripture commodissimâ. Etenim id quod sequitur, *et omnes illi suo de nomine* ...vix dubio signo demonstrat eos viros certo numero fuisse, qui numerus antea esset expositus. Non difficile fuit ut עשרים excideret propè simile verbum vel ראשי, vel אנשים... Infinitus anomalus, inquit in suo Lexico Buxtorfius, *ad inquirendum.* Dicet alter, qui non erit Buxtorfius, allatum hùc fuisse לדרוש, hoc nomine Darii regis, דריש, quod sæpè in libro legitur, cum scriba imperitus legeret לדרוש pro לדרש, solitâ formâ, adderetque ' ex suâ mente ac memoriâ.

Dathe.— *Esra autem sacerdos delegit viros a) viginti, familiarum principes in sua cuiusque familia, omnes nominatim designatos, qui conseruerunt, &c.*

a) Pro ויבדלו, *separati sunt*, legendum esse ויבדלו, *separavit Esra*, etc., ex contextu facile intelligitur. Nam sermo est de deputatis eligendis, qui in matrimonia illa cum gentilibus inita inquirerent. Populus elegerat quatuor vers. 15 nominatos. Alios Esra delegebat, de quibus in hoc versu sermo est. Sic quoque Syrus legit, qui præterea numerum tradit virorum ab Esra electorum: *Separavit Esra sacerdos viginti viros primarios patres et rel.*

Maurer.—16 ויבדלו Syrus et Cod. R. 737, ויבדלו sc. Esra, quam lectionem cum Dathio Schulzsius receptæ præferendam censet, nulla urgente necessitate.

Ver. 19.

ויתנו ידם להוציא נשותם ואשמים
איל-צאן על-אשמתם:

καὶ ἔδωκαν χεῖρα αὐτῶν τοῦ ἐξενέγκαι γυναῖκας ἑαυτῶν, καὶ πλημμελείας κριῶν ἐκ προβάτων περὶ πλημμελήσεως αὐτῶν.

Au. Ver.—19 And they gave their hands that they would put away their wives; and being guilty, they offered a ram of the flock for their trespass.

Bp. Patrick.—*They gave their hands that they would put away their wives.*] Solemnly engaged, by making a covenant, or by an oath, that they would do what was enjoined (see Ezek. xvii. 18). But it may be expounded simply, "they put their hand to the business;" that is, did it effectually, and actually put away their strange wives.

And being guilty, they offered a ram, &c.

J. H. Michaëlis.—*Et dederunt manum suam*, i. e., stipulata manu polliciti sunt, *fidem dederunt*, coll. 2 Reg. x. 15; Thren. v. 6; 2 Par. xxx. 8; Gal. ii. 9. לרשיא, *dimissuros se uxores suas peregrinas.* ונשמה, *et reos*, quum deliquissent, scil. oblaturos se promiserunt, vel, *et rei*, Gen. xlii. 21, scil. *dederunt* vel obtulerunt, repetitio ויהנו ex initio versus. איל צאן, *arietem gregis ovium s. minuti pecoris*, Lev. i. 10. Pleonasmus, ut quum *juvencus, filius bovis*, cap. vi. 9; Exod. xxix. 1; *caper hireus caprarum*, Zach. vi. 17, aut *asellus, filius asinae* dicitur, Zach. ix. 9.

Houb.— *dederuntque ii, qui deliquerant, pro peccato suo, unum de grege arietem.*

19 ואשמים: Aut ego fallor, aut legendum, ויהנו אשמים, *et dederunt delicti rei (arietem)* iterando scilicet, hoc posteriori membro, verbum ויהנו, quod est in priori. Certè alterum verbum addunt Veteres; Vulgatus quidem, *offerrent*; Syrus, וקרבו, *et obtulerunt*; Arabs, ונעליה, *et statuerunt.* Quippe verbum ויהנו, in quo versus hic habet initium, ἀπὸ κοινοῦ esse non potest utroque in membro, cum in utroque diversam id sententiam esset habiturum. Nam *dare manum*, i. e., *agere ut*, non habet sententiam communem cum *dare*, seu *offerre (arietem)*. Adde facillimum fuisse ut, cum duo verba ויהנו unum super alterum scripta essent, caligaverint in alterutro acies descriptoris; vel ut ex uno ו, quod habet et alterum ו, quod ואשמים, saltum fecerit, ponens litteram unam ו, ubi erat scriptum ויהנו. Nam in scribam, seu indiligentem, seu imperitum, cadunt errores scribendi tales; cecidèrè verò non semel multò improbabiliores.

Ver. 25.

Dr. A. Clarke.—Moreover of Israel.] That is, as *Calmet* observes, *simple Israelites*, to distinguish them from the *priests, Levites, and singers, mentioned* in verses 18, 23, and 24.

Ver. 44.

כָּל-אֵלֶּה נָשָׂא נָשִׁים נְכָרִיּוֹת וַיֵּשְׁבוּ
מֵהֶם נָשִׁים וַיֵּשְׂמוּ בָנִים :
נשאו קרי

πάντες οὗτοι ἐλάβουσιν γυναῖκας ἀλλοτρίας, καὶ ἐγέννησαν ἐξ αὐτῶν υἱούς.

Au. Ver.—44 All these had taken strange wives: and some of them had wives by whom they had children.

Pool.—Whereby he implies that most of their wives were barren; which came to pass by God's special providence, partly to manifest his displeasure against such matches, and partly that the practice of this great and necessary duty might not be encumbered with too many difficulties.

Booth.—44 All these had taken foreign wives: and of them they had begotten children.

The latter clause of this com. is most probably corrupted. The Syr. instead of נשים read אנשים. The *ó* render *καὶ ἐγέννησαν ἐξ αὐτῶν υἱούς*. One would suppose they read *ומהן ילדו בנים*. This best suits the connexion.

J. H. Michaëlis.—יש מהם נשים, *et erant ex illis uxoribus s. mulieribus*. Ita per accentus sec. plerosque Codices Hebr. haec connectuntur. Ergo נשים ut terminatione, ita genere etiam masculinum censetur, coll. ver. 3

sicut et urbium nomina, significatione feminina, ex terminatione tamen pro masculinis habentur, coll. not. 2 Reg. xv. 16; Ezech. xxii. 4. Alia tamen constructione Vulg., *et fuerunt ex eis*; Schmid., *erantque de illis mulieres*; sensu quidem parum diverso, nec sine quorundam exemplarium Hebraicorum per alias interinctiones suffragio. ושימו בנים; unde etiam filios procreaverant s. susceperant mariti; coll. præfixo ו 2 Par. xi. 21. At Vulg. et Schm., *quæ pepererant filios*, ut verbum *masc.* etiam ad *mulieres* referatur; coll. præfixo ו in ויחשב, Gen. xv. 6. וימחר, Gen. xviii. 7. ופנה, Mal. iii. 1. והאמר, *quæ dixit*, Ruth. iii. 16, &c. Ad verbum cf. Psal. cvii. 41, et ad rem supra ver. 3. Hoc autem ideo addidit Esdras, quia ejusmodi uxores difficilius repudiabantur, quam quæ liberis carebant, ob communium liberorum caritatem, ut etiam *Clericus* monet.

Houb.—44 *Hi omnes acceperant uxores extraneas, erantque ex illis viri, qui filios susceperant.*

44 יש מהם נשים ושימו בנים: Hæc verba nemo Veterum, ut sunt, interpretatur. Neque verò eorum interpretatio ulla bona possit esse. Convertit Clericus, *et erant multi ex iis viris, qui ex uxoribus susceperant liberos*. Quis ei lector, qui tyro non sit, concedet, ut Quis ideo addidit Esdras, quia ejusmodi uxores difficilius repudiabantur, quam quæ liberis carebant, ob communium liberorum caritatem, ut etiam Clericus monet.

Dathe.—44 *Hi omnes peregrinas uxores duxerant, quarum nonnullæ etiam liberos pepererant.*

NEHEMIAH.

СНАР. I. 1.

וַיְהִי בְּחֹדֶשׁ-כִּסְלֵוֹ שְׁנַת עֶשְׂרִים וַאֲנִי הָיִיתִי
בְּשׁוּשַׁן הַבִּירָה :

נ' וַיְהִי ו

λόγοι Νεεμία υἱοῦ Χελκία· καὶ ἐγένετο ἐν μηνὶ Χασελεῦ ἔτους εἰκοστοῦ, καὶ ἐγὼ ἦμην ἐν Σουσαν ἀβιρά.

Au. Ver.—1 The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace.

The words of.

Pool.—*The words of Nehemiah*, or rather, *the acts, or deeds* [so *J. H. Michaëlis, Bp. Patrick*], as the word oft signifies; of which he here treats.

Dathe.—Historia Nehemiah.

Nehemiah.

Dr. A. Clarke.—It is doubtful whether the Nehemiah who is mentioned *Ezra* ii. 2, who came to Jerusalem with Zerubbabel, be the same with him who is the reputed author of this book. By the computation of the best chronologists, *Zerubbabel* came to Jerusalem in A. M. 3468; and Nehemiah, who is here mentioned, did not come before the *twentieth* year of the reign of Artaxerxes, which falls in with A. M. 3558, *ninety* years after: and as his account here is carried down to A. M. 3570, *nearly twenty* years later, he must at his death have been about *an hundred and thirty*, allowing him to have been only *twenty* years old at the time that Zerubbabel went up to Jerusalem. This is by no means likely, as this would make him the king's cup-bearer when he was upwards of *an hundred years of age!* It seems, therefore, evident that the Nehemiah of *Ezra* cannot be the same with the reputed author of this book, and the cup-bearer of the Persian king [so *Houb.*].

Gesen. — נְחֵמְיָהּ (comforted of Jehovah) *Nehemiah*, pr. n.

J. H. Michaëlis. — *Nehemias*. Nomen, quod ipsi *proprium* fuit, *consolatorem Domini*, sive a Domino excitatum ac missum, significat; cujus mensuram abunde implevit, dum in ejusmodi tempora ejus ministerium incidit, quo *Deus*, pœnitentia malorum inflictorum tactus, populum suum rursus *consolabatur*, redditis ei cultu et urbe, quorum Nehemias, post Serubbabelem et Ezram, non segnissimus instaurator fuit. Non confundendus est Noster cum *Nehemia*, filio Asbuk iii. 16: restat quæstio, *num saltem ab illo Nehemia noster distinguendus sit, qui in prima populi emigratione sub Cyro, cum Serubbabele et Josua ascendit?* *Ezr.* ii. 2; *Nehem.* vii. 7. Multi sunt, qui hoc adfirmant, non tam argumentis, quam metu ducti, ne ætatem Nehemiæ nimis extendere videantur. Verum licet non negamus, multos sæpe inter Hebræam gentem unum idemque nomen gessisse, ut *Glassius* Philol. S., Lib. iv., Tract. iii., Observ. xi., pluribus exemplis docet; hic tamen præter necessitatem personas multiplicari putamus: quum nullum prorsus in

sacro textu vestigium ostendi possit, quod ullam hic differentiam prodant. Quod vero attinet ad Nehemiæ nostræ ætatem, quam nonnulli hoc modo nimis protrahi judicant, faciamus pro nostrarum virium modulo, ut lectori de illa satisfiat.

Istud igitur libenter fatemur, Nehemiam ad grandem ætatem pervenisse: quod singulare erat privilegium eorum, quorum opera Deus in religione et politia post captivitatem instauranda utebatur. Confer *Zach.* viii. 4. Certe quod in *Ezra* concedendum est, qui citra dubium a Cyri initium ultra vicesimum Artaxerxis Longimani annum vitam protraxit, coll. *Præf.* in *Ezram*, sec. iv. illud in Nehemia, ejus coætaneo, non incredibilis videri debet. Quod si igitur ponamus, eum in *prima profectio*ne, in qua *Serubbabelis* et *Josua* comes erat, *Ezr.* ii. 2, *annos xxv.* natum fuisse (adultæ enim ætatis fuisse, jam inter duces itineris relatum, necesse est) tum *anno Artaxerxis Longimani vicesimo*, *Neh.* i. 1; ii. i, quo Noster altera vice in Judæam, ex qua ad aulam Persicam redierat, proficisceretur, *annum septimum supra centesimum egit** qua ætate ipsum *pincernæ* munus in aula Persica obiisse, minus mirabitur, qui *Mordechaim*, *centenario majorem*, coll. not. *Esth.* ii. 6, summis honoribus in eadem aula functum cogitaverit, *Esth.* x. 3.

The son of Hachaliah.

Houb.—בן החליה, *filius Hecaliæ*. Ita hod. Codex, at sulus. Omnes Veteres *Helchiæ*, ut qui legant הליה, litterâ ל ante litteram כ positâ; quibus nos obsequimur, propter eorum scriptiois autoritatem majorem.

In the month Chisleu.

Pool.—*Chisleu*; which is the ninth month, containing part of November and part of December.

In the twentieth year.

Pool.—*In the twentieth year* of Artaxerxes [so *J. H. Michaëlis, Houb., Dathe, Clarke*], chap. ii. 1.

Bp. Patrick.—*In the twentieth year.*] Not of Artaxerxes, but of Nehemiah's life (see ch. ii. 1).

J. H. Michaëlis. — *Anno vicesimo*, scil.

* Profectio enim sub Cyro incidit sec. *Usserii* Annal., T. I. f. 146, in annum mundi 3468. Annus vero vicesimus Artaxerxis sec. eundem f. 195 in A. M. 3550 cadit. Inter quos extremos utrimque terminos spatium 82 annorum intercedit. His adde 25 annos ætatis Nehemiæ, quos probabiliter jam ante attigit, et habebis 107 annos.

Artaxerxis, coll. cap. ii. 1; cap. v. 14; Ezr. vii. 7, et quidem sec. optimos chronologos *Artaxerxis Longimani*, etc.

In Shushan the palace.

Bp. Patrick.—*In Shushan the palace.*] In the reign of Elymais, where the Persian kings kept their court in winter, and, from its pleasant and beautiful situation, was called by heathen writers *Susa*, which signifies a *lily*; or (as Athenæus saith, lib. xii.) a *rose*. Stephanus Byzantinus gives this account of it: It was called Σούσα, ἀπὸ τῶν κρίνων ἃ πολλὰ ἐν τῇ χῶρᾳ πεφύκει ἐκείνῃ, “from the lilies that grew in abundance in that country.”

Gesen.—שׁוּשַׁן m. (ר. שׁוּשׁ). 1. a *lily*, espec. white. 3. *Shushan*, pr. name, i. e., *Susa*, the capital of Susiana (and of all Persia), in which the Persian monarchs held their winter residence, Dan. viii. 2; Neh. i. 1; Esth. i. 2, 5. It was situated on the Eulæus or Choaspes, prob. on the spot now occupied by the village *Shush*; see Kinneir’s *Memoir*, p. 99. Ker Porter’s *Travels*, ii., p. 411. Ritter’s *Erdkunde*, Asien ix., p. 294. According to others, its site is now occupied by the village *Suster*; see Von Hammer in the *Trans.* of the Geogr. Soc. of Paris, vol. ii., p. 320 sq. 333 sq.

בְּרֵיחַ, f. a word of the later Hebrew.

1. a *fortress, castle, fortified palace*. Very often in the phrase שַׁעַן הַבְּרֵיחַ, *Shushan the palace*, not only of the royal palace or citadel, Neh. i. 1; Esth. i. 2; ii. 3, 8; iii. 15; Dan. viii. 2; but also of the whole adjacent city, Esth. i. 5; ii. 5; viii. 14; ix. 6, 11, 12; comp. Ezra vi. 2. This city is elsewhere more definitely called הַבְּרֵיחַ שַׁעַן, Esth. iii. 15; viii. 15.

J. H. Michaëlis.—ואני הייתי בשׁוּשַׁן, *quum ego essem in Susan*, Persidis urbe, et Susianæ metropoli. הביירה, *Vulg., castro*, i. e., sec. *Grot. urbe munitissima*, vel potius *metropoli* s. urbe magna, palatiis referta; non enim proprie castrum, sed, *Strabone* teste, magna urbs et regia fuit.

Ver. 3.

Au. Ver.—3 — the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

Dr. A. Clarke.—*The wall of Jerusalem also is broken down.*] This must refer to the walls which had been *rebuilt* after the people returned from their captivity: for it could not refer to the walls which were

broken down and levelled with the dust by *Nebuchadnezzar*; for to hear of this could be no *news* to Nehemiah.

Booth.—The walls of Jerusalem also remain broken down, and its gates burned with fire.

Ver. 5.

Au. Ver.—5 And said, I beseech thee, O LORD God of Heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments.

Booth.—Who keepeth thy merciful covenant with those who love and observe thy commandments.

Ver. 7.

Au. Ver.—7 We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandest thy servant Moses.

Dr. A. Clarke.—*Commandments.*] The moral precepts by which our lives should be regulated.

Statutes.] What refers to the rites and ceremonies of thy religion.

Judgments.] The precepts of justice relative to our conduct to each other.

Ver. 11.

וְאָנֹכִי הָיִיתִי מְשָׁקֵה לַמֶּלֶךְ :

— και ἐγὼ ἦμην οἰνοχόος τῷ βασιλεῖ.

Au. Ver.—11 O LORD, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king’s cupbearer.

To the prayer of thy servant, and to the prayer of thy servants. So the Heb. text, and most commentators.

Booth.—To the prayer of thy servant, and to the prayer of thine own children.

Thine own children.] So the Sept. [παίδων σου], which prevents the tautology.

For I was the king’s cupbearer. So most commentators.

Pool.—*I was the king’s cup-bearer*; whereby I had opportunity to speak to him, and some favour and freedom with him; which encouraged me to make this prayer, and to hope for some success.

Houb.—*Ego autem regi pocula ministrabam.*

II לפני האיש הזה, *coram eo homine*. Si Nehemias in secreto cubiculo precabatur, nihil erat cur non diceret *coram rege*, neque causa probabilis afferri potest, cur *eum hominem* diceret potius, quam *Regem*. Præterea nomen הוה de rebus præsentibus usurpatur, et absentem in personam, quam non antea nominâris, convenire vix potest. Eam ob rem nos maluimus sic interpretari, *ego autem regi pocula ministrabam*, quam sic, *eram pincerna regis*. Enimverò significat Nehemias dicens, *viri hujus*, se regi adstitisse, tùm cùm hæc loqueretur, atque eam se orationem, quam supra dixit se orare dies ac noctes, coram rege tacitè redintegrasse, quomodò eum fecisse mox narrabitur; seque adeò pincernæ munere tùm fungi, non tantummodò se esse pincernam.

CHAP. II. 1.

וְלֹא־הָיִיתִי רֵעַ לְפָנָיו : —

— και ουκ ην ετερος ενωπιον αυτου.

Au. Ver.—1 And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.

Dr. A. Clarke.—[Month Nisan.] Answering to a part of our *March and April*.

I took up the wine.] It is supposed that the kings of Persia had a different cup-bearer for each quarter of the year, and that it had just now come to Nehemiah's turn.

Gesen.—ניסן, m, *Nisan*, the first month of the Hebrews, called in the Pentateuch הַחֹדֶשׁ הַרְבִּיעִי, q. v. Neh. ii. 1; Esth. iii. 7. Syr., Chald., and Arab. id.—The name ניסן, if Semitic, would seem to be for ניסן, ניסן, i. e., *month of flowers*, from ניץ a flower. But Benfey with probability refers it to a Persian origin, from Zend., *navaçan*, new day; made up of *nav*, new, and *açan*, i. q., Sanscr., *ahan*, day; die Monathsnamen, p. 131 sq.

Prof. Lee.—ניסן, m. The origin has been variously referred—to נס, because it was the month of the flight of the Israelites out of Egypt—to נִשָּׂא, *crevit, accrevit*; and to ניץ, as if it were written ניסן, for ניצן. These last derivations make the word synonymous with ניצני, the other name for the same month.

J. H. Michaëlis.—בחדש ניסן, *est nomen Chaldaicum mensis, qui Hebraeis dicitur Abibh, et nostro partim Martio, partim Aprili respondet, Bocharto* iudice sic dicti, quia eo *Nisin* sive *Nissin* (unde et Josepho *Nissan* dicitur) h. e. *vexilla* et signa bellica primum educuntur. Cf. 2 Sam. ii. 1; Esth. iii. 7; uti Romanis *Martius* a *Marte* appellatur.

Artaxerxes.

Pool.—*In the twentieth year of Artaxerxes*; Artaxerxes Longimanus, the son of the great Xerxes, who reigned both with his father, and after his death alone; whence the years of his reign are computed two ways, one from the death of Xerxes, and the other from his first entrance upon the administration of the kingdom, which was committed to him in the fifth year of Xerxes, when he began the Grecian war, and left his son king or viceroy in his stead, as the manner of the Persians was. It may seem doubtful, and is not much material, which way of computation is here used. Others understand this of Artaxerxes Mnemon.

Now I had not been beforetime sad in his presence.

J. H. Michaëlis.—Schm., *Non autem soleram tristis esse coram eo*. A. b. E. quia regi placebat ministerium meum.

Houb.—1 ולא הייתי רע לפניו, *et non ei displicui*. Nihil erat tam obvium, quam ut sic interpretaremur. Et prorsus me fugit, quare nodum in sirpo quaesierit plerique Interpretes. *Vulgatus, et eram quasi languidus*: affirmat, cùm neget hod. *Contextus*. Clericus, *cùm non fuisset antea tristis coram eo*, deceptus, ut videtur, pravâ interpretatione Latinâ Syri Intt. tali, *cùm non essem solitus maestus esse in conspectu Regis*, cùm tamen Syrus dicat, ולא הייתי רע לפניו, *et non eram malus coram eo*, totidem verbis, quibus hod. Codex, eandemque in sententiam, quam etiam exsequitur sic Arabs, ולא אכן כבמרוצא מנה, *et non eram exosus illi*. Et Paginâ Sacrà invitâ dicitur, *non eram tristis*; quippe רע non habet *tristem* sine addito, vel פני, vel לב.

Dathe.—*Et erat illo animo in me propenso*, cui interpretationi obstant, quæ sequuntur, ver. 2, ubi רע manifesto est *tristis, maestus*, ut Gen. xl. 7; Prov. xxv. 20. Optionem damus lectoribus, utrum convertere velint: *nec fueram alias tristis coram eo*, an: *nec me tristem fuisse coram eo, und ich wäre nicht*

traurig gewesen vor ihm ?! Ad posteriorem explicationem quod attinet, sciendum est, cap. ii. arctissimo vinculo coherere cum primo, in quo narrat Nehemia, se eodem illo tempore audita misera sorte popularium Hierosolymis viventium summo dolore affectum esse.

Ver. 6.

וַיֹּאמֶר לִי הַמֶּלֶךְ וְהַשָּׂגְלָה וְיִשְׁבֵּת
וַיֵּשֶׁבֶל וְגו'
καὶ εἶπέ μοι ὁ βασιλεὺς, καὶ ἡ παλλακὴ ἣ καθήμενὴ ἐχόμενα αὐτοῦ, κ.τ.λ.

Au. Ver.—6 And the king said unto me, (the queen [Heb., wife] also sitting by him), For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.

Dr. A. Clarke.—6 *The queen also sitting by him.*] Who probably forwarded his suit. This was not Esther, as Dean Prideaux supposes, nor perhaps the same Artaxerxes who had taken her to be queen; nor does שגל, *shegal* signify *queen*, but rather harlot, or concubine, she who was chief favourite. The Septuagint translate it *παλλακη*, *harlot*; and properly too.

Gesen.—שגל, f. *the king's consort, queen* [so *Prof. Lee*], Ps. xlv. 10; Neh. ii. 6.

I set him a time.

Pool.—*I set him a time*; either that twelve years mentioned chap. v. 14; xiii. 6, or rather a far shorter time [so *J. H. Michaëlis, Clarke*]; for which cause, among others, he built the walls with such despatch even in fifty-two days, chap. vi. 15; and probably not very long after that returned to the king, by whom he was sent a second time with more ample commission, and for the king's service, and the government of that part of his dominions.

Ver. 7.

Houb.—וַיֹּאמֶר: Barbariem talem cum alibi offendimus, castigavimus, et castiganda hæc venit etiam hoc loco, ex Codicibus Orat. 42 et 53, in quibus lego וַיֹּאמֶר.

Ver. 8.

וַיִּבְרָךְ אֶל־אֶסְתָּרַת עֲמָרְתָּהּ הַכַּרְדִּיָּים אֲשֶׁר
לַמֶּלֶךְ אֲשֶׁר וַתְּיָדְוֵנִי עֲצִים לְקָרוֹת אֶת־
שְׁעָרֵי הַבִּירָה אֲשֶׁר לְבָיִת וּלְחֹמַת
הָעִיר וּלְבָיִת אֲשֶׁר־תִּבְנֶה אֵלָיו וְגו'

καὶ ἐπιστολὴν ἐπὶ Ἀσάφ φύλακα τοῦ παραδείου, ὅς ἐστι τῷ βασιλεῖ, ὥστε δοῦναι μοι

ξύλα στεγάσαι τὰς πύλας, καὶ εἰς τὸ τεῖχος τῆς πόλεως, καὶ εἰς οἶκον, ὃν εἰσελεύσομαι εἰς αὐτόν, κ.τ.λ.

Au. Ver.—8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which *appertained* to the house, and for the wall of the city, and for the house that I shall enter into, &c.

The king's forest.

Bp. Patrick.—I suppose he means the forest of Lebanon [so *Pool*]. Here the word *pardes* signifies differently from what it doth in other places where it is used; which are but two besides this, Eccles. ii. 5; Cant. iv. 13; where it signifies a most pleasant garden, planted with all sorts of trees. And this forest, it seems, was so sweet and pleasant a place, that it deserved to be called by the same name.

Gesen.—פָּרְדִּים, m. *park, pleasure grounds*, place planted with trees, Cant. iv. 13; Neh. ii. 8. Plur. Eccl. ii. 5. It corresponds to the Gr. *παράδεισος*, a word applied to the pleasure-gardens and parks with wild animals around the residence of the Persian monarchs, comp. Xen. Œc. iv. 13; Cyr. i. 3, 12. Sturz Lex. sub. h. v. It seems however to originate neither with the Greeks nor Hebrews, but in the languages of eastern Asia; comp. Sanser. *paradeça*, a region of surpassing beauty; Armen. *pardes*, a garden or park around the house; Syr. ܦܪܕܝܫܐ;

Arab. فَرْدُوس, see *Camoos* I., p. 784.

Prof. Lee.—פָּרְדִּים, m. pl. פְּרָדִים. *An enclosure, garden, park*, Neh. ii. 8; Cant. iv. 13; Eccl. ii. 8. A similar word appears to have been in use among the Persians, from which the Greeks took their *παράδεισος*. The Arabs and modern Persians have

فَرْدُوس, with the same signification. According to Castell the word is Armenian; but this may be doubted. Is it not connected with פָּרַד, *an enclosure for trees*?

J. H. Michaëlis.—שֹׁמֵר הַפָּרְדִּים, *Schm., custodem nemoris*, vel sec. *Vulg., saltus regis*. LXX, *παράδεισος*. (3) Cant. iv. 13; Coh. ii. 5. Sic vocari videtur regio a Libano ad Anti-libanum protensa, et arboribus amœnissime consita; vel sec. *Cler. tractus*

quispiam terrarum in Judæa, qui *Paradisus regius* dicebatur, in quo ligna cædere non licuit, nisi regis permissu.

Of the palace which appertained to the house.

Pool.—Which appertained to the house, to wit, of the king's palace, which was adjoining to the house of God [so *Grotius*]. Or, of the tower or fence belonging to the house of God, to wit, for the gates of the courts of the temple; for though the temple was built, the courts and other buildings belonging to the temple might yet be unfinished.

Bp. Patrick.—For the gates of the palace.] The Vulgar Latin, by the *palace*, understands the “tower of the house;” and so *Pellicanus*, *portus templi*, “the gates of the temple.” For, though the temple itself was built, yet the several courts seem not to have been walled about, nor the gates to the temple made. For, that it should be meant of the gates of the king's palace, which was near the temple, is altogether unlikely; there being no occasion to build a palace for the king of Persia; and no other king could be intended.

Gesen.—בִּצְרָה, f. a word of the later Hebrew. 1. a fortress, castle, fortified palace [see the notes upon i. 1]. Where it refers to Jerusalem, the fortress of the temple is meant, prob. the same afterwards called Antonia, Neh. ii. 8. Comp. Jos. Ant. 15, 11, 4. 2. the temple, 1 Chron. xxix. 1, 19.

J. H. Michaëlis.—אֵת שַׁעַר הַבַּיִת, *portas arcis vel palatii*, cap. i. 1; 1 Par. xxi. 1, 19, per quod *Grotius Regiam* intelligit, templo vicinam, coll. infra cap. iii. 7, alii ambitum s. περίβολον templi, h. e. secundum *Juniium*, atrium, quod domum Dei ita cingebat, ut castellum circumdatur castro. Hoc nimirum adhuc restitisse videtur perficiendum, templo ipso jam per *Ezram* et *Zorobabelem* instaurato, vide cap. vii. 2.

Houb.—8 שַׁעַר הַבַּיִת אֲשֶׁר לְבֵית, *portas septi*, quod est domui (*Dei*: abest [“] *Dei* nomen). Sed recte habemus ut *septum* atriū Templi, ex sacre *Paginæ* voluntate. Nam, *portas turris domus*, quod *Vulgatus*, nihil planum enuntiat. Nec probabilis ii *Interpres* qui, *portas palatii domus*. Nam templum nomine הַבַּיִת non licet nuncupari, addito præsertim בֵּית, in quo significatur ipsum Templum.

The house which I shall enter into.

Pool.—Wherewith I may build a house in

which I may dwell whilst I am there, and which I may dispose of as I see fit.

Ver. 12.

וְלֹא־הִגַּדְתִּי לְאָדָם וְגו' —

— καὶ οὐκ ἀπήγγειλα ἀνθρώπων, κ.τ.λ.

Au. Ver.—12 And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem, &c.

Neither told I any man [so *Houb.*].

Booth.—For I had told no man, &c.

J. H. Michaëlis.—Nondum enim indideram cuiquam.

Ver. 13.

וַאֲשֶׁרֶת בְּשַׁעַר הַבַּיִת לַיְלָה וְאֶל־פְּנֵי עֵין הַתְּמִזִּין וְאֶל־שַׁעַר הַאֲשֵׁפֶת וְאֶת־י שַׁבָּר בְּחוֹמֹת יְרוּשָׁלַם אֲשֶׁר־הֵמָּה פְּרָגְיִים וְשַׁעֲרֵיהָ אֲכָלָה בְּאֵשׁ :

“ מ פרוחה בסוף הינה עמי” בְּחוֹמֹת

καὶ ἐξῆλθον ἐν πύλῃ τοῦ γωληλά, καὶ πρὸς στόμα πηγῆς τῶν συκῶν, καὶ εἰς πύλην τῆς κοπρίας καὶ ἤμην συντριβῶν ἐν τῷ τείχει Ἱερουσαλήμ, ὃ αὐτοὶ καθαροῦσι, καὶ πύλαι αὐτῆς κατεβρόθησαν πυρὶ.

Au. Ver.—13 And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

Bp. Patrick.—The dragon well.] So called, either from the silent sliding of the water (as a serpent creeps) from the fountain Siloam; or, from a dragon (as *Bochartus* thinks) which haunted this place since the city lay desolate; for serpents delight in such places, especially near fountains of water.

Gesen.—עֵין פְּגִיִּים, (fountain of jackals, comm. dragon-fountain) near Jerusalem, Neh. ii. 13.

Dr. A. Clarke.—The dragon-well.] Perhaps so called because of the representation of a dragon, out of whose mouth the stream issued that proceeded from the well.

Dung-port.] This was the gate on the eastern side of the city, through which the filth of the city was carried into the valley of Hinnom.

And the gates thereof were consumed, &c.

Booth.—And the gates which had been consumed with fire.

Houb.—*Ibi Jerusalem muros considerabam, ut erant perrupti, portasque ejus, ut combusta.*

Ver. 14.

Au. Ver.—14 Then I went on to the gate of the fountain, and to the king's pool: but *there* was no place for the beast *that* was under me to pass.

Dr. A. Clarke.—*The gate of the fountain.*] Of *Siloah*.

The king's pool.] Probably the *aqueduct* made by Hezekiah, to bring the waters of Gihon to the city of David. See 2 Chron. xxxii. 30.

Ver. 15.

Au. Ver.—15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned.

Dr. A. Clarke.—*By the brook.*] *Kidron*. *By the gate of the valley.*] The valley through which the brook *Kidron* flowed. It was by this gate he went out; so he went all round the city, and entered by the same gate from which he had gone out.

Ver. 16.

וְלִיָּהוּדָה עֲשֵׂה הַמְּלָאכָה וְגו' —

— *kai tois kataλοιποις τοις ποιουσι τα ε̅ργα, κ.τ.λ.*

Au. Ver.—16 And the rulers knew not whither I went, or what I did; neither had I as yet told *it* to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

Nor to the rest that did the work.

Pool.—Or, *were to do, or, should do, i. e.,* whom he intended to employ in the work here following, of building the walls.

Houb.—*Necdum Judæis, &c., aut magistratibus caterisve opificibus quidquam indicaram.*

16 *ליהר עשה המלאכה, cæterisque qui postea operi incubuerunt, addens postea; quia (inquit) "manifestum est hic agi de iis qui postea operi instaurandi muri incubuerunt."* Non vidit in *cæteris* significari urbis *opifices*, עשה המלאכה, qui *cæteri* idcirco nuncupantur, ut distinguantur ab iis, de quibus mox, *sacerdotibus, nobilibus, magistratibus*. Non diceret Nehemias *ליהר עשה, cæteris qui facturi essent, non additâ notâ futuri temporis; neque dum Nehemias eos elegerat, qui operi incumbere-*

Dathe.— *— aut reliquâ operis curatoribus, a) &c.*

a) *Loquitur de iis, quibus postea rem commisit.*

Ver. 17—19.

Houb.—17 ואומר אלהם Legendum, ואמר אלהם Habent Codices tres ואמר, sine ו, ut suprâ ver. 7 et sic ver. 20. 19 ושניה Lege ושניה, et Tobias, ut suprâ ver. 10 sic habet pars Codicum.

CHAP. III. 1.

וַתָּקָם אֱלִישֵׁיב הַכֹּהֵן הַגָּדוֹל וְאֶחָיו הַכֹּהֲנִים וַיִּבְנֶה אֶת־שַׁעַר הַצֹּאֵן הַהַמָּה קִדְשׁוֹהוּ וַיַּעֲמִידוּ דְלֹתָהוּ וְעַד־מִגְדָּל הַמִּצְדָּה קִדְשׁוֹהוּ עַד מִגְדָּל הַחֲנָנְיָל :

kai anêstē Eliashib ô ierêus ô mégas, kai ôi adelphoi autou ôi ierêis, kai ôphokodômhsan tēn pûlhn tēn prosbatikēn autôi hēgiasan autēn, kai êsthsan thûras autēs, kai êws pûrgou tōn êkátōn hēgiasan êws pûrgou Anamēl.

Au. Ver.—1 Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep-gate; they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of Hananeel.

Pool.—*Rose up; began the work. They builded the sheep-gate; which was next to the temple, so called, either from the sheep-market, or the sheep-pool of Bethesda, John v. 2, where the sheep were washed, and then brought to the temple to be sacrificed. They sanctified it; or, they prepared or repaired it; for so the word sometimes signifies. But our translation seems best, both because that use of the word is most common, and because this is spoken only of this gate, which being built by the priests, and nighest to the temple, and with a special eye to the service of the temple, for which both men and things were most commonly brought in this way, and being also the first part of the building, might be in a peculiar manner sanctified by solemn prayer and sacrifice, whereby it was dedicated to God's service; and this either as it was considered in itself, or with respect to the rest of the building, of which this was the beginning, and in a manner the first-fruits, and therefore in the sanctification of it the whole lump and building was sanctified. And seeing the whole city is oft called the holy city, it is not strange if the walls and gates of it be also holy, and said to be sanc-*

tified, and especially this gate. Compare Deut. xx. 5. *The tower of Meah*, or, of a hundred; so called, either because it was a hundred cubits high, or so far distant from the sheep-gate.

Bp. Patrick.—*They builded the sheep-gate.*] Which was at the south side of the city, in that part of the valley which looked towards the city of David and the temple. The sheep used to enter in here which were to be sacrificed; and, therefore, I suppose, the priests undertook this part of the work as most proper for them.

They sanctified it, and set up the doors of it.] When they had completed it they blessed it by solemn prayers, and perhaps by sacrifices; as the first-fruits of this pious work: for we do not read that any other part, but this which they built, was sanctified. Some think this was done because of the relation that this gate had to sacred uses; but it was rather such a ceremony as was imitated by other nations, when they begun their walls; which they commended to the protection of their gods. Some translate it, "they made it an excellent structure:" others, *they cleansed it* from the rubbish and the profanation which the Babylonians had brought upon it; restoring it to its ancient splendour. But our translation, I think, is best; for it being the priests' work, it became them to bless and sanctify it.

Even unto the tower of Meah they sanctified it, unto the tower of Hananeel.] They sanctified the rest of the wall, which they built as far as the tower of Meah on one side, and the tower of Hananeel on the other. But Pellicanus thinks, that Meah is not the name of a tower, but signifies a hundred; and makes the sense to be, They not only built the sheep-gate, but a hundred cubits of the wall to a tower so far off from the gate, and also to the tower of Hananeel.

This *sheep-gate* some think is the same with the *Προβατικῆ*, mentioned John v. 2, which being the first that was built by the priests of God, and particularly commended to his blessing, had that singular gift bestowed upon the neighbouring pool, that it should miraculously heal those that first entered into it every day; and that from this time it had this virtue. Afterward they dedicated the whole wall, as we read chap. xii. 27.

Booth.—1 Then Eliashib, the high-priest, arose with his brethren, the priests, and they

builded the sheep-gate: they laid its beams [see the note of *Houb.* below], and set up its doors; even from the tower of Meah, to the tower of Hananeel, they laid its beams.

J. H. Michaëlis.—המה קשורו, *iidemque* sacerdotes *perfeceerunt*, *perfectamque* *dedicaverunt* vel *initiarunt* et peculiari benedictione adhibitis procul dubio precibus et sacrificiis, coll. cap. xii. 43, *sanctificaverunt eam*. Conf. 1 Reg. viii. 64; Deut. xx. 5. Nimirum quia hæc porta ob victimarum ingressum quodammodo sacra erat, curæ sacerdotali committebatur, et peculiari ritu initiabatur; quamvis probabile non sit, summum pontificem ipsum manum operi extructionis admo-visse; sufficebat, ut consilio uberioribusque suntibus illud promoveret. וישמרו ולהרו, *et postea constituerunt januas vel valvas ejus, et usque ad turrim*. המאה, *Meah*, q. d., *centenarium* vel *centum cubitorum*, subintell. המיה, Ezech. xlii. 2. Sita erat hæc turris inter portam gregis et turrim Chananeelis, et fortassis sic dicta fuit, vel sec. *Jun.* quod centenis cubitis ab utroque loco distaret; vel monente *Sandhagenio* l. c., p. 9, quod centum olim cubitos alta fuerit, licet post primam disturbance[m] ad illam altitudinem rursus accrevisse non videatur.

Houb.—1 *Surrexit autem Eliasib sacerdos magnus, fratresque ejus, et edificarunt portam ovium, eam contignarunt, valvasque ejus posuerunt, atque eam ad turrim Emaë, et ad turrim Gananeel junxerunt.*

1 המיה קשורו. Castellus, ut eum locum explicet, advocat potestatem verbi קש *reparare*, nullo exemplo, nullaque veterum linguarum autoritate. Sed magna autoritas est in locis parallelis versuum 3, 6, 13, 14 ut, pro קשורו, קרוו, *contignarunt*. Nam iis in locis verbum קרוו, eadem habet adjuncta, quæ hoc versu verbum קשורו. Et vero, si dicas, *sanctificaverunt eam* (portam) tanquam *sanctificaverunt* idem valeret ac *dedicarunt*, contradicitur cap. xii. 27, ubi narratur dedicationem murorum, muris demum absolutis, fuisse factam. Et prope singulare esset narrare Nehemiam de portæ dedicatione jam facta, antequam dicat valvas in ea fuisse collocatas. Ait Clericus, *dedicarunt* idem esse ac, *effecerunt* ut, *in ea parte, tecta esset Jerosolyma*; quod aliunde conquisitum est, nec ab ipso verbo קש derivatum. Præterea nihil attinebat dicere Jerusalem fuisse tum ex una parte tectam, dum, ex alia, diruta erat et pervia.... קשורו ועד מגדל המאה. Nos,

atque eam ad turrim Emæ....junxerunt. Nam 1o. sic accipimus ויער, tanquam ויעל, et ad, quomodo non alibi non semel. 2o. Tractamus המיאה, ut nomen proprium, quod nomini Hananeel, item proprio, respondeat. Nam nomen proprium esse ex eo liquet, quod interpretationem id probabilem, si nomen sit appellativum, habere non possit. Atque id vidit Vulgatus, qui posuit, centum cubitorum, addito cubitorum, ut promeret ex nomine non proprio aliquam sententiam. 3o. קשרוהו, illud posterius non dubitamus esse mendosum, ut et prius. Atque id si quis negabit, ex eo quaeretur, quid medullæ hæc habeant, et ad turrim Emæ sanctificaverunt eam ad turrim Hananeel. Quapropter, pro eo altero קשרוהו, legimus קשרוהו, quomodo cap. iv. 6, legitur תקשר כל חומה, et ligatus est, seu cohæsit murus, dicente Nehemia portam fuisse ab ædificantibus junctam hinc ad turrim Emæ, illinc ad turrim Hananeel; et alterum ויער leginus ויער, non sine v conjunctione, quam esse hoc loco necessariam nemo non videt, eo videlicet ut turrim adjungat ad turrim. Eam vero conjunctionem, ut omitunt Veteres, ita consequentiam non habet ipsorum oratio: vide eos in Polyglottis.

Dathe.—a) Laborant interpretes in explicando verbo קָרַשׁ, quod h. l. legitur, cujus significatio vulgaris consecravit contextui huic parum apta videtur. Michaëlis quidem ejus explicandæ periculum fecit, dum dicit, fortasse in initio structuræ sacrificia esse adhibita, aut sacerdotes suo exemplo opus susceptum quasi consecrasse. Verum ipse mox his explicationibus diffidens fateetur, sibi suspectam videri lectionem, atque levissima unius litteræ mutatione conjectat, legendum esse קָרְשׁוּהוּ restituerunt s. renovarunt eam. Alio modo remedium afferre tentavit Hubigantius, qui prius קָרְשׁוּהוּ, mutari vult in קָרְשׁוּהוּ, contignarunt eam, uti est in vers. 3, 6, 13, 14 in simili contextu; posterius vero in קָרְשׁוּהוּ, junxerunt eam, uti phrasid est cap. iii. 38. Equidem optionem relinquo lectoribus meis inter has conjecturas æque fere probabiles; fateor tamen, mihi quoque lectionem receptam de mendo suspectam videri.

Maurer.—קָרְשׁוּהוּ. Nihil mutandum videtur. Haud improbable est, ab initio structuræ sacrificia esse adhibita aut sacerdotes suo exemplo opus susceptum quasi consecrasse.

Ver. 3.

Au. Ver.—3 But the fish gate did the

sons of Hassenaah build, who also laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.

Pool.—The fish-gate; of which mention is made 2 Chron. xxxiii. 14; Neh. xii. 39; Zeph. i. 10; so called, either from the fish-market, which was near it; or because the fish was brought in by it from the sea, Neh. xiii. 16; this gate being north-westward from Jerusalem. The locks thereof, and the bars thereof; this is either here related by anticipation, the whole work being here mentioned together, though this part was not done till afterwards, chap. vi. 1; vii. 1; or this was done to some of the gates, but not to all; and therefore this is said to be done more completely and universally afterwards.

Dathe.—קָרְשׁוּהוּ. Contignarunt eam. H. e. tignis limina ejus statuerunt et forte etiam tectum ad eum locum fecerunt, ut in umbra ibi sedere liceret ac pluviam vitare. Sic Clericus explicat.

Ver. 4.

ויעל-יִרְמְיָהוּ וְיִצְחָק בְּנֵי יְרֵמְיָהוּ וְגו' —

— και ἐπὶ χεῖρα αὐτῶν κατέσχε Μοσολλάμ, κ.τ.λ.

Au. Ver.—4 And next unto them repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana.

Meremoth, &c., and next to them.

J. H. Michaëlis.—Μερομοθ, Meremoth, ver. 21 cum iis, qui ipsi adjuncti erant et subjecti; quod et de ceteris principibus intelligendum.

Houb.—4 ועל דם...משלם: Nos, prope eum...Mosollam, ex scriptura רמ. Nam antea dictum est de uno Marimuth, qui ædificaret, non de pluribus. Et sic legendum in sequentibus על יד, postquam de pluribus dictum fuit; על ידו, postquam de uno, quod et legunt Veteres capitibus hujus quibusdam in locis.

Ver. 5.

וְאֲדָרְיָהוּם לְאֶהֱבָאוּ צִנְיָהִים בְּעֵבֶרֶת אֲדָרְיָהִים :

חֶסֶר א

— και ἀδωριμ οὐκ εἰσήνεγκαν τράχηλον αὐτῶν εἰς δουλείαν αὐτῶν.

Au. Ver.—5 And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord.

Put not their necks to the work of their Lord.

Bp. Patrick.—By their Lord some understand the leader and head of the whole family, who was active in it; others Nehemiah; and some God himself, whose work this was; unto which, therefore, well-disposed persons, though ever so great, *put their necks*; that is, laboured hard, not refusing to carry burdens, &c.

J. H. Michaëlis. — ואיריהם, *sed illustres, optimates, Schm., primates tamen, R. Sal., divites eorum.* לא הביאו צורם, *non submiserunt collum suum, i. e., sec. R. Sal. non tulerunt auxilium in servitio Dei, ut ædificarent murum urbis. Est metaphora, ducta a bobus refractariis, qui collum a jugo imponendo retrahunt.* בעבירה איריהם, *servitio domini sui, scil. Dei, (ut Schm., explicationis causa addit) ex cujus mandato urbis instauratio suscipiebatur. Vide eundem pluralem de Deo, dominorum domino, Deut. x. 17; Mal. i. 6; Ps. cxxxvi. 3. Conf. tamen etiam not. 7) ad Am. iv. 1, sec. quam vel hic dominorum suorum cum Syr. et Ar., vertendum, idque non incommode de ipsorum magistratibus, aut supremis Judæorum Senatoribus ac præfectis intelligendum; vel l. c. pro nunquam rarius scribendum erit, coll. etiam Zeph. i. 9. Notatur ergo in his Thekoitarum optimatibus ingratus animus, quem Debora olim Merozitis exprobrabat, Jud. v. 23, simulque superbia et turpis ignavia: quæ ea re non parum exaggeratur, quod viderent et ipsum pontificem maximum cum fratribus primum labori se accingentem ver. 1, et conterraneos suos ita industrios, ut nec iterare laborem recusarent, post confectum suum opus alias duas partes in Sionis muro reparant, ver. 27.*

Houb.—*Et Optimates eorum sua colla non supposuerunt in opere Domini sui.* Etsi turbam sequimur, ut sic convertamus, tamen exponendum videtur, quid sit, quod nobis in hodierna scriptura et in vulgari interpretatione displiceat. 1o. Verbum איריהם, quamquam Hebraicum, tamen in libro Nehemiæ non parum suspectum. Nam *Optimates* Nehemias antea demonstravit vocabulo vel צורם vel חורים, non vocabulo איריהם: quod איריהם, cum iterum hoc libro legatur, nempe cap. x. 30, illud ibi etiam suspectum, itaque a Syro, et a Græcis interpretibus omissum, ut post videbimus. 2o. *Optimates* eos cum reliqua hujus loci scriptura consociare difficile est. Nam verbo צורם, pro צורם, accepto, sententia oritur talis, qualem extuli-

mus, nempe *Optimates non supposuisse sua colla (in opere Domini sui).* Qui *Dominus*, si Deus esse creditur, jure opponitur, murorum instauratorem a Nehemia nusquam considerari ut *opus Domini*; Et certe melius quadraret *opus Domini* in templi, quam in murorum ædificationem. Adde Nehemiam de Deo loquentem dicere solitum איריהם, *Deum nostrum, non Deum eorum.* Nec licet vertere *Dominorum suorum, cum Dominos, vel Heros, non habeant Optimates.* 3o. Relicto *Domini sui* (Dei) quod, ut diximus, parum convenit in muros instauratos, restat exponendum cur illi *Optimates* recusarent, ne, ut muros ædificarent, sua colla submitterent. Nam quas ejus rei causas quidam proferunt, eæ sacra ex pagina non sponte nascuntur, et tam facile rejiciuntur, quam adsciscuntur; neque Nehemias ullum verbum ponit, ex quo judicetur eum, ut quidam volunt, Thecuenorum Proceres infamia notare, non autem eorum, ut et cæterorum, ædificandi studium diligentiamque laudare; cum præsertim, ver. 27. Thecueni iterum memorentur, ut alius loci murorum ædificatores, nulla addita procerum vituperatione. Venerat nobis in mentem, pro איריהם, legendum גיריהם, *structores eorum, ut diceret Nehemias Thecuenorum structores non supportasse onera, sed ipsorum Dominis visum fuisse, fore sibi non oneri, sed honori, si materias ipsi comportarent, quod eorum studium memoriæ tradat Nehemias, ut memoriâ dignum. Nunc optionem lectori damus, ut pro איריהם, legatur בעבירהם, ut significetur indignatos fuisse Thecuenorum Proceres, ut in muris ædificandis, servis suis mutuam operam præstarent; vel ut, non rejectis איריהם et איריהם, צורם quod in mendo est, legatur, non צורם, *colla sua, ut emendat Masorete, sed בעבירהם, ut sit positio Procerum cum minutâ plebe, quemadmodum Jerem. cap. xiv. ver. 3 legitur איריהם שלחו בעבירהם, Optimates eorum miserunt pueros suos; ut memoret Nehemias Optimates non misisse, pro se ipsis, plebem, quæ muros instauraret, sed ipsos ad opera misisse manum. De his sive scriptioibus, sive interpretationibus, judicium lectoris esto.**

Ver. 7.

ועל-יָדָם הַחֲזִיק מְלֻמְיָהּ הַגְּבֻעִים
וְיָדוֹן הַמְּכַלְתִּי אֲנָשֵׁי גְבָעוֹן וְהַמְּנַפְּתָה
לְכַפֵּא פֶתַח עֶבֶר הַפֶּקֶד:
עֲטִי הַגְּבֻעִי

καὶ ἐπὶ χεῖρα αὐτῶν ἐκράτησαν Μελτίας ὁ Γαβαωνίτης, καὶ Εὐάρων ὁ Μηρωνωθίτης, ἄνδρες τῆς Γαβαὼν καὶ τῆς Μασφὰ ἕως θρόνου τοῦ ἀρχοντος τοῦ πέραν τοῦ ποταμοῦ.

Au. Ver.—7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this side the river.

Unto the throne of the governor on this side the river.

Dr. A. Clarke.—The throne of the governor.] His house, and the place where he dispensed justice and judgment [so *Pool*].

Bp. Patrick.—7 These, and they that follow in the next verse, repaired as far as to the wall of the broad street. And among these was a great man, whose name was *Chisse* (so *Pellicanus* translates the word we render *the throne*), a petty prince in Syria, under the king of Persia; who, being proselyted, joined in this work.

Booth.—7 And next to them repaired Melatiah, the Gibeonite, and Jadon, the Meronothite, the men of Gibeon, and of Mizpah, which belonged to the jurisdiction of the governor on this side the river.

J. H. Michaëlis.—לכסא, usque ad thronum vel prætorium s. sedem, h. e. illum urbis locum, in quo solium prætoris Cis-Euphratæi erat, et quem nunc forte Nehemias ipse occupare debebat. *Schm., Osiand., Cler.* ita: quorum oppidorum cives ad tribunal s. ditionem gubernatoris Persici in regione trans Euphratem pertinebant. Sed prius simplicius: פחה עבר הנהר, principis s. præfecti cis fluviani, s. qui cis vel, alio respectu trans Euphratem erat. A. b. Ezræ est nomen proprium viri, ut *Pachat-Moab*, infra ver. 11 non bene.

Houb.—7 Propè eos instauravit Melτίας Gabaonites et Jadon Meronathites, viri de Gabaon et de Maspha versùs Chas-Phaath, ultrà fluvium.

לכסא פחה עבר הנהר 7, solio ducis, trans fluvium. Nihil dicere maluissemus, quàm sic dicere. Nam quò pertinet solium in muris ædificandis? Quò solium ducis trans flumen, intrà Jerusalem muros allatum? Nos, uno verbo dicimus *Cas-Phaath*, ut suprà *Phahat-Moab*. Et habemus דמספה, pro eâ urbe *Maspha*, quæ alibi nominatur *Maspha-Galaad*, trans fluvium Jordanem sitâ. Non abs re est, ut עבר הנהר de Jordane intelligatur, tùm cum Nehemias in Judæâ scribit.

Dathe.—7 Juxta eos Melatja Gibeonita, VOL. III.

Jadon Meronita aliique cives Gibeonis et Mizpæ ditionis prætoris cis Euphratem.

Ver. 8.

עֲלִיָּזוּר הַחֹזֶק עֲזִיָּאל בְּיִרְחָיָה וְעַל־יָדוֹ וְעַל־יָדוֹ הַחֹזֶק חֲנַנְיָה בֶּן־הַרְחֻמִּים וְעַל־יָדוֹ הַחֹזֶק יְרֻשָׁלָּם עַד הַחֹמָה הַרְחֵבָה :

נ"א יְרֻשָׁלָּם עֲשִׂי" הַחֹזֶק נ"א הַרְחֵבָה καὶ παρ' αὐτὸν παρησφαλίσατο Ὁξίη υἱὸς Ἀραχίου πυρωτῶν καὶ ἐπὶ χεῖρα αὐτῶν ἐκράτησεν Ἀνανίας υἱὸς τοῦ ῥωκεῖμ, καὶ κατέλιπον Ἱερουσαλὴμ ἕως τοῦ τείχους τοῦ πλατέος.

Au. Ver.—8 Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of one of the apothecaries, and they fortified Jerusalem unto the broad wall [or, left Jerusalem unto the broad wall].

Of the goldsmiths.

Dathe, Booth.—A goldsmith.

J. H. Michaëlis.—צורפים, *Schmid. et Cleric. et conflatores*, al. unus de aurifabris vel de familia aurifabrorum. Putat enim R. Sal. certam familiam ita fuisse nominatam. Cf. infra vers. 31, 32; Esa. xl. 19.

Houb.—Fili Saraphiæ.

צורפים: Syrus, בר צרפאי, filii Saraphiæ, addens בן, cui nos obsequimur, quia צורפים accipimus ut nomen proprium; nam esse appellativum nullâ re oratio demonstrat. Vulgatus, *aurifex*, captans ex verbo sententiam. Demonstrat operum structores Nehemias ex ipsorum nominibus, ac familiis, non ex artificibus.

The son of one of the apothecaries.

Booth.—An apothecary.

Dathe.—Unguentarius.

Dr. A. Clarke.—Apothecaries.] Rather such as dealt in drugs, aromatics, spices, &c., for embalming, or for furnishing the temple with the incense consumed there.

Gesen.—בָּקַח, m. (ר. בָּקַח), a maker of ointments, perfumer, pigmentarius, Neh. iii. 8.

Prof. Lee.—בָּקַח, an apothecary, perfumer.

Houb.—Filius Keraïæ. See his note above.

J. H. Michaëlis.—בן הרקיקים, filius aromatariorum, i. e., sec. Jun. filius unius ex pigmentariis, vel sec. al. pigmentarius aliquis: uti Latinis medici dicuntur filii medicorum. Confer filios prophetarum, et 2 Reg. ii. 3 not. LXX et Syr. acceperunt pro nomine proprio, atque ita etiam *Hillero Onom.*, p. 159, videtur; nam pigmentarius, inquit,

Rokeach dicitur. Verum licet illa forma usitatio sit, coll. Exod. xxx. 35; Coh. x. 1; tamen etiam formam *Rakkachim* Hebræis notam fuisse, ex feminino 1 Sam. viii. 13 adparet.

And they fortified Jerusalem unto the broad wall. So Booth.

Pool.—It is not said *they repaired*, as was said of the rest, but they *fortified* it, either because this part of the wall was less demolished than the other, and therefore they needed not to repair it, but only to make it stronger by some additions; or to note their extraordinary care and diligence, that they would not only repair it, and restore it to its former state, but make it stronger than ever it was; which also might be fit to be done in that part of the city. Others render it *they left*, as this word commonly signifies; and so the meaning is, They omitted the building of that part of the wall, because it remained standing; this being that space of four hundred cubits which was pulled down by Joash king of Israel, and rebuilt by Uzziah, who made it so strong, that the Chaldeans could not pull it down without more trouble than they thought fit to employ about it. But this chapter gives us an account of what they did in the building, not of what they did not, but left as they found it.

Bp. Patrick.—They did not build the wall, because it was very good in this place; but only fortified it, and made it strong.

J. II. Michaëlis.—וַיְבַנּוּ, *reliquerant* vero olim destructores Chaldæi illam Hierosolymæ partem intactam et illæsam; unde nunc Judæi non opus habebant, istud spatium instaurare. Solent enim, monente *Sandhag.*, p. 23, victores nonnumquam præcipua urbium et munimentorum ab excidio servare, ut posteritati innoscat, qualia munimenta illorum virtus superaverit: uti postea etiam Titus magnificentissimas Hierosolymæ turres, Hippicum, Phasaelum, et Mariamnem servavit, teste *Josepho* de Bell., lib. vii., cap. 18. Alii circa hoc comma dissentiunt. Quidam ita vertunt: eam partem, utpote minus necessariam, vel nulla instaurazione egentem, præterierunt, *omiserunt*, vel sec. Vulg., *dimiserunt*; satis etiam bene. Schmid., *et reliquerunt Hierosolymam* scil. *restitutam*, h. e., ita ædificarunt, ut ea parte integra staret. al. *roborarunt, firmarunt*, seperunt, coll. עָקַב, Es. v. 2, quod tamen cum nostro verbo

parum vel nihil convenit. R. Sal. *impleverunt terra* s. pavimento straverunt; quod probat et defendit *Dieu*, coll. Jer. xlix. 25 ubi tamen vide not. *Clericus* locum corruptum censet; nimirum, quia ipse cum satis comode interpretari nequit. Sed in priori nos adquiescimus. *Usque ad murum latum, qui portæ Ephraim stabat ab occidentali latere, et ita ab Azaria s. Uzzia* ut videtur, communitus erat, 2 Par. xxvi. 9, ut hostibus nimis difficilis esset destructu. Conf. cap. xii. 38.

Houb.— — *et clauserunt Jerusalem usque ad plateam murum.*

וַיְבַנּוּ, *et clauserunt*. Nam עָבַב ejusdem potestatis est ac עָקַב, affine ipsi דָּקַק.

Dathe.— — *qui cinxerunt a) Hierosolymam usque ad murum latum.*

a) Non placet neque lectio vulgaris וַיְבַנּוּ neque ejus explicatio. Alii enim eam sic explicant: *Reliquerant*, sc. hostes, hanc muri partem intactam et illæsam. Dura mihi videtur hæc ellipsis in hoc contextu. Alii: *Dimiserunt s. omiserunt*, eam partem muro munire, utpote minus necessariam. Æque coacte. Malim cum *Clerico* legere עָקַב, uti est Jes. v. 2.

Maurer.—De Wettius, alii: *reliquerant* sc. Chaldæi *Hierosolyma usque ad murum latum*. Dubito autem vehementer, num possit futurum relativum in hoc contextu verti per plusquamperfectum. Cf. ad Ex. xi. 9. Locus ita expediendus videtur: *et dimiserunt* cet. h. e. omiserunt eam urbis partem muro munire, quacunque de causa. *Dathius* mavult cum *Clerico* legere בָּנִי עָקַב (Jes. v. 2), quod sensum minus commodum fundit.

Ver. 9.

— שֶׁרֶן חֲמִי פִלְדָּה יְרוּשָׁלַם :

— ἄρχων ἡμίσεως περιχώριου Ἱερουσαλήμ.

Au. Ver.—9 And next unto them repaired *Rephaiah* the son of *Hur*, the ruler of the half part of Jerusalem.

The ruler of the half part of Jerusalem.

Pool.—As Rome was anciently divided into several quarters or regions, so was Jerusalem, and especially this was divided into two parts, whereof one was in the tribe of Benjamin, and nearest to the temple; the other in the tribe of Judah, and more remote from it: which accordingly had two several rulers, this man and the other, ver. 12, but both under the chief governor of the city. So *Dr. A. Clarke*.

Bp. Patrick.—9 There were two principal overseers of the work, on the two sides of the city: this, as some think, in that part which was in the tribe of Judah; and the other (ver. 12), in that which was in the tribe of Benjamin (see chap. iv. 19).

Ver. 11.

מְדָה לְשֵׁנִית הַחַיִּיק מִלְּפִינָה בְּיַהֲרִים
וְחָשׁוּב בְּיַפְתָּח מוֹאָב וְאֵת מִגְדָּל
הַתַּנּוּקִים :

καὶ δεύτερος ἐκράτησε Μελλχίας υἱὸς Ἠραμ, καὶ Ἀσουβ υἱὸς Φαῦτ Μωάβ, καὶ ἕως πύργου τῶν θανουρίμ.

Au. Ver.—11 Malchijah, the son of Harim, and Hashub the son of Pahathmoab, repaired the other piece [Heb., second measure], and the tower of the furnaces.

The other piece.

Bp. Patrick.—The words we translate “the other piece,” are the *second measure*. But what the *first* was we cannot tell, and therefore are ignorant of the *second*: perhaps, half as much as the former had repaired.

Dr. A. Clarke.—*Repaired the other piece.*] That which was left by *Jedaiah* after he had repaired the wall opposite to his own house. Probably some of the principal people were obliged to repair those parts of the wall opposite to their own dwellings. Perhaps this was the case generally.

Geseu.—כִּד. 3. *measure*. Also a *portion*, as measured out, Neh. iii. 11, 19, 20, 21, &c.

J. H. Michaëlis.—כִּדָּה שֵׁנִית, *Mensuram*, s. *Portionem muri secundam*, i. e., *sequentem*, quæ proxima erat ei, quam *Chattusch* ver. 10, instauraverat, ver. 10.

Houb.—11 *Altitudinem minorem instauravit Mechas, filius Herem, et Hasub filius Phathath-Moab, turrimque furnorum.*

כִּדָּה שֵׁנִית: Verbum pro verbo, *mensuram secundam*. Eadem nos sententiâ, *alitudinem minorem*. Erat enim murorum altitudo non una, ut potè in loco montoso positorum. Nam ubi erat solum depressius, ibi muri erant altiores; ubi excelsius, ibi humiliores. *Mensura prima* muri est excelsioris; *secunda*, humilioris. Id liquet ex eo, quòd narratur eos *mensurâ secundâ* ædificasse, qui ad clivos, ad montemque ipsum ædificabant.

Dathe.—*Partem alteram restauravit, &c.*

Tower of the furnaces.

J. H. Michaëlis.—Schmid., et insuper *turrim fornacum* s. *furnorum*, sic dictam vel

a furnis, quibus panes pro urbe cocti fuere: vel a furnis calcariis s. laterariis, pro extruenda urbe. Ar., *turrim fabrorum murariorum*. Occupavit hæc turris sec. *Sandhagen.*, p. 26, medium fere inter *portam anguli et vallis*, ver. 13, in latere occidentali. Conf. cap. xii. 38.

Ver. 12.

בְּיַהֲרִיִּשׁ וְגו' —

— υἱὸς Ἀλλωῆς, κ.τ.λ.

Au. Ver.—12 And next unto him repaired Shallum the son of Haloheesh, the ruler of the half part of Jerusalem, he and his daughters.

The ruler of the half part. See the notes upon ver. 9.

The son of Haloheesh.

Dr. A. Clarke.—Or, the son of the *Enchanter*: conjectured to be thus named from having the art to *charm* serpents.

J. H. Michaëlis.—בן יהושׁ. Secundum A. b. E. est nomen appellat. quod Sal. ben Melech vertit *filium incantatoris*, s. *consiliarii* apte loqui scientis, coll. Esa. iii. 3; cap. xxvi. 16. Sed rectius LXX, Vulg., Syr. pro *nomine propr.* acceperunt.

Ver. 13.

הַמָּוָה בְּנִירוֹ וְגו' —

— αὐτοὶ ᾠκοδόμησαν αὐτήν, κ.τ.λ.

Au. Ver.—13 The valley gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung gate.

They built it. So most commentators.

Houb.—*Ipsi eam contignârunt, &c.*

בְּנִירוֹ: Ex locis parallelis suprâ notatis colligitur legendum בְּנִירוֹ, *contignârunt*; cùm præsertim antecesserit יהוּיִק והיהוּק, quod minus sonat, quàm בְּנִה. Itaque etiam id verbum non simili modo legunt omnes Veteres. Nam subsequenti versu, cùm nunc legatur בנינו, Græci Intt. legebant בְּנִירוֹ, quippe vertunt ἐσκεπασαν αὐτήν, *texerunt eam*, ut verterant ver. 3 in quo legitur בְּנִירוֹ. Satis magna erat similitudo τὸν בנירוֹ cum בְּנִירוֹ, ut, pro altero, unum scriberetur. Itaque etiam locorum autoritatem parallelorum. Lege, השפּוֹת, *stergulini*, ut infrâ ver. 14. Notatur in Codice Orat. 56, hoc verbum unum esse ex illis, in quibus τὸ א non pronuntiatur; quo ipso docemur τὸ א olim scribi solitum.

Ver. 14.

Au. Ver.—14 But the dung gate repaired Malchiah the son of Rechab, the ruler of part of Beth-haccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

Dung gate.

Rambach.—סִטְרַת הַאֲשִׁיטוֹת, et ad portam sterquilini s. esquilinam, per quam stercora evehebantur: quæ ab occidente erat, ut sordes quam remotissimæ essent a templo.

Beth-haccerem.

Bp. Patrick.—Part of a city, which had its name from the vineyards that were there, as Pellicanus probably conjectures.

Rambach.—בֵּית הַרְרִים. Oppidum fuit in tribu Benjamin, inter Hierosolymam et Thekoam, Jer. vi. 1, teste Hieronymo, in monte positum, unde sec. Lightfoot; Hor. in Matth. p. 100, effossi et adducti sunt lapides tum altaris, tum adscensus ad altare, super quibus ferrum agitatatum non fuit. הָיָה יְבִינֵי, is ædificabat eam, ver. 15. *Futur. pro Præter.* quod in narrationibus historicis non infrequens. Conf. Ps. cvi. 43.

Built it.

Houb.—Eam contignavit. See the notes upon ver. 13.

Ver. 15.

Au. Ver.—15 But the gate of the fountain repaired Shallun the son of Col-hozeh, the ruler of part of Mizpah; he built it, &c.

Built it.

Houb.—Eam contignavit. See the notes upon ver. 13.

Ver. 16.

— עֲדַר-לְנָדָד הַבְּרִי דָוִד וְעַד הַבְּרִקָּה

הָעֲשׂוּיָה וְעַד בַּיִת הַגְּבֻרִים :

— ἕως κήπου τάφου Δαυὶδ, καὶ ἕως τῆς κολυμβήθρας τῆς γεγονυίας, καὶ ἕως βηθαγαρίμ.

Au. Ver.—16 After him repaired Nehemiah the son of Azbuk, the ruler of the half-part of Beth-zur, unto the place over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty.

Unto the place, &c.

Booth.—From the place opposite the sepulchres of David, to the pool that was made, and to the house of the worthies.

Rambach.—Usque e regione sepulcrorum Davidis, et familiæ Davidicæ.

The pool that was made, &c.

Pool.—The pool that was made, to wit, by

Hezekiah [so Calmet, Patrick], 2 Kings xx. 20; whereby it is distinguished from that pool which was natural. *The house of the mighty; or, of the valiant; which possibly was formerly appointed for the receipt of those chief captains that should attend upon the king in their courses, or of some other valiant commanders who should upon occasion resort to Jerusalem.*

Rambach.—Et usque ad piscinam, quæ sec. Vulg., grandi opere constructa erat; vel simpliciter, manu factam; ad differentiam piscinæ Siloæ ver. 15, quæ nativa fuisse videtur. Confer 2 Reg. xviii. 17; xx. 20. Et usque ad domum fortium. Locus forsan sic dictus est, quod ibi præsidarii et fortes stationem habebant ad radices collis urbis Davidicæ; vel sec. Sandhag., p. 34, quod ibi heroes olim habitabant cum principe suo Davide in monte Sion loco regię arci propinquo.

Houb.—Usque ad terminum sepulcrorum David, et ad piscinam Hasuie et Beth-Agbarim.

16 הַבְּרִיקָה הַעֲשׂוּיָה, piscinam factam. Nos eam piscinam factam relinquimus infectam, ne nihil dicamus, et tractamus הַעֲשׂוּיָה, ut nomen proprium, nomini Beth-Agbarim parallelum. Vide Græcos Interpretes.

Dathe.—Usque contra sepulera Davidis et usque ad piscinam factam a) et domum heroum.

a) Piscina Siloæ inferior, quæ excipiebat aquam superioris arte humana facta erat.

Ver. 17.

לְקַלְבֹּן :

— τῶ περιχώρῳ αὐτοῦ.

Au. Ver.—17 — Next unto him repaired Hashabiah, the ruler of the half-part of Keilah, in his part.

In his part.

Bp. Patrick.—*In his part.*] In his street (as Pellicanus renders it), or with the men of his part or country where he was ruler.

Rambach.—Schmid. pro tractu suo, i. e., communi sui districtus sumtu, vers. 9, 12, 14.

Ver. 18.

אֶתְרֵי הַחַיִּימוֹת וְאֶתְרֵי וְגו'

καὶ μετ' αὐτὸν ἐκράτησαν ἀδελφοὶ αὐτῶν, κ.τ.λ.

Au. Ver.—18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah.

Their brethren.

Bp. Patrick.—*Their brethren.*] Other Levites.

Booth.—*His brother.*

Ver. 19.

וַיְחַלֵּךְ עַל־יָדוֹ עֶזְרָא בְּרִי־שׁוּעַ עֶזְרָא
הַמְצַפֵּה מִדָּה שְׁנִית מִבְּנֵי עֲלֹת הַקֶּשֶׁעַ
הַמְקֻצֵּעַ :

נ' א' הַקֶּשֶׁעַ עֲשִׂי" עֲלֹת

καὶ ἐκράτησεν ἐπὶ χεῖρα αὐτοῦ Ἀζούρ υἱὸς Ἰησοῦ, ἄρχων τοῦ Μασφάι, μέτρον δεύτερον πύργου ἀναβάσεως τῆς συναπτούσης τῆς γωνίας.

Au. Ver.—19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury at the turning of the wall.

Another piece.

Houb.—*Altitudinem minorem.* See the notes upon ver. 11.

To the armoury, &c.

Pool.—*To the armoury*; either to the house of the forest of Lebanon, which was their armoury from Solomon's days, Isaiah xxii. 8; or to some other place, which either before or since that time had been used as another and less armoury for common occasions. *At the turning of the wall*; or, *at the corner*; or, *which is in the corner.*

Dr. A. Clarke.—*The going up to the armoury.*] This was either a tower that defended the angle where the two walls met; or the city arsenal.

Rambach.—כרה שניה, *mensuram s. portionem sequentem*, vers. 11, 20. כינר עזרה הנשק, *e regione adscensus armamentarii*, subintell. secund. Cler. ביה, *domus*. R. Sal., e regione illius loci, ubi adscendebant milites ad armamentarium. Videtur fuisse locus aliquis juxta murum, ubi arma militum reponebantur. : הַמְקֻצֵּעַ, *ad vel versus angulum muri*, qui sec. *Sandhag.*, p. 34, *occidentalis lateris terminus erat*; a quo vertitur murus, ut meridiami spectet, vers. 20, 24, 25; 2 Par. xxvi. 9.

Houb.—12 *Propè eum autem instaurabat Azer filius Josue, princeps Maspha, altitudinem minorem, è regione clivi, armamentarii ad angulum.*

Ver. 20.

אֶחָזְרָיו הַחֶרֶב הַחֲזִיק בְּרִיף בְּרִיפֵי
מִדָּה שְׁנִית וְגו'

וכי קרי

μετ' αὐτὸν ἐκράτησε Βαρούχ υἱὸς Ζαββαί, μέτρον δεύτερον, κ.τ.λ.

Au. Ver.—20 After him Baruch the son of Zabbaï [*or, Zaccai*] earnestly repaired the other piece, from the turning of the wall unto the door of the house of Eliashib the high priest.

Earnestly repaired. So most commentators.

Pool.—*Earnestly repaired*; did his work with eminent diligence and fervency. *From the turning of the wall, or, from the corner,* as ver. 19.

Gesen.—חֶרֶב הַחֶרֶב. 1. *to let burn, to kindle*, sc. anger, Job xix. 11 seq. עַל. 2. *to be ardent, zealous, to do with ardour, zeal,* followed by a finite verb. Neh. iii. 20, *after him Baruch zealously repaired, &c.*, or, *emulating him repaired, &c.*

Houb.—20 *Post eum ad montem instaurabat Baruch, filius Zabai, altitudinem minorem, ab angulo ad portam, &c.*

20 הַחֶרֶב: *Vulgatus, in monte, ex Scripturâ הַחֶרֶב, optimâ.* Nam הַחֶרֶב recusat, ne pro nomine proprio accipiat, à quo regatur proprie, הַחֶרֶב, cum hujus verbi nominativi toto in hoc capite post verbum, non antè, veniant. Itaque innititur הַחֶרֶב nomine proprio ברך insequenti. Omitunt הַחֶרֶב Græci Intt. et post eos Arabs, quòd id vocabulum nihil sonaret.

The other piece. See the notes upon ver. 11.

Ver. 21.

Au. Ver.—21 Another piece. See the notes upon ver. 11.

Ver. 22.

Au. Ver.—22 And after him repaired the priests, the men of the plain.

Pool.—Either of the plains of Jordan; or, *of the plain country round about Jerusalem*, as it is called, chap. xii. 28. And they are thus called, because they, or their parents, either were born, or now did or formerly had dwelt, in those parts; whence they came to Jerusalem, when the service of the temple required it.

Dr. A. Clarke.—*The priests, the men of the plain.*] Some of the officers of the temple, particularly the *singers*, dwelt in the plain country round about Jerusalem, chap. xii. 28; and it is likely that several of the *priests* dwelt in the same place.

Ver. 23.

אֶחָזְרָיו הַחֲזִיק בְּרִיפֵינוּ וְהַשּׁוֹב בְּנֵינוּ
בֵּיתָם וְגו'

καὶ μετ' αὐτὸν ἐκράτησε Βενιαμὴν καὶ Ἀσοῦβ
κατέναντι οἴκου αὐτῶν, κ.τ.λ.

Au. Ver.—23 After him repaired Benjamin and Ihashub over against their house, &c.

After him.

Houb.—אדריו: Lege אדריהם, post eos, (Sacerdotes, de quibus mox) ut legendum esse vidit Clericus. Erravit Descriptor consuetudine abreptus, quia multa verba אדריו antecesserunt. Displicuit Arabi affixum ו singulari; nam id evitavit, ponens ובעד, et deinde. Displicuit etiam Græcorum Intt. et Syri Latinis Interpretibus, qui similiter ponunt deinde nudè, cùm tamen et Græci Intt. et Syrus non omitant affixum ו.

Rambach.—אדריו, post ullimum ex illis, sic ver. 29.

Their house.

Booth.—Their own houses. *Rambach.*—*E regione adium suarum.*

Ver. 24.

Au. Ver.—Another piece.

Houb.—Altitudinem minorem. See the notes on ver. 11.

Ver. 25.

פָּלַח בְּנֵי־אֲזַי מִנֶּגֶד הַמְּקוֹצֵעַ וְהַמְּגִדָּל
הַיּוֹצֵא מִבֵּית הַמֶּלֶךְ הָעֵלְיוֹן וְעַמֻּר
לְחַצְרֵי הַמִּטְרָה וְגו'

Φαλάχ υἱοῦ Εὐζαὶ ἐξεναντίας τῆς γωνίας,
καὶ ὁ πύργος ὁ ἐξέχων ἐκ τοῦ οἴκου τοῦ βασι-
λέως ὁ ἀνώτερος ὁ τῆς αὐλῆς τῆς φυλακῆς,
κ.τ.λ.

Au. Ver.—25 Palal the son of Uzai, over against the turning of the wall, and the tower which lieth out from the king's high house, that was by the court of the prison, &c.

Pool.—Over against the turning of the wall; in a part of the wall, which juttet out as the tower here following did, and therefore was opposite to or over against that turning. *Out from the king's high house;* either from the royal palace; or from some other smaller house which the king formerly built there, either for prospect or for defence.

Rambach.—מִנֶּגֶד הַמְּקוֹצֵעַ, e regione anguli Miktsaa, הַמְּגִדָּל, et e regione turris, sub-intell. rursus secundum Sandhag., p. 37. מִנֶּגֶד. Non enim in angulo illa turris reperitur, sed circa domum regis quaerenda est vers. 26, 27. הַיּוֹצֵא, ereuntis s. eminentis,

vers. 26, 27. מבית המלך העליון, ex vel de domo regis excelsa s. superiore; per quam Cler. regiam Salomonis intelligit, quæ erat e regione urbis Davidicæ ad orientem. אשר לחצר המטרה, quæ erat in atrio custodiæ, Vulg., carceris. Conf. cap. xii. 39; Jer. xxxii. 2.

Houb.—25 Phalel autem filius Ozi, à regione anguli et turris, quæ prominet ex domo regis superiori, ad septem custodiæ.

Ver. 26.

וְהַנְּתִינִים הָיוּ וְשָׁבִים בְּעֶפְלָל עַד לְגִדָּר
שְׁעַר הַצִּיָּבָה לְמִזְרַח וְהַמְּגִדָּל הַיּוֹצֵא :

καὶ οἱ Νεθινίμ ἦσαν οἰκοῦντες ἐν τῷ Ὠφάλ, ἕως κήπου πύλης τοῦ ὕδατος εἰς ἀνατολὰς, καὶ ὁ πύργος ὁ ἐξέχων.

Au. Ver.—26 Moreover the Nethinims dwelt in Ophel [or, the tower], unto [or, which dwelt in Ophel, repaired unto] the place over against the water gate toward the east, and the tower that lieth out.

Nethinims. See the notes upon 1 Chron. ix. 2, vol. iii., pp. 46, 47.

Ophel. See the notes upon 2 Kings v. 24, vol. ii., p. 893, and upon 2 Chron. xxviii. 3, p. 269.

Pool.—Dwelt [so Rambach] in Ophel, or who [so Houb.] dwelt in Ophel; for this seems to be only a description of the persons, whose work follows. *The water-gate;* so called, because by that gate water was brought in, either by the people for the use of that part of the city, or rather by these Nethinims, who were Gibeonites, for the uses of the temple, for which they were drawers of water, Josh. ix. 21.

Houb.—26 Nathinæi autem, in Ophel qui habitabant, usque ad terminum portæ aquarum ad Orientem, et ad turrim quæ prominebat.

26 דהו; Omnino דהו, ut legit Syrus, qui דהו, qui erant. Neque enim ad rem pertinet narrari Nathinæos habitasse; pertinet, qui habitabant, ædificasse. Est ἀπὸ κοινοῦ verbum instaurarunt, ut erat etiam ver. 25.

Tower that lieth out. See the notes upon ver. 25.

Ver. 27.

אֲחֵרָיו הַחֲזִיקוּ הַתְּלָעִים מִדָּבָר שְׁנֵית
מִנֶּגֶד הַמְּגִדָּל הַגָּדוֹל הַיּוֹצֵא וְעַד הַזֹּמֶת
הָעֶפְלָל :

καὶ μετ' αὐτὸν ἐκράτησαν οἱ Θεκοῖμ, μέτρον δεῦτερον ἐξεναντίας τοῦ πύργου τοῦ μεγάλου

τοῦ ἐξέχοντος, καὶ ἕως τοῦ τείχους τοῦ Ὀφλά.

Au. Ver.—27 After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

Pool.—*The Tekoites*; the same spoken of before, ver. 5, who having despatched their first share sooner than their brethren had done theirs, freely offered their help to supply the defects of others, who, as it seems, neglected that part of the work which had been committed to them.

Another piece. See the notes upon ver. 11.

Houb.—27 *Post eos instaurabant Thecueni, altitudinem minorem, è regione magna turris, quæ prominēbat, usque ad murum Ophel.*

Ophel. See the notes upon 2 Kings v. 24, vol. ii., p. 893, and upon 2 Chron. xxviii. 3, p. 269.

Ver. 28.

Au. Ver.—28 From above the horse-gate repaired the priests, &c.

Dr. A. Clarke.—*The horse gate.*] The place through which the horses passed in order to be watered; it was near the temple. Some rabbins suppose that in order to go to the temple, a person might go on horse-back to the place here referred to, but then was obliged to alight, as a horse could pass no farther.

Rambach.—*Nomen sec. Sandhag,* p. 41, sortita videtur ab equis, quia haud procul ab ea aberat equile regis Salomonis, 1 Reg. x. 29, et inde equi, quos rex ejusque successores aluerunt, per portam hanc in torrentem Kidron educti, ut lavarentur ibidem ac potarentur. *Joseph.* *Ant.* l. 9, cap. 7, vocat portam mulorum regis.

Ver. 30, 31.

30 אַחֲרָיו הַחֲזִיקִים הַנְּחִימִים בְּיַד שַׁרְיָאֵן וְיַד אֲחֵרֵי הַנְּחִימִים בְּיַד שַׁרְיָאֵן וְיַד אֲחֵרֵי הַחֲזִיקִים מִשְׁלֵם בְּיַד בְּרַכְיָה נִגְדַּנְשָׁפוּרָה : 31 אַחֲרָיו הַחֲזִיקִים מִלְּפָנָה בְּיַד הַצַּרְפָּי עַד בַּיִת הַנְּתִינִיִּים וְהַתְּכָלִּים נִגְדַּנְשָׁעַר הַמִּפְקָד וְעַד עֲלִית הַכְּפָה :

v. 30. אהריו קרי v. 31. אהריו קרי

30 μετ' αὐτὸν ἐκράτησεν Ἀνανία υἱὸς Σελεμῖα, καὶ Ἀνώμ υἱὸς Σελεφ ὁ ἕκτος, μέτρον δεύτερον μετ' αὐτὸν ἐκράτησε Μεσουλάμ υἱὸς Βαραχία ἐξεναντίας γαζοφυλακίου αὐτοῦ.

31 μετ' αὐτὸν ἐκράτησε Μελχία υἱὸς τοῦ σαρεφί ἕως Βηθὰν Ναθινὴμ, καὶ οἱ ῥοποπῶλαι ἀπέναντι πύλης τοῦ Μαφεκάδ καὶ ἕως ἀναβάσεως τῆς καμπῆς.

Au. Ver.—30 After him repaired Haniah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber.

31 After him repaired Malchiah the goldsmith's son unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the going up of the corner [*or, corner chamber*].

30 After him.

Bp. Patrick.—*After him repaired Haniah.*] Some copies read *after me*; as if Nehemiah in modesty concealed his own work, and only intimated that he did something himself: but ours is the right reading.

Another piece.

Houb.—*Altitudinem minorem.* See the notes upon ver. 11.

שי: Lege שניח, ut antea. Ità etiam hic Codex Orat. 53 [*Houb.*, so *Maurer*].

Over against his chamber.

Pool.—*Or, chambers*; the singular number for the plural.

Rambach.—נדר נשחרו: *versus cubiculum s. cellam suam, i. e., suæ curæ commissam.* Cf. supra vers. 10, 23. LXX, γαζοφυλακίου, in quo scil. pars suppellectilis sacræ et annonæ, in usum sacrum congestæ, reposita erat (3) cap. xii. 44; xiii. 7.

31 *Malchiah the goldsmith's son.*

Houb.—*Melchias filius Sarephi.* See the notes upon ver. 8.

Rambach.—LXX et Schm., *filius Zorephi.* Melius Vulg., R. Sal., et Hillero est nom. appellat. *filius consulatoris s. aurificis*; sic dicti ab artificio suo.

Nethinims. See the notes upon 1 Chron. ix. 2, vol. iii., pp. 46, 47.

Bp. Patrick.—*Unto the place of the Nethinims.*] It seems the Nethinims had a part of the city assigned them for their habitation, which was among the merchants: near to whom there was a house of correction (as some think the word *miphkad* imports), where they visited (as the Hebrews speak), that is, punished men for their faults.

And of the merchants, &c.

Rambach.—והרכלים, Schmid., *et pharmacopæorum s. unguentariorum*; vel in genere *mercatorum*, ver. 32; 1 Reg. x. 15; Ezech.

xvii. 4, al. *Clericus*: In hoc angulo ad meridiem templi videntur habitasse conflatores et omnis generis mercatores; unde murum, quo præcipue tegebantur, instaurabant. נר שר הספקר, Tig., Schmid., et Cler., e regione portæ Miphkad. Vulg., contra portam judicalem, s. judicii, vel sec. alios præcepti, ut 2 Par. xxxi. 13, sive visitationis, i. e., lustrationis vel census, coll. 2 Sam. xxiv. 9. Hæc porta non ad exteriorem urbis ambitum pertinuit; dicitur enim Malchia murum ædificasse e regione portæ Miphkad. *Villalpandus* eam eandem fuisse statuit, ac *portam custodiæ*, cap. xii. 39. Sec. *Sandhag.*, p. 44, fuit porta templi orientalis, coll. Ezech. xliii. 21. In portis enim templi, ac præcipue porta atrii gentium orientali, Susan, judicia instituta fuisse, et 23 virorum syndrium consedissee, Judæi adfirmant. Conf. *Lightf.* Hor. in Evang. Joh. x. 23, p. 948.

And to the going up at the corner [or, corner chamber].

Booth.—*And to the ascent at the angle.*

Gesen.—עֲלִיָּהּ f. (r. עָלָה). 1. an upper chamber, loft, ὑπερφῶν. So of the upper chambers of an edifice or private house, 1 Kings xvii. 19, al.; of the temple, 1 Chr. xxviii. 11; sometimes over the gate, 2 Sam. xix. 1; or built upon the flat roof, 2 Kings xxiii. 12.

2. ascent, i. e., stairs or way up to the temple, 2 Chr. ix. 4.

Rambach.—ועד עליה השנה, Schmid., usque ad adscensum vel sec. al. cœnaculum anguli, Pinnah, dicti, s. eo usque, ubi ad angulum illum adscenditur, vers. 24, 32; 2 Reg. iv. 10; 2 Par. ix. 4.

Houb.—*Et usque ad gradum anguli.*

Ver. 32.

וַבֵּין עֲלִיָּת הַפְּנָה לְשַׁעַר הַשְּׂאֵן
הַחֲזִיקוּוּ הַזָּרְפִּים וְהַרְכָּלִים:
καὶ ἀναμίσειον τῆς πύλης τῆς προβατικῆς
ἐκράτησαν οἱ χαλκεῖς καὶ οἱ ῥοποπῶλαι.

Au. Ver.—32 And between the going up of the corner unto the sheep-gate repaired the goldsmiths and the merchants.

The going up of the corner. See the notes upon ver. 31.

Booth.—32 And between the ascent at the angle and of the sheep-gate repaired the goldsmiths and the merchants.

Rambach.—ובין עליה השנה. Sensus est: Eam vero muri partem, quæ intererat inter

regionem s. adscensum anguli et portam gregis, instaurarunt, &c.

Bp. Patrick.—*Repaired the goldsmiths and the merchants.*] Some will have these to have been their names, taken at first from their professions.

Dr. A. Clarke.—*The goldsmiths and the merchants.*] The word הַזָּרְפִּים may signify smiths, or persons who worked in metals of any kind; but it is generally understood to mean those who worked in gold. I have already observed, that the mention of merchants and goldsmiths shows that these persons were formed into bodies corporate in those ancient times. But these terms are differently rendered in the *Versions*. The *Vulgate* is the same as ours, which probably our translators copied: *aurifices et negotiatores*. The *Syriac* is, *goldsmiths and druggists*. The *Arabic*, *smellers of metal and porters*. The *Septuagint*, in some copies, particularly in the *Roman* edition, and in the *Complutensian*, *Antwerp*, and *Paris Polyglots*, have οἱ χαλκεῖς καὶ οἱ μεταβολοὶ, *smiths and merchants*; but in other copies, particularly the *London Polyglot*, for μεταβολοὶ we find ῥοποπῶλαι, *sellers of shields*. And here the learned reader will find a double mistake in the *London Polyglot*, ῥοποπῶλαι for ῥοποπῶλαι, and in the *Latin Version scruta for scuta*, neither of which conveys any sense.

Gesen.—* צָרָה. 1. to melt, to smelt metals; spec. of gold and silver, to purify with fire, and thus separate from scoria.—Part. צָרָה, a founder, goldsmith, Judg. xvii. 4; Is. xl. 19; Prov. xxv. 4, al.

Heb., III. 34; LXX, Au. Ver., IV. 2.

וַיִּנְאָמֶר ׀ לְפָנַי אֲחִיו וְחֵיל עֲשָׂרֹן
וַיִּנְאָמֶר מָה הֵיחֲדָרִים הָאֵמְלָלִים עֲשָׂים
הַנֶּעֱצְבוּ לָהֶם הַיּוֹצֵאֵם הַיִּבְלָה בְּיָוֶם
הַיְחִי אֶת-הָאֲבָנִים מְעַרְמוֹת הָעֶפְרָת
הַתְּמָה שְׂרוּקוֹת:

2 καὶ εἶπεν ἐνώπιον τῶν ἀδελφῶν αὐτοῦ, Αὐτὴ ἡ δύναμις Σομύρων ὅτι οἱ Ἰουδαῖοι οὗτοι οἰκοδομοῦσι τὴν εὐνῶν πόλιν; ἄρα θυσιάξουσιν; ἄρα δυνήσονται; καὶ σήμερον ἴσονται τοὺς λίθους, μετὰ τὸ χῶμα γενέσθαι γῆς καυθέντας;

Au. Ver.—2 And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves [Heb., leave to themselves]?

will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?

Pool.—Before his brethren; *Tobiah*, ver. 3, and *Geshem*, chap. ii. 19, and others, whom he calls his brethren, because of their conjunction with him in office and interest.

Bp. Patrick.—His brethren, and the army of Samaria.] By “his brethren” are meant the commanders-in-chief in those parts, who mustered, I suppose, all their forces in Samaria, as if they intended to invade the Jews, and hinder the work they were about.

Rambach.—והיל שמרין, *et coram exercitu s. potentibus*, vel sec. Vulg., *frequentia Samaritanorum*, 2 Reg. xviii. 17; Esth. i. 3.

Will they fortify themselves? &c.

Gesen.—עָנַן, to let go, to let be, i. e., to permit, i. q., הִרְצִיחַ; opp. to keep back, to hinder. Ruth ii. 16, וְגִצְוֹתָהּ וְלִקְצֹתָהּ, and suffer that she glean, let her glean. Seq. dat. Neh. iii. 34 [iv. 2], וְהִצְוִיבוּ לָהֶם, will they (one) suffer them sc. to build the walls? i. e., shall we permit them; Clericus: “will the governors permit them?”

Rambach.—הִצְוִיבוּ אֹהֶם, *num relinquunt vel relinquuntur*, cap. ii. 7, *eis*, scil. quod exstruxerunt? minime, mox enim eorum opera diruemus. Vulg., *num dimittent eos gentes?* i. e., secund. R. Sal. Num opinantur illi, quod sinent eos nationes ædificare? vel secund. Cler., *num sinent eos facere præfecti regii*, quorum interest opus impedire?

Houb.—*Tantum-ne eis licentiæ dabitur?*

Dathe.—*Nam permittetur eis, ut sacrificent?*

Will they revive, &c.

Booth.—Will they restore the burnt stones out of the heaps of rubbish?

Houb.—*An lapides excitabunt ex acervis pulveris flammâ confectos?*

Rambach.—הִמָּה שְׂרוּפֹת. *Cum tamen illi combusti*, cap. i. 3, adeoque ad ædificandum inepti sint. Num. xvii. 4; 1 Sam. xxx. 3; Esa. i. 7. *Lapides* in Hebræo sermone ratione terminationis masc. usu vero *femin.* generis sunt. Hinc utrumque genus cum illis jungitur, ut 1 Reg. xix. 11; Esa. xiv. 9; xxxv. 8, cet.

Ver. 3.

Au. Ver.—Fox.

Booth.—Jackal.

See the notes upon Judges xv. 4, vol. ii., pp. 282, 283.

vol. iii.

Heb., III. 36; LXX, Au. Ver., IV. 4.

Au. Ver.—4 Hear, O our God: for we are despised [Heb., despite]: and turn their reproach upon their own head, and give them for a prey in the land of captivity.

Pool.—Give them for a prey in the land of captivity; let them be removed from our neighbourhood, and carried into captivity; and there let them find no favour, but further severity. Or, give them for a prey to their enemies, and let these carry them into the land of captivity.

Heb., III. 37; LXX, Au. Ver., IV. 5.

וְאֵלֵיהֶם כִּי יִשְׁמְרוּ וְיִשְׁמְרוּ
 אֵלֵיהֶם כִּי יִשְׁמְרוּ וְיִשְׁמְרוּ
 5 καὶ μὴ καλύψῃς ἐπὶ ἀνομίαν.

Au. Ver.—5 And cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders.

Dr. A. Clarke.—Let not their sin be blotted out.] These are the most terrible imprecations; but probably we should understand them as declaratory, for the same form of the verb, in the Hebrew, is used as precativè and imperativè. Turn their reproach—Their reproach shall be turned. Give them for a prey—They shall be given for a prey. Cover not their iniquity—Their iniquity shall not be covered. Let not their sin be blotted out—Their sin shall not be blotted out. All who know the genius of the Hebrew language, know that the future tense is used to express all these senses. Besides, we may rest assured that Nehemiah’s curses, or declaration of God’s judgments, had respect only to their bodies, and to their life: not to their souls and the world to come. And then they amount to no more than this: *What a man soweth, that he shall reap.*

For they have provoked thee to anger before the builders.

Pool.—They have provoked thee to anger before the builders, i. e., they have not only provoked us builders, but thee also. Or, they have provoked or derided the builders to their face, i. e., openly and impudently, in contempt of God, and of this work, which is done by his direction and encouragement.

Booth.—For they have provoked to anger the builders.

J. H. Michaëlis.—כִּי הִנְעִיסוּ, *quoniam ægre fecerunt*, Schm., *indignationem moverunt*, s.

objecerunt *œdificantibus*. Sal. ben Melech. q. d. turbarunt et incertum reddiderunt cor facientium opus, coll. Num. xxxii. 7; 1 Reg. xxi. 22. Ar., *irritaverunt te*. Confer 1 Reg. xv. 30; Hos. xii. 14, q. d. non ex privato adfectu hoc precor, sed ex zelo pro gloria tua. לנני הבונים: *coram œdificantibus vel in conspectu œdificantium*, ver. 33, cap. iv. 11; 2 Reg. i. 13; Esr. iii. 10. Secund. M. I. ad præfixum confer ל in *Lenochach*, Gen. xxv. 21, et *Leümmat*. 1 Par. xxvi. 16.

Houb.—*Quoniam palàm spreverunt œdificantes.*

Dathe.—37 *Ne ignoscas eorum iniquitati, nec peccatum eorum apud te deleatur; nam irritarunt œdificantes.*

Heb., III. 38; Au. Ver., IV. 6.

וַתִּקְוְנוּ כָּל־יְהוֹזָבָבָה עַד־חַצְיֹנָהּ — 38
וַגְּרִי

Au. Ver.—6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

Pool.—*Unto the half thereof*; either, 1. In length; or rather, 2. In height [so *Rambach*, *Bp. Patrick*]; for the whole circumference of the wall was distributed among the builders, who also had carried on the work, beginning at the sheep-gate, and ending there also, as appears from chap. iii. 1, 32; and *the walls of Jerusalem* are said to be made up, here, ver. 7.

Booth.—Yet we built the wall; and the whole wall as far as the half-part was joined together, &c.

Rambach.—*Verum nos, ipsorum minas nihil veriti, œdificavimus murum; et colligatus s. compactus, concertus, continuatus est.* Schmid., *cohasit totus murus*; scil. quod ad ambitum urbis et muri longitudinem atinet. Niph. (2) 1 Sam. xviii. 1. וַיִּבְנֶה, *usque ad dimidium ejus*, scil. qua altitudinem, Exod. xxxviii. 4.

Houb.—*Sed murum œdificabamus, qui mediam jam partem claudebatur, &c.*

Dathe.—38 *Nos vero perreximus in muro restaurando, et jam dimidia ejus pars erat compacta, &c.*

Heb., Ver. 1; LXX, Au. Ver., 7.

וַיִּשְׁלַח אֶת־יְהוֹזָבָבָה לְחַצְיֹנָהּ — 1
וַיִּשְׁלַח וַגְּרִי

7 — ὅτι ἀνέβη ἡ φωνὴ τοῖς τέχασιν Ἱερουσαλήμ, κ.τ.λ.

Au. Ver.—7 But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up [Heb., ascended], and that the breaches began to be stopped, then they were very wroth.

Dr. A. Clarke.—*The walls of Jerusalem were made up.*] That is, they were made up to the half height of the wall; for the preceding verse seems to intimate that the whole wall was thus far built; not half of the wall completed, but the whole wall built to half its height.

Heb., Ver. 2; LXX, Au. Ver., 8.

וְלִעֲשׂוֹת לֹא־תוֹעָה : — 2

8 — καὶ ποιῆσαι αὐτῶν ἀφ᾽αἰσῆ.

Au. Ver.—8 And conspired all of them together to come and to fight against Jerusalem, and to hinder it [Heb., to make an error to it].

Bp. Patrick.—8 The last words in the Hebrew are, “to make an error in it;” that is, to put them by the work, or to make them not know which way to turn themselves.

Gesen.—הוֹעָה, f. (r. הָעָה). 1. error in respect to things of religion, impiety, wickedness, Is. xxxii. 6.

2. damage, injury, Neh. iv. 2 [8].

Houb.—8 לעשׂוה לוֹ תוֹעָה: Verbum pro verbo dixeris, ad faciendum ei conturbationem, ex verbo העעע, conturbare, eodem ferè ac העעה, errorem injicere; quòd nos Gallicè dicemus, pour la déconcerter, quam sententiam nos Latinè extulimus. Cæterùm, pro לוֹ, legendum יה. Est enim ירושלם, Jerusalem, femininum; vide cap. iii.

Heb., Ver. 3; LXX, Au. Ver., 9.

וַיִּבְעֵמִיד מִשָּׁמֶר עַל־יהוּדָהּ וַגְּרִי — 3

9 — καὶ ἐστήσαμεν προφύλακας ἐπ’ αὐτοὺς, κ.τ.λ.

Au. Ver.—9 Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

And set a watch against them. So *Rambach*, *Houb.*, *Dathe.*

Booth.—And appointed a watch over the builders, &c.

Rambach.—עַל־יהוּדָהּ, adversus, Esa. xxix. 8. A. b. E., propter illos hostes, Ezr. x. 9. R. Sal., super œdificantes, Gen. xli. 33; Prov. vi. 22; sed illud simplicius. Conf. infra vers. 16, 17.

Heb., Ver. 4; LXX, Au. Ver., 10.

וַיֹּאמֶר יְהוּדָה קְשָׁלָה כְּחַסְדֵּי הַפְּעֻלָּה
וַיִּהְיֶה עֲפָר הַרְבָּה וַיִּצְנַחְנוּ לָא נֹכַח
לְבַנְיֹת בְּחֻמָּה :

10 και ειπεν 'Ιουδας, Συνετριβη η ισχυς των
εχθρων, και ο χους πολλος, και ημεεις ου δυνα-
σόμεθα οικοδομειν εν τῷ τειχει.

Au. Ver. — 10 And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall.

Dathe.—4 Propterea conquesti sunt Judæorum nonnulli, vires bajulatorum succumbere oneri ruderum removendorum, quorum multa essent, sic se non posse in muro exstruendo continuare. a)

a) Verba textus obscura sunt, sed hic sensus esse videtur: propter vigiles expositos imminutus erat numerus bajulatorum, qua re ædificantes remorabantur in labore.

Maurer.—[קְשָׁלָה וי.] Nempe propter vigiles expositos (vers. 4, 3) numerus bajulatorum imminutus erat.

Heb., Ver. 6; LXX, Au. Ver., 12.

וַיֹּאמְרוּ הַיְהוּדִים בְּאָזְנוֹתֵינוּ שִׁשָּׁה
עָשָׂר פְּעָמִים מִכָּל-הַמְּקוֹמוֹת אֲשֶׁר-תֵּשׁוּבֻנוּ עָלֵינוּ :

12 και εγενετο, ως ηλθοσαν οι 'Ιουδαιοι οι οικουντες εχομενα αυτων, και ειπσαν ημιν, 'Αναβαινουσιν εκ παντων των τοπων εφ' ημας.

Au. Ver.—12 And it came to pass, that when the Jews which dwell by them came, they said unto us ten times, From all places whence ye shall return unto us they will be upon you [or, That from all places ye must return to us].

Pool.—Which dwell by them, or, among them; whereby they came to the knowledge of their counsels. Ten times, i. e., very often. A certain number for an uncertain. They will be upon you, i. e., they will invade you every way, by which we can come to you, or you to us; and therefore do you keep watches on every side. But these words may be otherwise rendered thus, On all parts where you shall be quiet, or at rest, (i. e., secure; for the Hebrew *schub* signifies not only to return, but also to be quiet, or at ease, as Hebricians know,) they will be upon us, i. e., upon our people and city Jerusalem, where you are. And they rather say upon

us than upon you, to manifest their affection to them, and conjunction with them, and that they looked upon themselves as members of the same body and church with them, and took what was designed or done against them as if it were against themselves, and therefore gave them this friendly notice. Or the place may be rendered thus, They told this (to wit, the enemy's intentions) to us ten times, coming from all places where they dwell, or rested, (Heb., you rested; the second person being put for the third, as it is both in the Hebrew language, as Gen. x. 19, 30; xxv. 18, and in the Hebrew text, Psal. xxii. 9, and in other languages and authors; of which see my Latin Synopsis upon Gen. x. 19; and that it is so here we have the consent of the LXX and Arabic, and of some modern and accurate interpreters, who render it by a verb of the third person,) about us; whence they came purposely to inform and warn us. Or thus, They told this to us ten times from all places whence they did return to us; which phrase of returning to us, i. e., to Jerusalem, suits very well with those persons who came up with their brethren from Babylon to Jerusalem, and went thence into several parts of the country to dwell where they thought meet, and returned now, and at other times, as they had occasion, to their brethren at Jerusalem.

Bp. Patrick.—When the Jews which dwell by them came, they said unto us ten times.] There were some Jews who were neighbours to that people that found out their designs, and came to inform them of it a great many times: for ten times signify a great many in Scripture (see Gen. xxi. 7).

From all places whence ye shall return unto us they will be upon you.] The words in the Hebrew are no more than these, "from all places whence they return unto us" (there being no words answering to those, "they will be upon you"); if any words be added, they should be "they informed us of our danger."

Commentaries and Essays.—And it came to pass, that when the Jews that dwell by them came, they said unto us ten times, from all places whence ye shall return to us. So far the Hebrew, which has no meaning. Our translators, to make some sense out of it, have added, "they will be upon you," of which there is no trace in the Hebrew. Perhaps there are more errors than one in

the text. If instead of השבו we were to read ישבו, a clearer meaning would follow as to the first part of the clause. The Samaritans, Arabians, Ammonites, and Ashdodites (as we read in the 7th and subsequent verses), who dwelt in places distant from each other, conspired together, and formed a league to prevent the building of the walls by force, and to fight against Jerusalem. This intelligence was brought to the Jews at Jerusalem by the Jews who inhabited the countries near to these nations, "who said unto them repeatedly, From all places where they dwell" (ישבו) (they will be) "upon us." Still, however, the words "they will be" are supplied, and some verb is necessary. Here the LXX will assist us, whose version is, ἀναβαवουσω ἐκ παντων των τοπων ἐφ' ημας, "from all places they will advance against us," ἐκ παντων των τοπων being equivalent to "all places where they dwell;" and by the word ἀναβαवουσω the Greek translators appear to have read a verb before עלינו, probably יעלו. The similarity of these two words might occasion the omission of one of them. The Hebrew then might run originally in this manner, מכל המקומות אשר ישבו יעלו עלינו, "From all places where they dwell, they will advance against us." The Syriac seems to have read ישבו, and its version is agreeable in sense to the LXX, "Venierunt (perhaps venient) ad pugnandum contra vos, ex omnibus, quibus debebant." Its debebant answers to ישבו, and its venient ad pugnandum is equivalent to יעלו, and to the LXX's ἀναβαवουσω. It is probable, therefore, that the author of this translation also read יעלו.

Dr. A. Clarke.—[From all places whence ye shall return unto us.] This verse is extremely difficult. Our translators have supplied the words, they will be upon you, which have nothing correspondent in the Hebrew. The Septuagint have given a good sense, They come up from all places against us. The sense appears to be this: the Jews which dwelt among the Samaritans, &c., came often to Nehemiah from all quarters, where they sojourned, and told him the designs of his enemies against him: therefore, he set people with their swords, spears, and bows, to defend the walls. It is probable that instead of השבו, "ye shall return," we should read השבו, "they designed or meditated." This word is very similar to the other, and makes the sense very clear. "The Jews who dwelt among them told us

frequently, from all places, what they designed against us." For this reading Houb., Michaëlis, and Dathe contend. But this various reading is not found in any MS., and is not countenanced by any of the Versions. See ver. 15.

Booth.—12 But the Jews who dwelt by them, came, and said to us often, From all places where they dwell, they will advance against us.—See Commentaries and Essays above.

Rambach.—6 השבים אצלם, habitantes juxta vel apud eos hostes; sc. in confiniis Samaritæ, etiam cum eis ex parte conspirantes. ויאמרו, et dixerunt s. indicarunt hoc nobis, vel decem vicibus, i. e., sæpius. מכל המקומות, de omnibus locis, Jer. xxix. 14; Ezr. i. 4. אשר עלינו; Schmid., quin revertamini ad nos. Quidam existimant, Judæos hic amice monere Nehemiam de insidiis hostium, h. m., ab omnibus locis cavete, unde, seu per que redire potestis ad nos. Alii intelligunt de Judæis, qui apud hostem habitabant, et cum eo conspirabant; hoc sensu: ex omnibus locis, quo ad instaurandam urbem confluxistis, utique revertimini undequaque ad nos, ut eadem nobiscum pace sub Sanballato fruamini, coll. ad אשר, 1 Sam. xv. 20; Es. viii. 20; Ps. x. 6. Simplicissimus sensus hic videtur, et dixerunt vel indicarunt nobis, vel decies, undecumque ad nos itabant. Ubi not. 1) quod שבו non solum significet reverti, sed etiam ire et redire, s. itare, ultro citroque commeare. Coll. Gen. viii. 7; Psal. xxiii. 6. 2) quod השבו peculiari dialecto positum videatur pro שבו; sicut etiam 3 femin. plur. ita formatur, Jer. xlix. 11; Ezech. xxxvii. 7. Sic Vulg., ex omnibus locis, quibus venerant ad nos. Vel, si apostrophen mavis, verte: ex quibus ad nos itabatis; coll. cap. vii. 3, et Præfat., § II., not.*

Houb.—12 Accidit autem ut advenirent Judæi, qui propè ipsos habitabant, qui nobis sæpius renuntiaverunt, omnibus ex locis, id quod in nos machinarentur.

12 ויאמרו, et dixerunt, i. e., renuntiaverunt, vel certiores fecerunt, ut mox liquebit..... השבו: Vulgatus, venerant ad nos. Sic Arabs, הרשבו, revertebantur. Est ut legerint הושבו, reduces facti sunt. Verior Scriptura השבו, cogitaverant (adversum nos), quam nos, interpretando, persequimur. השבו, personâ secundâ, mendum manifestum, ab ipso Nehemiâ repudiatum; qui quidem hic neminem alloquitur, ut persona secunda locum habere suum possit. Mirus hic interpret Clericus, qui sic vertat, cavete vobis ex omnibus locis,

quibus ad nos commearre soletis. Quæritur à lectore, unde locorum hùc fuerit advectum id, *cavete vobis*, Clericanum. Ecquid verò etiam sententiæ habere possit, *ex omnibus locis quibus ad nos commearre soletis*, Jerusalem civibus dictum, in reficiendo muro jugiter occupatis, neque adeò ad omnes locos, unde Jerosolymam deindè commearrent, demigrantibus. Cæterum sententiam longè aliam, imò alienam extulit Syrus, ejus Codicum scriptura, qualis fuerit, facillè videbit lector, sed quam non tanti est hìc exponere: vide ipsum.

Dathe.—6 Sed cum Judæi, eorum vicini, decies ex omnibus locis nos de eo, quod contra nos machinarentur, a) certiores fecissent.

a) Pro קָשׁוּבוּ, revertimini, quod nullo modo commodam admittit explicationem, lego cum Hubigantio הָשִׁבוּ, cogitarunt. Quam conjecturam Michaëlis quoque in suam versionem recepit, immemor, uti videtur, pacti cum lectoribus suis initi; cf. ejus notas ad cap. ix. 16 et 23.

Maurer.—6 Pro קָשׁוּבוּ, quod negant ullo modo commodam admittere explicationem, Hubigantius, Michaëlis, Dathius, הָשִׁבוּ, legi volunt hoc sensu: Cum Judæi eorum vicini venissent, et decies ex omnibus locis nos de eo, quod contra nos machinarentur, certiores fecissent. Sed vide, an non commoda sit interpretatio hæc: cum Judæi eorum, sc. hostium vicini venissent, idque decies, sæpenumero nobis dixissent, indicassent ex omnibus locis, unde revertebamini ad nos. Notissima res est, post verba dicendi, indicandi sæpenumero omitti objectum id, Gen. ix. 22; Ex. xix. 25. Ita et h. l. cum dixissent id quod hostes contra nos machinarentur ver. 5. קָשׁוּבוּ, revertebamini communicative dictum est pro הָשִׁבוּ, revertebantur (cf. Jos. v. 1, 6, al.); futurum de re repetita, על vero de motu in locum excelsiorem adhibetur. Schulzius locum ita expedit: et cum decies dixissent nobis: ex omnibus locis, in qua vertetis vos, erunt contra nos. Ita tamen יהי, opinor, vix abesse posset. Ceterum apodosis etiam a קָשׁוּבוּ incipere potest: cum venissent, dixerunt.

Heb., Ver. 7; LXX, Au. Ver., 13.

וְאֶעֱמִיד בְּתַחְתֵּי־הַיְוֹנִים לְמַשְׁפָּחוֹת עֲסִי־חַרְבֵיהֶם וְגו' 7
לְחֹמְתָהּ בְּתַחְתֵּי־הַיְוֹנִים וְאֶעֱמִיד אֶת־הָעַם לְמַשְׁפָּחוֹת עֲסִי־חַרְבֵיהֶם וְגו' 7
"חַר"

13 και ἔστησα εἰς τὰ κατώτατα τοῦ τόπου κατοπισθεν τοῦ τείχους ἐν τοῖς σκεπείοις, καὶ ἔστησα τὸν λαὸν κατὰ δῆμους μετὰ ῥομφαίων αὐτῶν, κ.τ.λ.

Au. Ver.—13 Therefore set I in the lower places [Heb., from the lower parts of the place, &c.] behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows.

Booth.—13 I therefore stationed, on the lower cleared place behind the wall, the people, &c.

Gesen.—פְּחֵיָהָ f., a dry and parched land, Psal. lxviii. 7. R. פְּחֵיָהָ.

פְּחֵיָהָ, id. plur. פְּחֵיָהָ, Neh. iv. 7, Cheth.

Prof. Lee.—פְּחֵיָהָ, m. pl. פְּחֵיָהָ. Exposed to the sun. (a) Dry, bare. (b) Open, exposed; high. (b) Neh. iv. 7.

Rambach.—ואצמיד מתחתיה למקום, itaque constitui, ver. 3, ab inferioribus partibus loci, s. in imis vel depressioribus locis, quæ hostium adscensu facillime superari poterant. במאורי לחומה, post murum, vel secund. Schmid. loci, qui post murum erat, s. pomœrii ver. 10; Jos. viii. 2. בצהרים, Schm., in arduis vel potius secund. A. b. E. et M. I., in aridis, callosis, saxeis locis. Cler., in locis purgatis, ubi scil. egesta erant rudera, ut acies ibi instrui posset. Quomodo radix apud Arabes inter alia æquavit locum, significat. Cocc. Lex., p. 711, in lacunis s. nudis locis, ubi nondum murus erat extractus; sed vide cap. iii. 38, et conf. Ezech. xxiv. 7, 8; Psal. lxviii. 7. ואצמיד את העם, constitui, inquam, populum, vel sec. R. Sal. fortes ex populo, conf. similes repetitiones Exod. iv. 9; Jud. v. 12; Psal. xcii. 10.

Houb.—13 Quocirca stationem posui loco in depresso post murum, eoque purgato; stationem, inquam, populi familiis distributis, cum suo quemque gladio, &c.

Dathe.—7 Constitui in locis inferioribus post murum complanatis homines secundum familias dispositos, &c.

Heb., Ver. 8; LXX, Au. Ver., 14.

וַיָּאָרָא וַאֲקוּמוּ וְאֶמַר אֶל־הַיְוֹנִים וְגו' 8
14 και ἔδιδον καὶ ἀνέστην, καὶ εἶπα πρὸς τοὺς ἐντιμους, κ.τ.λ.

Au. Ver.—14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them, &c.

And I looked and rose up.

Booth.—And having inspected and settled these things, I said.

Rambach.—וארא ואקום. Et diligenter inspexi vel lustravi populum. R. Sal., Quum igitur viderem hostes advenire, surrexi ad

excitandum nobiles, ut contra eos pugnant, Gen. xviii. 21.

Houb.—Quos postquam consideravi, perceri ad Optimates, &c.

Dathe.—8 Atque omnibus provisus hortatus sum nobiles, &c.

Heb., Ver. 9; LXX, Au. Ver., 15.

Au. Ver.—15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

Dr. A. Clarke.—15 *Their counsel to nought.*] The word *counsel* used here countenances the *emendation* in the 12th verse.

Heb., Ver. 10, 11; LXX, Au. Ver., 16, 17.

וְהַיָּצִים מִתְּזוּתָם וְהַרְמָחִים — 10
 תְּהַגְלִים וְהַתְּשָׁהוֹת וְהַשְּׂרִיגִים וְהַשְּׂרִירִים
 אֲחֵרֵי כָל־בַּיִת יְהוּדָה : 11 הַבּוֹנִים
 בְּחֻמָּה וְהַשְּׂאִים בְּפֶקֶד עֲמָשַׁים בְּאֶתֶר
 יָדוֹ עֲשֵׂה בְמַלְאָכָה וְאֶתֶר מִחֻמָּתָה
 : הַשְּׂלַח

וְהַפְּקֵד

16 καὶ ἤμισυ αὐτῶν ἀντείχοντο, καὶ λόγχαι καὶ θυρεοὶ καὶ τόξα καὶ θώρακες καὶ οἱ ἄρχοντες ὀπίσω παντὸς οἴκου Ἰουδα. 17 τῶν οἰκοδομούντων ἐν τῷ τείχει· καὶ οἱ ἄλλοι ἐν τοῖς ἀρτήρσιον ἐν ὄπλοις· ἐν μῇ χεὶρὶ ἐποίει αὐτοῦ τὸ ἔργον, καὶ ἐν μῇ ἐκράτει τὴν βολίδα.

Au. Ver.—16 And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah.

17 They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.

Dr. A. Clarke.—16 *Habergeons.*] In the Franco-Gallic, *hautbergon* signifies a coat of mail; but as in *Teutonic* *hals* signifies the neck, and *bergen*, to cover or defend; it may be considered rather as signifying a breast-plate, or armour for the breast.

Gesen.—סָרְיִן, m. (r. סָרַד ii. [to glitter]). 1. coat of mail. The same is also סָרְיִן קָרִיִן.

16 Held both the spears.

Rambach.—הַרְמָחִים הַמִּנְיָנִים, tum hastas et clypeos. Præfixum *Vau* explanativum est,

ut Jer. xl. 8; Ezech. xl. 9 aliis non sine emphasi *redundat*, ut Am. iv. 10, aliis *transpositum* videtur, ut Job. xxiii. 12, qua tamen prolixitate non opus.

Houb.—מְדוּקָיִם וְרַמְחֵים : Nos, tenentes lanceas. Nam τὸ ו ἐ medio tollendum, ne distrahatur verbum ab sui casûs societate. Itaque id non legebat Syrus; id non extulit Arabs. Græci verò Intt. et Vulgatus, ut τὸ ו non deserunt, ita deserunt verbi הָרָוִק significatum, neutro verbo interpretantes, illi ἀντείχοντο, resistebant, ille, paratu erat, cùm tamen verbum הָרָוִק sit activum.

And the rulers were behind all the house of Judah. 17 They that builded, &c.

Pool.—The rulers were behind all; partly to encourage them in their work, and sometimes to assist with their own hands; and partly to direct and command them in case of an assault. The house of Judah, i. e., the Jews who were upon the wall.

Dathe.—Principes stabant post Judæos ædificantes in muro, a) 11 et qui onera portabant aut distribuebant, una manu laborabant, altera telum tenebant.

a) Hæc verba, quæ sequentem versum incipiunt, jungenda puto cum hoc. Nam non apparet, quinam sint illi Judæi, post quos principes stabant, nisi illi ipsi, qui ædificabant. Ab his vero distinguuntur in sequenti versu inferioris sortis et conditionis homines, qui onera portabant, h. e., qui materiam, lapides nempe, calcem et similia, afferbant et præbebant ædificantibus.

Maurer.—11 בְּבוֹנִים בְּהֻכָּה.] Hæc verba sine ulla idonea ratione Dathii et Schulzius ad comma 10 trahenda putant.

Houb.—Pone vero stabant Principes et universus Juda.

Rambach.—16 Principes vero erant post omnem domum Judæ, vel apud quamlibet familiam, ut scil. animum ædificantibus adderent, cosque protegerent, v. 17.

17 הַבּוֹנִים, Ceterum quod attinet ad ædificantes, &c.

Dr. A. Clarke.—17 *With one of his hands wrought in the work, and with the other hand held a weapon.*] That is, he had his arms at hand, and was as fully prepared to fight as to work.

Heb., Ver. 17; LXX, Au. Ver., 23.

17 וְאֵין אֶלַי וְאֶתִי וְנִדְרֵי וְאֶנְשֵׁי
 הַמְּשַׁמְרִים אֲשֶׁר אֲחֵרֵי אֵין־אֶנְהֵנִי פְּשָׁטִים
 בְּבִדְיָנוּ אִישׁ שְׂלַחוֹ הַפְּנִים :

23 καὶ ἤμην ἐγὼ καὶ οἱ ἄνδρες τῆς προφυλακῆς ὀπίσω μου, καὶ οὐκ ἦν ἐξ ἡμῶν ἐκδιδυσκόμενος ἀνὴρ τὰ ἱμάτια αὐτοῦ.

Au. Ver.—23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, *saving that every one put them off for washing* [or, every one went with his weapon for water, see Judg. v. 11].

Pool.—*Saving that every one put them off for washing*; when they were to wash and cleanse themselves from some natural or moral impurity, which might befal them or their garments.

Bp. Patrick.—*Saving that every one put them off for washing.*] These last words are variously expounded by interpreters, and the fewest approve of our translation. Rabbi Solomon repeats the word *not*; "They put not off their clothes, no, not for washing." The Hebrew word is *water*, which some here take for "the water of the feet," as the Hebrews speak, and make the sense to be, "no, not when they made water." De Dieu quite contrary, "except only to make water." But it is a more simple sense, "Every man had his sword ready when he made water." So the word *shilcho* may be rendered, as we translate it in the margin, "every man went with his weapon for water." But Grotius follows our translation, and takes these words for an exception to what went before; and the plain meaning is, they put off their garments only for those ablutions which the law required, or custom had introduced.

Commentaries and Essays.—*Saving that, and, for,* are not in the Hebrew, which, indeed, gives no sense. The marginal version seems better. "Every one (went with) his weapon (for) water." שֵׁחָ (from שָׁחַ, *missit*), signifies, "a javelin, or, missile weapon," and so signifies ver. 17 above. One MS., for הַמַּיִם, reads בַּמַּיִם, which may be rendered, "for water." I have some suspicion, however, that for הַמַּיִם, or בַּמַּיִם, we should read בַּמִּין. "Every man his weapon in his right hand;" "Every man sword in hand," as we should say.

Dr. A. Clarke.—*None of us put off our clothes, saving that every one put them off for washing.*] The Hebrew for all this is only אִין גַּר; which *Montanus* translates. *Non nos exuentes vestes nostras, vir missile suum aquas*; "We, not putting off our garments, a man his dart to the waters."

Of this latter clause what sense can be made? Let us hear what the ancient *Versions* say.

The *Vulgate*, *Unusquisque tantum nudabatur ad baptismum*, "Every one stripped himself for the bath."

The *Septuagint* omit the latter part of this clause, *And there was none of us who put off his garments.*

The *Syriac*, "None of us put off his clothes for a month each in his turn."

The *Arabic*, "Nor did we put off our clothes, but with our arms, at the end of a month."

There is a remarkable reading in one of *De Rossi's MSS.* אִין אִמְנוּ שֵׁחָ בְּיָמֵינוּ מִשְׁלַחַה עַל הַמַּיִם, *We did not lay aside our garments, but in order to send them to the washing.* This is most likely the sense of the place.

It is curious to see how our old *Versions* translate the place.

Coverdale.—~~We~~ put neuer of our clothes, so so much as to wash ourselves.—1535.

Becke.—~~We~~ put neuer of our clothes, so muche as to washe ourselves.—1549.

Cardmarden.—~~We~~ put neuer of oure clothes no more than the other dyd theyr harnessse, save onely because of the water.—1566.

This shows how all interpreters have been puzzled with this vexatious clause.

The reading from *De Rossi's MS.*, given above, is the most likely to be the true one, because it gives a good sense, which cannot be found in the Hebrew text as it now stands. The general meaning is sufficiently evident; they worked nearly day and night, only had their hours by turns for repose; this did not permit them time sufficient to undress themselves in order to take regular sleep, therefore they only put off their clothes when they were obliged to get them washed.

Houb., Dathe, Booth.—None of us put off our clothes for a full month [Syr.].

Houb.—23 *Neque verò ego, nec fratres mei servique, neque ii vigiles, qui post me in custodià erant, vestes nostras exuimus mensum totum.*

23 אִין שֵׁחָ הַמַּיִם, *vir missile suum aquas.* Sic Arias. Nos mutuumur ex Syro scripturam talem, אִין יָרַח מַיִם, *quisque mensem totum*; extrito, post אִין, altero ש, quod fuerit inconsultè geminatum. Cætera utriusque scripturæ satis similia sunt, ut Librariis errandi materiam darent. Verba

Syri hæc sunt, ירדה יממה, *mensem dierum*. Negligimus id, quod addit Syrus, אש רבמרה לה, *unusquisque in sua vice*, vel *custodiâ*, quia non id necessarium. Non displicebat, primo aspectu, Clericana conjectura talis: "Iis verbis indicat Nehemias partem populi ita dormiisse, ut solebat fieri in castris, hastâ ad manum paratâ, et aquâ juxtâ collocatâ, ne, bibendî causâ, statio esset deserenda. Sic dormiebat Saül, cum Davidem sequeretur, ut liquet, ex 1 Sam. xxvi. 12." Cui conjecturæ nunc idcò non accedimus, 1o. Quia longè alia ratio est castrorum et urbis, in quâ excubiæ aguntur et breviores et commodiores, ut aquam ad bibendum vigiles secum habere non necesse habeant, aquâ præsertim ad ædificandum jam paratâ. 2o. Quia המים, *aquæ*, non tam commodè, quàm צלחה המים, *vas aquæ*, ut Samuelis loco citato legitur. 3o. Quia sententia hujus versûs in eo vertitur, ut narretur non exutas fuisse vestes, cui sententiæ satis est alienum, ut dicatur, habuisse quemque *telum et aquas*. Denique, eò quod ad perficiendam sententiam maximè id facit, ut non omittatur, *quandiu* vigiles eum laborem pertulerint; quod quidem non omittitur in scripturâ eâ, quam nos ex Syro deprompsimus.

Dathe.—17 *Neque ego, cognati mei, famuli et custodes me comitantes vestes deposuimus per mensem integrum.* a)

a) Verba textus sunt perquam difficilia אש שלוחו המים. Interpretes Judæi, quos *Vatlabus* et *Grotius* secuti sunt, rem sic explicant, ut שלוח dictum sit in significatione Chaldaica: *exiit, deposuit*, et respondeat Hebr. הִשָּׁט s. הִשָּׁטוּ, unde vertunt: *cujusque exiitio erat ad aquas*, h. e., non exuebamus vestes nostras, nisi propter ablutiones aut lege præceptas, aut more introductas; addi posset, ad corpus purgandum, quod ab hominibus laborantibus in illis calidioribus regionibus necessario quotidie fieri debebat. Acquiescerem in hac explicatione, nisi ellipsis του ל sive לל ante מים durior mihi videretur. Sic quoque *Vulgatus* videtur accepisse: *unusquisque tantum nudabatur ad baptismum*. Sed variant etiam οί ο et Syrus in lectione textus. Illi sic habent: καὶ οὐκ ἦν ἐξ ἡμῶν ἐκδιδοσκόμενος ἀνὴρ τὰ ἱμάτια αὐτοῦ. Ex qua versione apparet, eos duas ultimas voces שלוחו המים non legisse. Syrus vero sic: *non*

deposuimus vestes nostras נִשְׂמַח בְּעַלְמָא *per mensem integrum.* Perplacet hæc lectio,

quamquam paullo longius recedit ab Hebræa. Contextui est aptissima, tempus enim determinat, quamdiu duraverit ille ab hostibus timor; quod bene convenit ei, quod cap. vi. 15, traditur toti labori insumtum esse, nam ab initio secure ædificabant. Sed si quis malit acquiescere in allata explicatione textus Hebræi, non contradicam.

Maurer.—אש שלוחו המים] *cujusque telum erat aqua* h. e. cuique arma pro balneo erant [so *Schn.*]. Hanc interpretationem omnino mihi postulare videntur, quæ præcedunt. De *Wettius*: *cuique telum* (et) *aqua* erat.

CHAP. V. 2.

וַיֵּשׁ אֲנַחְנוּ רַבִּים וּבָנֵיהֶם וּבָנוֹתֵיהֶם וְנִשְׂמַח בְּעַלְמָא

καὶ ἦσαν τῖνες λέγοντες, Ἐν υἱοῖς ἡμῶν καὶ ἐν θυγατράσιον ἡμῶν ἡμεῖς πολλοὶ, καὶ ληψόμεθα σίτον καὶ φαγόμεθα καὶ ζήσομεθα.

Au. Ver.—2 For there were that said, We, our sons, and our daughters, are many: therefore we take up corn for them, that we may eat, and live.

Pool.—*We take up corn for them*, i. e., we are forced by our and their necessities to take up corn, to wit, upon their own unreasonable terms, as is here implied, and plainly expressed in the following relation. Others, *Let us take up*, &c., i. e., seeing we do the public work, let provision be made for us and our children out of the public stock. But this is no petition, but a complaint, as will appear.

Dathe, Booth.—2 We have many sons and daughters; whence shall we receive corn, that we may eat, and live?

Rambach.—*Erant enim, qui dicerent, filii filiacque nostri, et nos*; vel *nos, ainus*, cum familia nostra s. liberis, *multi sumus*. Vulg., *accipiamus pro pretio eorum frumentum*. *Fig.*, *frumentum ergo accipere cogimur*, ver. 3. Ita et *R. Sal.* *Vendendi nobis sunt liberi nostri, ut accipiamus a divitibus frumentum*. Licebat enim patri, ut *Grot.* hic adnotat, in necessitate filium aut filiam vendere. *Conf. Exod. xxi. 7; Matth. xviii. 25.* *Dorior* tamen ista ellipsis videtur. Melius alii interrog. *accipiemusne igitur?* vel ut *Schmid.* *unde?* *Cler.*, *ubi vero sumemus frumentum?* ut sint verba quasi desperantium suam et suorum famem sedari posse. *Confer ad Fav* 1 Sam. xxv. 11;

Ezech. xvii. 15, et ad rem Matth. xv. 33. *Gussetio* denique p. 220, et aliis sunt verba *de furto* et rapina *consultantium*, et præfixum י, *vehementem* aliquam *excitationem* ipsis indicat; q. d., *agedum auferamus itaque frumentem*, undecumque poterimus, ne nostræ familiæ fame pereant. Ita conf. ad signific. verbi Gen. v. 24; xxvii. 36; Jos. xi. 23; Jud. xxi. 21, 22; 2 Reg. ii. 5; Hos. ii. 11; iv. 11, et ad præfixum 2 Sam. vi. 22; Job. v. 17; Ruth iii. 3.

Houb.—2 *Et erant qui dicerent; nos filios nostros filiasque nostras oppigneramus, ut habeamus panem comedamusque, et vivamus.*

בנינו ובנותינו אהנו רבים, *filii nostri et filiae nostrae nos multi sumus.* Admonebat de mendo hic facta ista compositio, in qua pronomen *nos* nulli vocabulo adnititur, nec seriem habet ullam. Admonebat præterea id *multi sumus*. Dictum fuit ver. 1, exstitisse in plebe adversum quosdam graves querelas. Nunc additur querelam fuisse talem, *multi sumus*. Atqui quod multi sint, neque in eo causa erat querimoniam, neque culpa eorum erat, de quibus querebantur. Ut non mirum sit orationem talem non potuisse interpretari nec Veteres, nec Recentiores. Et vero ex recentioribus Clericus, qui sic convertit, *ubi vero sumemus frumentum*, ex libidine addit *ubi vero*. Et, quamvis ei concederetur in verbo ונקדה inesse interrogationem, ne sic quidem causa declaratur, cur *adversum fratres suos* plebs edat querelas. Mendum est in verbo רבים, prima sua littera ץ decurtato. Nam, quomodo sequenti versu legitur אהנו שרבים, *nos oppigneramus*, sic etiam hoc versu legendum. Omissum fuit ץ ex ejus similitudine cum litteris ן antecedentibus, nisi forte vel ex venustate, vel scribæ ex ipsa incuria. Hic versus continet eorum querimoniam, qui filios filiasque oppignerabant, ut cibos emerent; versus subsequens eorum qui, agros vineas et domos; versus autem 4 eorum, quibus nihil supererat, unde regium tributum solverent. Deinde versu 5 ostenditur, quam sit indignum, ut parentes, agris jam alienatis, non habeant unde filios filiasque, quas in servitutem dederunt, redimant. Id significat לאל ידנו, *et nihil est ad manum nostram*, nempe *quo redimamur*. Nam hujus loquendi formæ usus is est, ut significetur *esse ad manum id*, quod des. Vide Prov. iii. 27. Ideo post additur, *cum agri nostri et vineæ nostræ sint aliorum*; quibus in verbis inest causa, cur nihil suppetat, quo filii ac filiae redimantur.

Ver. 3.

Au. Ver.—3 *Some* also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

Dr. A. Clarke.—*Because of the dearth.*] About the time of Zerubbabel, God had sent a judicial dearth upon the land, as we learn from *Haggai*, chap. i. 9, &c., for the people it seems were more intent on building houses for themselves than on rebuilding the house of the Lord. This dearth might have been continued, or its effects still felt; but it is more likely that there was a *new* dearth, owing to the great number of people, for whose support the land that had been brought into cultivation was not sufficient.

Ver. 4.

לִּינוּנוּ בְּסֶפֶת לְמִדַּת הַמְּלָכָה שְׂדֵהֵינוּ וְיָרְדֵינוּ :
 —

— ἐδανείσαμεθα ἀργύριον εἰς φόρους τοῦ βασιλέως, ἀγροὶ ἡμῶν καὶ ἀμπελώνες ἡμῶν καὶ οἰκίαι ἡμῶν.

Au. Ver.—4 There were also that said, We have borrowed money for the king's tribute, and that upon our lands and vineyards.

Dr. A. Clarke.—*We have borrowed money.*] This should be read, *We have borrowed money for the king's tribute on our lands and vineyards.*] They had a tax to pay to the Persian king in token of their subjection to him, and though it is not likely it was heavy, yet they were not able to pay it.

Booth.—We have borrowed money on our lands and vineyards, to pay the king's tribute.

Houb.—4 *Alii dicebant, nos pecuniam mutuamur pro regio in agros nostros vineasque tributo.*

4 למדה מלך שרותו, *tributo regis agrorum nostrorum*, i. e., *regio*. Esse possunt duo vocabula שרותו ורמינו, nomini למדה, post המלך, alterius genitivi loco. Neque necesse est, ut Clerico visum fuit, ut legatur לשרותו.

Ver. 5.

וְהָיָה אֲנַחְנוּ קְבָשִׁים אֶת־בְּלִינֹנוּ וְאֶת־בְּלִינֵינוּ לְעֵבְדִים וְיֵשׁ מִבְּלִינֵינוּ נִבְכָּשׁוֹת וְאִין לְאֵל גְּדֹנוּ וְגו'
 —

— καὶ, ἰδοὺ, ἡμεῖς καταδυναστεύομεν τοὺς υἱοὺς ἡμῶν καὶ τὰς θυγατέρας ἡμῶν εἰς δοῦ-

λους, καὶ εἰσὶν ἀπὸ θυγατέρων ἡμῶν καταδυσαστευόμεναι, καὶ οὐκ ἔστι δύναμις χειρῶν ἡμῶν, κ.τ.λ.

Au. Ver.—5 Yet now our flesh is as the flesh of our brethren, our children as their children: and lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought unto bondage already: neither is it in our power to redeem them; for other men have our lands and vineyards.

And, lo, we bring, &c.; and some of our daughters are brought into bondage already: neither, &c.

Booth.—And, lo, we must bring our sons and our daughters into bond-service; yea, some of our daughters are brought into bond-service, nor is it in our power to redeem them, &c.

Houb.—*Ecce autem nos filios nostros, filiasque in servitatem subjicimus; filiaque nostræ cum serviant, nihil quidquam nobis est, quo redimantur, &c.*

Dathe.—*Et tamen filios filiasque nostras in servitatem dedimus, et nonnullæ filiarum nostrarum vim patiuntur, nec possumus nos defendere. Agros nostros et vineas tenent alii.*

Maurer.—[וַיֵּץ לְאֵל יַעֲקֹב] *nec quidquam est penes potestatem in potestate manus nostræ h. e. nec viribus valemus ad hanc ignominiam depellendum. Vid. ad Gen. xxxi. 29; Deut. xxviii. 32.*

Ver. 7.

— מִשָּׂא אִישׁ בְּאָחִיו אֶתֶם נֹשְׂאִים

וְרֵא הִרְאָה "נ' מִשָּׂא

— ἀπατήσει ἀνὴρ τὸν ἀδελφὸν αὐτοῦ, ἃ ὑμεῖς ἀπατεῖτε.

Au. Ver.—7 — and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother, &c.

Ye exact usury. So most commentators.

Houb.—*Siccine vos vestris fratribus onera imponitis?*

נֹשְׂאִים: Masora tollit א, quasi ex משה; quod si tollitur, est etiam legendum משה, non משא, eandem in sententiam, ut Vulgatus, *usuras exigitis.*

Ver. 8.

— וְנִבְּמָרְנוּ לְגַן וְנִבְּמָרְנוּ לְגַן וְנִבְּמָרְנוּ לְגַן

— καὶ ὑμεῖς πωλεῖτε τοὺς ἀδελφούς ὑμῶν, καὶ παραδοθήσονται ἡμῖν, κ.τ.λ.

Au. Ver.—8 And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? &c.

Pool.—*Will ye even sell your brethren? or shall they be sold unto us? do you expect that we should pay you a price for them, as we did to the Babylonians? or must we use as much importunity to solicit you for their redemption as we did to their enemies?*

Bp. Patrick.—*Or shall they be sold unto us?]* Must I redeem them out of your hands, as I have helped to redeem some out of Babylon?

Booth.—And will ye again sell your brethren? and shall they be sold among ourselves?

Rambach.—וּגַם אַתֶּם, *ergone etiam vos?* interrog. ut Esa. liii. 2; Job. xxiv. 12, &c. וּנְכַרְוּ rursus *vendetis fratres vestros?*

Grot. Id enim expectandum erat, quum non luerentur. וּנְכַרְוּ *et num cogentur se vendere nobis?* Conf. ו interrog. Jud. xi. 23; Jer. xxv. 29, &c.

Houb.—*Vos fratres vestros venditis, nobisque ipsis iū iterum venduntur?*

Dathe.—*Et vos venditis eosdem, et inter nos venduntur?*

Ver. 9.

— הֲלוֹא בְּיָרְאָתְךָ יְיָ אֱלֹהֵינוּ תִּלְכֹּחַ מִחֲרִפַּת הַגּוֹיִם אֲוִיבֵינוּ:

— οὐχ οὕτως ἐν φόβῳ Θεοῦ ἡμῶν ἀπελεύσεσθε ἀπὸ ὀνειδισμοῦ τῶν ἐθνῶν τῶν ἐχθρῶν ἡμῶν.

Au. Ver.—9 Also I said, It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies?

Because of the reproach, &c.

Dathe, Booth.—*Lest the heathen, our enemies, should reproach us?*

Rambach.—כִּדְרַפְחַ הַגּוֹיִם, *etiam propter opprobrium gentium, h. e., ne male audiamus apud gentes, et exproretur nobis, nos nec Deum timere, nec legem ejus servare.*

Houb.—*Nunquam-ne erit ut, postquam gentibus inimicis nostris opprobrio fuimus, in timore Dei nostri ambulemus?*

Ver. 11.

— וּמִמָּת הַבְּקָה וְהַדָּגָן הַתִּירֹשׁ וְהַיִּצְהָר אֲשֶׁר אֶתֶם נֹשְׂאִים בָּהֶם:

— καὶ ἀπὸ τοῦ ἀργυρίου τὸν σίτον καὶ τὸν ὄλιον καὶ τὸ ἔλαιον ἐξενέγκατε ἑαυτοῖς.

Au. Ver.—11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth *part* of the money, and of the corn, the wine, and the oil, that ye exact of them.

Also the hundredth part of the money, &c. Bp. Patrick.—*The hundredth part.*] The hundredth part was an usury then practised in those countries, as afterward among the Romans; which was the hundredth part of what was lent every month; so that every year they paid the eighth part of the principal: thus it is commonly said. But Salmasius hath observed, that in the eastern countries there were never any laws to determine what interest should be taken for money lent for a day, or a week, or a month, or a year (for there were all these sorts of usury), but every one was left to demand what he pleased; and according to what was agreed they paid for what was borrowed; therefore we cannot certainly tell whether this was heavy or light usury.

Dr. A. Clarke.—*Also the hundredth part of the money.*] *Houbigant* contends, 1. That the word כִּמְאָה, which *we* and the *Vulgate* translate one *hundredth part*, never means so any where; and 2. That it would have answered no end to have remitted to people so distressed merely the *one hundredth part* of the money which had been taken from them by usury. He understands כִּמְאָה, as signifying the same as כִּן אֶחָד, contracted into כִּמְאָה, a preposition and demonstrative particle joined together, *also a part* FROM THE money. Neither the *Syriac*, *Septuagint*, nor *Arabic* acknowledges this *hundredth part*. Some think that the *hundredth part* is that which they obliged the poor debtors to pay each month, which would amount to what we would call *twelve per cent.* interest for the money lent, or the debt contracted.

Houb., Booth.— also some of the money, and of the corn, the wine, and the oil, that ye exact of them.

Houb.—כִּמְאָה חֶסֶד: Nos, *partem pecunie*quem significatum habet præpositio כִּמְאָה frequentissimum. Sic Græci Intt., καὶ ἀπὸ ἀργυρίου, et de argento. Solus Veterum *Vulgatus*, *centesimam*. Quem, tametsi Recentiores sequuntur, tamen nos deserimus, duas quidem ob causas. 1o. Quia כִּמְאָה esse *centesimam* nusquam legimus. 2o. Quia

populus ut sublevaretur, non satis erat remitti *centesimam*. Enimverò nisi ære alieno longè maximo populus fuisset oppressus, non eo fuisset compulsus, ut agros oppigneraret, ut filios filiasque traderet in servitutum, quâ servitute cibum emerent. Quo semel facta, *centesima* non erat satis, ut pignora data reciperent, filiorumque servitutum redimerent. Commisiscuntur novi Interpretes *centesimam* eam, quæ singulos in menses exigetur; iidemque usuras similes allegant Romanorum: mallem similes Hebræorum.

Dathe.—*Etiam usuras pecunie, &c.*

Ver. 12.

Au. Ver.—12 Then said they, We will restore *them*, and will require nothing of them: so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.

Pool.—*I called the priests*; either, 1. As delinquents in that kind; or rather as witnesses, that the oath being taken before the priests, who acted in God's name and stead, the oath might make the more deep and durable impression upon their consciences. See *Numb. v. 19*; *1 Kings i. 8, 31, 32.* *Took an oath of them*; not of the priests last mentioned, for it doth not appear that any of them were guilty, and it is absurd to think that they only were guilty of this extortion, as they must be if this *them* belongs to them only; but of all the persons who were before charged with this crime, ver. 3, 4, whether priests or others, as is evident from the text, and from the nature of the thing.

Ver. 14.

גַּם מִיָּמִים וְאֶשְׁרֵי-צָוָה אוֹתִי לְהִיָּוֵה פְּתָחַם בְּאַרְצָךְ יְהוּדָה וְגו'

ἀπὸ ἡμέρας, ἧς ἐνετείλατό μοι εἶναι εἰς ἀρχοντα αὐτῶν ἐν γῆ Ἰουδα, κ.τ.λ.

Au. Ver.—14 Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years, I and my brethren have not eaten the bread of the governor.

I was appointed.

Rambach.—גַּם מִיָּמִים אֲשֶׁר צִוֵּה אוֹתִי, *etiam a die, quo jussit me, vel præcepit de me*, scil. Rex Artaxerxes, ut mox sequetur; coll. cap. ii. 1, 6. לְהִיָּוֵה פֶתַח, *ut essem dux, vel princeps, s. præfectus eorum.*

Houb.—14 *יהיה אהי*: Verbum de verbo, *constitutus ego*, ut *יהיה* sit *Paoul*, subsequente, ut solet, nominativo; nominativo, inquam, *אני*, quod legendum, non *אחי*: quippe *Niphah*, vel *Paoul* non utitur præpositione *אח* ante suum nominativum, nisi sequitur, non pronomen, sed nomen substantivum. Clericus, *jusserat me rex*, addens *rex*, ex consuetudine interpretandi libidine.

Their governor.

Gesen.—*פָּחַ*, i. q., *פָּחָה*, q. v. *prefect* or *governor* of a province; once c. suff. *פָּחָה*, Neh. v. 14. But the suffix is here suspicious, being not required by the context, and being indeed omitted by Vulg. and Syr., though expressed by Sept., Alex. Perhaps it should read *פָּחָה*.

Twelve years.

Pool.—*Twelve years*; not that he continued so long together at Jerusalem, of which see chap. ii. 6; but that he so long governed Jerusalem by himself when he was present, and in his absence by a deputy. *I and my brethren*; either my fellow officers, or they whom I left in my stead, who as they were to do my work, so might have required my rights.

Ver. 15.

וְהַפְּחֹתֵי הַקְּרִיִּיִּים אֲשֶׁר־לְפָנַי
הַכְּבִידֵי עַל־הָעַם וַיִּקְחוּ מֵאֵם בְּלֶחֶם
וַיִּלְוּ אַחֲרַי קָסֶם־שֶׁקֶלִים אַרְבָּעִים וּגו'

kai tas bias tas prōtas, as prō emōu ēbārūnan ep' autous, kai elābosan par' autōn en artōis kai en oīnōf ēsxarōn argyriōn didrachma tessarākōnta, κ.τ.λ.

Au. Ver.—15 But the former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God.

And had taken of them bread and wine, beside forty shekels of silver.

Shekels. See the notes upon 2 Chron. xxvii. 5, vol. iii., pp. 269—271.

Booth.—And took of them bread and wine, besides forty shekels of silver a day.

Rambach.—Schm., *Quom tamen præfecti* cap. ii. 9; 1 Reg. xx. 24; Esth. viii. 9, *priores*, s. *prædecessores mei*. Nimirum ut *Vitringa* Observ. S. L. p. 333 notat, licet ante *Ezræ* et *Nehemiæ* tempora historia ducum *Judæorum* solum *Serubbabelem* de-

monstret; plures tamen fuisse, ex hoc loco liquet, licet non constet, quales? Post *Nehemiam* pontifices sibi omnem auctoritatem vindicarunt, et res populi fuere tenues. Conf. *Joseph. A. 1*, lib. ii., cap. 4. *הכבדו על יגומ super populo*. *Schmid.*, *gravia imposuissent populo*. ויקחו מהם בלחם וין, *et acciperant ab ipsis de pane et vino*, quantumcumque vulerant, conf. ב, *specificativum*, Gen. viii. 17; ix. 10; Hos. iv. 3, &c. *אחר ככה post, ultra vel præter*, Job. xix. 26. *ככה שקלים ארבעים, quadraginta siclos argenteos*, 2 Sam. xxiv. 24. Videntur hi XL sicli injustis illis præsidibus in singulis dies a paupere populo fuisse tribuendi; quæ sec. *Colov.* ingens erat summa, dum ita *quotidie* integros viginti *Joachimicos* accipiebant, h. e. per annum 7300 thaleros.

Houb.—15 *Cum tamen Præfecti priores, qui ante me fuerant, onera populo imposuissent, accepissentque ex capitibus singulis, pro pane ac vino, siclos aureos quadraginta, cùmque eorum famuli populum opprimerent, quod quidem ego, ut Deum timebam, non feci.*

15 בלחם וין אחר: *Nos, אחד*, ut sit, (*pro pane et vino*) *unius*; i. e., singulorum, vel *אחד, ex singulis*. Non convertunt id verbum *Veteres*. Etiam id *Clericus*, ne in eo labatur, præterlabitur. Atqui tamen id verbum necessarium. Nam si omittitur, nescitur à quo, vel à quibus, solvenda sit *quadraginta siclorum* pensio.

Dathe.—15 *Cum decessores mei populo admodum molesti fuissent, qui præter quadraginta siclos a) cibum quoque et potum ab eo acciperant, ut nihil dicam de vexationibus famulorum, &c.*

a) Haud dubie in dies singulos.

Maurer.—[ויקחו פיהם בקחם וין] ad verbum: *et acciperant ab iis de pane et vino*, propr. *an Brodt* cet. ב sensu partitivo. Cf. ver. 18: בקלין.

Ver. 16.

— וְכָל־נַעֲרָי קְבוּצָיִם אֲשֶׁם עַל־
הַמְּלֶאכָה :

— *kai pantes oi sunnēgmenoi ekei epì tò ērgon.*

Au. Ver.—16 *Yea, also, I continued in the work of this wall, neither bought we any land: and all my servants were gathered thither unto the work.*

And all my servants were gathered thither unto, &c.

Dathe.—16 *Igitur servi mei omnes poterant labori illi adhiberi.* a)

a) Hebr. *congregati erant super hoc opere, sc. quia agro colendo non adhibebantur.*

Ver. 18.

וַיִּשֶׂר הָיָה נֶעֱשֶׂה לְיוֹם אֶחָד וּגְוֹ

καὶ ἦν γυώμενον εἰς ἡμέραν μίαν, κ.τ.λ.

Au. Ver.—18 Now that which was prepared for me daily was one ox and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine, &c.

Now that which was prepared, &c. So *Rambach.*

Houb.—18 *Nam parabatur mihi, singulos dies.*

18 ואשר Tolle ו, quod vel negligunt Veteres, vel omittunt אשר, quia utrumque commodè interpretari non licebat. Est אשר, quia; quod nos, nam. Additum fuerit ו ab eo descriptore, qui cum in ante-dictis videret אשר, crediderit illud alterum אשר cum priori esse annectendum per ו conjunctionem; neque videret prius אשר esse adjectivum; posterius, adverbium.

Once in ten days store of all sorts of wine.

Dr. A. Clarke.—It is supposed that every tenth day they drank wine; at all other times they drank water; unless we suppose the meaning of the phrase to be, that his servants laid in a stock of wine every ten days. Though the Asiatics drank sparingly of wine, yet it is not very likely that, in a case such as that above, wine was tasted only thrice in each month.

CHAP. VI. 1.

וַיְהִי כִּאֲשֶׁר נִשְׁמַע לְסַנְבַּלַּט וְטוֹבִיָּה וְלִגְנֶשֶׁם וּגְוֹ

καὶ ἐγένετο καθὼς ἠκούσθη τῷ Σαναβαλλάτ, καὶ Τωβία, καὶ τῷ Γησάμ, κ.τ.λ.

Au. Ver.—Now it came to pass, when Sanballat, and Tobiah, and Geshem [or, Gashmu, ver. 6] the Arabian, and the rest of our enemies heard that I had builded the wall, and that there was no breach left therein; (though at that time I had not set up the doors upon the gates;)

And Tobiah.

Houb.—וטוביה: Lege לשוביה nam sequitur לשם; neque post veniret præpositio ל, si eadem antea fuisset ab ipso sacro Scriptore omissa.

Though at that time I had not set up the

doors upon the gates. See the note of Pool upon iii. 3, p. 399.

Bp. Patrick.—Not upon all of them, though some had been set up at the charge of particular persons (ch. iii. 3, 6, 13), &c.

Rambach.—*Nondum ereveram, &c.* Quod igitur, cap. iii. 1, 3, 6, cet. de valvis adjectis cum seris et vectibus dictum est, illud per prolepsin dictum censeri oportet.

CHAP. VI. 2.

לָכֵן וּנְנַעַדָה יַחְדָּו בְּפִפְרֵים בְּבִקְעַת אוֹנוֹ וּגְוֹ

— εὐρὸν καὶ συναχθῶμεν ἐπιταυτὸ ἐν ταῖς κώμαις ἐν πεδίῳ Ὠνό, κ.τ.λ.

Au. Ver.—2 That Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono, &c.

In some one of the villages.

Rambach.—בבשרים, in vicis, 1 Par. xxvii. 25, coll. cogn. 1 Sam. vi. 18, vel sec. A. b. E., in aliquo vicorum; uti sæpe pluralis pro uno ex pluribus ponitur, coll. Gen. viii. 4; Jud. xii. 7; Zach. ix. 9; it. Matth. xxvii. 44; Act. xiii. 40. R. Sal. tamen, Abend. et Cler. malunt accipere pro nomine certi alicujus loci, quia sec. Cler. conventus non indicitur, nisi in certum locum. Conf. Jos. ix. 17.

Le Clerc, Houb., Dathe, Booth.—At Cephirim.

בבשרים, in Cephirim. Sic pars Interpretum: melius quàm, in vicis. Nam locus ad conventum unus indicitur, non loci plures.—*Houb.*

Ver. 5.

Au. Ver.—5 Then sent Sanballat his servant unto me in like manner, the fifth time, with an open letter in his hand.

Dr. A. Clarke.—5 *With an open letter in his hand.*] This was an insult to a person of Nehemiah's quality; as letters sent to chiefs and governors in the east are always carefully folded up, and put in costly silken bags, and these carefully sealed. The circumstance is thus marked to show the contempt he (Sanballat) had for him.

Ver. 6.

עַל־יָדַי אָתָּה בּוֹנֵה הַחוֹמָה וְאַתָּה הָיָה לָהֶם לְגִלְגָּל בְּפִדְבָּרֵים הָאֵלֶּה:

— διὰ τοῦτο σὺ οἰκοδομεῖς τὸ τεῖχος, καὶ σὺ ἔση αὐτοῖς εἰς βασιλεία.

Au. Ver.—6 Wherein was written, It is reported among the heathen, and Gashmu [or, Geshem, ver. 1.] saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.

Pool.—Among the heathen; the neighbouring people, whom you proudly and disdainfully call *heathens* or *Gentiles*. According to these words, i. e., according to these reports; or, that thou mayest justify and verify these rumours. Others, according to these things, i. e., when these things which thou art now doing shall be finished. But the first sense seems most agreeable to the use of the same words in the next verse.

Booth.—Therefore thou buildest the wall with this design, that thou mayest be their king.

Rambach.—ואתה הוה להם למלך, *tuque es vel eris ipsis rex.* כדברים האלה; *secundum verba eadem*, quæ jam inter gentes finitimas omnes audiuntur.

Houb.—6 In quibus ita erat scriptum. In gentibus est auditum, et dicit Gesssem te et Judæos conjurationem meditari, et propterea te in instaurare muros, teque adeo ut sic agerent, eis autorem fuisse.

6 ונשמו: Lege ונשם sine ו, ut versu 1. Syrus נשום, ut in quibusdam Codicibus, ex quo natum ונשמו... למלך ואתה הוה להם למלך: Arias, et tu existens eis in regem, cui plerique obsequuntur; cum tamen persona in secundâ, non sit Hebraicum, ut neque Chaldaicum. Aut legendum ואתה הוה, tu ipse, aut ואתה הוה, tu es; deinde למלך, in consilium, ex usu Chaldaico. Sic cap. v. ver. 7, dicebat Nehemias, וימלך לני, *et consilium capiebat cor meum*. Non quadrat in regem cum ונשמו האלה, *uis verbis*. Et ver. 7 Nehemias, quod regnum affectet, ita exprobratur, ut planum sit id tum primum fieri, non autem hoc versu fuisse jam exprobratum.

Dathe.—Propterea murum a te restaurari, teque harum rerum vis esse auctorem.

Ver. 9.

— וַעֲמַתָּה הַזֶּקֶן אֶת־יָדָיו :

— και ενωθεν ἐκπαραιώσα τὰς χεῖράς μου.

Au. Ver.—9 For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, O God, strengthen my hands.

Now, therefore, O God, strengthen my hands. So *Le Clerc*, *Rambach*, *Maurer*.

Hallet.—Our translators have fairly

warned their readers that the words, *O God*, are not in the original. But if this was a prayer of *Nehemiah*, it cannot well be thought, that those words were omitted by him. It is much more likely that *Nehemiah* does not here pray at all, but says, *And now I strengthened, or I will strengthen my hands*. For זקן, we should read אצק, as the Latin, Greek, Syriac, and Arabic translators did. *Le Clerc* takes some notice of this, and says; The LXX and Vulgar read הזקתי. He should have added, the Syriac and Arabic. But whether the old reading הזקתי, or אצק, is not very material. There is plainly, then, some error in the present Hebrew copies in this place. Either there is an error in the word זקן; or else there is an error in omitting the words, *O God*.

Booth.—But this strengthened my hand the more.

Houb.—Cum contrâ manus meæ confirmarentur.

9 ועתה הזק את ידי: Nos, cum contrâ manus meæ confirmarentur. Habet ועתה eam oppositionem, quæ est in Latino, cum contrâ; et est זקן participium *Paoul*, litterâ ו penultimâ, ut sæpè, deficiens. Sed ועתה nota est nominandi casûs; qui casus voci passivæ solet postponi, ante nomina quidem substantiva. Veteres omnes personam primam exhibent, vel הזקתי, vel הזקתי; incertum an ex scripturâ, an ex suâ mente. Nihil mutandum, ubi interpretationem bonam ad manum habeas. Benè autem consociatur הזק masculinum cum ידי utriusque generis. Sed Clericus, cum vertat, *Tu verò, ô Deus, manus meas confirmato*, addens, *ô Deus*, idemque addat in Commentario, hæc ad alium referri non posse, quàm ad Deum, attendere debuisset, ad Deum hæc referri non posse, non nominatum. Neque enim unquam ad Deum se convertit Nehemias, quin Deum appellet: vide infra ver. 14, supra cap. v. 19.

Dathe.—9 Omnes enim volebant nos terere eo consilio, ut in labore remitteremus, nec opus perficeremus. Igitur ego eo majorem operam impendi. a)

a) הזק, non puto esse imperativum, uti vulgo vertitur, quasi hæc verba preces essent ad Deum directæ, sed infinitivum, omisso per ellipsin frequentissimam verbo finito: confortando confortavi manus meas; vid. *Glassius*, p. 290, edit. recent.

Ver. 10.

וַיֹּאמֶר כֹּה־אָמַרְתִּי בְּיַדְיָאֲמַעְמַעִיהָ בְּיַדְיָאֲמַעְמַעִיהָ

בְּיָמָיִם מְבֻכָּאֵל וְהוּא עָצָר וְלֹא־מָר נִנְעָד
אֶל-בֵּית הַהַיְלֹתִים אֶל-יְהוָה הַהֵיכָל
וְגַר

καὶ γὰρ εἰσῆλθον εἰς οἶκον Σεμεὶ υἱοῦ Δαλαΐα υἱοῦ Μεταβεὴλ, καὶ αὐτὸς συνεχόμενος· καὶ εἶπε, Συναχθώμεν εἰς οἶκον τοῦ Θεοῦ ἐν μέσῳ αὐτοῦ, κ.τ.λ.

Au. Ver.—10 Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.

Who was shut up.

Bp. Patrick.—*Who was shut up.*] Out of fear he pretended; and by this action would have had Nehemiah to understand what he himself should do for his own security; for it was the manner of the prophets to instruct the people by actions and signs, as well as by words. But others think he “shut himself up,” that is, retired, as a holy man, from the affairs of the world, to spend his time in meditation and prayer in some of the chambers of the temple; whither he advised Nehemiah to retire, and to take sanctuary there from the great dangers to which he was exposed.

Dr. A. Clarke.—10 *Who was shut up.*] Lived in a sequestered, solitary state; pretending to sanctity, and to close intercourse with God.

Let us meet together in the house of God.] The meaning is, “Shut yourself up in the temple; appear to have taken sanctuary there, for in it alone can you find safety.” This he said to discourage and disgrace him, and to ruin the people; for had Nehemiah taken his advice, the people would have been without a leader, their enemies would have come upon them at once, and they would have been an easy prey.

Rambach.—עָצָר, *qui clausus erat*, Deut. xxxii. 36: h. e. sec., A. b. E. *se ipsum clauserat*; vel ultro *se continebat*, 1 Par. xii. 1, sive domi suæ, sive in aliquo cubiculo sacerdotum. *Varia* poterat esse hujus conclusionis *caussa*. Scil. vel *simulatio voti*, pro Nehemia exsolvendi, coll. 1 Sam. xxi. 7, 8; Act. xxi. 26, 27, vel ut *facta sanctitate* et separatione a populo Nehemiæ facilius imponeret, coll. Matth. xxiv. 26, vel ut suo exemplo Nehemiam, ad se etiam

claudendum ob instans periculum, admo-neret; uti etiam veri prophetæ interdum factis vaticinabantur, coll. Jer. xxvii. 2, cap. xxviii. 13 seqq. *Conveniamus ad ædem Dei*, tamquam asylum, quod nefas est violare, ver. 2.

Within the temple.

Bp. Patrick.—By “the temple” he means the outward court of it, where he had a chamber.

Gesen.—2. יְהוָה הַיְכָל, *palace of Jehovah*, i. e., *the temple* at Jerusalem, 2 Kings xxiv. 13, al.

3. *Spec. for a part of the temple of Jerusalem, ὁ ναὸς κατ’ ἐξοχήν*, corresponding to the body or nave of modern cathedrals, between the entrance and the most holy place (דְּבִיר), 1 Kings vi. 5, 17; vii. 50. But הַיְכָל does not stand for the holy of holies itself.

Rambach.—אֶל תַּךְ הַהֵיכָל et quidem *in medium templi*; quo tamen Nehemiæ, qui neque Levita, neque sacerdos erat, non licebat penetrare. Conf. ver. 11; Num. xviii. 7; 2 Par. xxvi. 16, 18, et Præfat. § 4.

Ver. 11.

וְגַר וְיָמִי כְמוֹנִי יִשְׁרִיבָא אֶל-הַהֵיכָל
יְהוָה וְגַר

— καὶ εἶπα, Τίς ἐστὶν ὁ ἀνὴρ, ὃς εἰσελεύσεται εἰς τὸν οἶκον, καὶ ζήσεται;

Au. Ver.—11 And I said, Should such a man as I flee? and who is *there*, that, *being* as I *am*, would go into the temple to save his life? I will not go in.

And who is there, that, being as I am, would go into the temple to save his life?

Pool.—As if I had an evil cause or conscience; as if I were a malefactor, who fled thither for refuge; as if I durst not trust God with my preservation except I went into the temple, which it is not lawful for me, being no priest, to do.

Rambach.—וְיָמִי, *et vivat*, h. e., vitæ tuendæ causa; vel potius, et impunis *vivat?* Ezech. xviii. 13, 24; Deut. v. 21; q. d., sec. R. *Sal. dignus essem capitali supplicio, quippe transgressus præceptum Dei*, ver. 13; Num. xviii. 4, 7, et sec. *Sanctium* hac fuga testatus, me sceleris alicujus conscium, istud asylum quæsivisse. Conf. Exod. xxi. 14; 1 Reg. i. 51; ii. 28, 29, et Præfat. § 4.

Houb.— — *Sed quis est, qui mei ordinis cum sit, templum ingrediatur, et vivat? Non ingrediatur.*

11 וכוּי כְמוֹי : Nos, quis est, qui mei ordinis cum sit, i. e., non sacerdos. Conveniebat id alterum כְמוֹי convertere aliter, quam prius. Etenim sententia utrobique dispar est, et perspicuitati servivimus. Porrò meliùs וְכוּי, quam וְכִי; et plenam scriptionem habent Codices Orat. 42 et 53.

Dathe.—11 Respondi: me non eum esse, qui fugeret, nec me vitæ tuendæ causa tempus esse ingressurum.

Ver. 12, 13.

וְאֶפְיָרָה וְהַפָּה לְאַיִלָּהִים שְׁלֹחַ
כִּי הִנְבוּאָה דָּבַר עָלַי וְמוֹדִיָּה וְסִנְכַלְמַ
שִׁכְרוֹ : 13 לְמַעַן שִׁכְרוֹ הוּא לְמַעַן
אִירָא וְאֶעֱשֶׂה בְּן וְחֲמָאֵי וְהָיָה לְהָם
לְשֵׁם דָּע לְמַעַן וְהִרְפוּנֵי :

v. 12. עֲשֵׂי "וְהָיָה

12 καὶ ἐπέγνων, καὶ, ἰδοὺ, ὁ Θεὸς οὐκ ἀπέστειλεν αὐτὸν, ὅτι ἡ προφητεία λόγος κατ' ἐμοῦ· καὶ Τωβίας καὶ Σαναβαλλὰτ ἐμισθώσαντο 13 ἐπ' ἐμὲ ὄχλον ὅπως φοβηθῶ, καὶ ποιήσω οὕτως, καὶ ἁμάρτω, καὶ γένομαι αὐτοῖς εἰς ὄνομα πονηρὸν, ὅπως ὀνειδίσωσί με.

An. Ver.—12 And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.

13 Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me.

Pool.—12 I perceived; partly, by considering the sinful nature and pernicious consequence of this counsel; partly, by the suggestion of God's Spirit, whose counsel and help I sought in this matter; and partly, by the event which discovered that there was no such danger from the approach of the enemy as was pretended.

13 That I should do so, and sin, by going into a place forbidden to me, and that in such a time and manner, and upon such an occasion; which would have been both sinful and shameful: see on ver. 11.

Booth.—12 And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me, because Tobiah and Sanballat had hired him. 13 And he was hired, that I might be made afraid, &c.

Rambach.—12 Atque ita dignovi et agnovi quod omnino non Deus misisset ipsum, sed quod tamquam pseudopropheta proprio ausu

cucurrisset. Conf. Es. vi. 8; Jer. xxiii. 21. Nimirum cognoscebat hoc Nehemias inde, quia subornatus iste vates aliquid ab ipso postulabat, verbo Dei contrarium, coll. Deut. xiii. 1—5. Præterea habebat pro se suaque caussa prophetas indubitatos Jeremiam Haggæum, Zachariam, Malachiam. כִּי הִנְבוּאָה דָּבַר עָלַי, quoniam prophetiam quidem loquebatur ad me, vel contra me, adversam operi instaurendæ civitatis; ad quod tamen perficiendum tum instinctum, tum auxilium divinum acceperam. (3) 2 Par. ix. 29; xv. 8. וְכוּיָה וְסִנְכַלְמַט, verum Tobias et (al. aut, cap. viii. 15) Sanballat, vers. 1, 14, mercede conduxerat eum, ver. 13; cap. xiii. 2; Deut. xxiii. 5; Ezr. iv. 5. Syr. add., ut interficeret me. Conf. 1 Macc. vii. 27, seqq.

13 למען שכור הוא, propterea quod. Psal. lxxviii. 24, conductus fuerat ille. Al., Propterea ut, Jos. iv. 6; Psal. cxix. 71, 80; gereret se tamquam mercede conductum, ver. 12. למען אירא, utque ego timerem, &c.

Houb.—12 Sensi igitur quid hoc esset. Nempe cum Deus non miserat, ut apud me vaticinaretur. Sed illum Sanballat et Tobias mercede conduxerant, 13 Ut ille mendacia loqueretur, eo ut timore percussus ita facerem, ac peccarem; et ut essent de me improbi rumores, unde mihi infamiam inferrent.

13 למען שכור: Hæc verba, ut nunc sunt, commodè reddent, si qui poterunt. Nobis quidem nulla dubitatio est, quin sit שכר, vera scriptio, ut ille mentiretur. Natum ex caudâ litteræ ק decurtatâ hoc modo, ה, quæ similitudinem habet cum ה quàm maximam, ut maximè proclive fuerit, ut, pro שכר, scriptum fuerit שכור hodiernum. Omnes Veteres id שכור effugiunt: vide ipsos. Sed Clericus, is homo, qui plus cæteris intelligere se credebat, tyronem se demonstrat, cum verit, propterea autem erat conductus ut (timerem) tractans prius למען, tanquàm propterea, posterius למען, tanquàm ut adjunctum ad propterea. Ubi enim locorum id repererat, adverbium למען repetitum esse propterea ut? Eum hominem nos idcirco sæpè reprehendimus, quia is se se ex eorum numero esse fecit, qui faciunt sæpè intelligendo, ut nihil intelligant.

Dathe.—12 Intelligebam enim, Deum cum non misisse, ut me hac de re admoneret, sed Tobiam et Sanballatum eum mercede conduxisse, 13 eo nempe consilio, ut hoc præ metu facerem et sic peccarem, quo me diffamare possent et calumniari.

Ver. 14.

וְגַם לְקוֹעֲדֵיהָ הַנְּבִיאָה וְגו' —

— καὶ τῶ Νωαδία τῶ προφήτῃ, κ.τ.λ.

Au. Ver.—14 My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

Dr. A. Clarke.—*And on the prophetess Noadiah.*] Whether this was a prophet or prophetess, we cannot tell; the Hebrew text only makes her a prophetess; all the Versions have Noadiah the prophet, except the Arabic, which has **يونا دا ع**, *Yonadaa the prophet.*

I think the ה at the end of נביאה is a mistake, and that we should read *Noadiah the prophet.*

Ver. 15.

Au. Ver.—15 So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days.

Pool.—*The month Elul*; answering part to our August and part to September [the etymology is unknown.—*Gesen.*] *In fifty and two days*; to be computed, either, 1. From the time of Sanballat's sending this letter to him; or, 2. As most judge, from the beginning of the work [so *Rambach*]; which though a great thing, yet it is not at all incredible, considering, 1. That the walls and gates were not wholly pulled down by the Chaldeans. 2. That where the walls were thrown down, yet the materials remained, which they now used. 3. That in the building of the walls they minded not curiosity, but only strength and safety. 4. The great numbers of the builders, and the prudent distribution of the work among them, and their admirable zeal and diligence in the work. 5. That there want not parallel instances even in heathen authors; for both Curtius and Arrian report, that Alexander the Great built the walls of New Alexandria, which contained above seven miles in length, within twenty days' space. 6. That there was an eminent hand of God in carrying on this work, which their very enemies here acknowledge [so *Rambach*, *Bp. Patrick*].

Rambach.—*Uti numquam audiendus est Josephus, ubi Scripturæ S. contraria tradit, ita nec hic, ubi 52 diebus confiderat aliud tempus 2 annorum et 3 mensium substituit, Ant., lib. ii., cap. 5.*

Ver. 18.

כִּי־חָתָן הָיָה לְשִׁכְנֵיהָ וְגו' — כִּי־חָתָן הָיָה לְשִׁכְנֵיהָ וְגו' —

— ὅτι γαμβρὸς ἦν τοῦ Σεχενία υἱοῦ Ἀραεῖ, κ.τ.λ.

Au. Ver.—18 For there were many in Judah sworn unto him, because he was the son in law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.

Because he was son in law, &c. So *Rambach, Booth.*

Houb.—18 *Nam ille erat Sechenia, filio Arah, affinitate conjunctus, et Johanan filius ejus filiam Mosollam, filii Barachia, in matrimonium duxerat.*

18 **כי חתן הוא**: Obsequuntur Vulgato Latini Polyglottorum Interpretes, ut vertant, *nam gener erat, etsi poterant, affinis.* Etenim apud Polyglotta Græcum verbum γαμβρὸς, Syriacum **חרמא**, Arabicum **بدر**, tam sonant *affinem, quàm generum.* Et nulla causa erat, cur Tobias diceretur gener Secheniæ, cujus non narratur duxisse filiam. Indicabat potius dandi casus לשכניה, post חתן positus, non esse *generum.* Quod si esset, legeretur, חתן שכניה, *gener Secheniæ; Secheniæ, inquam, in gignendi casu.* Non enim, ut eo in casu innui potest *affinis*, ita in dandi, *gener.* Quippe non dicitur Hebraicè, *gener socero, filius patri,* ut neque apud cæteras plerasque linguas.

Dathé.—*Quoniam affinis erat Sechanjæ.*

Gesen.—חָתָן, m. one who marries the daughter of any one, Gr. γαμβρὸς.—Hence

1. In respect to the bride, *a bridegroom, spouse, Ps. 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.*

Prof. Lee.—חָתָן. The primitive notion seems to consist in the contracting of *affinity* by means of some agreement or covenant. Comp. חָתָן, p. 99: particularly marriage with the daughter of any one. Hence, 1. *A relative, generally, 2 Kings viii. 27.* 2. *A son-in-law, Gen. xix. 12, al. 3. Meton. A bridegroom, person newly added to a family by means of marriage, Ps. xix. 6, al. 4. Relative, child, adopted by means of the covenant of circumcision. Hence, חָתָן־בֶּן, relative, child of—by blood, i. e., introduced to the commonwealth of Israel by that means: applied by the wife of Moses to her child, Exod. iv. 25, 26.*

Ver. 19.

גַּם שׁוֹבְתָיו הָיָה אֲמָרִים לְפָנָי וְדַבְּרֵי

הָיָה מוֹצִיָאִים לּוֹ אֲנִיחֹת שְׁלַח טוֹבִיָּה
: לִירְאֵי ?

καὶ τοὺς λόγους αὐτοῦ ἦσαν λέγοντες πρὸς με, καὶ λόγους μου ἦσαν ἐκφέροντες αὐτῶ· καὶ ἐπιστολὰς ἀπέστειλε Τωβίας φοβερίσαι με.

Au. Ver.—19 Also they reported his good deeds before me, and uttered my words [or, matters] to him. *And* Tobiah sent letters to put me in fear.

Bp. Patrick.—19 *They reported his good deeds before me.*] To such an impudence were they arrived, that they highly commended him as a very worthy man in the presence of Nehemiah, who knew so much of his wickedness.

And uttered my words to him.] Or informed him of all that Nehemiah did. For so we translate in the margin, *matters*, not *words*.

Commentaries and Essays.—The LXX instead of ἰσχυροὶ seem to have read דַּבְּרֵי, τὸν λόγους αὐτοῦ. Then the version will be, “Moreover his words they reported before me, and my words they carried to him;” which seems preferable, one part of the sentence being probably designed to answer to the other, and both referring to the letters above-mentioned between Tobiah and the nobles, who informed Nehemiah of what Tobiah said, and what Nehemiah said was by these means carried to Tobiah. So *Booth*.

Rambach.—19 *Etiam bona, benefacta, s. virtutes ejus coram me prædicabant; vel secund. Schm., optima quæque de eo loquuntur sunt, non bono animo, qualem amor efficit, 1 Cor. xiii. 7, sed fallaci. Confer Ezra ix. 12; Jer. xii. 6.*

Houb.—*Quin etiam eum apud me laudibus efferebant, &c.*

And Tobiah sent letters.

Houb.—אָנִיחֹת: Omnino ואנִיחֹת, et litteras. Nam nexus ἰ hic necessarius, quem Veteres non omittunt; omisere Scribæ ex occasione ejus ἰ alterius, quod antecedit in verbo ἰ.

Dathe.—19 *Merita quoque ejus valde apud me prædicabant. Sed quæ ego dixeram, ei prodiderant, quod nempe litteras ad me misisset, quibus mihi terrorem injiceret.*

CHAP. VII. 1.

וַיְהִי כִּאֲשֶׁר נִבְּנְתָהּ הַחֹמָה וְאֶעְמִיד
הַדְּלָחוֹת וַיִּקְּרְוּ הַשְּׂוֹעֵרִים וְהַמְּשָׁרְתִים
: וְהַלְוִיִּם ?

καὶ ἐγένετο ἡνίκα ᾠκοδομήθη τὸ τεῖχος, καὶ ἔσθησα τὰς θύρας, καὶ ἐπεσκέπησαν οἱ πυλῶροι, καὶ οἱ ἄδοντες, καὶ οἱ Λευῖται.

Au. Ver.—1 Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed.

And the porters and the singers and the Levites were appointed.

Bp. Patrick.—1 The porters were to attend the gates; but what the Levites and the singers had to do there is not easily resolved; perhaps they were to be ready against the time that the wall should be dedicated, which is mentioned ch. xii.

Booth.—Now when the wall was built, and I had set up the doors, and the singers, and the Levites were appointed gate-keepers.

Rambach.—וַיִּקְּרוּ, et tunc porro constituti s. præfecti sunt portis urbis, cap. xii. 44. : השׁוֹעֵרִים וְהַמְּשָׁרְתִים וְהַלְוִיִּם; *ostiarii et cantores et Levitæ*, vers. 44, 45, 73; cap. x. 40; xii. 45; *Ezr. ii. 70, i. e., sec. R. Sal. et Cleric. E* cantoribus et Levitis præfecti portarum urbis constituti sunt, non secus, ac templi.

Houb.—1 *Postquam autem murus Jerusalem fuit instauratus, posui valvas, et portis præfecti fuerunt janitores, et ii quidem cantores erant et Levitæ.*

וְהַמְּשָׁרְתִים: Ex conjunctione ἰ huic vocabulo additâ, sententia nascitur huic loco aliena recensitos fuisse Janitores et Cantores. Quippe alia nunc res aguntur; et quatuor primis versibus tractatur murorum et urbis custodia. Ergò, vel Clerico danda manus, ut ἰ tollatur, eò ut sic veritas, et constituti sunt Janitores, Cantores, et Levitæ; i. e., electi sunt, ut Janitores essent, Cantores et Levitæ; vel, conjunctione non sublatâ, pro וְהַמְּשָׁרְתִים, legendum מְשָׁרְתִים (et constituti sunt janitores) iique erant Cantores et Levitæ. Ultimum magis arridet. Nam in priori scripturâ superfluit ה demonstrativum in vocabulo השׁוֹעֵרִים, quia in eo indicatur munus, non jam persona ipsa Janitorum; ad quam personam accommodatum esset ה demonstrativum, non item ad munus.

Dathe.—1 *Muro exstructo collocavi portarum valvas, et constitutis janitoribus, qui cantores a) erant Levitæ.*

a) Quoniam in voce וְהַמְּשָׁרְתִים non solum ἰ, sed etiam ה articuli redundat, placet conjectura *Iubigantii*, unam vocem in duas dividere, וְהַמְּשָׁרְתִים. Sensus enim verborum est satis pronus: ex cantoribus et Levitis præfectos esse portarum custodes.

Ver. 2.

וְאֶת־חַנְּנִיָּה וְאֶת־חַנְּנִי אָחִי וְאֶת־חַנְּנִיָּה
 עָרַתְּ חֵבְרָה עַל־יְרוּשָׁלַם בְּיַהוּא בְּאֵישׁ
 אֵלֶּת וְיָרָא אֶת־הָאֱלֹהִים מֵרַבִּים :

καὶ ἐνετείλαμην τῷ Ἀνανία ἀδελφῷ μου, καὶ τῷ Ἀνανία ἄρχοντι τῆς βιβῆ ἐν Ἱερουσαλὴμ, ὅτι αὐτὸς ὡς ἀνὴρ ἀληθῆς καὶ φοβούμενος τὸν Θεὸν παρὰ πολλούς.

Au. Ver.—2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he was a faithful man, and feared God above many.

Ruler of the palace. See the notes upon chap. ii. 8, p. 396.

Hananiah the ruler of the palace.] So the house where Nehemiah dwelt is called, because he was governor for the king, and a kind of viceroy, who did all the king's business, and here gave audience to all people, as the king was wont to do in his palace.

Houb.—2 ער הבירה Nos, *dux arcis*, nempè mox instaurandæ jam factus. Quanquam potest intelligi *septum*, ut antea cap. ii. ver. 8. Erat enim Jerusalem, non tam urbs, quàm *septum*, domibus nondum ædificatis: Et *præses septi* idem valebit, ac *præfectus urbis*, quod nos Gallicè, *Mair de ville*.

For he was a faithful man.

Gesen.—ב. 4. The notion of likeness and comparison is retained by ב in those places also where the Heb. grammarians give it the name of *Caph veritatis* (כף אמת), or also of *Caph confirmationis et identitatis* (כף העצם, כף הדיקום). Here, although no comparison is actually expressed, yet ב is not redundant, but implies a comparison with all other things of the same kind; see *Lehrg.*, p. 846; *Heb. Gr.*, § 151, 3 f.; *Neh.* vii. 2, כִּי הוּא כְּאֵשׁ אֱמֶת, for he was as a faithful man, sc., is and should be, q. d. he was what is called a faithful man. *Ecl.* viii. 1, כִּי כְּחָכָם, who is as the wise man? who is such that he may be called wise? who is truly wise? *Isa.* i. 7, שְׂכַרְכֶּה כְּהִדְבַּחַת, זָרִים, desolation like the overthrow of strangers, such as enemies usually make. This comparison is so far from weakening the force of the expression, that on the contrary it strengthens it: כְּאֵשׁ אֱמֶת, “as only a faithful man can be,” most faithful, *Lat.*, *quam fidissimus*; כְּהִדְבַּחַת זָרִים, “as only foreign enemies can destroy,” the utmost desolation; comp. the *Gr.* ὡς ἀληθῶς,

Passow Lex. in ὡς; also ὅσον, *Fischer ad Weller*, ii. 136; *Vigerus ed. Hermann*, p. 563. So espec. in the phrase כְּמִעַט, very few, 1 Chr. xvi. 19; *very little*, *Prov.* x. 20, comp. *Gr.* ὅσον ὀλίγον. שְׂרָד כְּמִעַט, a very small remnant, *Isa.* i. 9.

Prof. Lee.—ב. With nouns of whatever sort, affixed pronouns, and many particles, this particle has the effect of instituting comparison with something signified by some other term or terms following, expressed, it may be, or implied; and thence, of pointing out similitude, relationship, or the like. With verbs (i. e., as conjugated in their several persons) this is never done: but, when such similitude, &c., is required, the needful is supplied, either by a separate word, or particle; and occasionally with this particle prefixed to it: as, כִּי, בְּ, כְּ, פֶּאֶשֶׁר, &c. And, be it remembered, that in such comparisons, &c., the things compared are supposed to be placed positively in juxtaposition with each other, so that the one may be substituted for the other, and considered as standing in its place: and that this holds good, whether the comparison be simple or complex, single or double, &c. Which will cover all the varieties of signification given to this particle by *Noldius*, as well as all the cases, proposed by *Gesenius* and others, as to its usages.

Examples (from *Nold.*). [See *Lee's Lexicon*, p. 281].

Gesenius finds, in some instances, a singular idiom, in which this particle is used, observed by no one, as far as he knows, before him. The following are examples: *Neh.* vii. 2, כִּי הוּא כְּאֵשׁ אֱמֶת, for he was, as a man of truth, lit., i. e., such as a man, guided solely by truth, would necessarily be. According to *Gesenius*, “*quam maxime fidus.*” So 1 Sam. xi. 27, כְּכַחֲרִישׁ, “*quam quietissime se gessit.*” *Prov.* x. 20, כְּמִעַט, “*quam paucissime;*” more literally and correctly, as little, or nothing, in value. *Isa.* i. 9, שְׂרָד כְּמִעַט, a remnant (esteemed) as little; i. e., as nothing. According to the

Oriental proverb, النَّادِرُ كَالْمَعْدُومِ, *That which is rare, is as the non-entity.* The passage is cited by the *Apostle*, *Rom.* ix. 29, and is there referred to the remnant of the true believers among the Jews of his day, which was indeed small with reference to the Jews generally; but constituted, never-

theless, the fruits to God under the new dispensation. There is nothing important, therefore, in the remark of Gesenius: nothing of any real use, that could not have been arrived at without it, by means of the considerations offered above.

Maurer. — 2 [כִּי הוּא כְּאִשׁ אֲמָתָה] Bene Winerus: "is fuit quemadmodum vir fidus et verax esse solet, debet, ὡς ἀληθής. Scil. hæc sententiæ אֲמָתָה אִשׁ אֲמָתָה et הוּא כְּאִשׁ א' הוּא כְּאִשׁ א', ita se invicem differunt, ut illa prædicatum simpliciter adjiciat, hæc vero, contentione instituta, certum quendam hominem imagini ac formæ viri probi parem esse doceat." Conf. G. Gr. ampl., p. 846, coll. 1 Sam. x. 27, al.

Ver. 3.

וַיֹּאמֶר לָהֶם לֹא יִפְתְּחוּ שַׁעֲרֵי יְרוּשָׁלַם עֲדֵיהֶם הַשָּׁמֶשׁ וְעַד הָעֶמֶדִים יִקְרְבוּ הַדְּלָחוֹת וְאֶחָדוֹ יִקְרָעוּ מִשְׁמֹרֹת יִשְׁבְּנוּ יְרוּשָׁלַם וְגו'
יְהוָה

καὶ εἶπα αὐτοῖς, Οὐκ ἀνοίγουνται πύλαι Ἱερουσαλὴμ ἕως ἄμα τῷ ἡλίῳ· καὶ ἔτι αὐτῶν γρηγορούντων, κλειέσθωσαν αἱ θύραι, καὶ σφηνούσθωσαν· καὶ στήσον προφύλακας οἰκούντων ἐν Ἱερουσαλὴμ, κ.τ.λ.

Au. Fer.—3 And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar them: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house.

Dr. A. Clarke. — *Until the sun be hot.*] The meaning of this is, the gates were not to be opened before sun-rise, and always shut at sun-set. This is the custom to the present day in many of the cities of the East.

Bp. Patrick. — *Till the sun be hot.*] Till it had been risen a good while, that they might see clearly round about them, and that all the people might be ready in case of any danger. And at night he charges them to stand by and see the gates shut and barred in their presence. Or, as some expound it, they should not suffer any man to stir till they shut the gates, lest through carelessness they should chance to be left open. So De Dieu renders the words, "While the standers-by shut the gates, hold them fast;" that is, he gave them power to

keep all there present, and not let them go away till this was done. The gates being shut, he charges them to set the watch in proper places; every one keeping watch in that part which was next to his own house.

Pool. — *While they stand by,* i. e., the watches appointed to that end, as is manifest from the following words. *Every one to be over against his house,* i. e., every one in his turn keeping watch with others in that watching-place which is next to his house.

Rambach.—עד הם השמש, quam usque dum incaluerit sol, i. e., quam donec dies in meridiem vergat; quia insidie hostium tunc optime animadverti possunt, Gen. xviii. 1; 1 Sam. xi. 9, 11; 2 Sam. iv. 5. ועד הם עמדים, dumque illi, qui custodiæ caussa astant, Ps. cxxxv. 2. יניפו, occudent valvas (1), Chaldaeis magis usitatum, conf. Targ. ii.; Reg. iv. 33; Mal. i. 10. ואחדו, vos adprehendite et contractate eas, ut scil. experiamini, num recte clausæ sint. Ita Schm. At Cocc. tenete portas scil. clausas, coll. Ps. lxxvii. 5. Cler. retinete claves. Sed illud malumus.

Houb.—3 Quibus dixi; ne portæ Jerusalem aperiantur, donec sol ferveat. Itaque in statione quandiu illi manserunt, fuerunt valvæ clausæ repagulis.

And appoint watches.

Rambach. — והעמיד, Vulg. et posui ut supra, cap. vi. 9, coll. verbo cap. iv. 3, 7, Schmid., et tu frater ver. 2 constitue, s. fac constituent, Esa. xxi. 6 al. et constituendo scil. constituite incolas Hierosolymæ tamquam custodes; subintell. verbo finito imperativi modi, ut Exod. xx. 8; Deut. xvi. 1; Jos. i. 13; Jud. iv. 20, &c.

Houb.—3 Inter cū ego posui in custodiâ cives Jerusalem, &c.

3 ... והעמיד: Lege, cum Vulgato, ואעמיד, et posui. Nam העמיד, personâ in tertiâ singulari, nominativo careret. Et erat solius Nehemias, ut constitueret urbis custodes. Græci Intt. στήσον, constitute, tanquam Nehemias etiam nunc alloqueretur aut Hanani, aut Hananiam; malè. Neque enim erat id muneris, vel Hanani, vel Hananiae, ut custodiam urbis procuraret. Et iis sola custodia portarum fuerat attributa.

Dathe.—3 Ut ne portæ urbis aperirentur ante tempus meridianum, atque ipsi præsentibus iterum clauderentur et obserarentur, cives vero Hierosolymitani custodias dispenserent quisque e regione domus suæ.

Ver. 7.

הַבָּאִים עִם־זֶרְבָבֶל יֵשׁוּעַ נְחֵמְיָהּ
 עֲזַרְיָה רַעְמַיָּה נְחֲמָנִי מֶרְדֵּכַי בְּלִשְׁנֵי
 מִסְפַּרְתָּ בְנֵי נְחֻם בְּעֵגָה מִסְפָּר אֲנָשֵׁי
 עִם־יִשְׂרָאֵל :

μετὰ Ζοροβάβελ, καὶ Ἰησοῦ, καὶ Νεεμίας, Ἀζαρία, καὶ Ῥεελμὰ, Ναεμανί, Μαρδοχαῖος, Βαλσάν, Μασφάραθ, Ἔσδρα, Βογουῖα, Ἰναούμ, Βαανὰ, Μασφάρ, ἄνδρες λαοῦ Ἰσραήλ.

Au. Ver.—7 Who came with Zerubbabel, Jeshua, Nehemiah, Azariah [or, Seraiah : see Ezra ii. 2], Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, *I say*, of the men of the people of Israel was this.

See the notes upon Ezra ii. 2, pp. 337—340.

Dr. A. Clarke.—7 *Who came with Zerubbabel.*] The register which he found was that of the persons only who came long before with Zerubbabel, Ezra, and Joshua the son of Josedek, which register could not answer in every respect to the state of the people then. Several persons and families were no doubt dead, and others had arrived since. Nehemiah probably altered it only in such parts, leaving the body of it as it was before; and this will account for the difference between it and the register that is found in *Ezra*, ch. ii.

Azariah.

Booth.—Seraiah [MSS., Esr. ii. 2].

Raamiah, Nahamani, Mordecai.

Booth.—Reeliah, Mordecai [Esr. ii. 2. See the notes there].

Mizpereth.

Booth.—Mizpar [LXX, two MSS., Ezra ii. 2].

Ver. 10.

Au. Ver.—10 The children of Arah, six hundred fifty and two.

Six hundred fifty and two. So the Heb. and LXX. See the notes upon ver. 71, Ezra ii. 2, pp. 337—340.

Booth.—Seven hundred and seventy-five [Ezra ii. 5].

Bp. Patrick.—8 I shall not transcribe all this genealogy, concerning which I have nothing to observe, but that in some few things it differs from that in *Ezra* (see my annotations on Ezra ii. 5). There are also some families named here which are not in

Ezra, as in ver. 22, 48—52, which are all omitted in *Ezra*. For it must be considered, that one of these accounts was taken by *Ezra* in *Babylon*, the other by *Nehemiah* in *Judea*: and, therefore, it is no wonder that a greater number are sometimes mentioned in *Nehemiah* than in *Ezra*; for in the first account that was taken of them, many were ignorant of their genealogy; but before the last, the book of their genealogy was found: and yet in the whole number the two accounts agree, though in the particular sums they vary. Compare ver. 66 of this chapter, with the second of *Ezra*, ver. 64, of which *Dr. Lightfoot* gives this account in his “*Chronicle of the Times of the Old Testament*,” p. 146, “The matter is to be conceived and apprehended thus: That *Nehemiah* found that list and catalogue of those that came up in the first of *Cyrus*, as it was taken then; and that he called over the names of the families as they lay in order there: he observed the order of that list in calling and listing them; but he took the number of them, as they were now when he numbered them. And some families were now more in number than they were when that first was made, and some were less; and some that were in that list were not to be found now; for some had more of the same stock come out of *Babel* since the first numbering; and some that had come up at first, and were then numbered, were now gone back.” And so he observed, by comparing that list and the present number, how the plantation in *Judea* had gone forward or backward, increased or decayed, since the first return.

Ver. 11.

בְּנֵי־פַחַת מֹאָב לְבְנֵי יֵשׁוּעַ וְיֹאָב
 אֶלְפִים וּשְׁמֹנֶה מֵאוֹת שְׁמֹנֶה עָשָׂר :

ἄνθρωποι Παθὰθ Μωὰβ τοῖς υἱοῖς Ἰησοῦ καὶ Ἰωὰβ, δισχίλιοι ἑξακόσιοι δεκαοκτώ.

Au. Ver.—11 The children of Pahathmoab, of the children of Jeshua and Joab, two thousand and eight hundred and eighteen.

Two thousand and eight hundred and eighteen. See the notes upon vers. 10 and 71, and upon Ezra ii. 2, pp. 337—340.

Booth.—Two thousand eight hundred and twelve [Ezra ii. 6].

Booth.—Ἰωὰβ, et Joab. Esdr. ii. 6, יואב,

sine 1, ... *Decem et octo.* Esdr. ii. 6, *et duodecim.*

Ver. 13.

Au. Ver.—13 The children of Zattu, eight hundred forty and five.

Booth.—Eight hundred forty and five. So the Hebrew text and LXX. See the notes upon vers. 10 and 71, and upon Ezra ii. 2.

Booth.—Nine hundred and forty-five [Ezra ii. 8].

Houb.—*Octingenti.* Esdr. ii. 8, *nongenti* ... *ארבעים וארבעים*, *quadragesima.* Esdr. ii. 8, *ארבעים*, *addito* 1.

Ver. 15.

Au. Ver.—15 The children of Binnui [*or, Bani*], six hundred forty and eight [so the Hebrew text and LXX].

Booth.—15 The posterity of Bani, six hundred and forty-two [Ezra ii. 10; see the notes upon Nehem. vii. 71, and upon Ezra ii. 2].

Ver. 16.

Au. Ver.—16 The children of Bebai, six hundred twenty and eight.

Six hundred twenty and eight. So the Hebrew text and LXX.

Booth.—Six hundred and twenty-three [Ezra ii. 11; see the notes upon Nehem. vii. 71, and upon Ezra ii. 2].

Ver. 17.

Au. Ver.—17 The children of Azgad, two thousand three hundred twenty and two.

Two thousand three hundred twenty and two. So the Hebrew text and LXX.

Booth.—A thousand two hundred and twenty-two [Ezra ii. 12; see the notes upon Nehem. vii. 71, and upon Ezra ii. 2].

Ver. 18.

Au. Ver.—18 The children of Adonikam, six hundred threescore and seven.

Six hundred threescore and seven. So the Hebrew text and LXX.

Booth.—Six hundred and sixty-six [Ezra ii. 13; see the notes upon Nehem. vii. 71, and Ezra ii. 2].

Ver. 19.

Au. Ver.—19 The children of Bigvai, two thousand threescore and seven.

Two thousand threescore and seven. So the Hebrew text and LXX.

Booth.—Two thousand and fifty-six [Ezra ii. 14; see the notes upon Nehem. vii. 71, and Ezra ii. 2].

Ver. 20.

Au. Ver.—20 The children of Adin, six hundred fifty and five.

Six hundred fifty and five. So the Hebrew text and LXX.

Booth.—Four hundred and fifty-four [Ezra ii. 15; see the notes upon Nehem. vii. 71, and Ezra ii. 2].

Ver. 21.

Houb.—*לחוקיה*, *Hezecia;* Esdr. ii. 16, *לחוקיה*, *addito* 1 in fronte.

Ver. 22.

Au. Ver.—22 The children of Hashum, three hundred twenty and eight.

Boothroyd places this verse after ver. 24, as in Ezra ii. 19.

Three hundred twenty and eight. So the Hebrew text and LXX.

Booth.—Two hundred and twenty-three [Ezra ii. 19; see the notes upon Nehem. vii. 71, and Ezra ii. 2].

Ver. 23.

Au. Ver.—23 The children of Bezai, three hundred twenty and four.

Twenty and four. So the Hebrew text and LXX.

Booth.—And twenty-three [Ezra ii. 17; see the notes upon Nehem. vii. 71, and Ezra ii. 2].

Ver. 24.

Au. Ver.—24 The children of Hariph [*or, Jora*], an hundred and twelve.

An hundred and twelve. So the Hebrew text and LXX.

Booth.—24 The posterity of Jorah, a hundred and twelve [Ezra ii. 18; see the notes upon Nehem. vii. 71, and Ezra ii. 2].

Ver. 25.

Houb.—*גבעון*, *Gabaon.* Esdr. ii. 20, *גבר*, *Gebbar.*

Ver. 26.

אֲנֵשֵׁי בֵּית־לְחָם וּנְטֻפָּה מֵאֵה שְׁמֹנִים וְשָׁמֹנֶה :

ἄνθρωποι Βαθαλὲρ, ἑκατὸν εἰκοσιτρεῖς ἄνθρωποι Ἀτωφᾶ, πεντηκοταεξ.

Au. Ver.—26 The men of Bethlehem and Netophah, an hundred fourscore and eight.

Booth.—26 The people of Bethlehem, a hundred and twenty-three. The people of Netophah, fifty-six [Ezra ii. 21, 22; see the notes upon Nehem. vii. 71, and Ezra ii. 2].

Houb.—*אשׁי*, *viri.* Esdr. ii. 21, *בני*, *filii*, *et sic non semel.* Deinde ibidem, *Netu-*

phenses veniunt separatè post *Bethleemenses*, dicunturque fuisse numero *quingenta sex* .. שמנים ושמה. Esdr. ii. 21, *viginti tres*; qui numerus ibi attribuitur solis *Bethleemensibus*.

Ver. 32.

Au. Ver.—32 The men of Beth-el and Ai, an hundred twenty and three.

An hundred twenty and three. So the Hebrew text and LXX.

Booth.—Two hundred and twenty-three [Esra ii. 28; see the notes upon Neh. vii. 71, and Esra ii. 2].

Ver. 33.

אֲנָשֵׁי נֶבֹז אַחֲרַי חֲמִשִּׁים וְשָׁנָיִם :

ἄνδρες Ναβία, ἑκατὸν πενήκονταδύο.

Au. Ver.—33 The men of the other Nebo, fifty and two.

Of the other Nebo.

Dr. A. Clarke.—The word *other* is not in the parallel place, Esza ii. 29, and is wanting in many of *Kennicott's* and *De Rossi's* MSS. This *Nebo* is supposed to be the same as *Nob* or *Nobah*, in the tribe of Benjamin.

Booth.—The people of Nebo, &c.

Rambach.—*Incolæ alterius Nebuntis*: scil. *Judaicæ*, non *Rubeniticæ* trans *Jordanem*. Num. xxxii. 3, 38.

Houb.—33 *Viri Nebo-Ar, quinquaginta duo.*

33 אנשי, *viri.* Esdr. ii. 29, בני, *fili;* ubi deinde omittitur אדר, quod nos, *Ar*; nam *alterius* nihil dicit, ubi prior *Ar* non antecessit. Cæterùm, post filios *Nebo*, sequuntur apud *Esdram filii Megbis centum quingenta sex*, quæ verba hîc loci non comparent. Postea ibidem sequuntur *filii Ælam*, iidem qui nunc ver. 34.

Ver. 34.

בְּנֵי עֵילָם אַחֲרַי וְגו'

ἄνδρες Ἑλαμαάρ, κ.τ.λ.

Au. Ver.—34 The children of the other Elam, a thousand two hundred fifty and four.

See the notes upon Esza ii. 31, p. 341.

Dr. A. Clarke.—*The other Elam.*] To distinguish him from the Elam mentioned ver. 12.

Booth.—34 The people of Elamar, &c.

Rambach.—האחרים אחר, *posterii Elami alterius*, distincti ab illo ver. 12. Hujus posteris apud *Ezram* ii. 30, præmittuntur

Magbischî posterii 156, quorum hic mentio omittitur, unde probabile fit, eos *Babylone*, mutato consilio, restitisse.

Houb.—*Viri Ælam-Ar, &c.*

Ver. 37.

בְּנֵי לֹד חָדִיד וְאֹנוֹ שִׁבְעֵי מֵאוֹת וְעֶשְׂרִים וְאַחַד :

υἱοὶ Λοδαδὶδ καὶ Ὠνὸ ἐπτακόσιοι εἰκοσιεῖς.

Au. Ver.—37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.

Boothroyd places this verse before ver. 36, as in Esza ii. 33.

Seven hundred twenty and one.

Booth.—Seven hundred and twenty-five [Esza ii. 33. See the notes upon Nehem. vii. 71, and Esza ii. 2].

Houb.—37 ואנו, *et Ono.* Esdr. ii. 33. ואינו: deinde, pro ואחד, *et unus*, quod hîc legitur, habet וחמשה, *et quinque.*

Ver. 38.

Au. Ver.—38 The children of Senaah, three thousand nine hundred and thirty.

Nine hundred and thirty. So the Hebrew text and LXX.

Booth.—Six hundred and thirty [Esza ii. 35. See the notes upon Nehem. vii. 71, and Esza ii. 2].

Ver. 43.

הַלְוִיִּם בְּנֵי־יִשׁוּעַ לְךְרַמְיָאֵל לְבָנָי לְהוֹדָוָה שִׁבְעִים וְאַרְבָּעָה :

להודיה קרי

οἱ Λευῖται, υἱοὶ Ἰησοῦ τοῦ Καδμυῖλ τοῖς υἱοῖς τοῦ Οὐδουῖα, ἑβδομηκοντατέσσαρες.

Au. Ver.—43 The Levites: The children of Jeshua, and Kadmiel, and of the children of Hodevah [or, Hodaviah, Esza ii. 40; or, Judah, Esza iii. 9], seventy and four.

Booth.—43 The Levites: the posterity of Joshua, and Kadmiel, sprung from Hodaviah, seventy-four.

Rambach.—לקדמיאל, *de Kadmiel*, cap. ix. 4, 5; x. 10. Conf. *Lamed* vers. 11, 21, 39.

Houb.—43 *Levitæ: filii Josue et Cedmihel, ex filiis Odnîæ, septuaginta quatuor.*

43 לקדמיאל, *Cedmiheli.* Esdr. ii. 40. וקדמיאל, *et Cedmihel*, quod antetulimus. Deinde ibid. הוריה, *Odnîæ*, non ut hîc להודיה.

Ver. 44.

Au. Ver.—44 The singers: the children of Asaph, an hundred forty and eight.

Forty and eight. So the Hebrew text and LXX.

Booth.—And twenty-eight [Ezra ii. 41. See the notes upon Nehem. vii. 71, and Ezra ii. 2].

Ver. 45.

Au. Ver.—45 The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

An hundred thirty and eight. So the Hebrew text and LXX.

Booth.—A hundred and thirty-nine [Ezra ii. 42. See the notes upon Nehem. vii. 71, and Ezra ii. 2].

Houb.—45 השערים, *Janitores.* Esdr. ii. 42. בני השערים, *filii Janitorum.* Deinde ibid. שלים, *Sellum*, non, ut hic, שלם, sine ו. Tum post שבי, *captivitatis*, ibid. additur הכל, *universi.* Denique ibid, pro ושמה, *et octo*, quod hic legitur, habetur והשמה, *et novem.*

Ver. 46, 47.

Au. Ver.—46 The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth.

47 The children of Keros, the children of Sia [or, Siaha], the children of Padon.

The Nethinims. See the notes upon I Chron. ix. 2, p. 46.

Houb.—46 et 47 ציהא, *Seha.* Esdr. ii. 43 ציהא, *Siaha*; postea השופא, *Hasupha*, addito ו. Postea ibid. ver. 44, קרוס, *Ceros*, sine י in medio, et סיהא, *Siaea*, addito א, in fine.

Ver. 48.

Au. Ver.—48 The children of Lebana, the children of Hagaba, the children of Shalmi [or, Shamlai].

The children of Shalmi.

Booth.—The children of Akkub, of Hagab [Ezra ii. 45, 46], of Shalmi.

Houb.—48 לבנא, *Lebana.* Esdr. ii. 45, לבנא: deinde הגבא, *Hagaba*, item cum ה in fine. Postea ibidem legitur, בני שקב, *filii Accub*, quæ verba hic absunt. Postea ibid. ver. 46, בני הגב, *filii Agab*, quæ etiam hic absunt. Postremo quod nomen hic legitur שמלי. *Selmai*, Esdr. ii. 46, legitur שמלי, *Semlai*, ubi emendat Masora, ut sit שמלי, cum forte in quibusdam codicibus sic utrobique legeretur.

Ver. 52.

Au. Ver.—52 The children of Besai, the children of Meunim, the children of Nephishesim [or, Nephusim.]

Of Besai, &c.

Booth.—Of Besai, of Asnah, &c. [Ezra ii. 50.

Nephishesim.

Booth.—Nephusim [Ezra ii. 50].

Houb.—52 בני בסי, *filii Besai.* Post hæc verba additum legitur, Esdr. ii. 50. בני אסנה, *filii Asna.* Deinde, pro נפשיסים, *Nephussim*, legitur נפשיס, *Nephusim*, Masora castigante, ut sit נפשיס.

Ver. 54.

Au. Ver.—54 The children of Bazlith [or, Bazluth], the children of Mehida, the children of Harsha.

Bazlith.

Booth.—Bazluth [Ezra ii. 52].

Mehida.

Dr. A. Clarke.—Many of *Kennicott's* and *De Rossi's* MSS. have *Mehira.*

Ver. 57.

Au. Ver.—Perida.

Booth.—Peruda [Ezra ii. 55].

Ver. 60.

Au. Ver.—60 Nethinims. See the notes upon I Chron. ix. 2, p. 46.

The children of Solomon's servants. See the notes upon Ezra ii. 55, p. 342.

Ver. 61.

See the notes upon Ezra ii. 59, p. 342.

Ver. 62.

Au. Ver.—62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.

Six hundred forty and two. So the Heb. text and LXX.

Booth.—Six hundred and fifty two [Ezra ii. 60. See the notes upon Nehem. vii. 71, and Ezra ii. 2].

Ver. 64.

אֵלֶּה בְּהֶשֶׁבַח כְּהֹנֵן הַמְּתִיחִים וְלֵאמֹר
 נִמְצָא וְיִנְאָלֵה מִיְהוֹדָה:
 οὗτοι ἐζητήσαν γραφῆν αὐτῶν τῆς συνδοσίας,
 καὶ οὐκ εὗρέθη, καὶ ἠγγιστεύθησαν ἀπὸ τῆς
 ἱερατείας.

Au. Ver.—64 These sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.

See the notes upon Ezra ii. 62, p. 343.

But it was not found.

Booth.—But were not found.

Houb.—64 נמצא, *reperta est* (כתב), *scriptura*, Esdr. ii. 62, נמצאו, in plurali, quod effertur de antecedenti vocabulo המהישים, *recensitorum*.

Ver. 65.

וַיֹּאמֶר הַתִּרְשָׁתָּהָ לָהֶם אֲשֶׁר לֹא־
יֵאָכְלוּ מִקֹּדֶשׁ הַקֹּדֶשִׁים עַד עֲמֹד הַכֹּהֵן
לְאֹהֲרִים וְהַמִּים :

καὶ εἶπεν ἀθερσασθὰ, ἵνα μὴ φάγωσιν ἀπὸ τοῦ ἁγίου τῶν ἁγίων, ἕως ἀναστῆ ἱερὸς φθορίσων.

Au. Ver.—65 And the Tirshatha [*or*, governor] said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim.

The Tirshatha. See the notes upon Ezra ii. 63, p. 343.

Bp. Patrick.—It is the opinion of Jacobus Cappellus, that Zerubbabel is here meant by the *Tirshatha* (Ezra ii. 63). Whosoever he was, he expresses his hope that God might in time restore the *urim* and *thummim* (as he had done the nation), and so give answer about obscure and difficult matters, as he had done in former ages. But till then these priests were not admitted to partake of the most holy things, because it did not appear by good proof that they were of the family of the priests, and *not to appear, and not to be*, are the same thing in law. But the Talmudists, as the same person observes, interpret these words as if it had been said, “Till the dead rise, or till the Messiah come.” For after the first temple was destroyed, “the cities of the Levites, with their suburbs, were wanting, and so were *urim* and *thummim*, and the kings of the house of Judah” (see his *Historia Exot. et Sacra*, ad A. M. 3557).

Rambach.—*Et edixit eis judex, censor, vel princeps, qui nunc erat Nehemias.*

Urim and Thummim. See the notes upon Exod. xxviii. 30, vol. i., pp. 346—350.

Houb.—65 והמים, *et Thummim*. Esdr. ii. 63, וחמים, in dandi casu; quod melius. Nam sunt duæ res diversæ *Urim et Thummim*.

Ver. 66.

Houb.—וששים, *et sexaginta*; melius quam ששים, sine ו, ut legitur Esdr. ii. 64.

Ver. 67.

וְלָהֶם מִשָּׂרְרִים וּמְשָׁרְרֹת מֵאֲתָיִם
: וְאִרְבָּעִים וַחֲמִשָּׁה :

— καὶ ἄδοντες καὶ ἄδουσαι, διακόσιοι τεσσαρακοταπέντε.

Au. Ver.—67 — and they had two hundred forty and five singing-men and singing-women.

Two hundred forty and five.

Booth.—Two hundred [Ezra ii. 65; see the notes upon ver. 71, and upon Ezra ii. 2].

Ver. 68.

Au. Ver.—68 Their horses, seven hundred thirty and six: their mules, two hundred forty and five.

See the notes upon Ezra ii. 2.

Dr. A. Clarke.—68 *Their horses, &c.*] The whole of this verse is wanting in *fifty* of *Kennicott's* MSS., and in *twenty-nine* of those of *De Rossi*, in the edition of *Rab. Chayim*, 1525, in the *Roman Edit.* of the *Septuagint*; also in the *Syriac*, and in the *Arabic*. It should, however, be observed, that the *Arabic* omits the *whole list*, having nothing of the chapter but the first five verses. The whole is found in the parallel place, Ezra ii. 66. *Calmet's* note on this passage is incorrect.

Ver. 69.

Au. Ver.—69 *Their camels*, four hundred thirty and five: six thousand seven hundred and twenty asses.

Their camels.

Houb.—69 נמלים, *cameli*. Esdr. ii. 67, נמליה, *cameli eorum*, ut antea *ibid.* סוסים, *equi eorum*.

Dr. A. Clarke.—After this verse St. Jerome has inserted the following words in the *Vulgate*:—

Hucusque refertur quid in commentario scriptum fuerit; exin Nehemiæ historia textitur.

“Thus far do the words extend which were written in the register; what follows belongs to the history of Nehemiah.”

But this *addition* is not found either in the *Hebrew* or any of the ancient *Versions*. It is wanting also in the *Complutum* and *Paris Polyglots*, but is in the *Editio Prima* of the *Vulgate*.

Vers. 70, 71, 72.

70 וּמִקְצֵת רֵאשֵׁי הָאֲבוֹת נְתָנָה
לְמַלְאָכָה הַתִּרְשָׁתָּהָ נָתַן לְאֹזְרֵי זָהָב
3 κ

דַּרְבָּמְנִים לְאֶלֶף מִזְרְקוֹת תְּמִשִּׁים כְּתָנֹת
 כְּתָנִים שְׁלֹשִׁים וְחֲמִשׁ מֵאוֹת :
 71 וּמֵרֵאשִׁי הַזְּבוֹת נָתַנּוּ לְאוֹזֵר
 הַפְּלֹאקָה זָהָב דַּרְבָּמְנִים שְׁתַּי רְבֹות
 וְכֶסֶף מְנִים אַלְפִים וּמֵאָתָים : 72 וְאִשָּׁר
 נָתַנּוּ שְׁאָרֵית הָעֵם זָהָב דַּרְבָּמְנִים שְׁתַּי
 רְבֹוא וְכֶסֶף מְנִים אַלְפִים וּבְרִנֹות
 כְּתָנִים שְׁשִׁים וּשְׁבַעֶה :

v. 70. לְאוֹזֵר נ' v. 72. וְכְתָלָת נ':

70 και ἀπὸ μέρους ἀρχηγῶν τῶν πατριῶν ἔδωκαν εἰς τὸ ἔργον τῷ Νεεμίᾳ εἰς θησαυρὸν χρυσοῦς χιλίους, φιάλας πεντήκοντα, καὶ χρωθωνῶθ τῶν ἱερέων τριάκοντα. 71 και ἀπὸ ἀρχηγῶν τῶν πατριῶν ἔδωκαν εἰς θησαυροῦς τοῦ ἔργου χρυσοῦ νομίσματος δύο μυριάδας, καὶ ἀργυρίου μνᾶς δισχιλίας τριακοσίας. 72 και ἔδωκαν οἱ κατάλοιποι τοῦ λαοῦ χρυσοῦ δύο μυριάδας, καὶ ἀργυρίου μνᾶς δισχιλίας διακοσίας, καὶ χρωθωνῶθ τῶν ἱερέων ἐξηκονταεπτά.

Au. Ver.—70 And some [Heb., part] of the chief of the fathers gave unto the work. The Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments.

71 And some of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver.

72 And that which the rest of the people gave was twenty thousand drams of gold, and two thousand pound of silver, and three-score and seven priests' garments.

70 *The Tirshatha.* See the notes upon Ezra ii. 63, p. 343.

Pool.—*The Tirshatha*, i. e., the governor, to wit, Nehemiah. So it is no wonder that the number of the moneys, and other things here contributed, differ from that Ezra ii., because this is another collection [so *Bp. Patrick*]; that was made in Zerubbabel's time, and this in Ezra's.

Dr. A. Clarke.—70 *The Tirshatha gave.*] *The Septuagint*, particularly the copy in the *Codex Alexandrinus*, intimates that this sum was given to the *Tirshatha*, or Nehemiah: *Και τῷ Ἀθηρσαθα ἔδωκαν εἰς θησαυρον, And to the Athersathu they gave for the treasure, &c.*

71 *Two thousand and two hundred pound.*] *The Septuagint* has two thousand THREE hundred mine of silver.

70, 71, 72 *Drams, pound.* See the notes upon Ezra ii. 69, pp. 345, 346.

Dathe.—70 *Prætor quidem ad fiscum mille Duricos, quinquaginta crateres, tunicas sacerdotales triginta et quingentos.* a)

a) *Michaëlis* putat nomen rei donatæ excidisse. Non potest, ut vulgo fit, ad tunicas referri, quia numerus major deberet præcedere.

Hoob.—70 *התרשאה נתן, Athersata dedit.* Hæc apud Esdram, et quæ sequuntur, non habentur, cap. ii. ver. 68, "suntque omnino (inquit Lud. Cappellus) addita à Nehemiâ, loco et vice versiculi 68, cap. 2 Esdræ, qui desideratur, Nehem. vii. 71, vide et confer.

71 ושתי, *et duas.* Esdr. ii. 69, שש, *sex*, ubi etiam additur ואף, *et mille.* Deinde, pro אלפים ומאהים, *duo millia et ducentas*, ibid. legitur המשא אלפים, *quinque millia.* Denique omittit Esdras dona populi, quæ hic adduntur, ver. 72. Hinc adde, apud Esdram, dono dari à Principibus familiarum tantum *tunicas centum*; cum contra hic ver. 70 dentur ab iisdem *quingentæ et triginta.*

Nunc operæ pretium est Lectoris oculis in tabulâ subjicere varietates numerorum eas, quas mox animadvertimus.

	ESDRAS.		NEHEMIAS.
10	Arca	775	652
11	Joab	2812	2818
13	Zathua	945	845
15	Bannui	642	648
16	Bebai	623	628
17	Azgad	1222	2322
18	Adonicam	666	667
19	Beguai	2056	2067
20	Adin	454	655
22	Hasem	223	328
23	Betsai	323	324
26	Bethleem	123	188
32	Bethel	223	123
37	Lad	725	721
38	Senea	3630	3930
44	Cantores	128	148
45	Janitores	139	138
62	Dalia	652	642
67...	{ Cantores et	200	245
71.....	{ Cantatrices Auri pondo...	61000	20000
71 ..	{ Tunicæ à Principi- bus oblatæ	100	530

Hæc varietates, quæ tantæ tumque multæ sunt, etsi ejusdem Exemplaris, verum esse id demonstrant, quod Lud. Cappellus existimabat, extitisse olim compendia numerorum describendorum. Etenim varietates multæ

utrobique verborum sunt non similibus; ut planum sit varietates ex aliâ re, quàm ex numerorum, ut nunc sunt, ex toto descriptorum similitudine fuisse natam; nempè ex ipso numerandi compendio, quod quidem esset nunc malè exaratum, nunc partem oblitteratum, nunc parùm cognitum. Et credo equidem, cum compendia illa litteris facta olim essent Samariticis, cumque eas litteræ, post Esdræ, parùm cognitæ Judæis essent, obtinuisse deinde apud eos, ut numeri vocabulis ipsis, quæ ore pronuntiabantur, describerentur, ne qua esset errandi proclivitas. Sed neque sic obviam itum est multis scribendi erroribus. Nam sæpè lapsi sunt descriptores, tum ob causas suprâ dictas, tum quia id, quod scriberent, non jam intellexerent, postquàm Judæi Hebr. in Linguâ non jam nati essent et educati.

Ver. 73; VIII. 1.

וַיָּבֹאוּ הַיְהוּדִים הַשְּׂבִיְעִי וְגַבְנֵי יִשְׂרָאֵל בְּעָרֵיהֶם :

VIII. 1 וַיָּבֹאוּ כָּל-הָעָם כְּאִישׁ אֶחָד אֶל-הַרְחֹב אֲשֶׁר לִפְנֵי שַׁעַר-הַמַּיִם וְגַבְנֵי

VIII. 1 καὶ ἔφθασεν ὁ μὴν ὁ ἕβδομος, καὶ οἱ υἱοὶ Ἰσραὴλ ἐν πόλεσιν αὐτῶν καὶ συνήχθησαν πᾶς ὁ λαὸς ὡς ἄνθρωπος εἰς εἰς τὸ πλάτος τὸ ἔμπροσθεν πύλης τοῦ ὕδατος.

Au. Ver.—73 So the priests, and the Levites, and the porters, and the singers, and some of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel were in their cities.

VIII. 1 And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel.

73 Nethinims. See the notes upon 1 Chron. ix. 2, p. 46.

All Israel, &c.

Bp. Patrick.—73 These are the very same words with those in the second chapter of Ezra, and the last verse; and in both places it is said all Israel dwelt in their cities. Which though it be chiefly to be understood of Judah and Benjamin, yet it is evident some of the ten tribes did return with them, according to those prophecies, Jer. l. 4; Zech. viii. 13. And, indeed,

there were many of the Israelites that did live in the tribe of Judah before the captivity (2 Chron. x. 17; xi. 16).

Dr. A. Clarke.—73 All Israel dwelt in their cities.] It was in reference to this particularly that the public registers were examined; for by them they found the different families, and consequently the cities, villages, &c., which belonged to them, according to the ancient division of the lands. It seems that the examination of the registers occupied about a month; for as soon as the walls were finished, which was in the sixth month (Elul), chap. vi. 15, Nehemiah instituted the examination mentioned in this chapter, ver. 5; and by the concluding verse we find that the different families had got into their paternal cities in the seventh month, Tisri, answering to our part of September and October. Thus the register determined everything: there was no room for complaint, and none to accuse the governor of partiality.

73 And when the seventh month came the children of Israel were in their cities.

VIII. 1 And all the people, &c. See the notes upon Ezra iii. 1.

Booth.—73 But when the seventh month came, the children of Israel who were in their cities. VIII. 1 Even all the people, assembled as one man, in the street before the water-gate, &c.

Houb.—73 Mensisque erat septimus, cum Israel in suis urbibus habitavit.

VIII. 1 Tum convenit universa multitudo, quasi vir unus, in plateam quæ est ante portam aquarum, &c.

Dathe.—73 Considerant quidem sacerdotes, Levitæ, janitores, cantores, plebei, famuli sanctuarii et omnino Israëlita in oppidis suis. Sed appropinquante mense septimo 1 ad unum omnes convenerunt in foro, quod erat ante portam aquæ, &c.

VIII. 1 Street. See the notes upon 2 Chron. xxix. 4, p. 278.

Dr. A. Clarke.—The water-gate.] The gate which led from the temple to the brook Cedron.

Rambach.—Quæ est ante portam aquarum, vers. 3, 16, quæ h. l. est porta urbis, distinguenda a porta templi ejusdem nominis, per quam aqua festo tabernaculorum effundenda, in templum inferebatur; de qua vide Lightf. Opp. vol. i., p. 613, seqq.

Scribe. See the notes upon 2 Sam. viii. 17, vol. ii., pp. 559, 560.

Ver. 2.

Dr. A. Clarke.—Upon the first day of the seventh month.] This was the first day of what was called the *civil year*; and on it was the *feast of trumpets*, the year being ushered in by the sound of these instruments.

Ver. 3.

Au. Ver.—3 *Street.* See the notes upon 2 Chron. xxix. 4, p. 278.

Water-gate. See the notes upon ver. 1.

Ver. 4.

וַיַּעֲמֵד עֲזָרָה הַסֹּפֵר עַל-מִבְּדֵל-עֵץ וְגו' — זְכַרְיָה מְשַׁלֵּם :

καὶ ἔστη Ἐσδρας ὁ γραμματεὺς ἐπὶ βήματος ξυλίνου, κ.τ.λ. — καὶ Ζαχαρίας, καὶ Μεσολλάμ.

Au. Ver.—4 And Ezra the scribe stood upon a pulpit of wood [Heb., tower of wood], which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

Dr. A. Clarke.—4 *Stood upon a pulpit of wood.*] מבדל, a tower, a platform, raised up for the purpose, to elevate him sufficiently for the people both to see and hear him; for it is said, ver. 5, that *he was above all the people.* This is the first intimation we have of a *pulpit*, or *structure* of this kind. But we must not suppose that it was anything similar to those *tubs* or *barrels* ridiculously set up in churches and chapels, in which a preacher is nearly as much confined, during the time of his preaching, as if he was in the *stocks*.

Gesen.—מבדל. R. גבול.

1. a tower, so called from the altitude.

2. an elevated stage, pulpit, βήμα, Neh. viii. 4; comp. ix. 4.

Zechariah, and Meshullam.

Hoob.—4 משלם, Mosollam. Non omitenda conjunctio ו, ומשלם, quam etiam non omitit codex Orat. 42, ut neque veteres. Idem dixeris de זכריה, quod nomen ejusdem conditionis est, atque caetera nomina propria, quæ post primum (פריה) veniunt, recusatque adeo, ne sua conjunctione, qua caetera non carent, privetur.

Ver. 7.

— מְבַיְנִים אֶת-הָעָם לַתּוֹרָה וְהָעָם — עַל-עַמּוּדָם :

— ἦσαν συνεκίζοντες τὸν λαὸν εἰς τὸν νόμον· καὶ ὁ λαὸς ἐν τῇ στάσει αὐτοῦ.

Au. Ver.—7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place.

Pool.—Caused the people to understand the law; as well the words, which being Hebrew, now needed to be translated into the Chaldee or Syriac language, which was now and henceforth the common language of that people; as also the sense and meaning of them; they expounded the mind and will of God in what they read, and applied it to the people's present condition, as they saw fit, as the manner of the prophets generally was. *The people stood in their place*, i. e., in their several places and stations into which the company seems to have been distributed for conveniency of hearing; it not being likely that so vast a congregation could distinctly hear one man's voice. Or, *by their stations*, i. e., by the several stations of the Levites and persons last named; who seem to have had several scaffolds, by comparing this with chap. ix. 4, upon which they stood, as Ezra did upon his pulpit, ver. 4.

Bp. Patrick.—7 It is thought by some, that these persons expounded to the people what had been read to them; for the same persons did not read, they imagine, and make them understand what was read. But Stephanus Morinus hath observed very well, that it is not likely that Ezra was a mere reader, and Levites the doctors and expositors of the law before Ezra and Nehemiah. It is far more likely that Ezra began to read: and that when he was weary, some of those that stood by him on each side went on where he left off; for it was too much for one man to read from morning to mid-day. And he also instructed these Levites, if there was any difficulty, to make the people understand what was read.

Rambach.—העם את התורה, intelligere faciebant populum, h. e. sec. LXX instruebant populum in lege, vers. 8, 9, confer Ezr. viii. 16, 2 Par. xxxv. 3. Al. attendere faciebant vel circumabant populum, ut excitarent illum ad attentionem; vel sec. Vulg., silentium faciebant in populo. על העם על Schmid., quum populus adhuc esset in statione sua; Syr., populo manente in loco

suo. Ita laudatur populus, quod *ex eodem loco* per aliquot horas lectioni et interpretationi legis attentus fuerit. Equidem *Burmannus* hac phrasi significari putat, populum in certas partes fuisse divisum, quarum quævis loco sibi adsignato steterit, ut commodius potuerit ab additis Levitis instrui. Verum *Vitringa* de Synag. vet. p. 189 textui historico id repugnare censet. Constat enim, inquit, ex textu, totum populum in unum locum fuisse congregatum, unum tantum effecisse cœtum, unum tantum erectum fuisse suggestum ligneum; neque insigni absque confusione factum fuisse concepimus, ut populus in unum congregatus locum, in distinctas tamen divisus fuerit partes, distinctosque adiverit doctores. Confer ver. 5; cap. ix. 3; cap. xiii. 11; Dan. x. 11; 2 Par. xxx. 16; cap. xxxv. 10.

Ver. 8.

וַיִּקְרָא בְּכֹפֶר בְּתוֹרַת הָאֱלֹהִים
מִפְּרֹשֶׁת וְשֵׁנוֹם שְׁלֹכַל וַיְבִינֵנוּ בְּמִקְרָא :

καὶ ἀνέγνωσαν ἐν βιβλίῳ νόμου τοῦ Θεοῦ, καὶ ἐδίδασκεν Ἐσδρας, καὶ διέστειλεν ἐν ἐπιστήμῃ Κυρίου, καὶ συνῆκεν ὁ λαὸς ἐν τῇ ἀναγνώσει.

Au. Ver.—8 So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

Pool.—They read, to wit, Ezra and his companions successively or severally. *Gave the sense*, i. e., the meaning of the Hebrew words, which they expounded in the common language. *Caused them to understand the reading*, i. e., that which they read, to wit, the Holy Scripture; the action being put for the object, as *vision* is oft put for the thing seen, and *hearing* for the thing heard, and *fear* for the thing feared. So they gave them both a translation of the Hebrew words into the Chaldee, and an exposition of the things contained in them, and of the duty incumbent upon the people by virtue of them, the declaration whereof was a great part of the priest's work, Mal. ii. 7.

Bp. Patrick.—And gave the sense, and caused them to understand the reading.] Ezra and the other persons directed by him, gave the sense, and made them understand what was read. So the last words are commonly expounded. But Isaac Casaubon, in an epistle of his to Suffridus Calignon (Epist. dex.), disputes at large, that all the Jews

take the meaning to be, that the people in their captivity having disused the Hebrew tongue, and been accustomed to the Chaldee, Ezra and his companions rendered the Hebrew words exactly into the Chaldee language. And to put all out of doubt, that this is their sense, he observes, that the Jews at this day retain this custom (which they received from Ezra) in their synagogues, to read the same portion of Scripture, first in Hebrew, and then in Chaldee; as he himself was witness at Frankfort. And he justifies those who take these words, "caused them to understand the reading," to signify, *expounded the Scripture*. Though the word *micra* be nowhere so used in the Bible, to signify the *Scripture*, neither doth it signify *reading*. And another learned man thinks the Hebrew words may be most exactly translated, *Dabant intelligentiam per ipsam Scripturam*; "they gave the sense by the Scripture itself." But there is not good warrant to assert this. And the discourse of Casaubon is grounded on a tradition of the Jews, which hath no better foundation than this; that they had forgot their language in Chaldea, and, therefore, they read the law in that tongue, which they understood better than their own. But if this were true, why did the prophets write in Hebrew after their return from captivity? And this very book shows the contrary, ch. xiii. 23, 24, where the Jews' language appears to have been spoken by the people. Nor is the custom of reading the Targum after the law very ancient, nor generally used in their synagogues.

Gesen.—*פָּרַשׁ, pp. to cleave, to divide. Hence,

1. to separate, to distinguish.
2. to declare distinctly, to specify, &c.

Pual pass. of *Kal* No. 2, to be distinctly declared, to be specified, Num. xv. 34; Neh. viii. 8, and they read in the book of the law of God, מִפְּרֹשֶׁת, distinctly (so *Vulg.*, i. e., word for word, *Syr.*, faithfully), and gave the sense and explained what they read; comp. Ezra iv. 18.—Others, as also *Hengstenberg* *Authent.* Dan., p. 199, render it here, *addita translatione* sc. into Chaldee; but see *Thesaur.*, p. 1132. Compare also the use of the noun פְּרֹשֶׁת.

Gesen., Thes.—[For the first part of this extract, see Ezra iv. 18, p. 356.] *Utroque loco* [viz. Ezra iv. 18 et Nehem. viii. 8] intelligenda est recitatio distincta et accu-

rate instituta, ita ut singula verba ab audientibus perciperentur, opp. raptim et festinanter factæ. Eodem modo usurpatur *קָרַב מִפֶּה*, Jes. viii. 1; Ex. xxviii. 11; Targ., i. e., scriptura distincta s. accurata, i. e., talis, quæ ab omnibus sine negotio legitur, cujus singulæ litteræ (ut supra singula verba) sigillatim et ad scribendi leges expressæ sunt. Talmudistæ contra et intpp. Hebræi *מִפֶּה*, interpretantur *explicate*, cum *explicatione* (cf. *בָּאֵר*, Deut. i. 5, Targ. פָּרַשׁ פִּרְשִׁים, explicationes, glossæ, v. Buxt., p. 1851), i. e., cum *interpretatione vel Chaldaea* (Neh. viii. 8) *vel Persica* Esr. i. c., quæ a recitante addita sit: et ita e recentioribus Hengstenbergius (de authentia Danielis, p. 299). Sed a) פִּרַשׁ, vel apud Talmudicos nunquam dicitur de translatione in aliam linguam = פִּרְשָׁם (Esr. iv. 7): sed de explicatione verborum obscuriorum et de enarratione sententiæ, qualis in scriptis Talmudistarum et commentariis Rabbinorum est. Hæc autem utrique loco inepta est: nam Neh. i. c. hoc ipsum sequitur aliis verbis expressum (וְשׁוֹם שֶׁכֵּן עָבְדוּ בְמִקְרָא), et Esr. i. c. in epistola civium ad regem commentario opus non erat. b) Judæos illo tempore Hebraice (יְהוּדִימִי), non Chaldaice (אַרְמֵימִי) locutus esse, apparet ex Neh. xiii. 24. c) Priorem illam rationem præter vett. intpp. commendat usus vulgaris in lingua Hebræa et Chaldaea, v. Kal No. 2, nomen פִּרְשָׁה, et præ ceteris Chald., קָרַב מִפֶּה. De loco Esr. iv. 7, v. s. פִּרְשָׁם.

Gesen.—טָבַל. 1. *intelligence, understanding, wisdom*, 1 Chron. xxii. 12; xxvi. 14. טָבַל טוֹב, *good understanding*, Prov. xiii. 15, al. טוֹב טָבַל, *to give the understanding of anything*, i. e., to cause to understand it, Neh. viii. 8.

הִפְחִי. הִפְחִין. 1. pp. causat. e. g. a) causat. of Kal No. 3, *to cause to understand*, i. e., *to declare, to explain*, Dan. viii. 16, 27; Neh. viii. 8, וְגִבְדוּ בְמִקְרָא. b) causat. of Kal No. 4, *to teach, to instruct*, c. acc. of pers., Neh. viii. 9, al.

מִקְרָא m. (ר. קָרָא). 1. *a calling together, convocation*, Num. x. 2.

2. *a reading, reading aloud*. Neh. viii. 8, *they gave attention* to the reading*.

Prof. Lee.—Part. מִפֶּה. *Made distinct*: according to some, by distinctness of read-

ing; according to others, by an interpretation, Neh. viii. 8.

שָׂכַל, and שֶׂכֶל. (a) *Understanding, wisdom, skill*. (b) *Estimation, esteem*. (c) Probably *signification*. (c) Neh. viii. 8.

Hiph. הִפְחִין, pres. non occ. or is very doubtful. Constr. *immed.* הִפְחִין. I. *Made to know, understand, &c.* II. Occasionally in the sense of Kal, Is. xxviii. 19, al.

מִקְרָא. Lit. *act, or place, of calling, or reading*, (a) *Act of calling, assembling, together*, Num. x. 2. Comp. Isaiah i. 13. (b) Meton. *convocation, congregation*, with קָרָב, generally. (c) *Reading, reciting*, Neh. viii. 8.

Rambach.—*Et legerunt in libro*, scil. tum Ezras, tum ejus socii, qui Ezram senem in lectione subinde excipiebant, coll. ver. 4. Aliis simul legerunt in diversis fori locis et apud diversas populi partes. Sed confer not. ad ver. 7. *Vitringa* de Synag. vet., p. 420. Non concipiendum est, solum Ezram hic legisse, licet ea actio ipsi, ut primario legis perito adscribatur ver. 4, nam et illi Levitæ, qui ipsi adstant, legerunt, sicut manifeste colligimus ex cap. ix. 3, 4, quique tamen suo loco et ordine, prout decebat. Confer 1 Cor. xiv. 31. *In lege Dei*; per quam *Gusset.*, p. 347, h. l. speciatim *Deuteronomii* librum intelligit, coll. Deut. i. 5; xxxi. 11. מִפֶּה, *explicate vel explicato sermone*, h. e. sec. *R. Sal.* ita, ut lingua usitata exposuerint, subjuncta nimirum singulis paraphrasi aliqua Chaldaica in gratiam eorum, qui Hebræum sermonem in Babylonia fere dedidicerant, ut Judæi volunt in Talm. Bab. Tr. *Megillah*, fol. 3, col. 1, et Tract. *Nedarim*, fol. 37, col. 2. Unde etiam quibusdam originem traxisse videtur ille ordo, quo in veteribus quibusdam MScTis biblicis, singulis versibus Hebraicis singuli Chaldaici subjuncti sunt, conf. *Hotting.* Thes. philol., pp. 89, 280, et Dissertat. nostram de *Codicibus MSS. Biblico Hebraicis*, § 18, p. 34. *Pfeifferus* quidem in Dub. Vex., p. 480, mavult, explicationem non in alia, sed in eadem lingua factam esse ad sensum, ita ut Ezras non paraphrasten egerit, sed *homilicaster*, et adhibita quadam declaratione ad præsentium temporum, et hominum statum adaccommodata. Sed illud tamen ob populum, Hebrææ lingue non satis amplius peritum, magis necessarium fuisse videtur; nisi forte utrumque conjunctum fuit. Alii tantum ad *vocis modulationem* referunt, ut textus clare et distincte lectus dicatur.

* *Gesen.*—*Attendebant ad recitationem*. Under the root פָּחַן, however, he renders the word in this passage by *explicaverunt*.

Gusset., p. 754 reddit: et legerunt—*id, quod in lege Dei revelatum erat*, coll. verbo Lev. xxiv. 12. Sed prius præferimus. Pyl (2) Num. xv. 34. Confer Chaldaicum Ezra iv. 18. וְשִׁים, et adponendo, vel proponendo, scil. proposuerunt, Deut. xvii. 15; Jer. xlii. 15. שֵׁל intelligentiam, quod Talmud l. c. de additis accentibus intelligit; nec dubium est, secundum distinctiones Hebraicas textum esse recitatum. Alii ita: et quidem proponendo sensum verborum si quid nimirum obscurius occurbat. A. b. E. et Cocc. adhibita cura et intelligentia. Conf. Coh. i. 17; 1 Par. xxii. 12. וְיִבִיטוּ, et intelligere fecerunt, quod legebatur, gravissimis scil. dubiis solutis; vel secund. LXX, Vulg., et intellexerunt auditores; vel sec. Cocc. attenderunt lectioni, ut ver. 7, jussi erant, conf. Esa. xl. 14; Dan. xii. 10. בְּמִקְרָא, in lectione, Vulg., quum legeretur. Al., in scriptura vel scripturam. Calov. faciebant intelligentiam per scripturam ipsam, quippe quæ optimus sui interpres. Quum vero hæc significatio vocis מִקְרָא rabbinis potius, quum Scriptoribus S. usitata sit, Gusset., p. 754, mavult ex constanti Scripturæ usu exponere festum vel cætum convocatorum, uti et Græcum, ἐκκλησία a καλέω, coll. Exod. xii. 16; Lev. xxiii. 3, 7, seqq. Esa. i. 13, &c., ut sensus sit: et fecerunt, ut intelligeretur in festo vel in cætu illo. Placet tamen Virringa de Synag. vet., p. 420, “qui concipimus, inquit, distincta hoc in versu prædicata de duplici hominum genere, doctorum puta et auditorum. De doctoribus narratur, quod legerint et dederint intellectum; de auditoribus, quod lectum intellexerint.

Houb.—8 Quippe in libro legem Domini planè legebant, atque, inter legendum, sententiam exponebant, dabantque intelligendam.

Maurer.—8 מְפָרֵשׁ distincte (פָּרַשׁ, distinxit), accurate, ad verbum coll. Chald. מְפָרֵשׁ (Part. pass. Pa.) Esr. iv. 18, ubi Syr., fideliter. וְיִבִיטוּ בְּמִקְרָא et explicabant scripturam inter legendum. Cf. Dan. viii. 16.

Ver. 9.

Au. Ver.—9 And Nehemiah, which is the Tirshatha [or, the governor], and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, &c.

The Tirshatha. See the notes upon Ezra ii. 63.

Houb.—9 נְהִמְיָא הַתְּרַשְׁתָּא, Nehemias (ille erat Athersata). Relinquimus nomen Hebraicum litteris expressum Latinis, quod fecit

Vulgatus; etsi credimus nomen esse appellativum, quo præfectura quædam significetur, non autem nomen proprium. Quod ut credamus persuadet Esdras ii. 63, ubi Athersata inter captivos Zorobabele duce reduces habet principem personam, quemadmodum etiam suprâ vii. 65, quo loco Athersata idem est, qui apud Esdram, loco mox citato. Docet Edm. Calmet nomen Athersata significare pincernam; nec non etiam utroque in libro Esdræ ac Nehemiæ notari eundem Nehemiam, cujus est hic liber, quique Jerosolymam rediit anno Artaxerxis vigesimo. Quam opinionem cap. i. confutavimus, ubi vide. Neque vincit Edm. Calmet הַתְּרַשְׁתָּא ex הַתָּרָר שֶׁרָה originem habere, etsi quosdam Interpretes profert ita sentientes. Neque enim Nehemias munus pincernarum ita exprimit cap. i. 11 ubi etiam vide.

Scribe. See the notes upon 2 Sam. viii. 17, vol. ii., pp. 559, 560.

Ver. 10.

— וְאַל-תִּעֲצֹבוּ בְּיַהֲדוֹת יְהוָה הֵיאָה מֵעַתָּה : —

— και μη διαπέσχητε, ὅτι ἐστὶ Κύριος ἰσχύος ἡμῶν.

Au. Ver.—10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength.

Pool.—The joy of the Lord is your strength, i. e., rejoicing in God in the manner prescribed in his word, or serving him with cheerfulness and thankfulness, which is your duty always, but now especially, will give you that strength both of mind and body which you greatly need, both to perform all the duties required of you, and to endure and oppose all the malicious designs of your enemies against you; whereas this dejection of mind, if you indulge it, will both offend God, and damp your spirits, and weaken your very bodies, and make you unfit for God's service, or for your own necessary occasions, and so an easy prey to your enemies.

Booth.—Grieve not, but let joy from Jehovah excite your praise.

Gesen.—הֵיאָה f. joy, gladness, 1 Chron. xvi. 27; Neh. viii. 10.

מְצִיּוֹ, and rarely מְצִיּוֹ, a strong or fortified place, fortress, Judg. vi. 26, al. Prov. x. 29,

a fortress to the upright is the way of God, i. e., religion, piety. Often of Jehovah, as Ps. xxvii. 1, *Jehovah is the fortress* (bulwark) *of my life*, xxxi. 5, al.

Prof. Lec.—מִצְדוֹ, מְצוֹ, place of strength, munition.

Rambach.—*Nam gaudium Domini s. de Domino*; vel sec. D. Lang. H. E., p. 825, a *Jehova vobis paratum et concessum*, et in *Jehovæ laudem ac gloriam, sine impia et profanata mente, agitandum* (2) 1 Par. xvi. 27. Conf. Deut. xvi. 11; Ps. v. 12, 13; Zach. x. 7; Col. ii. 26; iii. 12; Phil. iv. 4: *היא מצודת*, est vel sit *robur ac fortalitium vestrum*, Jer. xvi. 19; Dan. ii. 19, h. e., divino gaudio et alacriores, et fortiores tutioresque, tum animo, tum corpore reddemini; sicut nimio contra morore animus et corpus labefactantur. Confer Prov. xv. 13; xvii. 22; Coh. iii. 12; 2 Cor. ii. 7; Sir. xxx. 22, 23.

Houb.—*Nolite plangere, nam læta hæc dies Domini est; ea est in vestrum ornamentum.*

10 מְצוֹסֵי: ornamentum vestrum, ex significatu vocabuli צו sat frequenti, ut alibi monuimus, et accommodatè ad sententiam. Nam populum Nehemias à planctu ad hilaritatem vocat, ne festum id fletibus inhonestent, quod erat gloriatio, quàm fletu, dignus. צו, fortitudo, nihil habet oppositum fletibus, sed gloriatio, seu ornamentum, affinitatem habet cum הרהר, hilaritate. Adde non esse in hilaritate (הרהר) fortitudinem. Quòd cum sentirent Græci Intt. dixerunt, quia *Domini est fortitudo vestra*, contrà hodierni, forsan etiam sui Codicis voluntatem, etsi eos Syrus imitatur.

Dathe.—*Nolite dolere, lætitia de Jova vos ad laudes debet excitare.*

Ver. 13.

— וְהִלְשִׁיבִיל אֶל־דִּבְרֵי הַתּוֹרָה :

— ἐπιστῆσαι πρὸς πάντας τοὺς λόγους τοῦ νόμου.

Au. Ver.—13 And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law [or, that they might instruct in the words of the law].

To understand the words of the law.

Gesen.—צָבַל. IIPIII. 1. to look at, to behold; Gen. iii. 6.

2. Trop. to look at with the mind, to consider, to attend to, absol. Dan. ix. 25, al.; seq. צָבַל, Prov. xvi. 20; צָבַל, Neh. viii. 13.

Prof. Lec.—Hiph. הִשְׁבִּיל. Constr. inmed. it. med. צָבַל, צָבַל, צָבַל, צָבַל. (a) Examined the form of, looked at. (b) Reflected, considered. (c) Thought of, cared for. (d) Acted wisely, skilfully, was wise, skilful. (e) Prospered. (f) Made wise, taught.

Rambach.—וְהִשְׁבִּיל וּנְי. Schmid., et quidem ad attendendum ad verba legis, Ps. xli. 2. Al. ut erudiret eos in vel de verbis legis; h. e., secund. Grot. ut Ezras, rituum peritus, indicaret, quomodo lex, ad istud tempus pertinens, implenda esset. Conf. Dan. ii. 33; xii. 3.

Houb.—*Ut in verbis legis erudirentur.*

Dathe.—*Ad legem accuratius cognoscendam.*

Ver. 15.

וַאֲשֶׁר נִשְׁמְעוּ וַיְנַעֲבִירוּ קוֹל בְּכָל־עָרֵיהֶם וּבִירֹוּשָׁלַם לְאֹמֶר צְאוּ הָקָר וְהִבְיֵאוּ עֲלֵי־זֵית וְעֲלֵי־עֵץ שִׁמֹן וּגְוֹ

καὶ ὅπως σημάνωσι σάλπιγγιν ἐν πάσαις ταῖς πόλεσιν αὐτῶν καὶ ἐν Ἱερουσαλήμ. καὶ εἶπεν Ἐσδρας, Ἐξέλθετε εἰς τὸ ὄρος, καὶ ἐνέγκατε φύλλα ἐλαίας, καὶ φύλλα ξύλων κυπαρισσίων, κ.τ.λ.

Au. Ver.—15 And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written.

And that they should publish and proclaim, &c.

Pool.—*And that they should publish, i. e., and they found this also written, which is to be supplied out of the former verse, that they should, &c., which, though it be not particularly required, so as is expressed in the words here following, yet in the general is required by virtue of that precept, Lev. xxiii. 4; Numb. x. 10. And according to this translation, it must be understood in the close of this verse, that they did accordingly publish and proclaim, &c. But these words may be rendered, which (as this Hebrew word is rendered here, ver. 14, and most commonly) also (so the particle vau is used, Isaiah vi. 1; Jer. i. 3) they did publish, &c. For so they did, as is evident and acknowledged; and it seems fit that so much should be expressed; and these words being particular and proper to this special occasion, seem to intimate that this is rather an his-*

torical relation of what they now did, than a declaration of that which the law required them to do, which was but in very general terms, and not so exact and particular as this following precept is said to be.

Houb., Booth.—And when they heard this, they made a proclamation in all their cities, &c.

Houb.—15 *Quod cum audiverunt, miserunt præcones in cunctas urbes et in Jerusalem, qui sic mandarent: exite in montes, &c.*

15 ואשר ישמעו : Nos, *quod cum audiverunt*, ex scriptura ואשר ישמעו, verbo שמע in Kal posito. Nam *Hiphil* si relinquatur, erit convertendum (*scriptum in lege..*) *ut vocem transire facerent...exite ad montem.* Atqui in lege non erat scriptum, *exite ad montem.* Ut perspicuum sit hæc verba, *exite ad montem*, populi esse qui, *postquam audivit festum esse hoc mense Tabernaculorum celebrandum, mandatum facit ut eatur ad montem....* Rem sic efferunt Græci interpretes cum dicunt, *et dixit Esdras, exite ad montem, addentes, et dixit Esdras.* Quippe non nesciebant in Lege Mosis non sic præcipi. Sed suam scripturam ut deserunt, ita demonstrant esse mendosam. Quod mendum nos, levissima omnium mutatione, corrigimus... לעשה כסח : Lege plene לעשות כסח, *ad faciendum tabernacula.* Ita Codices Orat. 42 et 53, priori quidem manu, hoc est, ut plurimum accurriori.

Unto the mount.

Pool.—*Unto the mount*; the Mount of Olives, which was next Jerusalem, and stored with *olive branches*, and probably with the rest here mentioned; for these trees may seem to have been planted hereabouts principally for the use of this capital city in this very feast, which, though long neglected, should have been celebrated once every year. And therefore this place seems to be here designed as the most eminent place, but with a usual synecdoche, this place being put for any place nearest to the several cities of Judah, where these branches were to be procured.

Bp. Patrick.—*The mount.* The nearest mount to Jerusalem was the Mount of Olives, where it is likely all these trees grew. But the word *shaman*, which we translate *olive branches*, our famous Dr. Castell thinks signifies *citrons*, which is not material, they being such branches as the mount afforded.

Gesen.—שָׁמַן. 1. *fatness.* 2. *oil,* Gen. xxviii. 18. שֵׁן שָׁמַן, *oil-tree,* i. e., *oleaster,*

wild olive, (different from זַיִת, the olive,) Neh. viii. 15; 1 Kings vi. 23.

Prof. Lee.—שָׁמַן, 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.*

Rambach.—וַעֲשֵׂי עֵץ שָׁמַן, *et frondes vel thyrsos arboris cujuslibet pinguis et oleosæ,* Vulg., *ligni pulcherrimi,* respiciens ad Lev. xxiii. 40. LXX, *ligni cupressini.* Syr. et Ar., *ramos nucum.* Al., *pinum* intelligunt. Sed nomen est non speciei, sed generis.

Ver. 16.

אִישׁ עַל-בֵּיתוֹ וּבְחַצְרוֹתֵיהֶם וּגְוֹ

— ἀνὴρ ἐπὶ τοῦ δώματος αὐτοῦ, καὶ ἐν ταῖς ἀulaῖς αὐτῶν, κ.τ.λ.

Au. Ver.—16 So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.

Every one upon the roof of his house, and in, &c.

Booth.—Some on their house-roofs, some in, &c.

Street.—See the notes upon 2 Chron. xxix. 4, p. 278.

Water-gate. See the notes upon ver. 1.

Ver. 17.

כִּי לֹא-עָשׂוּ מִימֵרָה יִשְׂרָאֵל בְּיָנֶהוּ

כִּן בְּנֵי יִשְׂרָאֵל עַד הַיּוֹם הַהוּא וּגְוֹ
— ὅτι οὐκ ἐποίησαν ἀπὸ ἡμερῶν Ἰησοῦ
νίου Ναυῆ οὕτως οἱ υἱοὶ Ἰσραὴλ ἕως τῆς ἡμέρας ἐκείνης, κ.τ.λ.

Au. Ver.—17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.

Pool.—*For since the days of Jeshua, or, surely since the days, as the Hebrew chi is oft used, as hath been noted before.* For the following words seem not so much to give a reason of what was last said or done concerning their dwelling in booths, as to contain the holy writer's reflection upon the present celebration of this feast. *Had not the children of Israel done so; either, 1. So as to the matter or substance of the thing.* So it implies that all this while the feast of

tabernacles was not observed; which seems altogether improbable, considering how expressly this was commanded to be celebrated, Lev. xxiii., &c., and what excellent kings, and priests, and prophets there had been within that time. Besides, that this feast was observed is sufficiently implied in 1 Kings viii. 2, 65; 2 Chron. vii. 9, and is particularly expressed Ezra iii. 4. Or rather, 2. *So*, as to the manner and circumstances. They never kept this feast *so* joyfully, as the next words declare: they never kept it *so* solemnly and religiously; for whereas at other times only the first and last day of that feast were celebrated with a holy convocation, Lev. xxiii. 35, 36; John vii. 37, now there was a holy convocation, and the people assembled, and attended upon the reading of the law, every day of this feast, as is noted in the next verse. So *Rambach*.

Bp. Patrick.—*For since the days of Jeshua the son of Nun unto that day had not the children of Israel done so.* This is scarce credible, as Mr. Mede speaks, that for a thousand years none of the good kings in Israel should observe this festival, at least in this main circumstance “of dwelling in booths.” But so he thinks it was, and that this horrible omission of this feast alone foresignified the Jews would not acknowledge Christ, whom this signified to be Emmanuel, God dwelling in our flesh (see book i. discourse xlv. p. 354). But I think this is not the meaning, that this festival had never been observed since Joshua’s time; for we read in the foregoing book, that it was kept at their return from Babylon. But the meaning is, that the joy had never been so great as it was now since that time: for which there was a special reason, as the Jews observe in Seder Olam Rabba, cap. xxx., for they rejoiced in the days of Joshua, that they had got possession of the land of Canaan; and now they rejoiced that they were restored to it, and quietly settled in it, after they had been cast out of it.

Ver. 18.

Au. Ver.—18 Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day *was* a solemn assembly [Heb., a restraint], according unto the manner.

A solemn assembly. See the notes upon Levit. xxiii. 36, vol. i., pp. 483—485.

Rambach.—*וביום השמיני עשרה*, *die vero octavo erat clausula festi, vel sec. al. erant ferie sacro-sanctæ, ubi labor omnis prohibitus.* Conf. Lev. xxiii. 36.

CHAP. IX. 1.

Au. Ver.—1 Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them.

Dr. A. Clarke.—*Now in the twenty and fourth day.* The *feast of trumpets* was on the *first day* of this month; on the *fourteenth* began the *feast of tabernacles*, which, lasting *seven days*, finished on the *twenty-second*; on the *twenty-third* they separated themselves from their *illegitimate wives and children*; and, on the *twenty-fourth*, they held a solemn *day of fasting and confession* of sin, and reading the law; which they closed by renewing their covenants.

Ver. 2.

Au. Ver.—2 And the seed of Israel separated themselves from all strangers [Heb., strange children], and stood and confessed their sins, and the iniquities of their fathers.

Dr. A. Clarke.—*The seed of Israel separated themselves.* A reformation of this kind was begun by Ezra, x. 3; but it appears that either more were found out who had taken strange wives, or else those who had separated from them had taken them again.

Bp. Patrick.—2 Who had been guilty of taking strange women to be their wives; for which Ezra had severely censured them, and constrained them to put them away. But so depraved were some among them that it seems they transgressed again in this matter, as they did in other things, who confessed their own guilt, and the guilt of those that were before them, and, as a token of their true repentance, *separated* themselves from these strangers. Which they did in such a manner, that they *stood* at a distance from them, to show that they renounced them. For so the word *stood* is to be taken in this place, not for a posture of prayer, wherein they confessed their sins: for appearing in sackcloth, and with earth on their heads, it is more likely they lay down and bewailed themselves, as the manner was in such cases. And accordingly the Levites called upon them (ver. 5) to *stand up*: which supposes that

they lay on the ground or fell on their knees, and were not standing when they spake unto them.

Rambach.— ויעמדו ויהיו, *et stantes confessionem ediderunt de peccatis suis.*

Ver. 3.

וַיִּקְרְבוּ עַל-עַמֻּמָּתָם וַיִּתְחַדּוּ בְלִבָּם
הַזִּכָּרָה יְהוָה אֱלֹהֵיהֶם רְבִיעִית הַיּוֹם
וּרְבִיעִית מִהַיּוֹמִים וּמִשְׁתַּמְחִים לַיהוָה
אֱלֹהֵיהֶם :

καὶ ἔσθησαν ἐπὶ τῇ στάσει αὐτῶν, καὶ ἀνέγνωσαν ἐν βιβλίῳ νόμου Κυρίου Θεοῦ αὐτῶν καὶ ἦσαν ἐξαγαρούμενες τῷ Κυρίῳ καὶ προσκυνοῦντες τῷ Κυρίῳ Θεῷ αὐτῶν.

Au. Ver.—3 And they stood up in their place, and read in the book of the law of the LORD their God one fourth part of the day; and another fourth part they confessed, and worshipped the LORD their God.

Bp. Patrick.—3 *They stood up in their place.*] That is, the Levites stood up in a place built for them, like that whereon Ezra stood (ch. viii. 4), for otherwise they could not have been heard when they read. They read the law and confessed (that is, praised God, ver. 5), interchangeably. For in one fourth part of the day, that is, from the first hour to the third, they did the one, and from thence to the sixth hour (that is, till twelve o'clock) they did the other. Then they began the former again till the ninth hour, and from thence till the evening they spent their time in the other.

Dr. A. Clarke.—*One fourth part of the day.*] As they did no manner of work on this day of fasting and humiliation, so they spent the whole of it in religious duties. They began, says *Calmet*, on the *first* hour, and continued these exercises to the *third* hour; from the *third* they recommenced, and continued till the *sixth* hour; from the *sixth*, to the *ninth*; and from the *ninth*, to the *twelfth* or *last* hour. 1. They heard the law read, standing; 2. They prostrated themselves, and confessed their sins; 3. They arose to praise God for having spared and dealt thus mercifully with them.

Booth.—3 And they stood up in their place, and the book of the law of Jehovah, their God, was read [so *Houb.*, see below] one fourth part of the day; and another fourth part they confessed, &c.

Fourth part of the day.] That is, for

three hours; and then made solemn confession of their sins for other three hours.

Rambach.— ויקרבו על עמדם, *Schm.*, *Deinde constiterunt super statione sua*, i. e., in locis atrii ordinariis, ubi alias stare solebant, cap. viii. 5, 7; cap. xiii. 11: *et legerunt in libro, cetera*, scil. *præeuntibus Levitis; vel per Levitas, ut cap. viii. 3; viii. 18 per quadrantem s. quartam partem diei*, i. e., per tres horas. Diem enim in xiii. horas dividebant, Joh. xi. 9, *et per alteram quartam partem*, Exod. xxix. 40. Priores tres horæ videntur ab ortu solis s. computandæ, intra quod tempus sacrificium matutinum offerebatur; tres posteriores videntur præcessisse occasum solis, quibus sacrificium vespertinum offerebatur. Al. putant, alternis eos vicibus lectioni et precibus vacasse.

Houb.—3 *Deinde suis in locis surrexerunt, legebaturque in libro lex Domini Dei sui quartam diei partem, et quartam aliam confitebantur, dominumque Deum suum adorabant.*

3 ויקראו, *et legebant; supple homines, sive Levitæ, unus post alium.* Ob eam causam nos, *legebatur;* ne, si converteremur, *legebant,* id pertinere ad populum crederetur, qui legere non posset, cum unum tantummodò esset legis exemplar... רביעה היים, *quartam partem diei*, hoc est, partem unam totam ex quatuor diei partibus, putà ab horâ tertiâ, ad sextam. Ita rem accepit Syrus; nec non Græci Intt. qui, *το τέταρτον τῆς ἡμέρας, quartâ parte diei*, etsi Latinus Interpres, *quater; forte obsequens Vulgato, qui, quater in die.* Deserit Vulgatus verbi רביעה potestatem, in quâ notatur, non *quoties*, sed *quota diei pars.* Est רביעה distributè positum. Quâ in distributione demonstratur lectionem legis, et confessionem, fuisse aliâ atque aliâ horâ diei factam; totamque horam, sive partem diei quartam durasse tam lectionem, quàm confessionem.

Ver. 4.

וַיָּקֻם עַל-מַעְלֵה הַלְוִיִּים יֵשׁוּעַ וּבְנָי
הַדְּמִיאֵל שֶׁבַנְיָהּ בְּנֵי יִשְׁרָאֵל בְּנֵי כְּנָז
וּבְנֵי

καὶ ἔστη ἐπὶ ἀναβάσει τῶν Λευιτῶν Ἰησοῦς, καὶ οἱ υἱοὶ Καδμὴλ, Σεχενία υἱὸς Σαραβία, υἱοὶ Χωνεὶ, κ.τ.λ.

Au. Ver.—4 Then stood up upon the stairs [or, scaffold], of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, She-

rebial, Bani, and Chenani, and cried with a loud voice unto the Lord their God.

Pool.—Upon the stairs, of the Levites, or, upon the scaffold, &c., i. e., upon such stairs, or rather scaffolds, or pulpits, as the Levites used to stand upon when they taught the people. But you must not think that all the persons here named stood in one place, and uttered the following words together, which would have caused great confusion in their speeches, by which means but few of the people could have distinctly heard or understood them; but that they stood upon several pulpits, each of them either teaching of that part of the congregation which was allotted to him, or praying or blessing God with them.

Rambach.—Constitisse opinor omnes simul, ita tamen, ut unus tantum eodem tempore fuerit precatus, ceteris ipsi adstantibus, atque sua etiam vice Deum orantibus.

Gesen.—פצחה m. (r. צחה). 1. ascent, place of ascent; Neh. xii. 37, כ' להצחה, ascent to the wall.

2. Spoken of any elevated place: a) a platform, suggestus, for speaking, Neh. ix. 4.

Of the Levites [so Rambach, Houbigant, Dathe].

Booth.—4 Then the Levites, Joshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, stood upon the platform.

Jeshua, &c., and Chenani.

Houb.—4... ובני, et Bani... Hæc nomina propria Veteres alii aliter enuntiant; quos vide in Polyglottis. Sed quoquo modo ver. 4 legentur, eodem sunt ver. 5 legenda. Nam qui ver. 4 super gradum Levitarum ascendunt, idcirco ascendunt, ut facilius, clarâ voce loquentes, exaudiantur. Itaque illi, qui ver. 5 clamant, surgite, benedicite Domino, iidem illi sint oportet, qui ver. 4 Levitarum gradum conscenderunt. Quod si igitur similitudo utroque in versu servanda est, anteferenda veniunt illa nomina, quæ apud Syrum extant. Nam Syrus eadem utrobique enuntiat, nisi quod ver. 5 omittit nomen *Cubni*, quod extat apud Syrum ver. 4 vide cum apud Polyglotta.*

* *Syr.*—4 *Tum surgentes præcipui inter Levitas, Jesus, et Cudmael, Bani, Hesabia, Serabia, Chabni* [ver. 5, *Chabni* omittitur], *Hodia, Sechania, et Pethahia, &c.*—Walton's Polyglott.

Ver. 5.

וַיִּאָמְרוּ הַלְלוּם יֵשׁוּעַ וְיִחְזַקְיָהוּ בְנֵי

הַשְּׁבַנְיָה וְשֶׁבַנְיָה הַיְדִיָּה וְיִחְזַקְיָהוּ בְנֵי
קֹדְמוֹ בְּרַכּוּ אֱתֵיְהוָה אֱלֹהֵיכֶם כִּי
הָעוֹלָם עַד-הָעוֹלָם וַיְבָרְכוּ אִתְּם כְּבָרָה
וַיְמַרְזֵם עַל-כָּל-בְּרַכָּה וְהַתְּהִלָּה :

5 καὶ εἴπωσαν οἱ Λευῖται Ἰησοῦς καὶ Καδ-
μιήλ, Ἀνάστητε, εὐλογεῖτε Κύριον τὸν Θεὸν
ἡμῶν ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος· καὶ
εὐλογήσουσιν ὄνομα δόξης σου, καὶ ὑψώ-
σουσιν ἐπὶ πάσῃ εὐλογίᾳ καὶ αἰνέσει.

Au. Ver.—5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, said, Stand up and bless the Lord your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise.

Jeshua, &c., and Pethahiah. See the note of *Houb.* upon ver. 4.

Stand up and bless the Lord your God for ever and ever: and blessed be, &c., praise [so *Booth.*].

Bp. Patrick.—Stand up.] After the Levites before named had cried to God for mercy (the people, I suppose, begging it on their knees), another company of Levites bade the people stand up, and praise the Lord, and give him thanks as long as they had any being.

Rambach.—קומו, surgite, vel potius agite. Surrectione enim opus non erat, quum pedibus jam starent ver. 3, conf. Gen. xix. 14; Esa. lx. 1; Ps. xc. 1. וירכו, immo benedicant s. laudent omnes, 1 Par. xxix. 20. R. Sal. Nunc incipiunt loqui Levitæ versus Schechinam s. ad ipsum Deum. שם כבוד, nomen gloriæ tuæ, vel nomen tuum gloriosum. ומרוכב על כל ברכה והלה, et exaltatum super omnem benedictionem et laudem, h. e. sec. R. Sal. quod sublimius est, quam ut pro dignitate laudari possit. Particip. Pyl. (1) conf. Ps. lxxvi. 17, et cxxxviii. 2 et cxlviii. 13.

Houb.— — surgite et benedicite Domino, qui Deus vester est à sæculo et usque in sæculum. Iidemque benedixerunt nomini gloriæ ejus, dicentes, magnitudo tua est super omnem benedictionem et laudem.

5 וירכו שם כבוד, et benedixerunt nomini gloriæ tuæ. Transit oratio à personâ tertiâ ad secundam, cum tamen nulla nota insit transitûs. Quod orationis vitium qui Veteres non evitant, seriem non habent; qui vitant, quod fecit Syrus, hod. Contextum deserunt. Loquuntur Levitæ in verbo ברכו,

benedicite. Non jam loquuntur in verbo ויברכו, ut dicant, *et benedicant.* Neque enim desultoriè sic dicerent, *benedicite et benedicant.* Itaque vertendum ויברכו, *et benedixerunt.* Nehemiâ narrante, ut deinde Levitæ Deo benedixerint. Atqui hæc verba, *et benedixerunt nomini gloriæ tuæ*, non quadrant in Nehemiam narrantem, non autem Deo loquentem. Ergò superest ut legatur, non בברך, *gloriæ tuæ*, sed כבירו, *gloriæ ejus*, quomodò legit Syrus, qui ראקרה, *gloriæ ejus.* Etsi idem aberrat à verbo ויברכו; vide ipsum. Cæterùm quia Levitæ pergunt in subsequentibus rebus, ut Deo benedicant, nos supplevimus, *dicentes*, quod verbum Hebr. lingua non semel reticet lectori supplendum. Quod iterum facit Nehemias infrà cap. xiii. 26 ubi vide.

Dathe.— — *Agite! laudate Jovam, Deum vestrum, per omnes generationes! Imo laudetur nomen tuum gloriosum, quod omnem laudem et celebrationem superat.*

Ver. 6.

Au. Ver.—6 Thou, *even thou, art* LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou preservest them all; and the host of heaven worshippeth thee.

The heaven of heavens.

Rambach.—שמי השמים, *cælos cælorum*, h. e. *altissimos*, vel sec. A. b. E. orbes cælestes, supremos *Gussetius*, p. 865. Tertium illud cælum, 2 Cor. xii. 2, 4 notatur, ita se habens ad alios cælos, uti hi ad terram. Unde et in fine versus inducit cæli illius *exercitum*, capacem religionis; per quem proinde angelos ille intelligit. Conf. Deut. x. 14; 1 Reg. viii. 27; Ps. cxlviii. 4; 2 Par. ii. 5; vi. 18.

The host of heaven.

Pool.—*The host of heaven*; either, 1. The stars, which after their manner worship and praise God, as all the creatures do after their manner, of which see Psal. cxlviii.; or rather, 2. The angels, who are so called, as 1 Kings xxii. 19; Luke ii. 13, who do worship God truly and properly. And it is most usual and reasonable to understand all words properly, where there is no need of a figurative interpretation. And if this were understood of metaphorical and objective worshipping of God, there seems to be no reason to appropriate that to *the host of*

heaven, to wit, the stars, seeing the hosts of sea and earth do in that sense worship God no less than the stars do, namely, in giving angels and men matter and occasion of worshipping and praising of God.

Bp. Patrick.—*The host of heaven worshippeth thee.*] Sometimes the stars, and sometimes the angels, are called “the host of heaven.” ‘The latter seem to be here meant; for the other are mentioned before when he saith, “the heavens with all their host.”

Rambach.—וצבא השמים, h. e., *sidera et angeli*, Gen. ii. 1; LXX, *στρατιά τῶν οὐρανῶν*, quod pariter de utrisque dicitur, Act. vii. 42; Luc. ii. 13. Postremi tamen in primis intelligendi videntur, quippe capaces religionis.

Ver. 7.

Au. Ver.—7 Thou *art* the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham.

Abram—Abraham. See the notes upon Gen. xvii. 5, vol. i., p. 18.

Ver. 8.

וְקָלוֹת עֲצוּם הַבְּרִית וְגו' —

— καὶ διέθου πρὸς αὐτὸν διαθήκη, κ.τ.λ.

Au. Ver.—8 And *foundest* his heart faithful before thee, and *madest* a covenant with him to give the land of the Canaanites, &c.

And madest a covenant.

Rambach.—וכרח עמו הברית, *Schmid.*, *unde pangendo pepigisti cum eo*, tamquam amico tuo, Jac. ii. 23 *fædus*. Conf. Gen. xv. 18 seqq. et similem constr. infra ver. 13, et supra cap. viii. 8; cap. vii. 3, &c.

Houb.—8 וכרה: Idem ac וכרה, pro כרה, *pepigisti*, ex verbo כרה. Inusitatum כרה.

Ver. 10.

Au. Ver.—10 And shewedst signs and wonders upon Pharaoh, &c.

Signs and wonders. See the notes upon 2 Chron. xxxii. 24, vol. iii., pp. 299, 300.

Houb.—10 ואתה, *signa*. Codices Orat. 42 et 43, ואתה plenè. Sic legendum plenè מופתים, *prodigia*.

Ver. 11.

בַּמְצוֹלָה קָמוּ יָאֵבֶן בְּמַיִם עֲצִיּוֹם :

— eis βυθόν, ὡσεὶ λίθον ἐν ὕδατι σφραδρῶ.

Au. Ver.—11 — and their persecutors thou threwest into the deeps, as a stone into the mighty waters.

Houb.—11 במצולה: Trajectum fuisse i circulo superno innuunt codices. Vera forma est במצולה, in abyssis.

Mighty waters.

Bp. Patrick.—*Mighty waters.*] The Hebrew word signifies the *strong* or *rough* waters. And so Bochartus observes out of many Greek authors, that that sea is called, and said, in short, to be κατὰ πάντα φοβερόν, “in all regards formidable or terrible.” In his Canaan, lib. i., cap. xiii.

Gesen.—צו, adj. 1. *strong, vehement, fierce*, e. g., waves, Is. xliii. 16; Neh. ix. 11.

Rambach.—: במים צוים, in aquas asperas vel validas, Exod. xv. 10; Esa. xliii. 16; *Boch.* Geograph. S., p. 437, aquas maris rubri asperas vocari putat, quia oram habent asperam, navigatu difficilem, importuosam atque terribilem.

Ver. 13.

וְעַל הַרְסִינֵי יָדְרָתָּ וְיָדְרָר עִמָּהֶם
מִשְׁפָּטִים וְתַתֵּן לָהֶם מִשְׁפָּטִים יִשְׂרָאֵל
: וְתוֹרֹת אֱמֶת חֻקִּים וּמִצְוֹת מִצְוִיִּם :

καὶ ἐπὶ ὄρος Σινὰ κατέβησ, καὶ ἐλάλησας πρὸς αὐτοὺς ἐξ οὐρανοῦ, καὶ ἔδωκας αὐτοῖς κρίματα εὐθεία, καὶ νόμους ἀληθείας, προστάγματα, καὶ ἐντολὰς ἀγαθὰς.

Au. Ver.—13 Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them their right judgments, and true laws [Heb., laws of truth], good statutes and commandments.

And spakest with them.

Rambach.—: ודבר עמה, et loquendo sc. locutus es cum illis, coll. supra ver. 8, vel secund. R. Sal. subintell. *Lamed:* idque ad loquendum cum eis e caelo, ver. 15, coll. Deut. iv. 36, vide Exod. xx. 1 seqq.

Houb.—13 Circulo etiam superno animadvertunt codices, cum sit legendum, vel ודברה, vel והדבר, et locutus es, quomodo legunt omnes Veteres, ne persona secunda deseratur, posteaquam antecessit, ידה, descendisti.

Judgements, statutes, commandments. See the notes upon Deut. vi. 1, vol. i., p. 666.

Ver. 16.

וְהָם וְאַבְחִינֵנו הַזְּדוּר וְגו'
καὶ αὐτοὶ, καὶ οἱ πατέρες ἡμῶν ὑπερηφανέσαντο, κ.τ.λ.

Au. Ver.—16 But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments.

But they and our fathers. So *Houb.*, *Rambach.*

Verum ipsi et ceteri patres s. majores nostri.—*Rambach.*

Dathe, Maurer, Booth.—But they, our fathers, &c.

Dathe.—In textu est : וְהָם וְאַבְחִינֵנו. *Mirror, Michaëlem* hæterere ad alterum *Vau*, quod prorsus redundat, si vertatur per *et*; quasi vero hæc littera nonnisi per *et* verti possit aut debeat. Quis nescit aut negat, eam sæpe explicandi significationem habere? Vid. *Noldii* concordantiæ particularum de h. v. num. 27.

Dealt proudly.

Gesen.—* ויד or יד. 1. i. q., kindr. יד, to boil, to boil over, as water; onomatopoeic, like Engl., to seethe.

Hiph. 1. to seethe, to cook, see *Kal*, No. 1; to prepare by boiling, seething.

2. to act insolently, presumptuously, wickedly, spoken mostly of those who knowingly and purposely violate the precepts of God and commit sin. Deut. i. 43; Neh. ix. 16, 29, al.

Prof. Lee.—ויד, pret. f.—pres. non. occ.

Arab. زيد, accessio, &c. : and hence, perhaps, the notion of boiling; the same word as seethe, as both *Castell* and *Gesenius* think. Comp. נבי. Arab. نَبَّحَ and نَبَّحَ.

Constr. med., על, אָל. *Swell, act insolently*, against, Exod. xviii. 11; Jer. i. 29.

Hiph. הִידִיר, pres. יִיד. Constr. abs. it. med. על, i. q., *Kal*. I. Behave, act, insolently; swell, against; presume, Neh. ix. 10, 16, 29, al.

Ver. 17.

וַיַּתְּנֵנוּ-רֹאשׁ לָשׁוּב לְעִבְדָתָם בְּמִרְיָם
וְגו'

— καὶ ἔδωκαν ἀρχὴν ἐπιστρέψαι εἰς δουλείαν αὐτῶν ἐν Αἰγύπτῳ, κ.τ.λ.

Au. Ver.—17 And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage, &c.

And in their rebellion appointed a captain to return to their bondage. So *Rambach*, *Bp. Patrick*, *Gesen*.

Bp. Patrick.—*And in their rebellion appointed a captain to return to their bondage.*] See *Numb.* xiv. 4, where they consulted

about it, and it seems came to this resolution, that they agreed upon a captain to lead them back to Egypt: or their resolving to do it was the same with the actual appointment of a captain, as it was in the case of Abraham's offering his son.

Rambach.—ויחזו ראש, *et constituere canebantur caput s. ducem*; et constituissent, ni Deus ipse impedivisset.

Houb., Dathé, Ken., Clarke, Booth.—And appointed a captain to return to their bondage in Egypt.

Ken.—The whole impropriety of this passage does not appear, till the words are reduced to their proper order; thus—and appointed a captain to return to their bondage in their rebellion. But here it must be added, that, if the word במצרים could signify in their rebellion, yet the Gr. version shews clearly, that the reading was anciently במצרים in Egypt. This curious emendation is confirmed by the excellent *Vienna MS.*, where the text has this word clearly: also by the very first printed edition; and lastly, by *Numb. xiv. 4, let us make a captain, and let us return into Egypt.*

Dr. A. Clarke.—במצרים, in Egypt, is the reading of seven of *Kennicott's* and *De Rossi's MSS.*, the *Neapolitan* edition of the *Hagiographa*, and the *Septuagint*. It is also the reading in *Numb. xiv. 4*. The clause should undoubtedly be read, *They appointed a captain to return to their bondage in Egypt.*

Houb.—17 במצרים: Occultat vitium Vulgatus, convertens, quasi per contentionem. Similiter occultant Recentiores, qui, in rebellionem sua. Omnino legendum במצרים, in Ægyptum, ut legebant Græci Interpretes. Nam ad redeundum ad servitutem suam, non satis absolvit sententiam, nisi additur Ægyptiacam. Concordat scriptio Græcorum interpretum cum sacra historia, quæ docet filios Israel consilium cepisse, ut ducem eligerent, quo duce Ægyptum remearent.

Dathé.—Lectio textus recepta habet במצרים, in rebellionem sua, pro quo oí legunt במצרים, vertunt enim ἐν Αἰγύπτῳ. Quam lectionem præferendam putavi, non propter multitudinem testium, uti *Michaëlis*, (nam non nisi unum testem habet ex antiquis, scilicet versionem Græcam; Vulgatus, Syrus, et Arabs receptam lectionem exhibent,) sed propter substantivum לעצרתם, ad servitutem, quod præcedit, cui sane aptior est commemoratio Ægypti, quam pertinaciæ. Verum et *Kennicottus* hanc lectionem exstare observat

in codd. 259, 590, primo 207, 476, forte 535.

Ver. 18.

וַאֲמַרְךָ אֲנִי יְהוָה אֱלֹהֵיךָ אֲשֶׁר הֶעֱלִיתָ מִמִּצְרַיִם וַיַּעֲשֶׂה נְהַשְׂוֹת גְּדֵלוֹת :

ἔτι δὲ καὶ ἐποίησαν ἑαυτοῖς μῦσχος χαρνευτὸν, καὶ εἶπαν, Οὐτοὶ οἱ θεοὶ οἱ ἐξαγαγόντες ἡμᾶς ἐξ Αἰγύπτου· καὶ ἐποίησαν παροργισμοὺς μεγάλους.

Au. Ver.—18 Yea, when they had made them a molten calf, and said, This is thy god that brought thee up out of Egypt, and had wrought great provocations.

Houb.—18 *Et quidem vitulum sibi conflatilem cum fecissent, sicque dicerent, ii sunt dii tui, qui Ægypto te deduxerunt, mirisque te modis provocarent.*

18 אָמַרְךָ כִּי: Melius וַאֲמַרְךָ כִּי, quin etiam, cum, separato adverbio וַאֲמַרְךָ, a conjunctione כִּי, qua innititur verbum אָמַרְךָ: ... דַּבְּרָךְ: Græci Interpretes οἱ ἐξαγάγοντες, qui eduxerunt; legunt העֲלִיתָ, numero plurali. Sic legitur Exod. xxxii. 4. Demonstrat אֱלֹהֵיךָ, numero in plurali, *Dii vestri*, de falsis Diis usurpatum; in singulari, *Deus vester*, de Deo vero, sive de eo, qui habeatur ut verus Deus. Itaque sententiam cum spectes, neutra scriptura neutri præstat. Illa tamen anteferenda, quæ cum Exodo consentit.

Rambach.—וַאֲמַרְךָ וְהָאֱלֹהִים, *et dixerunt hic est Deus tuus, vel ut Ar. bene reddit: hæc est imago Dei tui, s. symbolum illius Dei, qui te eduxit ex Ægypto.* Non enim plures Deos inducere volebant, sed sub hoc externo symbolo colere unum verum Deum, ad imitationem Ægyptiorum, qui *Apidem* sub figura vivi vituli vel bovis colebant; quo ipso autem Deo gravissime displicebant.

Provocations.

Prof. Lee.—וַאֲמַרְךָ, reproach, insult. Neh. ix. 18, 25; al. So *Gesen.*

Rambach.—*Et fecerunt provocaciones, Schmid., incitamenta, Vulg., blasphemias magnas.*

Ver. 19.

וְלֹא כִי־יָבִיחַ אֲנִי יְהוָה אֱלֹהֵיךָ אֲשֶׁר הֶעֱלִיתָ מִמִּצְרַיִם וַיַּעֲשֶׂה נְהַשְׂוֹת גְּדֵלוֹת :

— φωτισειν αυτοις την οδον, εν η πορευονται εν αυτη.

Au. Ver.—19 Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way;

neither the pillar of fire by night, to shew them light, and the way wherein they should go.

To shew them light, and the way, &c. So Booth.

Houb.—*Quæ nocte illuminaret eam viam, quâ iter facerent.*

וַיִּהְיֶה הַדָּרָךְ : Expungendum י ante איהו quo י series intercipitur, et quod omittunt omnes Veteres.

Dathe.—*Qui eis in via, qua incedere debent, luceret.*

Maurer. — Hæc verba ita struenda sunt : ut luceret eis et collustraret (לְהִאָרֶת) viam.

Ver. 20.

Au. Ver. — Manna. See the notes upon Exod. xvi. 15, vol. i., p. 288.

Ver. 21.

Au. Ver.—21 Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not.

See the notes on Deut. viii. 4.

Ver. 22.

וַתִּתֵּן לָהֶם מְמִלְכוֹת וְעָמְמִים וַתְּחַלֶּקֵם לְפָאָה וַיִּירָשׁוּ אֶת־אֶרֶץ סִיחֹן וְאֶת־אֶרֶץ מֶלֶךְ הַשְּׁבֹן וְאֶת־אֶרֶץ עֹג מֶלֶךְ־הַבָּשָׁן :

καὶ ἔδωκας αὐτοῖς βασιλείας, καὶ λαοὺς ἐμέρισας αὐτοῖς· καὶ ἐκληρονόμησαν τὴν γῆν Σηὼν βασιλέως Ἑσεβῶν, καὶ τὴν γῆν Ὠγ βασιλέως τοῦ Βασιάν.

Au. Ver.—22 Moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

And didst divide them into corners. See the notes upon Deut. xxxii. 26, vol. i., p. 775.

Pool. — Into corners, or, into a corner. But the singular number is very commonly put for the plural. This is understood, either, 1. Of the Israelites [so Rambach, Gesen.], to whom God divided by lot the kingdoms and nations last mentioned, and gave them all the corners, or sides, or quarters (for all these the word signifies) of their land. Or rather, 2. Of the heathen nations, whom God in a great measure destroyed, and the remainders of them he dispersed into corners; that whereas before the Israelites

came they had large habitations and dominions, now they were cooped up into corners, some of them into one town or city, and some into another, in the several corners of their land, as indeed we find them afterward; whilst the Israelites dwelt in a large place, and had the possession of their whole land, some few and small parcels excepted. Compare Deut. xxxii. 26, where the like phrase is used in the same sense.

Bp. Patrick.—*And didst divide them into corners.*] Some translate the last words, “Thou didst divide them by angles;” that is, he parted those kingdoms among them as by a line. But others understand it of the people dispossessed by the Jews, whom he drove into corners.

Gesen.—פָּאָה.

1. pp. *mouth*, then *face*, like Lat., *os*;

Syr., ܠܒܐ, id. Like other feminines, it is everywhere transferred to inanimate things, i. q., *side*; hence

a) Of the *side* or *quarter* of the heavens; as ܡܦܢܐ, *the west side*, the west, &c.

b) Genr., *side*, *quarter*, *region*. Lev. xiii. 41, *if any one have lost his hair*, ܡܦܢܐ, *from the region of his face*, i. e., from his forehead, in front. Neh. ix. 22, ܡܦܢܐ, *and didst distribute them* (the Israelites) *into various regions*, i. e., districts of the promised land.

Rambach. — ܡܦܢܐ, *et divisisti s. distribuisti eos*, Gen. xlix. 7; 1 Par. xxiv. 3. Suffiaum A. b. E. et alii referunt ad *Canaanæos*, quos Deus ex parte disperserit in angulos multos s. varias mundi partes, dum ad populi Israelitici adventum aufugerint. Alii melius ad *Israëlitas* referunt. לפאה, *per angulum*, Exod. xxvii. 9, q. d. fecisti eos per omnes terræ Canaanæ angulos habitare. Gusset., *distribuisti eis terram usque ad angulum*, h. e., nulla vel minima regionum particula excepta; vel secund. Cler. nulla parte veteribus colonis relicta, coll. Lamed 2 Reg. xxi. 16, Am. iv. 7. Quod tamen non nimis strictè accipiendum, siquidem multæ Palestinæ partes ob segnitiam Israelitarum sub Canaanæorum potestate relicte sunt, coll. Jud. i. 28, seqq. R. Sal. divisisti eos *versus angulum unum*, ne reliquis terræ populis commiserentur. Confer Lamed, Exod. xxvi. 20; Ezech. v. 10.

Houb.—22 *Tu dedisti eis regna populorum, quæ singulis partitus es, &c.*

22 והחלקם לפאה, *et partitus es ea in caput*,

i. e., *in singula capita*. Sic Syrus qui, ריש, אגש, *in caput viri*; hoc est, *viritim*. Vulgatus, *et partitus es eis sortes*; non incommodè, modò in *sortibus* non intelligatur sors ducta. Neque enim *sorte* distributa sunt ea regna, quæ hic nominantur, sed attributa iis Tribubus, quæ trans Jordanem sedes habuère.

The land of Sihon, and the land of the king of Heshbon.

Bp. Patrick.—Heshbon being the city of Sihon (Numb. xxi. 26), the first words should be rendered, “the land of Sihon, even the land of the king of Heshbon” [so *Rambach*].

Dr. A. Clarke.—It is most evident that *Sihon* was *king of Heshbon*. How then can it be said that they possessed *the land of Sihon, and the land of the king of Heshbon*? The words *the land of the king of Heshbon* are wanting in two of *De Rossi's* MSS. In another MS. the words *and the land of* are wanting; so that the clause is read, *They possessed the land of Sihon, king of Heshbon*. The *Septuagint* has the same reading; the *Arabic* nearly the same, viz., *the land of Sihon, the land of the king of Heshbon*. The *Syriac* has, *They possessed the land of Sihon, the land of the kings of Heshbon*. The reading of the text is undoubtedly wrong; that supported by the MSS. and by the *Septuagint* is most likely to be the true one. Those of the *Arabic* and *Syriac* contain at least no contradictory sense. The *and* in the *Hebrew* and *our version*, distinguishes *two lands and two kings*; the *land of Sihon* and the *land of the king of Heshbon*; when it is most certain that only *one land and one king* can be meant; but the ו, *vau*, may be translated here as it often is, *even*: *EVEN* the *land of the king of Heshbon*.

Dathe. — 22 *Dedisti eis gentium regna, quæ tota inter eos distribuisti. Occuparunt terram Sihonis, a) regis Hesbonis, ut et terram Ogi, regis Basanis.*

a) Iterum *Michaëlis* laborat in littera ו. Nam verba textus sunt: *terram Sihonis, ויאה ארי, regis Hesbonis*. Atqui constat, unam eandemque terram fuisse Sihonis et regis Hesbonis.—Potest dubium eadem ratione solvi, qua supra dictum est ad ver. 16. Sed nolo de eo contendere, imo videtur h. l. *Vau* errore scribæ repetitum; qui ab illo homine tam facile committi potuit, quam ab ipso Ill. *Michaëli*, h. l. alius est commissus, dum negat, *illum* codicem litteram *Vau* omittere. Nam οί ό non solum illam litteram, sed integra verba ויאה ארי omit-

tunt. Habet enim: τὴν γῆν Σηὼν βασιλέως Ἑσεβών.

Maurer. — 22 [אֶת־אֶרֶץ־סִיחֹן וְאֶת־אֶרֶץ־הַשֶּׁבֹן וְאֶת־אֶרֶץ־הַשֶּׁבֹן וְאֶת־אֶרֶץ־הַשֶּׁבֹן]. Cf. ad ver. 16, nisi est ex vulgari loquendi genere dictum, pro סִיחֹן וְאֶת־אֶרֶץ־הַשֶּׁבֹן וְאֶת־אֶרֶץ־הַשֶּׁבֹן. Constat, terram Sihonis et regis Hesbonis unam eandemque fuisse.

Ver. 25.

Houb.—25 בצורה : Lege, vel בצורה, *mutitas*, ut fert codex Orat. 42, vel בצורה, ut codex 53.

Ver. 27.

Au. Ver.—And in the time, &c.

Booth.—Yet in the time, &c.

Ver. 28.

וַיָּשׁוּבוּ וַיִּזְעַקוּהָ וַיִּתְּנָהּ לַמְּשָׁמִים הַתְּשָׁמֵעַ וְגו' —

— καὶ πάλιν ἀνεβόησαν πρὸς σέ, καὶ σὺ ἐξ οὐρανοῦ εἰσήκουσας, κ.τ.λ.

Au. Ver.—28 But after they had rest, they did evil again [Heb., they returned to do evil] before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned and cried unto thee, thou heardest them from heaven; and many times didst thou deliver them according to thy mercies.

Yet when they returned, and cried unto thee, &c. So *Rambach, Booth*.

Quum vero converterentur et inclamarent te.—*Rambach*.

Dathe.—*Ast iterum ad te clamantes tu de cælo exaudiens liberasti, &c.*

Maurer.—[וַיָּשׁוּבוּ וַיִּזְעַקוּהָ] *tum iterum ad te clamant.* Alii: *tum reversi sunt*, ad te se receperunt et cet. Sed cf. quæ præcedunt.

Ver. 29.

Au. Ver.—29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and withdrew the shoulder [Heb., they gave a withdrawing shoulder, Zech. vii. 11], and hardened their neck, and would not hear.

Dealt proudly. See the notes upon ver. 16. *Commandments, judgments.* See the notes upon Num. xxxvi. 13, vol. i., p. 648.

Bp. Patrick.—*He shall live in them.*] Not be cut off, but live long and happily in the enjoyment of all the blessings which God promised in his covenant with them.

Rambach.—אשר יעשה אדם, *quæ si fecerit homo*, Lev. xviii. 5, subintell. partic. אדם, ut 1 Reg. xviii. 12; 2 Reg. v. 13; Hagg. ii. 16; Prov. ii. 2. ויהי בהם, *vivet in eis s. per ea*, Lev. xviii. 5; Ezech. xx. 11. D. Lang. H. E., p. 826. *Vivet incolomis ac beatus in terra Canaan, si fecerit externe, observatis ritibus, conf. Deut. v. 33. Vivet in Cananæa cælesti, si interne et perfecte ea compleverit. Hoc vero quia nemo præstare valet ex se, gratiam et evangelii necessitatem agnoscere tenetur unusquisque. Conf. Rom. x. 5, sqq. Gal. iii. 12, 24.*

Ver. 30.

וְתִמְשֶׁךְ עֲלֵיהֶם שָׁנִים רַבּוֹת וְתַעֲד
בָּם בְּרוּחְךָ בְּיַד נְבִיאֶיךָ וְלֹא הֶאֱזִינִי
וְתִתְּנֵם בְּיַד עַמֵּי הָאֲרָצוֹת :

καὶ ἔλκυστας ἐπ' αὐτοὺς ἔτη πολλά, καὶ ἐπεμαρτύρω αὐτοῖς ἐν πνεύματί σου ἐν χειρὶ προφητῶν σου, καὶ οὐκ ἐνωτίσθαι, καὶ ἔδωκας αὐτοῖς ἐν χειρὶ λαῶν τῆς γῆς.

Au. Ver.—30 Yet many years didst thou forbear them [Heb., protract over them], and testifiedst against them by thy spirit in thy prophets [Heb., in the hand of thy prophets]: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

Yet many years didst thou forbear them.

Gesen.—* פָּשַׁךְ 1. to draw. e) to draw out, i. e., to protract, to continue, to prolong, Neh. ix. 30 * [* *Thes.*, Neh. ix. 30, Ellipt., *protraxisti iis benignitatem per multos annos*]; Ps. xxxvi. 11, פָּשַׁךְ חַסְדְּךָ לְדוֹשֵׁף, *prolong thy loving-kindness unto them that know thee, thy worshippers.* lxxxv. 6; cix. 12; Jer. xxxi. 3, מְשַׁכְּחֶךָ, *I have prolonged loving-kindness towards thee.* Comp. Syr. ܦܫܚܐ, to draw, whence subst. ܦܫܚܐ, long continuance.

Rambach.—וְתִמְשֶׁךְ עֲלֵיהֶם, *et protraxisti quidem, s. distulisti scil. iram, ut quidam volunt; atque longanimitate usus, eorum resipiscentiam exspectasti, coll. Ps. lxxxv. 6, ubi tamen continuatio iræ ita significatur. Melius itaque R. Sal. protraxisti super eos misericordiam, ne eos perderes. Conf. Psal. xxxvi. 11, et cix. 12; Rom. ii. 4. Verbum ad tempus translatum, differre et prorogare significat, uti Latini etiam dicunt trahere comitia, bellum, &c. Conf. Esa. v. 18; xiii. 22; Ezech. xii. 25, 28; Prov. xiii. 12; item not. Coh. ii. 3.*

Into the hand of the people of the lands.

Bp. Patrick.—At last he delivered them into the hands of the Chaldeans, as we read 2 Chron. xxxvi. 15, 16, who are called the “people of the lands,” because they had got possession of all the countries thereabouts, which God put under their power, as he had done other countries beyond Euphrates.

Ver. 32.

— שׁוֹמְרֵי הַבְּרִית וְהַחֶסֶד וְגו' —

— φυλάσσωσιν τὴν διαθήκην σου καὶ τὸ ἔλεός σου, κ.τ.λ.

Au. Ver.—32 Now, therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, &c.

Pool.—Covenant and mercy, i. e., covenanted mercy, or thy covenant of mercy and peace. Or, he adds *mercy*, because the covenant in itself was not a sufficient ground of hope, because they having so basely broken it, God was discharged from keeping it, and therefore they fly to God's free and rich *mercy* for relief.

Houb.—*Qui fœdus misericordiamque servas.*

Dathe.—*Qui servas promissa benigne data.*

Ver. 34.

Au. Ver.—Commandments—testimonies. See the notes upon Deut. vi. 2 and 20, vol. i., pp. 666, 667.

Ver. 35.

וְהֵם מְמַלְכֵיכֶם וּבְטִיבוֹךָ הָרַב אֲשֶׁר־
נָתַתְּ לָהֶם וּבְאֲרָץ הַרְחֵבָה וְהַשְּׂמֵנָה
אֲשֶׁר־נָתַתָּה לַפְּנִיָּהֶם לֹא יַעֲבֹדוּךָ וְגו'

καὶ αὐτοὶ ἐν βασιλείᾳ σου καὶ ἐν ἀγαθῶσύνῃ σου τῇ πολλῇ, ἣν ἔδωκας αὐτοῖς, καὶ ἐν τῇ γῇ τῇ πλατεῖᾳ καὶ λιπαρᾷ, ἣν ἔδωκας ἐνώπιον αὐτῶν, οὐκ ἔδοῦλευσάν σοι, κ.τ.λ.

Au. Ver.—35 For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works.

In their kingdom. So *Rambach*, *Houb.*, *Dathe.*

Rambach.—*Ipsi vero in regno suo, h. e., quum regnum adhuc florens et integrum haberent, Dan. viii. 23.*

Houb.—35 *Qui, dùm regnarent, dùmque in plurimis bonis essent, que tu eis concesserast, et in terrâ latâ et pingui, in quâ tu eos posuerast, non tibi servierunt, &c.*

Bp. Warburton, Ken., Clarke, Booth.—
In thy kingdom.

Dr. A. Clarke.—Instead of במלכות, “in
their kingdom,” בכלכותך, “in thy king-
dom,” is the reading of two of *Kennicott’s*
MSS.; as also of the *Septuagint, Syriac,*
and *Arabic*. This is most likely to be the
true reading.

Ver. 37.

והקבואה מרבה למלכים ואשר
נתתה עלינו בַחַמַּאֲוֵהֵינוּ וְגוֹ

καὶ οἱ καρποὶ αὐτῆς πολλοὶ τοῖς βασιλεύουσιν,
οἷς ἔδωκας ἐφ’ ἡμᾶς ἐν ἁμαρτίαις ἡμῶν, κ.τ.λ.

Au. Ver.—37 And it yieldeth much in-
crease unto the kings whom thou hast set
over us because of our sins, &c.

*And it yieldeth much increase unto the
kings, &c.*

Dathe, Booth.—And its abundant increase
we are obliged to give to the kings, &c.

Rambach.—והקבואה מרבה, et proventum
suum multiplicat. למלכים, q. d., Multas qui-
dem terra fert fruges, verum non nobis, sed
regibus, quibus servimus, profuturas.

Houb.—37 Et terra proventus, ut multi
sunt, ita eorum sunt regum, quos nobis pro
peccatis nostris imposuisti, &c.

Heb., X. 1; LXX, Au. Ver., IX. 38.

1 וּבְכָל־זֵאת אֲנַחְנֵהוּ בְּרִיתִים אֲמָנָה
וְכִתְבִים וְעַל הַחֻהוּם אֲשֶׁרֵינוּ לְוֹגְדוֹ
בְּהִיבְנוּ:

38 καὶ ἐν πᾶσι τοῖς ἡμεῖς διατιθέμεθα
πίστει, καὶ γράφομεν, καὶ ἐπισφραγίσουσιν
ἄρχοντες ἡμῶν, Λευῖται ἡμῶν, ἱερεῖς ἡμῶν.

Au. Ver.—38 And because of all this we
make a sure covenant, and write it; and our
princes, Levites, and priests, seal unto it
[Heb., are at the sealing, or, sealed].

Dathe, Booth.—X. 1 Now after all these
things, we made a firm covenant, which we
wrote, and which our chiefs, Levites, and
priests, sealed.

Rambach.—ובכל זאת, Schmid., ceterum
post hoc omne, vel cum hoc omni; quum
nimirum precati et culpam nostram confessi
essemus, cap. ix. 1 sqq. coll. Jerem. iii. 10.
R. Sal. et A. b. E., Et tu omni hoc malo,
quod nobis obtigerat, cap. ix. 32, pepigimus
fœdus cum Deo, quod vellemus ipsi confi-
dere, et in eo sperare. Conf. Psal. xlv. 18;
Job. i. 22. Vel etiam de hoc omni, quod

sequitur infra ver. 29 sqq. coll. 2, Deut.
iii. 26; Job. xxvi. 14. Illud tamen simpli-
cius est. Univerſus nimirum populus heic
I. fœdus super lege Dei facit, scribit et
obsignat, ver. 1. Cui II. obsignato subscri-
bunt 1) duo principes Nehemias et Tsidkias,
ver. 2. 2) xxi. sacerdotes, ver. 3—9. 3)
xvii. Levite, ver. 10—14. 4) xlv. capita
populi, ver. 15—28. Populus vero III. in
verba fœderis jurat, ver. 29, 30, et quidem
speciatim 1) se non contracturum adfinitatem
cum gentibus, ver. 31. 2) sabbata serva-
turum, &c., &c. וכוחבים, idque scripsimus
etiam; vel et subscripsimus scil. nomina
nostra. Jer. xxxii. 12. ועל ההרס, Schm.,
ac super obsignatum scripserunt, vel in
tabula signata s. subsigillata, in qua testes
sigilla sua expresserant, scripti erant, h. e.
sec. Tig., sigillati fœderis testes erant. Syr.,
et de sigillo vel per sigillum testati sunt,
ver. 2; Jerem. xxxii. 10, 11, 14; Esth.
viii. 8. ועל ההרס, שרנו, principes nostri,
Nehemias et Tsidkias ver. 2. לוינו, Levite nostri,
vers. 10, 13.

Houb.—38 Propter hæc omnia nos fidem
nostram scripto eo sancimus, quod obsignaturi
sunt nostri principes, nostrique Levitæ ac
Sacerdotes.

Dathe.—1 Post ista omnia fœdus pepigi-
mus firmum, quod litteris conceptum obsig-
narunt principes nostri, Levitæ, sacerdotes.

Heb., Ver. 2; LXX, Au. Ver., 1.

2 וְעַל הַחֻהוּמִים נִחְמָה הַתְּרִשְׁתָּא
בְּוִחְבְּלָהּ וּבְוִדְוָהָּ:

1 καὶ ἐπὶ τῶν σφραγισόντων Νεεμίας ἀρα-
σασθὰ υἱὸς Ἀχαλία, καὶ Σεδεκίας.

Au. Ver.—1 Now those that sealed [Heb.,
at the sealings] were Nehemiah, the Tir-
shatha [or, the governor], the son of Hacha-
liah, and Zidkijah.

Now those that sealed were, &c.

Rambach.—2 ועל ההרסים, Schm., Inter
vero obsignatos erant ex principibus coll.
על, Num. xxxi. 8; Ezech. xvi. 37. Vel:
Et super obsignatos, tanquam princeps et
præfectus erat; coll. infra, cap. ii. ver. 9;
xiii. 13, 26. Signati autem vocantur, quo-
rum sigilla expressa erant in libro s. tabula,
vel qui se obsignatione obstrinxerant. Vide
ver. 1, et conf. Joh. iii. 33.

Houb.—1 Subscriptores autem hi fuerunt.
Nehemias, Athersata, &c.

1 ועל ההרומים, et ad signacula; supple
adfuere. Nos, perspicuitatis causâ, sub-

scriptores. Nam **ההם**, ex verbi proprietate habet *sigillum*, non *subscriptionem*. In iis verbis initium sumit membrana illa, cui subscriperunt viri infrâ nominati, ut liquet ex personâ primâ, quæ in eâ viget ab initio ad extremum. Atque ea causa est cur, ex hoc versu, initium sumamus hujus capituli, ut in Polyglottis. Cæterum meliùs, vel **ההמהם**. sine **ו**, vel **ההמהם**, retro-actò **ו**. Nam alibi legitur **ההם**, vel **ההם**, nusquam **ההם**.

The Tirshatha. See the notes upon Ezra ii. 63, p. 343.

Pool.—Those that sealed, both in their own names, and in the name of all the rest. It may seem strange that Ezra doth not appear among them. But that might be because he was prevented, either by death, or by some sickness, or other extraordinary impediment, for which we have this presumption, that whereas Ezra appears, and preacheth, and prayeth with Jeshua and Bani, &c., before the feast of tabernacles, chap. viii. 4, &c., we have no mention of him, chap. ix., but the whole work of that solemn fast day was managed by them alone, without any mention of Ezra, whose name would not have been omitted, if he had been then present. It is true, we meet with Ezra after this, at the dedication of the wall of Jerusalem, chap. xii. 36, and therefore he was then freed from this impediment, whatsoever it was; but thence it appears that he was not dead. *Nehemiah, the Tirshatha*: this is added to distinguish him from others of that name, whereof we have one, chap. iii. 16.

Dr. A. Clarke.—1 Now those that sealed.] Four classes here seal. *Nehemiah first*, as their governor. And after him, *secondly*, The priests, ver. 2—8. Thirdly, The Levites, ver. 9—13. Fourthly, The chiefs of the people, ver. 14—27.

It is strange that among all these, we hear nothing of *Ezra*, nor of the high-priest *Eliashib*. Nor are any of the *prophets* mentioned, though there must have been some of them at Jerusalem at this time.

The whole of this chapter, the two first verses excepted, is wanting in the *Arabic*; the word *Pashur* of the third verse is retained; and the rest of the chapter is summed up in these words, and the rest of their assembly.

Ver. 8.

Au. Ver.—8 Maaziah, Bilgai, Shemaiah; these were the priests.

Bp. Patrick.—These were the priests, that is, the chief of them, for there are but twenty and one of them in all; and there is no mention of *Ezra* the priest among them; of which it is hard to give an account, unless we suppose him to be now gone to *Babylon*; which must be very lately: for he was at *Jerusalem* in the beginning of the seventh month (ch. viii. 2); though on the twenty-fourth day of it, when they fasted and prayed, we do not find him named throughout the whole ninth chapter; yet at the feast of the dedication he was come to *Jerusalem* again (ch. xii. 36). Some therefore think he was now hindered by sickness from being present at this sealing.

Rambach.—Hi erant sacerdotes, ver. 1, excepto nimirum *Nehemia* et fortassis etiam *Tsidkia* ver. 2. Ceterum mirum est, non memorari hic summum sacerdotem *Eliashibum*, cap. iii. ver. 1, quod Auctor H. E. Goth., p. 329, inde forte factum existimat, quod parum laudabiliter officio suo functus videatur; si idem est is, cujus adfinitas cum *Tobia Ammonita*, et sacri ædificii profanatio taxatur, cap. xiii. vers. 4, 7, ubi tamen vide not.

Heb., Ver. 20; LXX, Au. Ver., 19.

Houb.—19 נבי, *Nebai*. Masora בניי, ex quorumdam videlicet Codicum fide. Nam sic habet Codex Orat. 53. Sed cum Græci legant בניי, Syrus, בני, dempto ו, negligendum est id פי Masoretarum.

Heb., Vers. 29, 30; LXX, Au. Ver., 28, 29.

29 וישאר העם הפהנים הלהים וכל-
השוערים המשוררים הפתילים וכל-
הנבדל מעמי הארצות אלתזרח
האלהים נשיהם בנייהם ובנותיהם כל
יודע מקין : 30 בחזיקים על-אחייהם
אדיריהם וקאים באלה ובשבועה ללקח
החורת האלהים וגו'

28 και οι κατάλοιποι του λαου, οι ιερείς, οι Λευίται, οι πυλωροι, οι ἄδοντες, οι Ναθωίμ, και πᾶς ὁ προσπορευόμενος ἀπὸ λαῶν τῆς γῆς πρὸς νόμον τοῦ Θεοῦ, γυναῖκες αὐτῶν, υἱοὶ αὐτῶν, θυγατέρες αὐτῶν 29 πᾶς ὁ εἰδὼς και συνιών, Ἐπίσχυον ἐπὶ τοὺς ἀδελφοὺς αὐτῶν, και καταήρασαντο αὐτοὺς, και εἰσῆλθοσαν ἐν ἀρᾷ και ἐν ὄρκῳ τοῦ πορεύεσθαι ἐν νόμῳ τοῦ Θεοῦ, κ.τ.λ.

Au. Ver.—28 And the rest of the people, the priests, the Levites, the porters, the singers,

31 — καὶ ἀρήσομεν τὸ ἔτος τὸ ἕβδομον, καὶ ἀπαίτησω πάσης χειρός.

Au. Ver.—31 — and that we would leave the seventh year, and the exaction of every debt.

Pool.—That we would leave the seventh year, i. e., leave the land at rest from ploughing or tilling it in that year, according to God's command, Exod. xxiii. 10, 11; Lev. xxv. 4. The exaction of every debt, Heb., *hand*: debts are called hands, because they are commonly contracted or confirmed by a bill under the hand of a debtor.

Gesen.—אֶשֶׁת m. (ר. אֶשֶׁת II. to lend on usury.) 1. usury, Neh. v. 7. 10.

2. debt, loan, money borrowed, i. q., אֶשֶׁת. Neh. x. 32, אֶשֶׁת כָּל יָד, debt of every hand, i. e., every debt, perh. so called either because the debtor promised to pay by giving his right hand, or because the hand is the instrument and emblem of deposit, trust. Some editions read here אֶשֶׁת, burden, which is less well.

Heb., Ver. 33; LXX, *Au. Ver.*, 32.

וְהִצַּמְדָנוּ עָלֵינוּ מִצִּדָּת לַתֶּהֱ
עָלֵינוּ שְׁלִישִׁית הַשֶּׁקֶל בְּשָׁנָה לְעִבְדָת
בֵּית יְהוָה יְהוָה :

32 καὶ στήσομεν ἐφ' ἡμᾶς ἐντολὰς δοῦναι ἐφ' ἡμᾶς τρίτον τοῦ διδράχμου κατ' ἐνιαυτὸν εἰς δουλείαν οἴκου τοῦ Θεοῦ ἡμῶν.

Au. Ver.—32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God.

Shekel. See the notes upon 2 Chron. xxvii. 5, pp. 269—271.

Bp. Patrick.—Charge ourselves yearly with the third part of a shekel.] We do not find this enjoined anywhere by an express law: but reason required it at this time; and therefore they obliged themselves to it by an ordinance of the elders, that the service of God at the temple might be maintained by this small duty which was laid upon every one. So *Pool*.

Dr. A. Clarke.—Charge ourselves yearly with the third part of a shekel.] According to the law every one above twenty years of age was to give half a shekel to the sanctuary, which was called a ransom for their souls. See Exod. xxx. 11—16. But this is one third of a shekel now promised instead of the half shekel, which the law required? To this question no better answer can be

given than this: the general poverty of the people, occasioned by their wars, overthrows, heavy tributes, &c., in the land of their captivity: and now on their return, having little property, it was impossible for them to give more; and we know, from the terms of the law in this case, that the poor and the rich were obliged to give alike, because it was a ransom for their souls; and the souls of the poor and the rich were of like value, and stood equally in need of redemption; for all were equally fallen, and all had come equally short of the glory of God.

Though only a third part of a shekel was given at this time, and probably for the reason above assigned, yet when the people got into a state of greater prosperity, the half shekel was resumed: for it is clear that this sum was paid in the time of our Lord, though not to the temple, but to the Roman government. Hence when those who collected this as a tribute came to our Lord, it was for the διδραχμα, didrachma, which was half a shekel; and the coin with which our Lord paid for himself and Peter was a stater, which contained exactly two half shekels. See Matt. xvii. 24—27.

Rambach.—והצמדנו עלינו מצוה. Et constituimus super nobis, vel imposuimus nobis ipsas leges, ita nimirum exigente necessitate cultus Dei. Licet enim hic ordo diserte non imperatus esset lege divina, res ipsa tamen erat injuncta. Confer 1 Par. xxvi. 27; 2 Par. xxxi. 3; Sir. vii. 31. לה צמדינו, imponendo nobis. Confer ל, cap. xiii. 7; 2 Reg. x. 9; c. xvi. 9, &c. שלישית השקל, tertiam partem sicii sacri, Num. xxviii. 14. LXX, τρίτον τοῦ διδράχμου, Matth. xvii. 24. Stipendium hoc differabat ab illo, quod Moses populo imponebat Exod. xxx. 12, 13, ubi semisiclus imponebatur. Putat igitur A. b. E. hanc tertiam partem sicii supra semisiclum esse datam, adeoque non tam tertiam partem, quam tres partes sicii quotannis collatas. Alii tamen existimant, hanc tertiam sicii partem loco semisicii Mosaici esse ex necessitate substitutam, quia populus pauper fuerit, et tributis exhaustus.

Heb., Ver. 34; LXX, *Au. Ver.*, 33.

לְלֶחֶם הַמַּעֲרֵכָת וּמִנְחַת הַתָּמִיד 34
וּלְעֹזֶלֶת הַתָּמִיד הַשְּׁבִיטוֹת הַחֲדָשִׁים
לְמוֹעֲדִים וְלִקְרָשִׁים וְלִחֲטָאוֹת לְכַפֵּר
עַל-יִשְׂרָאֵל וְכָל מְלֹאכֶת בֵּית-יְהוָה יְהוָה :
וְלִקְרָשִׁים

33 εἰς ἄρτους τοῦ προσώπου, καὶ θυσίαν τοῦ ἐνδελειχισμοῦ, καὶ εἰς ὀλοκαύτωμα τοῦ ἐνδελειχισμοῦ τῶν σαββάτων, τῶν νομηνῶν, εἰς τὰς ἑορτὰς καὶ εἰς τὰ ἅγια, καὶ τὰ περὶ ἁμαρτίας, ἐξιλιάσασθαι περὶ Ἰσραὴλ, καὶ εἰς ἔργα οἴκου τοῦ Θεοῦ ἡμῶν.

Au. Ver. — 33 For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings, to make an atonement for Israel, and for all the work of the house of our God.

Shewbread. See the notes upon 1 Chron. xxviii. 16, vol. iii., p. 139.

Meat offering. See the notes upon Levit. ii. 1, vol. i., p. 391.

Pool.—Formerly the *shew-bread*, and the *continual meat-offering*, and the *continual burnt-offering*, were provided out of the treasuries of the temple, 1 Chron. xxvi. 20; and when those failed, out of the king's treasure, 2 Chron. xxxi. 3. But now, both these failing, provision is here made for them another way. For the *holy things*, i. e., for the sacrifices, all which were holy. *The sin-offerings.* Which are particularly mentioned, as most necessary and suitable to their present state, which was exceeding sinful, and therefore miserable, and calling aloud for atoning sacrifices.

Heb., Ver. 35; LXX, Au. Ver., 34.

וְהִגְדְּרוֹת הַפְּלִנֹנוּ עַל-הַקֹּרְבָּן הַעֲצִים 35
 הַבְּהֵמִים הַלְוִיִּים וְהַעֲמֹ לְהִבְיֵא לְבֵית
 אֱלֹהֵינוּ לְבֵית-אֲבוֹתֵינוּ לְעֹתִים מְזֻמָּנִים
 שָׁנָה בְּשָׁנָה לְבַעַר עַל-מִזְבְּחַ וְהָיָה
 אֱלֹהֵינוּ בְּפָתוֹחַ בַּתּוֹרָה :
 כג

34 καὶ κλήρους ἐβάλομεν περὶ κλήρου ξυλοφορίας, οἱ ἱερεῖς καὶ οἱ Λευῖται καὶ ὁ λαός, ἐνέγκαι εἰς οἶκον Θεοῦ ἡμῶν, εἰς οἶκον πατριῶν ἡμῶν, εἰς καιροὺς ἀπὸ χρόνων, ἐνιαυτὸν κατ' ἐνιαυτὸν, ἐκκαῖσαι ἐπὶ τὸ θυσιαστήριον Κυρίου Θεοῦ ἡμῶν, ὡς γέγραπται ἐν τῷ νόμῳ.

Au. Ver.—34 And we cast the lots among the priests, the Levites, and the people, for the wood offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the Lord our God, as it is written in the law.

Bp. Patrick.—34 They determined, by

casting of lots, how much wood every one should bring in for his share, to maintain their fire continually upon the altar to burn the sacrifices; and in what order it should be brought (what family, that is, should begin first, and what should follow next), and at what times of the year. For there was another solemn feast (besides those I mentioned before), called "the feast of the wood-offering," which took its original from hence; and, as Scaliger observes, was kept on the twenty-second day of the month Ab. But Mr. Thorndike observes, out of the *Mischna*, (in his *Religious Assemblies*, p. 269,) that it was held nine days in several months, whereof a great part fell in that month; and is meant by these words, "at times appointed, year by year." The Talmudists also say, that every family, on the day when they brought in the wood, sacrificed a voluntary burnt-offering, called the "koroan of wood," as Petrus Cunæus observes, in his book *De Republica Hebræorum*, lib. ii., cap. 13, where he notes also, that herein Josephus differs from the Talmudists; that he mentions but one day of the feasts, which he calls *ξυλοφορία*: which was such a solemn festival (as Maimonides saith, in his *Furniture of the Temple*, ch. vi.), that none might mourn on this day, nor fast, nor do any work.

Dr. A. Clarke.—*Cast the lots*—for the *wood-offering*.] There does not appear to have been any *wood-offering* under the law. It was the business of the *Nethinim* to procure this; and hence they were called *hewers of wood and drawers of water* to the congregation. But it is very likely that after the captivity few *Nethinim* were found; for as such, who were the descendants of the Gibeonites, were considered only as *slaves* among the Israelites, they would doubtless find it *as much*, if *not more*, their *interest* to abide in the land of their captivity, than to return with their former masters. As there was not enough of such persons to provide wood for the fires of the temple, the people now cast lots, not *who* should furnish the wood, but what class or district should furnish it at a particular time of the year, so that there might be a constant supply. One district furnished it for one whole year, or for the *first* month or year; another for the second month or year; and so on. Now the lot was to determine which district should bring the supply on

the first month or year; which, on the second; and so on. When the wood was brought it was delivered to the *Levites*: they cut, prepared, and stacked it; and when wanted, delivered it to the *priests*, whose business it was to lay it upon the altar. Perhaps this providing of the wood was done only *once a year* by one district, the next year by another district, and so on: and this bringing the wood to the temple at last became a great day; and was constituted into a *feast*, called by Josephus *Ἐλοφορία*, the *carrying of the wood*.—See *De Bell. Jud.*, lib. ii., cap. xvii., sect. vi., p. 194. This feast is not mentioned in the sacred writings: then there was no need for such an institution, as the *Nethinim* were sufficiently numerous.

Booth.—34 And we cast lots respecting the oblation of wood among the priests, the Levites, and the people, that it might be brought to the house of our God, by each family, at appointed times yearly, to burn upon the altar of Jehovah, our God, &c.

Gesen.—Pi. גַּי, inf. גַּי 1) *depavit* agrum, vineam Jes. iii. 14, al. 2) i. q., Kal No. 2, *accendit*, velut ignem Ex. xxxv. 3, lignum, Lev. vi. 5 (10), it. *cremavit*, *combussit*, Neh. x. 35; Jes. xlv. 15; xl. 16.

Houb.—34 *Item nos* [s. venimus ut jurandum juremus nos, &c., ver. 29], *Sacerdotes, Levitas populumque, sortes ducturos pro lignorum donis ex sua cujusque familia, temporibus statutis, singulis annis, domum Dei nostri advehendorum, quæ ligna in altari Dei nostri comburantur, ut in Lege scriptum est.*

Dathe.—35 *Sortes quoque jecimus super lignorum collatione, sacerdotes inter et Levitas et populum, ut ligna adveherentur ad templum Dei nostri a singulis familiis quottannis certis temporibus, ad ignem alendum super altari Jovæ, Dei nostri, prouti in lege est præscriptum.*

Heb., Ver. 36; LXX, Au. Ver., 35.

וְלִהְיֶינָה אֶת־בְּפִינֵינוּ אֲדָמָתֵנוּ 36

וּבְפִינֵינוּ פְּלִיפְרֵי כָּל־עֵץ וְנוֹ

35 καὶ ἐνέγκαι τὰ πρωτογενήματα τῆς γῆς ἡμῶν, καὶ πρωτογενήματα καρποῦ παντὸς ξύλου, κ.τ.λ.

Au. Ver.—35 And to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD.

And to bring, &c.

Booth.—35 Also we engaged to bring the first-fruits of our ground, and the first-fruits of all the fruit-trees, &c.

Rambach.—36 וְלִהְיֶינָה, *Cler.* Præterea juravimus, vel stipulati sumus, nos adlaturos etiam, ver. 35, 37. Neque enim de hisce sors jaciebatur; quippe unusquisque primitias suas ad templum ferre poterat, prout ipsi commodum. וּבְנוֹרֵי כָּל עֵץ, *et primitiva omnis generis fructuum arboreorum*, Lev. xix. 23; Ezech. xlv. 30, licet Judæi tantum ad uvas, ficus, malogranata, olivas et dactylos id restringant, coll. Deut. viii. 8, notante *Relando*, Ant., Hebr., P. iii., cap. viii., sec. 3.

Houb.—35 *Item nos* [s. venimus ut juremus nos, &c., ver. 29], *terre nostra primitias, primogenitosque arborum fructus, domum Dei nostri, singulis annis, allaturos.*

Dathe.—36 *Porro promissimus afferre, &c.*

Heb., Ver. 38; LXX, Au. Ver., 37.

וְאֶת־הָאֲשִׁית עֵרִיסֹתֵינוּ וְהַתְּרוּמָה יֵנוּ 38
וּפְרֵי כָּל־עֵץ תְּבִירוֹשׁ וְיוֹצֵהָר נָבִיא
לְפָתָהֵינוּ אֶל־לְשׁוֹנוֹת בַּיִת־יְיָ לִהְיֶינָה
וּמַעֲשֵׂי אֲדָמָתֵנוּ לְלוֹיִים וְהֵם הֵלֹוִים
הַמְעֲשִׂיִים בְּכָל עָרֵי עֲבָדְתֵנוּ :
נ"א הַמְעֲשִׂיִים

37 καὶ τὴν ἀπαρχὴν σίτων ἡμῶν, καὶ τὸν καρπὸν παντὸς ξύλου, οἴνου, καὶ ἐλαίου, οἴσομεν τοῖς ἱερεῦσιν εἰς τὸ γαστροφυλάκιον οἴκου τοῦ Θεοῦ, καὶ δεκάτην γῆς ἡμῶν τοῖς Λευῖταις· καὶ αὐτοὶ οἱ Λευῖται δεκατοῦντες ἐν πάσαις πόλεσι δουλείας ἡμῶν.

Au. Ver.—37 And that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

Dough. Wine.

Gesen.—עֲרִיסָה, f. (r. עָרַס), only in plur. עֲרִיסוֹת, Num. xv. 20, 21; Neh. x. 38; Ez. xlv. 30, *groats, grits, coarse meal, ptisana*. Talmud., עֲרִיסָה, ptisana of barley, barley-groats, pearly barley; also a drink made from it. Syr., ܐܪܝܫܢ id.—Sept., Vulg., in Num., *φύραμα, pulmentum*; in Neh. and Ez., *σίτος, cibus*.

תירוש and תירש, m. *new wine, must*, Gen. xxvii. 28. A frequent phrase is, ארץ רבן ותירש, *a land full of corn and must*.

Prof. Lee.—עיסות, fem. plur. "*Massa, mixtio, farinae cum aqua*. Chald., עס, *com-miscuit*." Eichborn's Simonis. Gesen., "*Polenta*." For which he gives the Syr., [עיסו], id. But the Syr., according to Castell, signifies, "*zythum, ptisana*." *Dough*, Num. xv. 20, 21; Ezek. xliv. 30; Neh. x. 38, al. non occ.

And the tithes of our ground unto the Levites, that the same Levites might have the tithes in all cities of our tillage.

Gesen. — עֶשֶׂר (denom. from יֶשֶׁר), seq. acc. *to take the tenth part of any thing, to tithe*, 1 Sam. viii. 15, 17.

PIEL, *to give the tenth part, to pay tithes*. Neh. x. 38, *and the tithes of our fields (which we bring) to the Levites* יהם הלוים (in turn) המְעִשִׂים, *for they, the Levites, must* (in turn) *pay tithes*. Seq. acc. of that of which the tithe is paid, Deut. xiv. 22; dat. of him to whom it is paid, Gen. xxviii. 22.

HIPII. like Piel, *to give tithes*, Deut. xxvi. 12; Neh. x. 39.

Booth.—37 And likewise, that we would bring the first of our dough, and our offerings, of the fruit of all manner of trees, of wine, and of oil, to the priests, to the chambers of the house of our God; and the tithes of our ground, through all our agricultural cities, to the Levites, who, in their turn, might give tithes to the priests.

Rambach.—38 ונת ראשית, *Similiter primitias*, Deut. xviii. 4; Prov. iii. 9; Sir. vii. 31; cap. xxxv. 8, quæ hic בכורים, s. *primitivis*, ver. 36, aperte distinguuntur, uti etiam fit Num. xviii. 12, 13, conf. *Reland*. l. c., sec. 1. LXX, ἡν ἀπαρχήν, confer Apoc. xiv. 4. שרשתי, *massarum nostrarum*, i. e., sec. *Pisc.* farinae aqua subactæ, et ad pinsendum maceratæ. Vulg., *ciborum* (4); Num. xv. 20, 21; Ezech. xliv. 30. Conf. Lev. xxiii. 27. והורמתי, *et donaria nostra*, q. d. *ablationes, delibationes et oblationes primas*. *Reland*., l. c., cap. viii., sec. 7. Hoc nomine intelligimus dona, quæ Israelitæ sacerdotibus dabant e fructibus terræ Israeliticæ, jam ad usum humanum præparatis, qua ratione בכורים, sive *Primitivis* distinguuntur, quæ constant e fructibus non elaboratis, conf. cap. xiii. 5; Num. xv. 20; cap. xviii. 11; Mal. iii. 8; 2 Par. xxxi. 12.

בניא להניח, *adferemus sacerdotibus*, ver. 37. אל לשונה בית אלהינו, *ad conclavia s. cellas templi quod Relando* l. c. sec. 9, factum hoc tempore videtur, ut major frequentia sacerdotum ad templum conflueret, coll. 2 Par. xxxi. 4, quum alias primitiæ sacerdoti dabantur, cuicumque dominus vellet. ומושר ארמתי, *et decimas terræ nostræ*. לויים, conf. Num. xviii. 21, 24; Heb. vii. 5. והם הלוים המעשרים, *iidenque Levitæ vicissim essent decimas dantes sacerdotibus*, ut versu seq. declaratur, coll. Num. xviii. 26; Sir. xlv. 20. At LXX, Vulg., Syr., R. Sal., A. b. E., Schmid., Clericus, &c., Levitæ vero decimas acciperent vel colligerent. LXX, δεκαοῦντες, Heb. vii. 6. Sed illud ob constantem usum conjugat. Piel præferimus. (5) Gen. xxviii. 22; Deut. xiv. 22; c. xxvi. 12, conf. Kal 1 Sam. viii. 15, 16. בכל שרי עברתי: *in omnibus urbibus culturæ nostræ*, i. e., *quarum agros coleremus*, cap. v. 18. Nam decimæ proventuum tantum solvebantur, non incul-torum prædiorum. Adparet simul hinc secund. *Burmanningum*, quod agricolæ decimas non portaverint Hierosolymam, sed suis locis ad Levitas attulerint, qui rursus eas Hierosolymam adlatas sacerdotibus decimabant, ver. 39.

Houb.—*Item nos, massarum nostrarum, frugumque offerendarum primitias, tam fructuum omnis arboris, quam musti et olei, ad Sacerdotes, in domibus Dei nostri cellas comportaturos: pariter ad Levitas terræ nostræ decimas; qui Levitæ decimas capient ex cunctis urbibus, in quibus agrarias operas exerceremus.*

Dathe.—38 *Item primitias massarum et oblationum nostrarum, fructuum ex arboribus, musti et olei, ut eas sacerdotes inferrent in cellas templi Dei nostri, et decimas terræ nostræ Levitis, qui vicissim suas decimas darent, a) idque in omnibus oppidis agriculturæ nostræ.*

a) Sc. sacerdotibus, coll. cap. xii. 47, et Num. xviii. 26 seqq.

Heb., Ver. 39; LXX, Au. Ver., 38.

וְהָיָה הַפֶּהוּ בְּיַד הַלְוִיִּם עִם־הַלְוִיִּם
 בְּעֶשֶׂר הַלְוִיִּם וְהַלְוִיִּם יַעֲלֶה אֶת־מַעֲשֵׂר
 הַמַּעֲשֵׂר לְבַיִת יְהוָה יְנוֹ אֶל־הַלְוִיִּם
 לְבַיִת הַאֲזִיקָר :

38 καὶ ἔσται ὁ ἱερεὺς υἱὸς Ἀαρὼν μετὰ τοῦ
 Λευίτου ἐν τῇ δεκάτῃ τοῦ Λευίτου, καὶ οἱ
 Λευῖται ἀνοίσουσιν τὴν δεκάτην τῆς δεκάδος εἰς

οἶκον Θεοῦ ἡμῶν εἰς τὰ γαζοφυλάκια εἰς οἶκον τοῦ Θεοῦ.

Au. Ver.—38 And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house.

Pool.—The priest the son of Aaron, i. e., some priest or priests appointed to this work, that so neither the people might wrong the Levites, nor the Levites defraud the priests of their dues.

When the Levites take tithes. So *Dathe, Booth., Gesen., Lee.*

When the Levites pay tithes. See the notes upon ver. 37 (Heb., 38).

Prof. Lee.—Hiph. Infin. with prep. לְשֵׁר, for לְשֵׁר, to pay tithes, Deut. xxvi. 12. בְּשֵׁר, in paying tithes, Neh. x. 39, al. non occ.

Rambach.—בְּשֵׁר הַדִּים, *Gusset., dum decimabant Levitæ* scil. decimam decimæ; i. e., tum metiebantur et separabant a cumulo suo decimas, ex suis decimis sacerdotibus solvendas, sacerdos adesse debet, ne vel fraus, vel saltim suspicio circa illud Levitarum officium subesse possit. *A. b. E.* vero et alii: *quam decimam acciperent, vel colligerent Levitæ.* Sic *Grotius:* Ubi decimæ dabantur Levitis, e sacerdotibus quidam inspectores aderant, ut ipsam decimam decimarent. *Infin. Hiph.* בְּשֵׁר, Hiph. (2) Deut. xxvi. 12.

And the Levites shall bring up.

Pool.—The Levites shall bring up at their own charges. Into the treasure-house, to wit, of the temple; where it was laid up for the use of the priests.

Rambach.—וְהַדִּים יָלֵךְ וְגו', *ita quidem, ut Levitæ adferrent decimam partem decimarum suarum, &c.*

CHAP. XI. 3.

וְאֵלֶּה רָאשֵׁי הַמְּדִינָה אֲשֶׁר יֹשְׁבוּ
בִּירוּשָׁלַם וּבְעָרֵי יְהוּדָה יֹשְׁבוֹתָיִם
בְּאֶחָדָתָם בְּעָרֵיהֶם וְשָׂרָאֵל הַכְּתָנִים
וְהַלֹּוִיִּם וְהַמְּתִינִים וּבְגֵנִי עֲבָדֵי שְׁלֵמָה :

נְאֻם יְהוָה

καὶ οὗτοι οἱ ἄρχοντες τῆς χώρας, οἱ ἐκάθισαν ἐν Ἱερουσαλὴμ καὶ ἐν πόλεσιν Ἰουδα ἐκάθισαν ἀνθρ ἐν κατασχέσει αὐτοῦ, ἐν πόλεσιν αὐτῶν Ἰσραὴλ, οἱ ἱερεῖς, καὶ οἱ Λευῖται, καὶ οἱ Ναθινάιοι, καὶ οἱ υἱοὶ δούλων Σαλωμών.

Au. Ver.—3 Now these are the chief of the province that dwelt in Jerusalem: but in

the cities of Judah dwelt every one in his possession in their cities, to wit, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants.

Nethinims. See the notes upon 1 Chron. ix. 2, vol. iii., pp. 46, 47.

Children of Solomon's servants. See the notes upon Ezra ii. 55, p. 342.

Pool.—The chief of the province, i. e., of Judea, which was now made a province. To wit, Israel, i. e., the generality of the people of Israel, whether of Judah or Benjamin, or any other tribe; as appears by this general enumeration of all the inhabitants of the land, in which either the people of Judah and Benjamin are included under the title of Israel, or they are not here mentioned; which is absurd to think, because they made up the greatest number of them. And these he calls *Israel* rather than Judah, partly because there were many of the other tribes now joined and incorporated with them; and partly because none of the tribes of Israel, except Judah and Benjamin, dwelt in Jerusalem, as appears from the sequel.

Bp. Patrick.—But in the cities of Judah dwelt every one in his possession in their cities, &c.] But those that dwelt in the other cities of Judah, he would not reckon in this catalogue; whom he comprehends under the name of *Israel*, the priests, the Levites, the Nethinims, and Solomon's servants. By *Israel* he means all the people of the ten tribes, as well as Judah and Benjamin, who were the chief; but he calls them *Israel* because those of Judah and Benjamin dwelt at Jerusalem, the rest of Israel were in the other cities of Judah.

Dr. A. Clarke.—Now these are the chief.] A good deal of difference will be found between the enumeration here and that in 1 Chron. ix. 2, &c. There, those only who came with Zerubbabel appear to be numbered; here, those, and the persons who came with Ezra and Nehemiah, enter into the account.

Booth.—3 Now these are the chiefs of the province who dwelt in Jerusalem: for in the cities of Judah, and in the cities of Israel [LXX, Syr.*], dwelt every one in his

* Neither LXX nor Syr. give much countenance to *Boothroyd* in his translation of this verse. LXX see above. The Syr. is, *Porrò hi sunt primarii urbis qui habitaverunt in Jerusalem et in civitatibus Juda, et habitaverunt quisque in hæreditate sua in civitatibus Israelis,*

possession; the priests, and the Levites, and the Nethinims, and the children of Solomon's servants.

Rambach.—ואלה ראשי המדינה, *hi vero sunt capita vel primores provinciæ Judaicæ*; s. Judææ, in provinciâ a Persis redactæ, ver. 1; cap. i. 3; vii. 6; Ezr. ii. 1. אשר ישבו בירושלם, vers. 1, 2, 4; 1 Par. viii. 28. Commemorantur vero hic tantum ii, qui sorte electi Hierosolymis habitarent, neque hi quidem omnes, sed sec. R. Sal. *honoratiores* tantum ex eis. ובערי יהודה ישבו, *dum ceteri in reliquis urbibus Judæ habitarent*, 1 Reg. xii. 17; Jer. vii. 17. איש באחורו, *quisque in possessione sua hereditaria*, ver. 20. בעריהם, cap. vii. 73. ישראל nempè *Israel*; per quem aliqui hic totum reliquum populum Judaicum, in oppos. ad sacerdotes et Levitas, coll. ver. 20 alii reliquias aliquas decem tribuum Israeliticarum, Judæis ob cultum divinum adhærentes intelligunt. Conf. 1 Par. ix. 3, et not. Ezr. ii. 64. והנהגים, ver. 10—14. ויהוים, ver. 15—18. ויבני עברי, cap. x. 29; Ezr. ii. 43. שלמה; et *posteri servorum Salomonis*, qui erant species Nethinæorum, a Salomone ad faciendas in sanctuario operas destinata.

Houb.—3 *Hi autem sunt provinciæ familiarum principes qui habitârunt Jerusalem et in cæteris urbibus Juda, in suâ cujusque urbium possessione, tam plebs Israel quàm sacerdotes et Levitæ, Nathinæique, filiique servorum Salomonis.*

3 ראשי המדינה: Nos, *provinciæ familiarum principes*. Neque enim aguntur principes, seu *optimates*; qui principes suprâ ver. 1 vocantur *שרי העם, principes populi*. Aguntur *capita provinciæ*, sive familiarum, quæ in Judæâ, Persarum regni provinciâ dudum factâ, suas sedes habuerant, antequàm ex singulis ordinibus venirent habitatum in urbe Jerosolymâ. Sic ferè Clericus, *provincialium principes*, quanquam subobscurè.

Dathe.—3 *Hi sunt provinciæ principes, qui Hierosolymâ habitabant, (nam cetera Judæa oppida incolebant Israëlitæ, quisque in civitatis suæ patrimonio, sacerdotes, Levitæ, famuli sanctuarii, et posteri servorum Salomonis).*

Ver. 4.

Au. Ver.—4 And at Jerusalem dwelt certain of the children of Judah, and of the

sacerdotes, Levitæ, et populus; filii autem servorum Salomonis in Jerusalem.—Walton's Polyglott.

children of Benjamin. Of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez.

Pool.—Of the children of Judah; Athaiah, &c., of the children of Perez.] These were all that family of Pharez, the son of Judah. If the names of these persons mentioned in this chapter be compared with the names of those who came back with Zerubbabel, it will appear, that they were the fourth, fifth, and sixth generation from Zerubbabel: which is a demonstration, that Nehemiah did not come to Jerusalem in the time of Artaxerxes Longimanus, but of Artaxerxes Mnemon. For this observation I am beholden to my worthy friend Dr. Alix.

Booth.—4 Of the posterity of Judah; Athathiah of the posterity of Pharez, by Uzziah, &c.

Ver. 5.

Au. Ver.—5 And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

Houb.—5 בן יויריב, *filii Joarib*. Habet, hoc loco, diversa quædam nomina Syrus Int. diversa etiam quædam hic sunt, ab illis quæ 1 Par. ix. 17 leguntur. Quæ nomina Lud. Cappellus varias scriptiones putavit esse; quæ tamen non sunt, si non sunt loca parallela. Atqui ferè constat non esse parallela. Quippe in libro *Paralipomenon* illi nominantur, qui habitârunt in Juda et in Jerusalem, cùm primùm ex captivitate reditum fuit; hic verò illi, qui tempore Nehemiæ. Cùm igitur tempora non sint eadem utrobique, non mirum est virorum nomina, tempore in utroque, fuisse diversa. Ex eo sequitur mutationem nominum non tam ex variâ scripturâ, quàm ex re ipsâ fuisse natam. Itaque existimamus nihil esse utrisque in locis sollicitandum.

Ver. 9.

וְיֹאחָז בֶּן־זַכְרְיָא פְקִיד עֲלֵיהֶם וַיְהוּדָה בֶּן־הַסְּנַאָה עַל־הָעִיר מִשְׁנָה :

καὶ Ἰωῆλ υἱὸς Ζεχρὶ ἐπίσκοπος ἐπ' αὐτούς· καὶ Ἰούδα υἱὸς Ἀσανὰ ἀπὸ τῆς πόλεως, δευτέρως.

Au. Ver.—9 And Joel the son of Zichri was their overseer: and Judah the son of Senuah was second over the city.

Bp. Patrick.—The former of these was the governor of the city; and the other was his deputy; who is called *secondary*, because he was next to him in the discharge of that office. Who is he, as Bertram thinks, that is called in the second book of Maccabees, chap. iii. 4, *προστάτης τοῦ ἱεροῦ*, “the prefect of the temple;” and by Josephus, *Antiq.*, xiv. 11, *ὑποστρατηγὸς ἐν Ἱερουσόλυμοις*, “the under governor in Jerusalem” (see his *Repub. Jud.*, p. 163).

Ver. 10.

מְנַחֵם בֶּן־יֹאֲרִיב יָכוֹן :

ἀπὸ τῶν ἱερέων καὶ Ἰαδία υἱὸς Ἰωαρὶβ, Ἰαχὶν.

Au. Ver.—10 Of the priests: Jedaiah the son of Joarib, Jachin.

Lud. Cap., Houb., Booth.—Of the priests: Jedaiah, Joarib, Jachin.

Houb.—ידיעה בן, *Idaia, filius*. Hic Lud. Cappello assentimur, ut sit בן, supervacaneum; nam per id vocabulum series intercipitur. Itaque id nos omittimus, ut et omittitur 1 Par. ix. 10. Nam tempora quanquam diversa sunt, ut mox dicebamus, ob eamque rem varia nomina ex temporis diversitate nascebantur, tamen non concedendum ut scriptiones sint, utroque tempore, contrariae, ut erunt, si relinquetur בן, ut *Idaia* sit *filius Joarib*. Nam loco *Paralip.* parallelo recensetur *Joarib* separatè, et ut ex alio patre natus, quam ex *Idaia*.

Ver. 11.

נָנְדַן בֵּית הָאֱלֹהִים —

— ἀπέναντι οἴκου τοῦ Θεοῦ.

Au. Ver.—11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was the ruler of the house of God.*

Ruler of the house of God. See the notes upon 1 Chron. ix. 11, p. 47.

Bp. Patrick.—Some take him to be the same with him that is called in the New Testament *στρατηγὸς τοῦ ἱεροῦ*, which we translate “the captain of the temple.”

Dr. A. Clarke.—*Ruler of the house of God.* He had the command over all *secular* matters, as the high-priest had over those which were *spiritual*.

Rambach.—נינדן בית האלהים, *dux s. princeps*, al. *principis domus Domini*, i. e., *στρατηγὸς τοῦ ἱεροῦ*, totius templi procurator, et in primis *sec. Cler. praefectus excubiis Levi-*

tarum, immo sec. Burman. primus inter sacerdotes post pontificem. Conf. 1 Par. ix. 11; 2 Par. xxxi. 13; xxxv. 8.

Ver. 12.

וַיַּחֲיִיחֵם עֲשֵׂי הַמְּלָאכָה לְבַיִת וְגו'

καὶ οἱ ἀδελφοὶ αὐτῶν ποιοῦντες τὸ ἔργον τοῦ οἴκου, κ.τ.λ.

Au. Ver.—12 And their brethren that did the work of the house *were* eight hundred twenty and two, &c.

Bp. Patrick.—*Their brethren that did the work of the house.*] Who discharged all the offices of the priests in the temple.

Houb.—12 עשי המלאכה בניה, *facientes opera domus*. Syrus pro בניה, ponit יגו, *intrinsecus*. Sic accepit בניה, ut Chaldaicum ביה, *intrà*; quod oppositionem habet cum eo החיצונה, *exterioris*, quod extat ver. 16. Haud scio an olim scriptum fuerit פנימה, *interioris*, quod verbum propè שמנה vicinum et satis simile Scriptori exciderit. Certè opportune adducitur oppositum פנימה, *exterioris*, cum המלאכה פנימה, quod habetur ver. 16.

Ver. 14.

וַיַּחֲיִיחֵם גַּבְרֵי הַזֶּבֶל מֵאֶה עֲשָׂרִים וְשִׁמְנָה וַפְּקִיד עֲלֵיהֶם זַבְדִּיאֵל בֶּן־הַגְּדוֹלִים :

καὶ ἀδελφοὶ αὐτοῦ δυνατοὶ παρατάξεως, ἑκατὸν εἰκοσιοκτῶ, καὶ ἐπίσκοπος Βαδὴλ υἱὸς τῶν μεγάλων.

Au. Ver.—14 And their brethren, mighty men of valour, an hundred twenty and eight: and their overseer *was* Zabdiel, the son of one of the great men [*or, the son of Haggedolim*].

Mighty men of valour.

Bp. Patrick.—*Mighty men of valour.*] Some of the priests were noted to be men of great courage, who, when there was occasion, fought for their country, especially to defend the house of God.

Gesen.—הַזֶּל. R. הזל, No. 5, *to be strong, stable.*

1. *strength, might, valour*, Prov. xxxi. 3; Zech. iv. 6; espec. in war, Ps. xviii. 33, 40; xxxiii. 16. עָשָׂה הַזֶּל, *to display valour, to do valiantly*, Num. xxiv. 18. אֲנָשֵׁי הַזֶּל, *men of valour, valiant men*, Judg. iii. 29; metaph. Is. v. 22; בְּנֵי הַזֶּל, id. 2 Sam. ii. 7.—Hence

2. *forces, army, host*, Ex. xiv. 28. שַׂר הַזֶּל, *captain or leader of the host*, 2 Sam. xxiv. 2. אֲנָשֵׁי בְנֵי הַזֶּל, *men of the host, men of war, soldiers*, Deut. iii. 18; 1 Sam. xiv. 52;

Ps. cx. 3, בַּיּוֹם חַיָּלְךָ, *in the day of thy warfare*, i. e., of thy warlike expedition, campaign.

3. *ability*, i. q. *wealth, riches*, Gen. xxxiv. 29; Job xx. 15. עָשָׂה חַיָּל, to get riches, to acquire wealth, Deut. viii. 17, 18; Ruth iv. 11; Prov. xxxi. 29.

4. Trop. moral strength, *good quality, integrity, virtue*. אֲנָשִׁי חַיָּל, active, capable men, Gen. xlvi. 6; Ex. xviii. 21, 25. אִשָּׁה חַיָּל, *capable woman*, well qualified for her station, Ruth iii. 11; Prov. xii. 4; xxxi. 10. בְּנֵי חַיָּל, an honest man, 1 K. i. 52.

5. *strength of a tree*, poet. for its *fruit*, Joel ii. 22; comp. פֶּה, Job xxxi. 39.

Prof. Lee.—חַיָּל. *Strength, power*, generally; variously applied, (a) as for war or any great exploit, Is. xliii. 17, *al.* אֲנָשֵׁי חַיָּל, אִישׁ חַיָּל, גִּבּוֹר חַיָּל, גִּבּוֹרֵי חַיָּל, pl. אִישׁ גִּבּוֹר חַיָּל, גִּבּוֹר חַיָּל, &c. *Men of might*, Exod. xviii. 21, &c. (b) *military force*, 2 Kings vi. 15, *al.*

(c) *Power*, i. e., *wealth*, Gen. xxxiv. 29, *al.* מִכֹּחַ חַיָּל, *from strength to strength*, Ps. lxxxiv. 8.

(d) *Virtue, integrity*, Gen. xlvi. 6, *al.*

(e) *Wealth, fruit*, Joel ii. 22. Comp. בָּרָךְ, Job xxxi. 39. Sometimes adverbially, in the phrr. עוֹשֶׂה חַיָּל, *doing mightily*, Num. xxiv. 18, *al.* אָזְרוּ חַיָּל, *have girded (them) mightily*, or *with might*, 1 Sam. ii. 4; 2 Sam. xxii. 40; Ps. xviii. 33.

Rambach.—גִּבּוֹר חַיָּל, *virī strenuī*, in opere sacro perficiendo, conf. ver. 6; Jud. ii. 1; 1 Par. ix. 13.

Houb.—*Virī fortes.*

Dathe.—*Virī militares.*

The son of one of the great men.

Pool.—i. e., Of a person then or lately eminent in valour, or worth, or dignity. Or, of *Gedolim* [so *Houb.*], or *Haggedolim* [so *Dathe, Booth., Rambach*], a man so called.

Bp. Patrick.—*The son of one of the great men.* Or, as the margin, “the son of *Haggedolim*,” was set over these valiant men; being descended (it is supposed by some) from some of the *great men* among the priests; as the word *haggedolim* imports.

Rambach.—*Filius Hagedolimi.* LXX et A. b. E., *filius unius ex magnatibus*, q. d. clarissimis parentibus ortus. Conf. cap. iii. 8 not.

Ver. 16.

Au. Ver.—16 And Shabbethai and Jozabad, of the chief of the Levites, had the

oversight of [Heb., were over] the outward business of the house of God.

Pool.—i. e., For those things belonging to the temple and its service, which were to be done without it, or abroad, in the country, as for the gathering in of the voluntary contributions, or other necessary provisions, out of the several parts of the land. See 1 Chron. xxvi. 29.

Bp. Patrick.—16 There were a great many things to be done without the temple, as well as within, to prepare for the service of it; particularly to gather the third part of a shekel, which every one was to give to make provision for it (ch. x. 32), which work was committed to these men. Though Bertram (*De Republica Judaica*, p. 160, 363), thinks this may be the meaning, That they were judges and officers in the country, where their presence was necessary, when there were but few to discharge *such outward business in Israel*, as it is called in 1 Chron. xxvi. 29.

Dr. A. Clarke.—16 *And Shabbethai.*] This verse, with verses 20, 21, 28, 29, 32, 33, 34, and 35, are all wanting in the *Septuagint*, and the whole chapter is wanting in the *Arabic*, the translator not being concerned in Jewish genealogies.

The outward business.] Calmet supposes that he provided the victuals for the priests, victims for the sacrifices, the sacerdotal vestments, the sacred vessels, and other necessaries for the service of the temple.

Ver. 17.

וּמַתַּנְיָה בְּרֹמְמִיכָא בְּרֹזַבְדִּי בְּרֹאֲסָף
 רֹאשׁ הַתְּחִלָּה יְהוּדָה לַתְּפִלָּה וּבְקֹבֶרֶתָהּ
 מְשֻׁנָּה מֵאַחֵיו וְעַבְדָּא בְּרֹשְׁמוּעַ בְּרֹגְלָל
 בְּרֹדִירְהוּן :

דיוחן קרי

Μαθθῆνας υἱὸς Μιχα, καὶ Ἰωθὴβ υἱὸς Σαμουὴ, κ.τ.λ.

Au. Ver.—17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, was the principal to begin the thanksgiving in prayer: and Bakkukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

Dr. A. Clarke.—*The principal to begin the thanksgiving.*] *The precentor, pitcher of the tune, or master-singer.*

Gesen.—חַיָּל, fut. יִחַד, sometimes יְחַד, Ps. xxviii. 7; xlv. 18; Neh. xi. 17.

1. *to profess, to confess*, perhaps i. q. *to point out, to show* with the hand extended, as if with the hand *thrown* out, projected; see Kal, and comp. קָדַח וְשָׁפַח יָדָא. Kal and Hiph. to cast, to throw, and then 'to point out with extended hand.' Arab., رَدِي، Conj. X., Syr., Aph. id. Constr. c. acc. Prov. xxxviii. 13; seq. יָדָא, concerning, Ps. xxxvii. 5.

2. *to give thanks, to praise, to celebrate*, since the acknowledgment (confession) of benefits is naturally followed by thanksgiving and praise; seq. acc. Gen. xxix. 35, al.; also, לָ, of pers., Ps. xcii. 2; Neh. xii. 46, al. In the phrase הַדָּוָה שֵׁם יְיָ, *to celebrate the name of Jehovah*, Ps. liv. 8; לְשֵׁם יְיָ, id. civ. 47; cxvii. 4.

Booth.—17 And Mattaniah, the son of Micha, the son of Zabdi, the son of Asaph, was the chief leader in thanksgiving and prayer; and Babbukiah, the second among his brethren, &c.

Rambach.—ראשׁ. *Caput*, h. e., *princeps primarius*. הַדָּוָה, is *primum s. initio*. Deficit præfixum ב, ut in *rischonah*, Gen. xxxviii. 28; Num. xi. 9, pro *barischonah*, Num. x. 13, 14, &c. הַדָּוָה, *confitebatur*, vel *confiteri* et *laudare* Deum solebat, coll. Ps. vi. 6 et vii. 18 cet. ה, characteristicum servatum est ut *Êsa*. lii. 5; Psal. xxviii. 7, et in יְרוּשָׁיִם, 1 Sam. xvii. 47; Ps. cxvii. 6, *ad preces* peragendas, Dan. ix. 21; Schm., *qui primus confitebatur in precibus*; i. e., qui in precibus publicis, ceteris voce præibat. Bene tamen monent R. Sal. et A. b. E. officium ejus non solum ad preces, verum etiam ad cantica pertinuisse. Unde etiam Vat., *qui princeps erat musicorum sacrorum et præcentor*. בַּשֵּׁנָה מֵאַחֵר, *secundus vel alter erat post ipsum*, ver. 9, *ex fratribus suis*, ver. 13.

Houb.—17 *Et Mathania filius Micha, filii Zebedei, filii Asaph, qui cantibus laudibusque in oratione præsidebat, et ex fratribus ejus Behecia post cum secundus, &c.*

17 מתניה... ראשׁ י הַדָּוָה י יורה להפּה : Clericus, *Mathania, qui primus ceperat in oratione confiteri peccata*; quam interpretationem in Commentario sic exponit: "*Caput initii confitebitur orationi*. Supplendum אשר, *qui*, ante verbum. Videtur primus pronuntiâsse commata singula, que alii repetierunt. Intelligitur autem oratio cap. ix. præmissa." Hæc Clericana, paucis verbis, peccata non pauca. Nam 1o. *Mathaniam* fuisse orationis modò allegatæ præcentorem non legitur

cap. ix. citato, ut jus non sit Interpreti rem in Contextum revocare, ab sacro Scriptore non ante dictam. 2o. Quòd convertit Clericus, הַדָּוָה, *confitebitur*, eum id fugit *confiteri* esse הַדָּוָה, in voce *Hitphael*; quod ne ita esset, esset tamen הַדָּוָה, in *Kal*, barbarum, ac sine exemplo. 3o. *Caput initii*, nihil habet Hebraicum, ut nec Latinum. Denique ad conjecturas antequàm divertas, convenit ire ad veteres scriptiones; etiam ad parallelas. Quod Clericus si fecisset, vidisset Vulgatum, qui vertit, *princeps ad laudandum*, legisse הַדָּוָה ראשׁ, *princeps laudis*, non autem הַדָּוָה, *initii*. Vidisset etiam cap. xii. 46 scriptum legi, הַדָּוָה שֵׁר הַדָּוָה, *princeps laudis et confessionis*. Quam scripturam הַדָּוָה, *laudis*, nemo Lector sapiens non anteferet hodiernæ, הַדָּוָה, *initii*. Itaque eam scripturam nos, interpretando, nostram fecimus, ut potè firmatam autoritate et Vulgati, et loci paralleli. Vide etiam cap. xii. 24. Sed הַדָּוָה, dubito an הַדָּוָה, *laudis*, tritum usu vocabulum. Nam הַדָּוָה, *laus*, non alibi legitur, quàm hic, et semel cap. xii. et id omittit Buxtorfius pater in Concordantiis suis. Sed eodem cap. xii. 27 et 40, legitur הַדָּוָה, per litteram ה scriptum... דִּיהֶן : Sine justâ causâ Masora, ו ירוון, cùm passim legatur, eum 'intermedio scriptum.

Dathe.—17 *Mattanja, filius Micha, nepos Sabdi, pronepos Asaphi, primus præcentor carminum et precum, et Babbukja secundus, ex ejus fratribus, porro Abda, &c.*

Ver. 21.

Au. Ver.—21 *Nethinims*. See the notes upon 1 Chron. ix. 2, vol. iii., pp. 46, 47.

Ophel. See the notes upon 2 Kings v. 24, vol. ii., p. 893.

Ver. 22.

וּפְקִיד הַלְוִיִּם בְּיַדְשָׁלֹם עֲזָרְיָה בֶן־בְּנִי
בְּיַחֲשַׁבְיָה בְּיַחֲשַׁבְיָה בְּיַחֲשַׁבְיָה מְבַנֵּי
אֶסָף הַמְשֻׁרְרִים לְבָנָד מְלֹאכֶת בֵּית־
הַהֲלָלִים :

καὶ ἐπίσκοπος Λευιῶν υἱὸς Βανὶ, υἱὸς Ὀζὶ, υἱὸς Ἀσαβία, υἱὸς Μιχὰ ἀπὸ υἱῶν Ἀσὰφ τῶν ἀδόντων ἀπέναντι ἔργου οἴκου τοῦ Θεοῦ.

Au. Ver.—22 The overseer also of the Levites at Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micah. Of the sons of Asaph, the singers were over the business of the house of God.

Dr. A. Clarke.—22 *The overseer also of*

the Levites.] פקיד, the visitant, the inspector; translated επισκοπος, bishop, both by the Septuagint and Vulgate.

Booth.—22 The overseer also of the Levites at Jerusalem, as to the business of the house of God, was Uzzi, the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha, of the sons of Asaph, the singers.

Rambach.—*Præfectus vero vel Præpositus Levitarum Hierosolymis*, ver. 18, erat, ver. 9; cap. xii. 42; 2 Par. xxiv. 11. LXX, ἐπίσκοπος, 1 Tim. iii. 2 quod, notante h. l. Grotio, est nomen curæ magis, quam dignitatis; unde id maluerunt Christiani ecclesiarum præsides, quam Judaicum ἀρχισυναγωγός. מבני אסף, unus de posteris Assaphi, ver. 17. המשוררים, cantoribus s. musicis, cap. x. 28, 40. לנגד מלאכה, coram opere domus Dei, cap. x. 34, i. e., sec. Burman. circa ea negotia, quæ coram in templo peragenda erant; in oppos. ad negotia exteriora, ver. 16. Conf. cap. xii. 9; x. 34.

Houb.—*Præses autem Levitarum in Jerusalem fuit Azzi, filius Bani, filii Hasabie, filii Mathania, filii Miche, ex filiis Asaph Cantoribus; hic domus Dei operibus præsidebat.*

Ver. 23.

כִּי־מִצְוַת הַמֶּלֶךְ עָלֵיהֶם וְאִמְנָה עֲלֵיהֶם הַמְשָׁרְרִים דְּבַר־יְהוָה בְּיוֹמָו :

ὅτι ἐντολὴ τοῦ βασιλέως εἰς αὐτοὺς.

Au. Ver.—23 For it was the king's commandment concerning them, that a certain portion [or, a sure ordinance] should be for the singers, due for every day.

Pool.—For; or, therefore; for the following words contain either a reason why they were set over that business, or a recompence for it, or a provision that they might diligently attend to it. The king's commandment; either, 1. David's, who made this constitution. Or rather, 2. The kings of Persia, who is called simply the king in the next verse also; who took this care at the request and by the direction of Ezra or Nehemiah [so Bp. Patrick]. Or this might be Nehemiah's command, which is called the king's command, because it was done by the king's deputy, or a commissioner whom the king empowered to do what he saw fit for the house and service of God, commanding all the people to obey him therein; as

he had formerly done to Ezra, chap. vii. 18, 20, 23.

Dr. A. Clarke.—23 It was the king's commandment.] By the king some understand David, and others Artaxerxes [so Rambach]. It is most probable that it was the latter; who wished that a provision should be made for these, a part of whose office was to offer up prayers also, as well as praises. For we know that Darius made an ample provision for the priests, that they might offer sacrifices of sweet savour unto the God of heaven; and pray for the life of the king and of his sons, Ezra vi. 10. Some have thought that they had been Jewish singers employed in the service of the Persian king, to whom he had given a salary, and to whom he wished still to continue the same.

Rambach.—23 Quia præceptum Regis ipsis erat impositum, coll. cap. x. 33; Ezra x. 4, vel potius sec. Tig., Schmid., Cler., mandatum regium de illis erat; coll. Gen. xii. 20; 2 Sam. xiv. 8; Esra iii. 7, &c. Per Regem vero nonnulli hic Davidem, primum horum ordinum institutorem, coll. cap. xii. 24, alii melius Artaxerxem, cap. ii. 1, intelligunt. ואמנה על המשוררים, Schm., et decretum super cantoribus, vel statutum firmum factum erat de cantoribus, ver. 22, vide cap. x. 1. דבר יום ביומו, res diei in die suo, s. pensum quotidianum: Schm., de rebus necessariis in singulos dies: quod nonnulli de labore accipiunt, quasi regia auctoritate fuerit constitutum, quid quovis die cantoribus agendum; alii vero melius de alimentis exponunt, de quibus munificentia Artaxerxis eis prospectum erat. Nimirum quum pauci rediissent cantores, eisque proinde perpetuo fere in templo esset ministrandum, Artaxerxes ex propriis suis thesauris vel redditibus ad quotidianam eorum sustentationem aliquid concessisse videtur.

Houb.—23 Nempe tale erat de illis regium mandatum, decretæque erant Cantoribus annona quotidianæ.

23 אמנה, annona, ex אמן, nutrire. Sic Esther, cap. ii. 20, היה באמנה אחרו, erat in cibo cum illo; i. e., apud eam nutriebatur, vel ejus cibus alebatur. Incommodè accersitur fides; qui significatus consociari vix potest cum de die in diem.

Dathe.—23 Ex voluntate enim regis cantoribus certum stipendium in singulos dies erat assignatum.

Ver. 24.

— לַיֵּד הַמֶּלֶךְ לְכָל־דְּבַר לְעָם :

— πρὸς χεῖρα τοῦ βασιλέως εἰς πᾶν ἔργον τῷ λαῷ.

Au. Ver.—24 And Pethahiah the son of Meshezabeel, of the children of Zerah the son of Judah, was at the king's hand in all matters concerning the people.

Pool.—At the king's hand, or, on the king's part, to determine civil causes and controversies, between man and man by the laws of that kingdom, which peradventure he understood better than Nehemiah, and therefore was appointed for this work, but still under Nehemiah. Or, according to the king's appointment, as the hand is used, as Numb. iv. 49, and elsewhere. In all matters concerning the people; either in civil differences between them, or in things between the king and people; as in matters of tribute, or grievances, &c., wherein this man possibly was chief justiciary under Nehemiah.

Bp. Patrick.—Was at the king's hand in all matters concerning the people.] The king appointed him to receive all petitions from the people, and by him returned them answers. This seems the plain sense, according to our translation. But some translate it, not "at the king's hand," but "on the king's part," that is, he heard all causes in civil matters between the king and the people; as, about his tribute or any grievance of which they complained. And Bertram thinks it appears by the very context, that he was appointed by the king (so at his hand, or by his hand, may be understood) to see all things supplied which the people were bound to furnish for the temple: or rather, as Pellicanus thinks, to see that what the king allowed for public sacrifices to be made for him, and for his family (Ezra vi. 10), was duly paid out of the treasury of the province.

Booth.— was, by the king's authority, over all matters respecting the people.

Rambach. — ליר המלך, *Erat ad manum Regis*, i. e., minister Regius, vel secund. Schmid., *Prorex*, non bene; is enim Nehemias nunc erat: melius secund. Gusset., *Residens populi Judaici in Susan apud Artaxersem*; vel potius secund. Burmann. Commissarius, qui nomine regis suppeditabat suntus, quos Rex ex redivibus, qui ipsi a populo debebantur, templo destinaverat, Ezr. vii. 20—22. Confer 1 Par. xviii. 17; xxiii. 28. לכל דבר העם, in omni re populi, vel ad populum pertinente. Confer *Lamed* supra ver. 13.

Houb.— *Erat Regis administer in iis omnibus, quæ ad populum pertinerent.*

Dathe.—24 — *Auctoritate regia res populi curabat.*

Ver. 25.

וְאֵלֵה־הַשָּׂרִים בְּשׂוֹתָם מִבְּנֵי יְהוּדָה וְיָשְׁבוּ בְּתַרְיַת הָאֲרָבָה וְגו'

καὶ πρὸς τὰς ἐπαύλεις ἐν ἀγροῦ αὐτῶν. καὶ ἀπὸ οὐόν Ἰουδα ἐκάθισαν ἐν Καριαθαρ-βὸκ.

Au. Ver.—25 And for the villages, with their fields, some of the children of Judah dwelt at Kirjath-arba, and in the villages thereof, &c.

Booth.—And many of the Jews dwelt in the villages, in their own lands at Kirjath-arba, &c.

Rambach.—וּאל הערים וגו', Schmid., Quod vero ad villas in agris eorum attinet, cap. xii. 29; Jos. xix. 6; xxi. 12. Recensitis incolis Hierosolymæ, adgreditur recensere incolas villarum et urbium extra Hierosolymam. Conf. not. supra ver. 1. Dicuntur vero villæ urbes et oppida sine muris. Conf. Lev. xxv. 31. מנני ידודה, *quidam de filiis Judæ*, ver. 4, sub quibus sec. *Burmam.* etiam *Simeonitæ* comprehenduntur. Conf. ver. 27, cum 1 Par. iv. 24, 28, et Gen. xlix. 7; Jos. xix. 19, uti etiam *Simeonitæ*, in ultima benedictione Mosis Deut. xxxiii. non comparent, sub Juda nimirum ver. 7, comprehensi. ישבו בקרית הארבע, *habitarunt in civitate Arbæ*, s. *Kiriath Arba*, postea *Chebron* dicta.

Houb.—25 *In vicis autem suburbanis, pars filiorum Judæ habitaverunt in Cariatharbe, &c.*

Ver. 30, 31.

31 וּבְנֵי בִנְיָמִן מִגְּבַע מִכְמָשׁ וְעַד אַרְבַּת יְהוֹל וּבְתַרְיַת :

31 καὶ οἱ υἱοὶ Βενιαμὴν ἀπὸ Γαβαὰ Μαχμάς.

Au. Ver.—30 And they dwelt from Beersheba unto the valley of Hinnom.

31 The children also of Benjamin from Geba [or, of Geba] dwelt at Michmash [or, to Michmash], and Aija, and Beth-el, and their villages.

Booth.—And they dwelt from Beersheba unto the valley of Hinnom. The children also of Benjamin, from Geba, Michmash, and Aija, and Bethel, and their villages.

Rambach.—מגבע-מכמש, *ex urbe Geba oriundi*; quæ sita erat in finibus meridiana Beniamitarum. Conf. cap. vii. 30; Jos. xviii. 24;

xxi. 17; 2 Sam. v. 25. מכמש, inhabitant urbem Michmasch, in confiniis septemtrionalibus Benjamin sitam.

Houb.—*Et à Bersabee usque ad vallem Ennom habitabationes habebant, 31 Filii autem Benjamin à Geba-Mechmas, in Hai, in Bethel, et in vicis ejus.*

Dathe.—30 *In tabernaculis quoque degabant a Berseba usque ad vallem Benhinnom. 31 Benjaminitæ inde a Geba, Michmase, Ajjæ, Bethete, horumque coloniis.*

Ver. 35.

לֹד וְאוֹנוֹ גֵּן הַחֲרָשִׁים :

Au. Ver.—35 Lod, and Ono, the valley of craftsmen.

The valley.

Pool.—Or, in the valley, &c. Or this is another place called *Ge-haharasim*.

Booth.—Lod, and Ono, the valley of Charasim.

Dathe.—35 *Lodi, Onone, et in valle Harasim.*

Houb.—35 *In Lod, et in Ono, ad vallem fabrorum.*

Rambach.—גי הדורשים: Schmid, in valle fabrorum. Aliis est nom. proprium oppidi. Confer 1 Par. iv. 14.

Ver. 36.

וּמִן־הַלְוִיִּם מִחֲלָקוֹת יְהוּדָה לְבִנְיָמִן :

καὶ ἀπὸ τῶν Λευιτῶν μερίδες Ἰουδα τῶν Βενιαμίν.

Au. Ver.—36 And of the Levites were divisions in Judah, and in Benjamin.

Pool.—Or, for the Levites (to wit, those of them who were not settled in Jerusalem) there were divisions, i. e., places appointed for them, and distributed among them.

Bp. Patrick.—The rest of the Levites who were not settled at Jerusalem were distributed among the people of Judah and Benjamin, who dwelt in the forenamed towns, whom they taught and instructed in religion and good manners.

We read also 1 Chron. ix. 3, that some of the children of Ephraim and Manasseh dwelt at Jerusalem; but, I suppose, they were so few, that they are not here remembered; or, perhaps, they removed to some other place when Jerusalem continued without walls.

Dr. A. Clarke.—*And of the Levites were divisions.]* The Levites had their dwellings in the divisions of Judah and Benjamin.

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This is probably the meaning: the Syriac says, *They had the half of Judah and Benjamin*; which is not likely.

Dathe, Booth.—And of the classes of the Levites, some dwelt in Judah, and some in Benjamin [see below].

Gesen.—מְחֻלָּקוֹת, c. suff. הַחֲלָקוֹת, plur. מְחֻלָּקוֹת, R. הַחֲלָקוֹת. 1. smoothness.

2. division, class, course; spec. of the 24 classes of the Levites and priests, ἐφημέρια, κληροί, 1 Chron. xxiv. 1, al. Also of the people of Israel, Josh. xi. 23, al.; of an army, 1 Chron. xxvii. 1, sq.

Prof. Lee.—מְחֻלָּקוֹת, apportionment, distribution: meton. order, course, so distributed; of land, Josh. xi. 23; xii. 7; xviii. 10: pec. of the priests' service, 1 Chron. xxvii. 1, seq.; Neh. xi. 36; Ezek. xlvi. 29, &c. LXX, διαίρεσις, διαμερισμός, διάταξις; ἐφημέρια, κληρος.

Rambach.—ובין הלוים, tandem etiam de Levitis, ver. 3. מחלקות יהודה ל בנימין; divisiones vel distributiones Judæ erant; et Benjamini, ver. 1, h. e. per certas divisiones s. classes inter Judam, ver. 20, et Benjaminem, ver. 31, distributi erant, coll. 1 Par. xxvi. 12; xxvii. 1, 2, 4; xxviii. 21. Levite enim, ut R. Sal. monet, non omnes Hierosolymis habitabant, vers. 15, 18, sed sparsim huc et illuc, partim in tribu Juda, partim in tribu Benjamin. Coll. Gen. xlix. 5, 7.

Houb.—36 *Ex Levitis autem, classis Judæ et Benjamin.*

Dathe.—36 *Ex Levitis alii inter Judæos, alii inter Benjaminitas habitabant. a)*

a) Verba textus obscura sunt et ambigua: *ex Levitis, מְחֻלָּקוֹת יְהוּדָה לְבִנְיָמִן, classes, s. divisiones Judæ Benjamini, s. cum Benjamine.* Vulgatus et Syrus legerunt רִבְנִימִין, et de Levitis portiones Judæ et Benjamini. Sed οί οί ad litteram expriment lectionem textus Hebr., μερίδες Ἰουδα τῶν Βενιαμίν. Illam in versione expressi, hanc plerique sic explicant, ut sensus sit: classes Levitarum, quæ olim inter Judæos habitassent, jam inter Benjaminitas sedem fixisse.

Maurer.—36 וּבֵין הַלְוִיִּם גֵּרֵי] difficilioris interpretationis locus, qui ita expediendus videtur: *et de Levitis classes Judæ, h. e., quæ olim in Juda habitaverant, adjunctæ sunt Benjamini, jam inter Benjaminitas sedem fixerunt.*

CHAP. XII. 1.

Au. Ver.—1 Now these are the priests and the Levites that went up with Zerubbabel

the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra.

Pool.—*The priests*, i. e., *the chief of the priests* [so *Patrick, Clarke*], as they are called here, ver. 7, to wit, the heads of those twenty-four courses which David appointed by Divine direction, 1 Chron. xxiv. And whereas there are twenty-four, and here but twenty-two, and ver. 12, &c., only twenty, the reason of this difference may possibly be this, because two of the twenty-four courses were extinct in Babylon, or at least none of them were then returned; and two of the persons here named, ver. 2, 5, to wit, Hattush and Maadiah, may be omitted in the account of the posterity of these persons, ver. 12, &c., because they had no posterity. Possibly these were not the same courses which David had appointed, but others which Zerubbabel and Joshua had constituted in imitation of that order as far as they could. *Ezra*: either this was another Ezra, or if it were the same mentioned Ezra vii., he lived to a great age; which may well be supposed, considering his great sobriety, and abstinence from those evil practices which shorten men's lives, and his great piety, to which God promised long life, and withal the special providence of God continuing him so long in such a season, wherein the Church of God did greatly need his help and counsel.

Dr. A. Clarke.—*The Septuagint* omit ver. 3, except the word *Shechaniah*; as also verses 4, 5, 6, 9, 37, 38, 39, 40, and 41. *The Arabic* omits the first *twenty-six* verses, and ver. 29. Mention is made of *Ezra* in this verse; and he is generally allowed to be that *Ezra* whose *book* the reader has already passed over, and who came to Jerusalem in the time of Cyrus, with Zerubbabel. If this were the same, he must have been at this time upwards of *an hundred* years of age: and this case is not improbable, as an especial providence might preserve such a very useful man beyond the ordinary age of men. See what has been said on the case of *Nehemiah*, chap. i. 1.

Rambach.—עזרא, *Ezras*, idem ille, ut videtur, scriba et sacerdos, vers. 26, 36; *Ezr.* vii. 6; qui, ut ex h. l. adparet, sub Cyro jam ascenderat, *Ezr.* ii. 1, 2 (licet inter duces primi illius itineris non commemoratur, quia tunc forte nondum ea, quae postmodum, polluit auctoritate) postea vero redierat Babylonem, ut plures Judæos secum

duceret, *Ezr.* vii. 7 seqq. Equidem multi hunc *Ezram* Levitam et diversum fuisse statuunt ab *Ezra*, e pontificali linea oriundo, *Ezr.* vii. 1, seqq. quippe qui subinde addito elogio commemoratur, vers. 26, 36; viii. 1, 4, 9, 13; *Ezr.* vii. 6, 11, 12, 21; coll. infra vers. 32, 33, ubi *Ezras* aliquis post duos choros processisse; alter vero *Ezras*, sacerdos et legis peritus, eosdem præcessisse dicitur, ver. 36.

Dathe.—*Ezra*. Non idem ille עזר s. legis peritus, qui a Xerxe Hierosolymam missus erat, *Ezr.* vii., quod per rationes chronologicas, a *Michaële* accurate deductas, esse non potest, sed alius ejusdem nominis.

Ver. 7.

Au. Ver.—7 *Sallu* [or, *Sallai*, ver. 20], *Amok*, *Hilkiah*, *Jedaiah*. These were the chief of the priests and of their brethren in the days of *Jeshua*.

Pool.—*Of their brethren*, i. e., of the priests, who were their brethren.

Bp. Patrick.—7 *Sallu*.] The first of these is called *Sallai*, ver. 20.

These were the chief of the priests.] Heads of the courses of the priests which David instituted, and were restored after their return from captivity, though as yet not so many as they had been before (see *Ezra* vi. 18).

And of their brethren in the days of Joshua.] Who was the high-priest at the return from captivity. The meaning seems to be, that they were not only heads of all those who were under them, but the chief of the heads, who were properly their brethren.

Ver. 8.

— מִתְנַגֵּה עַל-הַיְהוּדִים הוּא וְאֶחָיו
הַיְהוּדִים

— *Matthæia*, ἐπὶ τῶν χειρῶν αὐτὸς, καὶ οἱ ἀδελφοὶ αὐτῶν εἰς τὰς ἐφημερίας.

Au. Ver.—8 Moreover the Levites: *Jeshua*, *Binnui*, *Kadmiel*, *Sherebiah*, *Judah*, and *Mattaniah*, which was over the thanksgiving [that is, the psalms of thanksgiving], he and his brethren.

Which was over the thanksgiving, &c.

Bp. Patrick.—8 They were appointed to see the psalm of thanksgiving sung every morning and evening at the burnt-sacrifice.

Booth.— — Who, with his own brethren, was the leader in the praises of the temple.

Gesen.—הִדְרוֹה, Neh. xii. 8, a corrupted form, probably for הוֹדוּה, *choirs*, as 1 Chron. xxv. 3. Comp. also Neh. xi. 17; where in a like context is הוֹדוּה.

Prof. Lee.—הִדְרוֹה. For הוֹדוּה, no doubt. See 1 Chron. xxv. 3, where we have הוֹדוּה, the identical expression. The error seems to be of long standing, for the LXX have ἐπὶ ῥῶν χειρῶν, if this passage has not been corrupted from that in 1 Chron. above cited, which also has ἐπὶ יְדֵי. The Syriac has ܗܘܕܝܬܐ, *Hūdīth*, as a proper name. The truth seems to be, the *punctuists* not knowing what to make of this word, when the ῥ had been written by some slumbering copyist a little too short, ῥ, applied the vowels at random, and so favoured the grammarians with a *new form*, a monster hitherto unparalleled: “*Ortum*,” says Gesenius, “*vocab. ex הִדְרוֹה, celebravit, pari signif. atque הוֹדוּה.*” I doubt whether it is desirable to cover so palpable a blunder, by so much ingenious critical conjecture.

Rambach. — על הדרוה, Schm., *super confessiones vel ad celebrationes peragendas constitutus erat*; i. e., *sec. Cleric. inter cantores, qui beneficia Dei caneant.* R. Salomoni est species *instrumentorum musicorum.* Sed illud prestat.

Houb. — — *Et Mathanias ille, qui cum fratribus suis erat moderator Canticorum.*

8 על הדרוה: Arias, *super odas.* Venit quidem. *oda* Latinum ex Græco verbo *ᾄδευ, canere*; *ᾄδευ, ex Hebraico ידה.* Sed הדרוה non alibi recurrit. Vide quæ diximus ad. cap. xi. 17, ad finem.

Ver. 9.

וּבְקִבְיָהָ וְעִנְיָ אַחֵיהֶם לְגִנְהָם
לְמִשְׁמָרוֹת :

ועני קרי

Au. Ver.—9 Also Bakkukiah and Unni, their brethren, were over against them in the watches.

Were over against them in the watches.

Pool.—i. e., In the places where they were appointed to stand, and wait, and perform their office, one standing over against another, as it is explained, ver. 24, *ward over against ward*; for the Hebrew word is the same there and here. Others, *according to their turns or courses*, of which see 1 Chron. xxv. 9.

Bp. Patrick.—9 That is, these ministered

in their courses as the others did, and kept their stations over against them in their turns of attendance, which are called “their watches” or wards (see ver. 24).

Booth.—And Bakkukiah and Unni their brethren, superintended the watches.

Gesen.—מִשְׁמָרוֹת, plur. מִשְׁמָרוֹה, fem. of מִשְׁמָרָה.

1. *Watch, guard, custody*, viz. a) The act of guarding, 2 Kings xi. 5, 6. b) Place of a watch, *station, post*, Is. xxi. 8; Hab. ii. 1. Also coner. of the watch, guards, themselves, Neh. vii. 3; xii. 9; xiii. 30.

Rambach.—לְגִנְהָם e regione eorum, dum nimirum sec. Cler., alii canerent, alii ex eorum regione januas servabant. Al. *coram eis erant*, ver. 24; cap. xi. 22, *Nold. apud eos*, coll. iii. 23, 28. לְמִשְׁמָרוֹת, *ad agendas custodias*, ver. 24; 1 Par. ix. 23, al. *secund. custodias*, s. classes suas, in quas distributi erant, coll. 1 Par. xxiii. 6.

Houb.—9 *Behecia et Hanni, et fratres eorum, qui juxta eos erant in custodia.*

Dathe.—9 *Bakbuk et Unno cum suis cognatis custodias agebant.*

Ver. 10, 11.

Au. Ver.—10 And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.

Pool.—Generally supposed to be the same man who was high-priest in the days of Alexander the Great, as Josephus mentions; whence a great difficulty ariseth, how Nehemiah could mention this man, who seems not to have been high priest till many years after Nehemiah’s death. But it seems not necessary that this *Jaddua* should be the same person, for he might be the father of that *Jaddua*, both being called by the same name; or, if he were the same, the blessing of a very long life might be given to this great and excellent governor, as it was to Ezra, that famous scribe, as was noted on ver. 1, and that for the very same reason. He might also live to see *Jaddua*, though not to see him high priest, which might be many years after. Or this passage might be put into this book by some sacred or inspired penman, there being some, though but few, such passages in the foregoing books of Scripture, which were added by succeeding men of God in after times.

Rambach. — וינתן הוליד את ירויב, *Jonathan*

vero genuit Jadduam, ver. 22, ultimum sub Persis pontificem, qui referente *Josepho*, Ant., l. ii., c. 8. Alexandro Macedoni infulatus obviam processit, eique reverentiam ac toti Judæorum genti singularem gratiam expressit. *Carpzovius* quidem Introd. in libros hist. V. T., p. 347, dubitari adhuc posse existimat, an idem hic sit *Jaddua*, cujus occursum Alexandro M. factum memorat *Josephus*. Putat enim, hunc Nehemiæ Jadduam non pontificem, sed Levitam fuisse, neque, vers. 10, 11, *posteris* Jesuæ summi sacerdotis, ver. 1, sed *Jesuæ Levitæ*, ver. 8, enumerari. Quum igitur inter capita populi *Jaddua* quoque aliquis, cap. x. 22, recensatur, a sacerdotum ordine distinctus, nihil ob stare judicat, quo minus etiam diversis temporibus alius in Levitis florere potuerit *Jaddua*, alius deinde pontificatu fungi: in primis quum hoc modo omnes circa longævitatem Nehemiæ tricæ commodissime expediuntur. Verum etsi libenter concedimus, passim inter Hebræos *cognomines* reperiri, uti in his ipsis capitibus *tres* distincti *Jesuæ* occurrunt, cap. x. 10; xii. 24, 26, illud tamen ægre persuadebit, vers. 10, 11, hujus capituli genealogiam Levitarum, a *Jostua* oriundorum, recenseri. *Eliashib*us certe, ver. 10, in hoc ipso libro, cap. iii. 1, 20, *summus sacerdos* dicitur. Novum vero *Eliashib*um, Levitam, ex h. l. statuere, est præter necessitatem entia multiplicare. Accedit *Josephi* suffragium, qui Ant., l. ii., c. 5, 7, 8, eosdem summo sacerdotio functos perhibet, qui hic vers. 10, 11, ordine genealogico exhibentur: ut nihil dicamus de *R. Sal.* qui ad ver. 10, adnodat: Omnes isti, qui in hoc textu recensentur, fuerunt summi sacerdotes. Extra dubium itaque positum est, *Jadduam* hunc non Levitis, sed pontificibus adnumerandum. Neque illud facile negari potest, eundem hunc esse *Jadduam*, qui, *Josepho* teste, Alexandro obviam processit, quum uterque patrem *Jonathan*, s. *Jochananem*, vel *Johannem* habuerit, coll. *Joseph. Ant.*, l. ii., c. 7. At enim vero illud propterea non opus est, ut statuamus, *Nehemiam* Alexandri tempora vivendo attigisse. Potuit enim *Nehemias* sec. *Calor.* *Jadduam* in sacerdotio vidisse postremis *Darii Nothi* temporibus, a cujus regno usque ad devictum ab Alexandro *Codomannum* fluxere 73 anni. Unde si decedente *Nehemia* *Jaddua* statuatur fuisse annos 31 natus, obviare Alexandro potuit 101to ætatis anno; *Nehemias* autem jam obiisse sub *Darii Nothi* postrema tempora.

Ceterum cui et hoc modo ætas *Nehemiæ* nimium protrahi videtur, amplectatur, si lubet, *Vitringæ* sententiam in *Observ. S. L. vi.*, p. 337, quam et *Petavius* de *doctr. temp.*, l. xii., c. 25, et *Clericus* ad h. l. item *D. Lang. H. E.*, p. 827, fovent, secundum quam totum hoc fragmentum genealogicum successionis familiæ pontificalis, et principum quorundam ordinis sacerdotalis, usque ad tempora *Nehemiæ*, quod versibus 26 prioribus hujus capituli comprehenditur, non a manu *Nehemiæ* profectum, sed ab alio quopiam post *Nehemiam* auctoritate publica insertum est, ut series pontificum integra haberetur: quod etiam aliis libris sacris et tabulis genealogicis, in primis in libris *Paralip.* contigisse, viri eruditi dudum probarunt.

Ver. 12.

ובימי יואקים הנו כהנים ראשי הקהלות לשררה מרדה לירמיה הנביא :
 και εν ημεραις Ιωακίμ αδελφοι αυτου οι ιερεις και οι αρχοντες των πατριων, τω Σαραϊα, Αμαρια τω Ιερεμια, Ανανια.

Au. Ver.—12 And in the days of *Joiakim* were priests, the chief of the fathers: of *Seraiah*, *Meraiah*; of *Jeremiah*, *Haniah*.

Pool.—As their fathers were priests in the days of *Joshua*, so in the days of *Joiakim*, the son of *Joshua*, the sons of those persons executed the priesthood in their fathers' steads, some of their fathers probably being yet living, and many of them now dead.

Booth.—And in the days of *Joiakim*, the paternal chiefs of the priests were: from *Seraiah*, *Meraiah*; from *Jeremiah*, *Haniah*.

Rambach.—ובימי וגי. Narratur nunc primores sacerdotum tempore *Joiakimi*, filii *Jesuæ*, ver. 10, uti ante recensita fuerant capita sacerdotum tempore *Jesuæ*, patris, ver. 1, 7, conf. ver. 26. ראשי הקהלות, *capita patrum*, i. e., primarii inter sacerdotes, ver. 22, 23; cap. vii. 70; cap. viii. 13. לשררה מרדה, *Seraiah*, ver. 1, erat *Meraiah*, scil. sec. *R. Sal.*, quoad custodiam; vel ut *Vat.* exponit, in custodia s. classe *Seraia* princeps familiæ erat *Meraiah*. Et sic etiam in sequentibus. Al. melius, *Seraia filius* vel successor erat *Meraiah*, &c., conf. *Lamed* *Ezr.* ii. 6, 16; 1 *Par.* xxiv. 27 sqq.

Houb.—12 In diebus autem *Joacim* erant Sacerdotes familiarum principes; *Seraia*, *Maraia*; *Jeremia*, *Haniah*.

Ver. 14.

לְמַלְכֵי יוֹנָתָן לְשִׁבְנָה יוֹסֵף :

למלכו קרי

τῷ Ἀμαλούχ, Ἰωνάθαν τῷ Σεχενιά Ἰωσήφ.

Au. Ver.—14 Of Melicu, Jonathan; of Shebaniah, Joseph.

Houb.—14 למלכו: Masora, למלכו, et sic codex Orat. 53 non recte. Nam legitur כליך, ver. 2, ubi Masora litteram י non castigabat. Melius fuit sublatum י ex fine, quod forte innuit circulus supernus, olim super י positus, nunc male super י. Nam familiarum nomina his versibus similiter enuntiantur, ut ipsa patrum nomina.... לשנניה: idem supra, ver. 3, שכניה, per litteram כ. Syrus utrobique כ: Vulgatus utrobique כ. Nos *Secheniæ*, ut id concordet cum ver. 3 mox allegato.

Ver. 15.

לְהַרְם עֲדָיָא לְמַרְיוֹת הַלְרוֹ :

τῷ Ἀρέ, Μαννάς τῷ Μαριῶθ, Ἐλκαῖ.

Au. Ver.—15 Of Harim, Adna; of Meraioth, Helkai.

Houb.—15 להרם: Idem supra ver. 3, רחם. Itaque nos, *Rehumæ* למריוות. Idem supra ver. 3, כרמות; itaque nos, *Mere-muthææ*.

Ver. 16.

לְעֲדָיָא זְכַרְיָה לְנַתָּן מִשְׁלָם :

לעדוא קרי נ' לְעֲדָיָא

τῷ Ἀδαδαῖ, Ζαχαρία τῷ Γαβαθῶθ, Μεσο-λάμ.

Au. Ver.—16 Of Iddo, Zechariah; of Ginnethon, Meshullam.

Houb.—16 לעדיא: Masora לעדוא, recte. Nam sic ver. 4, עדוא. Itaque nos, *Addoæ*. Etiam לעדוא, codex Orat. 53... לננתן: supra ver. 4, ננתי: Itaque nos hic, *Genthoiææ*.

Ver. 17.

לְאֲבִיָּה זְכַרְיָה לְמִנְיָמִין לְמוֹעֲדָה פְּלִטָּי :

τῷ Ἀβιά, Ζεχρί: τῷ Μινιαμιν, Μααδαῖ τῷ Φελετι.

Au. Ver.—17 Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai.

Of Miniamin.

Houb., *Dathe*, *Booth*.—*Of Miniamin* * * *. A name has been lost here.—*Dathe*.

Houb.—*Miaminææ*.....

17 למנימין, *Miaminææ*, (*familia*.) Post

id nomen deest alterum nomen ejus, qui esset familiae *Miaminææ*. Itaque, interpretando, lacunam facimus. Defectum sui codicis occultabat Vulgatus, cum verteret, *Miamin et Moadia, Phelti*, addens inter utrumque conjunctionem. Non potuit idem homo *Phelti* esse duabus ex familiis.

Ver. 20.

לְסַלַי וְנוֹ :

τῷ Σαλαῖ, κ.τ.λ.

Au. Ver.—20 Of Sallai, Kallai; of Amok, Eber.

Houb.—20 סלי: Supra ver. 7, סלו. Itaque nos, hoc versu *Sellojææ*.

Ver. 22.

הַלְלוּם בְּיָמָיו אֶלְיָשִׁיב יוֹדָע וְיֹחָנָן יוֹדָע פְּתוּבִים רְאִשֵׁי אֲבוֹת וְהַפְּתָנִים עַל-מַלְכוּת דָּרְיֹוֹשׁ הַפָּרְסִי :

οἱ Δευῖται ἐν ἡμέραις Ἐλκασίβ, Ἰωαθά, καὶ Ἰωᾶ, καὶ Ἰωανᾶν, καὶ Ἰδοῦα, γεγραμμένοι ἄρχοντες τῶν πατριῶν· καὶ οἱ ἱερεῖς ἐν βασιλείᾳ Δαρείου τοῦ Πέρσου.

Au. Ver.—22 The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, were recorded chief of the fathers: also the priests, to the reign of Darius the Persian.

Darius the Persian.

Pool.—Either *Darius Codomanus*, and then what was said concerning *Jaddua*, ver. 11, must be in part repeated and applied here; or *Darius Nothus*; and so this *Jaddua* might be father to him who was in the days of Darius Codomanus, and of Alexander the Great.

Dr. A. Clarke.—*Darius the Persian.*] *Cabmet* maintains that this must have been *Darius Codomanus*, who was defeated by Alexander the Great: but Archbishop *Usher* understands it of *Darius Nothus*, in whose reign he thinks *Jaddua* was born, who was high-priest under *Darius Codomanus*.

Booth.—22 The Levites recorded, in the days of Eliashib, Joiada, and Johanan, and *Jaddua*, paternal chiefs, were * * *: also the priests, to the reign of Darius, the Persian, were * * *.

17, 22 Here the names have been omitted; nor is there any trace of them, either in the Versions or the MSS. So *Houb.*, *Dathe*.

Rambach.—22 הללום במי אלישיב *Levitæ* primarii, ut ver. 8, *temporibus Eliaschibi*, Joiakimi filii, Jesuæ nepotis, ver. 10, 23; iii. 1.

יהונן et pontificis *Joiada*, ver. 10, et *Johannis*, ver. 23, qui ver. 11, *Jonathan* eadem fere significatione vocabatur. ירדוי, et ejus filii *Jaddua*. Vide ver. 11. כהנים, *descripti sunt*, ver. 23; 1 Par. iv. 41. ראשי אברה tamquam *capita patrum* s. familiarum paternarum principes, vers. 12, 23. Sensus est sec. R. Sal. Levitæ isti fuerunt principes familiarum paternarum in custodiis Levitarum, temporibus Eliaschibi, &c., summorum sacerdotum. יהוננים, *pariterque* descripta sunt summa capita *sacerdotum*. Ita Trem. At alii: *sacerdotes vero isti*, quos nunc nominavi, Eliaschib, Joiada, Jochanan, Jaddua, vixerunt, vel munere suo functi sunt, et sec. R. Sal. principes familiarum paternarum fuerunt *usque ad regnum*, &c. על מלכות, LXX, Vulg., *in regno*, R. Sal., *tempore regni*, ut Græcum ἐπὶ, Matth. i. 11; Luc. iii. 2. Verum ita potius 3 adhibitum fuisset, ut Ezr. vii. 1; viii. 1. Unde alii melius *usque ad regnum*; pro ער, ut 2 Reg. xxiii. 29; Psal. xix. 7; 1 Par. v. 16; conf. Ezr. iv. 5; uti vicissim ער sæpe pro על ponitur, e. c. Jud. iv. 11; Ezr. x. 14. ררוש: הפרסי, *Darii Persæ*, nempe sec. *Grot.* *Darii Codomanni*, quem Alexander M. vicit. Hunc, non *Darium Nothum*, quod alii volunt, intelligendum esse, *Clericus* etiam probat; sed ex hoc ipso colligit, hoc fragmentum genealogicum non esse profectum a Nehemiæ manu, quippe qui ad *Darii Codomanni* ævum vivere non potuit, nisi præter modum vita ejus protrahatur, vide not. ad ver. 11 et Præf., § 6. Ceterum *Grotius*: Sic, inquit, historia canonis Hebræi finit in ipsa luce temporum, nempe Alexandri M. rebus, unde omnia jam clara, etiam de Judaicis rebus, per tot Græcos scriptores, quorum multi nunc intercederunt, ut adparet ex *Hieronymi* scriptis ad Danielem.

Houb.—22 *Levitæ, in diebus Eliaschib: Joiada et Jochanan, scripti principes familiarum et sacerdotes ad regnum Darii Persæ.*

22 להנים...כהנים, *Levitæ...scripti*. Sententiam reliquimus in nostra versione suspensam, quia de ea nihil nobis constabat. Neque enim additur, vel qui Levitæ *scripti* fuerint, aut *ubi* scripti. Suspiciamus esse in eo versus titulum albi Levitarum, quod olim sequeretur. Quod album cum fuerit in librum Nehemiæ forte interpolatum, fuerit postea ex ipso ablatum, quia id ultra Nehemiæ excurreret ætatem. Nam *Jaddo* pontifex erat *Darii* ejus tempore, quem vicit Alexander Magnus, longe scilicet post Ne-

hemiam. Ut planum sit, id album non fuisse Nehemiæ, ut neque ejus est ille albi titulus, quem habemus hoc versu 22 superstitem. Quod si quis credat *Darium* hic memoratum esse *Darium Nothum*, qui post Artaxersem cum regnavit, cujus erat Nehemias pincerna, supererit ut probet *Darii Nothi* tempore fuisse sacerdotem magnum nomine *Jaddo*. Quod ut probaret, non tamen apperiret quem seriem habere etatæ hic versus cum iis quæ antecedunt et quæ subsequuntur.

Dathe.—22 *Levitæ temporibus Eliaschibi, Joiada, Jochananis et Jaddua descripti sunt, familiarum patrum principes et sacerdotes regnante Darii, Persarum rege.* a)

a) Deesse videntur illa nomina; cf. *Mitchælis*.

Ver. 23.

בְּנֵי לְוִי רֵאשֵׁי הָאֲבוֹת פְּרוֹחִים עַל-סֵפֶר הַדְּבָרִי הַיְמָיִם וְעַד יְמֵי יוֹחָנָן בֶּן-אֶלְיָשִׁיב :

ἰοὶ δὲ Λευὶ ἄρχοντες τῶν πατριῶν γεγραμμένοι ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν, καὶ ἕως ἡμερῶν Ἰωανᾶν υἱοῦ Ἐλισσοῦ.

Au. Ver.—23 The sons of Levi, the chief of the fathers, were written in the book of the chronicles, even until the days of Jochanan the son of Eliaschib.

Pool.—In the book of the chronicles, i. e., in the public annals or registers, in which the genealogies of the several families were set down by the Jews with great exactness, as all persons agree.

Dr. A. Clarke.—[The book of chronicles.] This is not the book of *Chronicles* which we have now, no such list being found in it; but some other book or register, which is lost.

Rambach.—*Descripti sunt in libro chronicorum*; per quem *Huetius* de *Demonstr. Eu.*, p. 353, et *Clericus* h. l. libros canonicos *Paralipomenon* intelligunt, coll. 1 Par. ix. 10 sqq., quos *Lightf.*, t. i., p. 142, seq. tempore Jochananis, filii Eliaschibi, ver. 22, ab Ezra scriptos esse, ex hoc ipso loco sibi persuadet. Alii vero has Levitarum et sacerdotum genealogias descriptas putant in aliis annalibus, a canonicis libris chronicorum diversis, et fortassis in annalibus pontificum Judæorum, quos exactissimos eos conscripsisse, *Josephus* contra Apion., lib. i., p. 1036, testatur. Adeo nimirum sec. *Osiandr.* diligentes erant, ne familiæ confunderentur, ut sciretur, ex qua familia Christus esset expectandus.

Johanān the son of Eliashib.

Houb.—23 *Filii Levi, principes familiarum scripti fuerunt in libro verborum dierum usque ad dies Jonathan, filii Joiada, filii Eliasib.*

23 יוֹנָתָן בֶּן אֱלִישִׁיב, *Johanān filius Eliasib.* Supra ver. 10. *Eliasib* dicitur habuisse filium *Joiada*, non *Johanān*; et ver. 11. *Joiada* habuisse filium *Jonathan*. Maxime credibile est scriptum fuisse יוֹנָתָן pro יוֹרָתָן, et saltum fecisse librarium a priori בֶּן אֱלִישִׁיב, et posteriori, cum sic olim legeretur, בֶּן אֱלִישִׁיב, יוֹרָתָן בֶּן יוֹרָד בֶּן אֱלִישִׁיב, *Jonathan, filii Joiada, filii Eliasib.* Quam nos scriptionem esse quimus, ne *Jonathan*, qui nepos fuit sacerdotis *Eliasib*, dicatur ejus fuisse filius. Nam genealogis in texendis sacri Scriptores strictè usurpant בֶּן, ut significant *filium*, aut *pronepotem*, aut vero *postermum*.

Ver. 24.

וְרֵאשֵׁי הַלְוִיִּם הַשְּׂבָחָה שֶׁרְבִיָּה וְיֹשֻׁבֵי
בְּיָדְךָ מִיָּמִינְךָ וְאַחֵיהֶם לְבָנֶיךָ לְחַלְלֵה
לְהוֹדוֹת בְּמִצְבֹּת דְּנִיד אִישֵׁי־הַלְוִיִּם
מִשְׁמֶר לְעִמָּת מִשְׁמֶר :

καὶ οἱ ἄρχοντες τῶν Λευιτῶν Ἀσαβία, καὶ Σαραβία, καὶ Ἰησοῦ καὶ υἱοὶ Καδμὴλ καὶ ἀδελφοὶ αὐτῶν κατεναντίον αὐτῶν εἰς ὕμνον αἰνεῖν ἐν ἐντολῇ Δαυὶδ ἀνθρώπου τοῦ Θεοῦ φημερίαν πρὸς ἐφημερίαν.

Au. Ver.—24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise and to give thanks, according to the commandment of David the man of God, ward over against ward.

Booth.—24 And the chiefs of the Levites: Hashabiah, Sherebiah, and Joshua, the son of Kadmiel, with their brethren, were appointed to praise and give thanks, according to the command of David, the man of God, in alternate bands.

Bp. Patrick.—Ward over against ward.] In their turns, one coming on when another went out, to attend in their courses, which are called wards.

Rambach.—24. *Capita vero vel primarii Levitarum fuerunt.* Trem., *Primores, inquam, Levitarum sunt,* &c. וְאִחֵיהֶם לְבָנֶיךָ, et cognati ipsorum erant coram eis, i. e., sub inspectione, vel sec. Trem. e regione eorum, ver. 9, וְהָלַל וגו', ad laudandum et confitendum Domino, ex præcepto vel sec. institutionem Davidis, viri Dei, משמר לעממ משמר, ita ut esset custodia juxta custodiam, vel ex adverso

custodiæ; h. e. sec. Cler. ut functio functioni esset conjuncta; vel, ut Levitæ per vices custodias agerent. Conf. ver. 9; 1 Par. xxvi. 16; 2 Par. viii. 14. *Noldius* not. 1484, ad Concord. Partic., p. 1017. Adhibebantur, inquit, Levitæ non modo ad custodiam portarum, thesaurorum, decimarum, &c., aut ad operas sacerdotum, mundationes, &c., sed et ad musicam, ut 1 Par. xxiii. 30; xxv. 1, 5; Nehem. xii. 8, 46. Quæ officia administrabant ἐν ἐφημερίαις s. per vices, aliis loco aliorum succedentibus. Id quod hic exprimitur.

Houb.—24 *Principes Levitarum: Hasebia, Serebia, Josue, filius Cedmihel, et fratres eorum juxta eos, qui præerant hymnis et laudibus, prout præceperat David vir Dei, statio una juxta alteram.*

Dathe.—24 *Principes Levitæ erant, Hasabja, Serebja, Josua, filius Kadmielis, quibus eorum cognati attributi fuerunt ad hymnos sacros canendos ex institutis Davidis, viri divini, vice alternante.*

Ver. 25.

שְׁמֵרִים וְשׁוֹעֲרִים מִשְׁמֶר בְּאֵסָפִי
הַשְּׂעָרִים :

ἐν τῷ συναγαγεῖν με τοὺς πυλῶρους.

Au. Ver.—25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, were porters, keeping the ward at the thresholds [or, treasuries; or, assemblies] of the gates.

Were porters, keeping the ward at the thresholds of the gates.

Bp. Patrick.—25 Of the house of God [so Pool], where they attended and performed their office; or, as some will have it, at the treasuries, as in the margin of our bibles.

Dr. A. Clarke.—The thresholds of the gates.] Some understand this of a sort of porticoes at the gates, and are puzzled about it, because they find no mention of porticoes elsewhere; but why may we not suppose these to resemble our watch-boxes, or some temporary moveable shelters for those who took care of the gates? That there must have been some such conveniences, common sense dictates.

Gesen.—אֵסָפִי (after the form אָסִים) only in Plur. אֵסָפִים, collections, i. e., stores, store-houses, 1 Chron. xxvi. 15, 17. הַשְּׂעָרִים, store-chambers of the gates, Neh. xii. 25.

Prof. Lee.—אֵסָפִים, collections, i. e., of stores or money: or, as some think, store-houses. The Lat. Vulg. a council, or as-

sembly of persons, Eccl. xii. 11 : 1 Chron. xxvi. 15, 17 ; Neh. xii. 25.

Rambach.—שמרים טוערים משמרים, *custodientes*, vel *agentes*, tamquam *janitores*, *custodiam*, cap. ii. 19 ; 1 Par. ix. 26. באשפי : השטיים : *in congregationibus* vel *apud collectas*, Schmid, *in arariis portarum*. Rab. Sal., A. b. E., et ben Melech contendunt idem esse ac *Sippim*, *limina* cum ם prosthetico, quale in אורוץ, Jer. xxxii. 21 ; Job. xxxi. 22. Sed secund. *Lightfoot.*, T. i., f. 560, erant potius certæ *apothecæ*, in quas thesauri et oblationes templi colligebantur et recondabantur, et quidem h. l. tales, quæ erant ad januas sitæ. Vide 1 Par. xxvi. 15, 17 ; coll. 2 Par. xxv. 24.

Houb.—25 *Custodes portarum et vestibulorum ante portas.*

Dathe.—*Custodias agebant ad cellas januarum.*

Ver. 26.

Au. Ver.—26 These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah, the governor, and of Ezra the priest, the scribe.

Dathe.—26 *Hi igitur vixerunt tempore Jojakimi, filii Josuæ, nepotis Jozadakæ, et temporibus Nehemiæ, prætoris, atque Esræ, sacerdotis, legis periti.* a)

a) Sensus non est Jojakimum, Nehemiam, et Esram uno eodemque tempore vixisse, sed sacerdotes et Levitas nominatos illorum ætati pares fuisse. Fortasse quoque nomen Esræ ab alia manu additum est. Sic *Michaëlis.*

Ver. 27.

— לַעֲשׂוֹת הַחֲנֻכָּה וְשִׂמְחָהּ וּבְתוֹנוֹת

וּבְשִׁיר מִצְלָתִים בְּכֵלִים וּבְכַלְרוֹת :

— ποιῆσαι ἐγκαίνια καὶ εὐφροσύνην ἐν θωδαθῶ, καὶ ἐν ᾧδαῖς κυμβαλίζοντες, καὶ ψαλτήρια, καὶ κινύρα.

Au. Ver.—27 And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, *with* cymbals, psalteries, and with harps.

To keep the dedication with gladness, both with thanksgivings, &c.

Rambach.—העשות חנכה ושמהה, *ad faciendum dedicationem et letitiam.* Vide ver. 43. ובתרוה ובשיר, *confessionibus nimirum s. gratiarum actionibus et cantico*, s. dictis Deo hymnis, &c.

Houb.—*Et ut hymnis et canticis, cum cymbalis, nabliisque ac cytharis dedicationem diemque lætam celebrarent.*

27 ובתרוה : Tolle ן conjunctionem, quam non habuere Veteres, quæque seriem intercipit.

Cymbals, harps. See the notes upon 1 Chron. xxv. 1, vol. iii., p. 118.

Psalteries. See the notes upon 1 Sam. x. 5, vol. ii., p. 387, and upon 1 Chron. xxv. 1, vol. iii., p. 118.

Ver. 28.

וַיִּקְרְבוּ בְנֵי הַמְּשִׁירִים וְגו'

καὶ συνήχθησαν οἱ υἱοὶ τῶν ᾄδόντων, κ.τ.λ.

Au. Ver.—28 And the sons of the singers gathered themselves together, &c.

Sons of the singers, &c. So *Houb.*

Booth.—28 And all those skilful in sacred music were assembled, &c.

Rambach.—*Filii cantorum*, ver. 29 ; cap. xi. 23, i. e., cantores, cap. iii. 8, vel Levitæ ex genere s. ordine cantorum, qui a majoribus suis hoc munus acceperant. Conf. 1 Par. xxv. 1 seqq.

Dathe.—*Omnes artis musicæ periti, &c.*

Ver. 29.

Au. Ver.—29 Also from the house of Gilgal, &c.

Dr. A. Clarke.—Or, from Beth-gilgal ; a village erected in the place where the Israelites encamped after they had, under the direction of Joshua, passed over Jordan.

Booth.—29 And from the region of Gilgal, &c.

Region.] For this sense of the word בית, I am indebted to *Michaëlis.* See Supplement to Hebrew Lexicon. It is necessary to adopt this sense in several other places.

Rambach.—הגלגל, *Et ex loco Gilgalis, sive Beth-Gilgale.*

Ver. 31.

וַיִּבְרָא אֶת־שִׁירֵי יְהוָה מִעַל לְחוּמָהּ

וְאֶעֱמִידָהּ שְׁהִי גְדוֹלַת יְהִלְכָתָהּ

לְיָמֵינוּ מִעַל לְחוּמָהּ לְשַׁעַר הָאֵשֶׁתָּה :

וְאֶעֱלֶהּ

καὶ ἀνήγεικαν τοὺς ἄρχοντας Ἰουδα ἐπάνω τοῦ τεύχους' καὶ ἔστησαν δύο περὶ αἰνέσεως μεγάλους, καὶ διήλθον ἐκ δεξιῶν ἐπάνω τοῦ τεύχους τῆς κοπρίας.

Au. Ver.—31 Then I brought up the

princes of Judah upon the wall, and appointed two great companies of them that gave thanks, whereof one went on the right hand upon the wall toward the dung-gate.

Bp. Patrick.—31 Appointed two great companies of them that gave thanks.] So the LXX translate the Hebrew words *shethe tothoth gedoloth*, δύο μεγάλας αἰνέσεως, “two great for praise;” that is, “two great choirs,” as the Vulgar translates it, which most versions follow. But our great Selden thinks the words should be translated, “two eucharistical sacrifices,” prepared for the altars, which were proper to the present business. The Spanish Jews translate the words, “two grand processions,” (lib. iii. De Syned., cap. xiii., sect. 6, p. 210, and see Dr. Hammond upon Ps. xxiv., annot., p. 139.

Whereof one went on the right hand upon the wall toward the dung gate.] We add those words, “whereof one,” because of the other mentioned ver. 38, but in the Hebrew the words are “going on the right,” &c.

Dr. A. Clarke.—31 Then I brought up the princes.] Perhaps this verse should be read thus: “Then I caused the princes of Judah to go up on the wall, and appointed two great choirs [to sing praises], and two processions, one on the right hand,” &c.

The following seems to have been the order of the procession: he divided the priests, the Levites, the magistrates, and the people into two companies; each company to go round one half of the wall. They began at the dung gate, one party going to the right and the other to the left, till they met at the great space opposite to the temple, where they all offered many sacrifices to God, and rejoiced with exceeding great joy; shouting so that the noise was heard a great way off.

Booth.—31 Then I brought up the chiefs of Judah upon the wall, and appointed two great bands to sing praises; and one of which went along the wall to the right, towards the dung-gate.

Gesen.—הִתְחַוָּה f. (ר. הִתְחַוָּה Hiph.) 1. confession, Josh. vii. 19, al.

2. thanksgiving, praise, Ps. xxvi. 7.

3. choir of singers, celebrating God in songs of thanksgiving, Neh. xii. 31, 38, 40.

הִתְחַוָּה f. (ר. הִתְחַוָּה) a procession. Neh. xii. 31.

Prof. Lee.—הִתְחַוָּה, (a) Confession. (b) Praise, thanksgiving. (c) A company or

chorus of persons giving thanks. (d) Phr. “גִּבּוֹרֵהָ, Offered praise. (e) “גִּבּוֹרֵהָ, A sacrifice of thanksgiving. (c) Neh. xii. 31, 38, 40.

הִתְחַוָּה, pl. f. r. הִתְחַוָּה. Processions. Neh. xii. 31, only.

Rambach.—Deinde conscendere jussi. Jer. x. 13, sc. circa portam vallis, ver. 37, principes, s. primores tribus Judæ, ver. 32, sub quibus etiam Benjamin comprehenditur, ut I Reg. xii. 20. מִעַל לְחוֹמָה, super murum, ver. 37; Gen. i. 7; Jon. iv. 6, ad eujus superiorem partem, notante Clerico, viæ erant, quibus defensores muri juxta eum poterant commear. והַצִּמְדָה שֶׁהִי הָיְתָה גְדוֹלָה, et constitui duas confessiones vel celebrationes, h. e., ut Syr. et Vulg. bene reddunt, duos choros, vel cætus magnos conflentium sive laudantium, vers. 38, 40, confer Esa. li. 3, qui procul dubio, antequam progredierentur, aliquamdiu, muro in latere occidentali conscenso, substiterunt, facie ad templum, in altero latere oppositum, conversa, ut lætarentur de reparata urbe, ædificatoque totius terræ sacræ oculo, et summum Numen gratis actis invocarent; ut monet Sandhagen, Dissert. de Portis veteris Hieros., pp. 29, 49. והִדְלִיכָה, et processiones (1) scil. unius chori (de altero vide ver. 38) confer jubente Michlal Jophi similem formam 2 Reg. xiv. 14. לְיָמִין erant versus latus dextrum, h. e., australe. Dextra enim Hebræis meridie designat, et boreæ opponitur Ps. lxxxix. 13. Nimirum postquam ab occidente ad portam vallis, cap. iii. 13, murum conscenderant, et templum spectantes ibi paullisper substiterant, Nehemias, ne sine ordine progredierentur, duos choros constituit, qui ambo ab occidente retrogrediebantur ad orientem. Prior chorus ad sterquiliniæ portam ac fontis, ad civitatem Davidis gradibus in muro australi ascendebat; pergens circa domum Davidis usque ad portam aquarum, ver. 37, quæ erat versus orientem. Cui ex adverso procedens alter, accedebat primum ad turrim furiorum, atque postea per murum latissimum, ver. 38, ad portam Ephraim, veterem, porro ad piscinam, atque Chananeelis turrim et Meah, usque ad portam gregis, consistens tandem intra mœnia in porta custodia, haud procul a templo, ver. 39, ut ita convenirent chori in domo Dei, ad laudandum nomen Jehovæ. : לְשֵׁר הַדְּשִׁמָּה, ad portam sterquiliniæ, quæ a porta vallis ad dextram s. versus austrum progredientibus proxima erat. Conf. not. supra cap. ii. 13; iii. 13, 14

Houb.—31 *Postea ego principes Juda in muros convocavi, chorosque duos magnos constitui; unum, ut iret ad dexteram supra murum, ad sterquilini portam.*

ההלכה : Lexica vertunt *progressionem*; quibus nos in nostris radicibus Hebræo-Gallicis fuisse obsequitos nunc demum pœnitet, cum videmus in ea *progressione* nihil subesse sententiæ. Nam ההלכה למין *progressio ad dexteram*, false dicitur de choris duobus; cum planum sit ex versu 38, alterum fuisse chorum, qui ex adverso ierit, hoc est *ad sinistram*. Ob eam causam Veteribus iis non obsequendum, qui convertunt sic, tanquam legerent והרהלכו, *et iverunt*. Legendum igitur, ut versu 38, ההלכה, *ibat*, vel *quæ ibat*. Quanquam ne id quidem satis, nisi additur אהה, *unus (chorus) ibat ad dexteram*; eo ut habeas id, quod adversetur in oratione alteri choro, qui legitur, versu 38, *ivisse ex adverso*, vel, ut mox dicemus, *ad sinistram*. Id vidit Clericus, sic docens, “subintelligendum manifesto וההה הלכה, *et unus chorus ibat*.” Nos vero vocabulum אהה, non *subintelligendum*, sed in contextum revocandum esse judicamus, ut pote a sacris scriptoribus non omitti solitum, utque ab ejus parallelo verbo השהה, quod habetur versu 38, prope flagitatum.

Dathe.—31 *Ego vero jussi Judæorum principes murum conscendere, atque constitui duos choros et ordines longos, quorum alter in muro dextrorsum procedebat versus portam fini.*

Dung gate. See the notes upon ii. 13, p. 396.

Ver. 35.

Au. Ver.—35 Trumpets. See the notes upon 2 Kings xii. 13 (Heb., 14), vol. ii., p. 932.

Scribe. See the notes upon 2 Sam. viii. 17, vol. ii., p. 560.

Ver. 38.

והתורה השנייה ההולכת למזול
ונאני אהה וגו

“יר א”

Au. Ver.—38 And the other *company* of them that gave thanks went over against them, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall.

See the notes upon ver. 31.

Pool.—Over against them, to wit, on the

other side of the city, northward and eastward.

Dr. A. Clarke.—38 *The broad wall.*] What part this was, we know not: it might have been a place designed for a *public promenade*, or a *parade* for assembling the troops or guard of the temple.

Rambach.—*Alter vero chorus confitentium et laudantium*, ver. 31. ההלכה, *procedens erat*, Gen. xxxii. 21. למאול, *ex adverso*, nempe alterius chori; adeoque cum ille ad austrum pergeret, ver. 31, hic versus boream se vertebat. Schmid., *versus sinistram*, conf. Num. viii. 2; Deut. i. 1. א, sec. A. b. E. et Michlal Jophi, *epentheticum* est, ut infra, cap. xiii. 16. ונאני אהה, *et ego eram post illum*, s. illum sequebar, conf. ver. 32. והשי העץ, *et dimidium populi*, h. e., primo-rum populi, coll. v. 32, 40. Populi enim totius multitudinem murorum angustia non capiebant.

Houb.—38 *Chorus verò alter ivit ad sinistram, quem ego ponè sequebar, et populi dimidia pars supra murum, à turri furnorum, usque ad murum latiore.*

למזול : Has habemus reliquias verbi integri לשמאול, *ad sinistram*, quod adversum habet למין, *ad dexteram*, versu 31. Neque enim sacra pagina antea dixisset, *ad dexteram*, nisi post dictura esset, *ad sinistram*. Solus Vulgatus, *ex adverso*, sententiam ut expediret. Neque enim, credo, ex scriptura, quam Masoretæ advocant. Nam haud scio an למול, *coram*, usquam reperiatur sine casu subsequenti. Cæteri apud Polyglotta partem hanc hujus versus prætermittunt.

Ver. 40.

וּתְעַמְדָּנָה שְׁנֵי הַתּוֹרֹת בְּבֵית
הָאֱלֹהִים וְאֲנִי וְחֵצֵי הַסִּפְּנָיִם עִמִּי :

Au. Ver.—40 So stood the two *companies* of them that gave thanks in the house of God, and I, and the half of the rulers with me.

See the notes upon ver. 31.

Bp. Patrick.—Selden translates the first words, “So stood the two eucharistical sacrifices in the house of God.”

The order wherein they thus marched, in a pompous manner, round about the city, now seems a little obscure: but the sense of the whole description is this; That they being met together in the same place, half of the rulers went upon the wall on the right hand, accompanied with several priests and

Levites, and Ezra the scribe at the head of them (ver. 36), and the other half took the left hand, and walked upon the wall in the same order, accompanied with Nehemiah, who brought up the rear of them (ver. 38), and at length both parts of this *chorus* met in the temple; and there they stood still, and completed their praises and thanksgivings, and offered sacrifices, as it here follows.

Booth.—40 Then the two bands stood in the house of God, and I, and half of the rulers with me.

Houb.—40 *Deinde duo chori ad domum Dei adstiterunt, ego cum ipsis, et mecum dimidia pars Optimatum.*

Ver. 42.

Au. Ver.—Overseer.

Booth.—Leader.

Ver. 44.

וַיִּפְקְדוּ בְיָמַי הַהוּא אֲנָשִׁים עַל-
הַנְּשִׂאוֹת לְאַשְׁרוֹת לְתַרְמוֹמוֹת לְרֵאשִׁית
וְלַמְעִשְׂרוֹת לְכֹלֵם בְּהֵם לְשֵׁנֵי הָעָרִים
קְנָאוֹת תְּתוֹרָה לְקָנָיִם וְלִלְוִיִּם פִּי
שְׂמִיחָת וַהֲגִדָה עַל-הַקְּנָנִים וְעַל-
הַלְוִיִּם הָעֹמְדִים :

ב" טעמים

καὶ κατέστησαν ἐν τῇ ἡμέρᾳ ἐκείνῃ ἄνδρας ἐπὶ τῶν γαζοφυλακίων, τοῖς θησαυροῖς, ταῖς ἀπαρχαῖς, καὶ ταῖς δεκάταις, καὶ τοῖς συνηγμένοις ἐν αὐτοῖς ἀρχοῦσι τῶν πόλεων, μερίδας τοῖς ἱερεῦσι καὶ τοῖς Λευίταις, ὅτι εὐφροσύνῃ ἐν Ἰουδα ἐπὶ τοὺς ἱερεῖς, καὶ ἐπὶ τοὺς Λευίτας τοὺς ἐστῶτας.

Au. Ver.—44 And at that time were some appointed over the chambers for the treasures, for the offerings, for the first-fruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law [*that is*, appointed by the law] for the priests and Levites: for Judah rejoiced [Heb., for the joy of Judah] for the priests and for the Levites that waited [Heb., that stood].

Booth.—44 And at that time some were appointed over the chambers for the treasures, for the offerings, for the first-fruits, and for the tithes, to gather into them from the fields of the cities, the portions assigned by the law for the priests and the Levites: for Judah rejoiced that the priests and the Levites waited at the temple.

Rambach.—*Præfecti vero sunt isto die vel tempore viri certi super cellas לאוצרות, ad thesauros scil. custodiendos, 'לרומות וגי, et ad custodienda donaria, primitias et decimas; להנוס בהם, ut colligerent in istas cellas, לשני הערים, ex agris urbium, 2 Sam. i. 21, conf. sec. Nold. Lamed Job. xxxvi. 27. Vel Lamed est Genitivi, ut supra ver. 12; Job. xii. 8; et simul distributivum, ut Ps. lxxi. 8, et ci. 8; Job. vii. 18. מנאות הורה, portiones legis, i. e., a lege designatas et sanctuario attributas, ad quas se supra, cap. x. 36, seqq. denuo obstrinxerant. 8, sec. A. B. E. et Michal Jophi est loco י, ut litteræ אהוי אהוי, sæpissime inter se permittuntur. Conf. v. 47, cap. xiii. 10. Sic רואג, 1 Sam. xxii. 9, et רדיג, ibid., ver. 18. להננים ולוויים, pro sacerdotibus et Levitis, כי שמחה יהודה, quia gaudium Judæ, ver. 43, 1 Par. xxix. 9. על הכננים, erat super sacerdotibus, vel redundabat in sacerdotes et Levitas, Ps. xvi. 2. ודעמיים, qui stabant et munere suo alacriter fungebantur, conf. Neh. vii. 65. Sensus est, Judæos, quum vidissent Sacerdotes et Levitas ministeria sua promte obeuntis, tanto inde gaudio affectos esse, ut liberaliter, quidquid ex lege eis debebatur, contulerint, ipsique adeo non amplius opus habuerint, victus causa in vicinos agros dilabi, ver. 28, cap. xiii. 10.*

Houb.—44 *Constituti sunt eodem illo die præfecti cellarum, in quibus asservanda essent dona oblata, primitiæ, decumæ, quæ ex urbium agris illuc comportarentur, in quibus ex Lege erat annona Sacerdotum et Levitarum: nam hilaritas Judæ in adstantes Sacerdotes Levitasque redundabat.*

44 כנאות : Potius כניוה, ut infra ultimo versu, partes, ex verbo כנה, distribuere, i. e., certos cibos, quod nos, annona. Vulgatus, in decore gratiarum actionis, ex radice ננה, et ex scripturâ הורה, vitiosâ; vitiosam, ut quidem poterat, scripturam persequens.

Gesen.—כנה f. כנאת, r. כנה (כנה) plur. כנאות, Neh. xii. 44, and כנאות, xii. 47; xiii. 10, (Kamets impure,) part, portion.

Ver. 45.

וַיִּשְׁמְרוּ מִשְׁמֶרֶת אֶל־הַיָּהוּב וּמִשְׁמֶרֶת
הַתְּהַלָּה וּמִשְׁמֶרֶת וְהַשְּׂעָרִים פְּאִינֵי
תְּהַלָּה וְהַשְּׂעָרִים פְּאִינֵי
תְּהַלָּה וְהַשְּׂעָרִים פְּאִינֵי

καὶ ἐφύλαξαν φυλακὰς Θεοῦ αὐτῶν, καὶ φυλακὰς τοῦ καθαρισμοῦ, καὶ τοὺς ἄδοντας, καὶ τοὺς πνλαροῦς, ὡς ἐτολαὶ Δαυὶδ, καὶ Σαλωμῶν υἱοῦ αὐτοῦ.

Au. Ver.—45 And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, and of Solomon his son.

Pool.—*The ward of their God*, i. e., that ward, or charge, or business which God had prescribed to them. *And the ward of the purification*; and in particular the charge of purification, i. e., of taking care that no unclean person or thing might enter into the house or courts of the Lord; which care did certainly belong to the porters, as is expressed, 2 Chron. xxiii. 19, and at this time, and in some sort, as it seems, to the singers, who, besides their proper employment, were also over the business of the house of God, as is affirmed, chap. xi. 22; which being a general expression, may well comprehend, if it doth not principally design this, that they should take care to keep the house of God free from all pollution.

Bp. Patrick.—“The singers “kept the ward of their God,” that is, sang orderly in their courses, and praised God; and the porters “kept the ward of purification,” that is, duly observed the orders about purification in not suffering any unclean person or unclean thing to come into the house of God.

Booth.—45 And they observed what related to the worship of their God, and to purification; and so did the musicians and gate-keepers according to the commandment of David, &c.

Rambach.—45 *Observabant enim Sacerdotes et Levitæ observationem Dei sui*, h. e., quidquid Deus ipsis observandum edixerat; dum curabant, ut cultus divinus rite perageretur. ומשמרת הטהרה, et observationem purificationis, vel sec. Vulg., expiationis; h. e., quæ circa purificationem tum sui, tum aliorum observanda erant, conf. ver. 30, 1 Par. xxiii. 28. והמשררים והשירים, similiter etiam cantores et ostiarii, scil. observarunt observanda, vers. 42, 47; cap. x. 40. כמשה דוד, secundum præceptum Davidis, &c., ver. 24, 1 Par. xxv. 1 seqq., cap. xxvi. 1, seqq.

Houb.—45 *Et ministerium Dei sui quisque obierunt, ut expiationes peragerent, et ut Cantores ac Janitores ea perficerent, quæ David Salomonque ejus filius præceperant.*

45 דוד שלמה, David, Salomon. Lege, ושלמה, et Salomon. Sic lego in codice Orat. 42.

Dathe.—*Atque sane observabant omnia, quæ ad cultum Dei et purificationem pertinebant; similiter cantores et janitores, ex præcepto, &c.*

Ver. 46.

פִּי־יְבִימֵי דָוִד וְאַסָּף מְקַדְּמֵם רֵאשֵׁי
הַמְּשָׁרְרִים וְשִׁירֵי־תְהִלָּה וְהַדְּוָרָה
לְאַלְהֵימָם :

ראשי קרי

δοτι ἐν ἡμέραις Δαυὶδ Ἀσαφ ἄπ' ἀρχῆς
πρῶτος τῶν ᾄδόντων καὶ ὕμνων καὶ αἶνεσιν τῷ
Θεῷ.

Au. Ver.—46 For in the days of David and Asaph of old there were chief of the singers, and songs of praise and thanksgiving unto God.

Bp. Patrick.—46 There were other famous men joined with Asaph, viz., Heman and Jeduthun; but he was the principal person whom David employed in this regulation. And this verse gives the reason why the Levites and the singers performed their duty so accurately; because, from the time of David, who constituted their orders and offices, there were some great men who presided over them, and were careful both to instruct them in their duty, and keep them to it.

Booth.—For in the days of David and Asaph of old, chiefs of the musicians were appointed to sing songs of praise to God.

Houb.—46 *Quippè jam inde à diebus David erat Asaph princeps cantorum, hymnorumque ac Domini laudationum præses.*

46 וְאַסָּף : Nunc ejiciendum, quod non legunt Syrus et Græci Intt. Neque sollicitandum ראש, etsi Masoretæ volunt ראשי; nam illi principes verbo carent, quo fulciantur, nec verbum היה, quod subintelligere fortè velles, fas abesse, nisi adest nomen substantivum, quo verbum היה, si adesset, regeretur. Atqui nomen tale non adest in contextu. Neque dices Davidem et Asaph fuisse המשררים ראשי המשררים, principes cantorum. Sententia talis est, qualem exhibent Syrus et Græci Intt. qui quidem legebant אסף sine ו, et ראש, sine ך: vide versionem.

Dathe.—46 *Nam jam olim temporibus Davidis et Asaphi erant principes cantorum constituti hymnis et carminibus eucharisticis Deo canendis.*

Ver. 47.

Au. Ver.—47 And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and

the porters, every day his portion : and they sanctified [*that is, set apart*] *holy things* unto the Levites ; and the Levites sanctified *them* unto the children of Aaron.

Booth.—47 And all Israel, in the days of Zerubbabel, and in the days of Nehemiah, gave the daily portions to the singers and the door-keepers ; and the holy things to the Levites ; and the Levites *the tenth* of the holy things to the children of Aaron.

Dr. A. Clarke.—*The children of Aaron.*] This may refer principally to the *tithes* which the people brought to the *Levites* ; the *tithe* or *tenth* of which the Levites gave to the priests. The presenting these *tithes* is termed *sanctifying* them ; that is, *dedicating* them to those sacred or ecclesiastical uses for which they were designed : this is a very general meaning of the word *sanctify* in Scripture.

CHAP. XIII. 1.

בְּיוֹם הַהוּא נִקְרָא בְּסֵפֶר מֹשֶׁה
בְּאָזְנוֹ הָעָם וְנִמְצְא פְתוּב בּוֹ אֲשֶׁר
לֹא-יָבֹאוּ עִמּוֹנִי וּמְוָאֲבִי בְּקִהְל הַיְהוָה
עַד-עוֹלָם :

ἐν τῇ ἡμέρᾳ ἐκέλευη ἀνεγνώσθῃ ἐν βιβλίῳ Μωσῆ ἐν ὧσι τοῦ λαοῦ· καὶ εὗρέθη γεγραμμένον ἐν αὐτῷ, ὅπως μὴ εἰσελθῶσιν Ἀμμωνῖται καὶ Μωαβῖται ἐν ἐκκλησίᾳ Θεοῦ ἕως αἰῶνος.

Au. Ver.—1 On that day they read [Heb., there was read] in the book of Moses in the audience [Heb., ears] of the people ; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever.

Should not come into the congregation of God for ever. See the notes upon Deut. xxiii. 1, vol. i., p. 712.

Pool.—*On that day* ; not now presently after the dedication of the wall, and gates, and city, but upon a certain day, as that phrase is very commonly used in Scripture without any relation to the time or things mentioned next before it, to wit, when Nehemiah was returned again from the Persian court to Jerusalem, from which he had been absent for some considerable time, in which some errors and abuses had crept in, which now he endeavours to remove. *Should not come into the congregation of God*, i. e., not be incorporated into the commonwealth of Israel, nor be joined with any Israelite in marriage relation, as appears from ver. 3 ;

that practice being a plain comment upon this law.

Bp. Patrick.—1 This was not done upon the day of the dedication of the wall of the city, but upon some day after Nehemiah was returned to Jerusalem from Persia, whither he went to wait upon the king (ver. 6). For it is not likely that the people, who were so well affected to the ministers of God, as we read in the foregoing chapter, should so soon forget and neglect them ; or that those who were appointed to look after their concerns (chap. xii. 44), should be turned out of their office immediately, or lay aside all care of them : for it is apparent, from ver. 10 of this chapter, their dues were not paid them when Nehemiah was not there to look after them. But when he was returned, all this was amended, and other abuses corrected : he continued the public reading of the law, at stated times, probably on the great festivals, when all the people met together (such as those mentioned chap. viii.), upon some day of which that portion of Scripture was read, in Deut. xxiii. 3, which forbids the admission of the Ammonites and Moabites into the congregation of the Lord ; the meaning whereof see my annotations there. I will only add here, that they who by *the congregation of God*, in this place, understand the public assemblies for Divine worship, are very much mistaken : for no man of any nation, was forbidden to come and pray to God at the temple, but men of every nation, who would become proselytes, were admitted into their communion : and if they would be circumcised, had like privileges with all other Israelites, even to eat the passover (Exod. xii. 48, 49). They, therefore, that think the meaning is, they should be excluded from all public offices, interpret it better : but that is not the truth neither ; for it is to be understood of marrying with them, as I have shown in the explication of that law.

Dr. A. Clarke. — *On that day.*] I am quite of Calmet's mind, that the transactions detailed in this chapter did not immediately succeed the dedication of the walls of Jerusalem. It is most likely that, when this dedication was ended, Nehemiah returned to Babylon, as himself particularly marks, ver. 6, for he did return in the *thirty-second* year of Artaxerxes ; and then, after certain days, supposed to be about the term of *one* year, he got leave to return to Jerusalem to see how matters were conducted : and there he

found the evils which he mentions in this chapter, and which he redressed in the manner he himself describes.

Should not come into the congregation.] That is, Ye shall not form any kind of matrimonial alliance with them. This, and this alone, is the meaning of the law.

Rambach.—*Tempore illo*; scil. quum iterum ab Artaxerxe missus essem tamquam præses in Judæam, ver. 6. Non enim ad antecedentia, sed ad consequentia hæc pertinent. *Quod non venire debeat Ammonita et Moabita in cætum vel conventum Dei*, qua phrasi sec. *Gusset*. significatur inseri populo Judaico tam perfecte, ut inserti conditio sit eadem ac Israelitarum ratione 1. sacrorum; 2. legum forensium; 3. participandæ terræ Canaan in hereditatem, Mich. ii. 5; adde 4. aditus ad officia publicosque honores. Conf. Num. xx. 4; Jud. xx. 2; Ps. lxxxii. 1; Thren. i. 10.

Dathe.—1 *Aliquando, cum e libro Mosis populo prælegeretur, inventum est, in eo scriptum exstare, ne unquam Ammonita aut Moabita jus civitatis consequeretur.*

Ver. 2.

וַיִּשְׁכַּר עָלָיו אֶת־בַּלְעָם לְהַקְלֹלוֹ — רגב'

וַיִּשְׁכַּר עָלָיו

— καὶ ἐμισθώσαντο ἐπ' αὐτὸν τὸν Βαλαὰμ καταράσασθαι, κ.τ.λ.

Au. Ver.—2 Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them, &c.

But hired Balaam against them, &c.

Rambach.—וישכר עליו et quod *conduxisset* Moabus, *contra Israelcem*, cap. vi. 12, 13; conf. Num. xxii. 3, 5, sqq.

Houb.—*Et quòd Balaam mercede conductus fuerit, ut eis malediceret, &c.*

2 וישכר עליו, et *conductus est adversus eum (Israelcem)*. Nam בני ישראל, *filii Israel*, idem ac ישראל, *Israel*, ad quem *Israel* pertinet affixum singulare, quod habet עליו, ut non necesse sit advocare in contextum עיהם, affixum plurale, *adversum eos*. Sic שכר, *conductus fuit, in Niphal*. Quod *Clericus* cum non attenderet, verteretque, *conduxit*, necesse habuit addere, *Moabita*, contra orationis voluntatem. Quidam Lectores fortè malletו ישיכרו, *conduxerunt*, quia antecessit, קריבו, *obviàm ierunt*. Verùm id obstat, quòd solus *Moabita* *conduxit* Balaamum. Et

quanquam reponi possit, *conduxerunt* in plurali positum, idem esse atque, *idipsum latrones improperebant*, de uno tamen latrone dictum, respondetur nihil necesse esse mutari numerum, cum rectè ושר de Balaam efferatur, in voce *Niphal*.

Ver. 3.

Au. Ver.—3 Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.

Dr. A. Clarke.—*All the mixed multitude.*] All strange women, and all persons young and old, who had been born of these illegal connexions.

Ver. 4.

וּלְפָנַי מִזֶּה אֱלִישִׁיב הַפְּהֹוֹ הַתְּתִיבָה
בְּלִשְׁבֵּת בֵּית־אֱלֹהֵינוּ הַרְבֵּה לְמוֹבָבִיבָה :

καὶ πρὸ τούτου Ἐλιασιβ ὁ ἱερεὺς οἰκῶν ἐν γαζοφυλακίῳ οἴκου Θεοῦ ἡμῶν, ἐγγίῳν Τωβία.

Au. Ver.—4 And before this, Eliashib, the priest, having the oversight of [Heb., being set over, chap. xii. 44] the chamber of the house of our God, was allied unto Tobiah.

Bp. Patrick.—*Eliashib the priest.*] There were several of this name in those times, and some of them priests (Ezra x. 6, 24, 26, 37). But this seems to have been the high-priest [so *Pool*], mentioned chap. iii. 1, for his family was much corrupted, as appears from ver. 28 of this chapter.

Having the oversight of the chamber.] Here the singular number is used for the plural; for he had not the oversight of one chamber only, but of all the chambers [so *Pool*], as the following verses, 5, 9, show. But this may seem to indicate, that Eliashib was not high-priest, it being below him to be “set over the chamber” (as the phrase is in the Hebrew), though the high-priest, no doubt, had an inspection over them all.

Was allied unto Tobiah.] An Ammonite, as he is often called in this book, with whom he ought to have contracted no affinity, by suffering his grandson to marry with Sanballat’s daughter, who was the fast friend of Tobiah, and the great enemy of the Jews. We read also in Ezra that several of the priests had married strange wives; and among the rest some of the sons of the high-priest are there mentioned.

Dr. A. Clarke.—*Eliashib the priest.*] Perhaps this was a different person from Eliashib the high-priest; but there is no

indubitable evidence that he was not the same. If he was high-priest, he was very unfaithful to the high charge which he had received; and a reproach to the priesthood. He had married his grandson to Sanballat's daughter: this produced a connexion with Tobiah, the fast friend of Sanballat; in whose favour he polluted the house of God, giving him one of the chambers for his ordinary residence, which were appointed for the reception of the tithes, oblations, &c., that came to the house of God.

Rambach.—*Eliaschibus*, quem multi, inter quos etiam *Usserius Ann.*, t. i., f. 200, diversum esse putant a summo pontifice, cap. iii. 1, Joiakimi filio, Jesuæ nepote, cap. xii. 10, 22. Ita sequens *Haccobén*, gregarium tantum sacerdotem notabit, ut ver. 13 et sæpius. Si tamen est ipse *pontifex*, coll. infra ver. 28 vera sunt, quæ *Clericus* notat: Erat hoc munus (*præpositum esse gazophylacio*) Levitæ potius, quam pontificis maximi ver. 13, coll. 1 Par. ix. 26, sed eo tempore aliter se res habuit. Gregarius certe sacerdos vel Levita non tantum videtur sibi arrogaturus fuisse auctoritatem, ut pro lubitu cellas templi mutaverit, ver. 5. Conf. etiam not. cap. x. 9. נתן, Schmid., *præpositus* s. *præfectus* erat, 1 Par. vi. 33. Conf. Ezra viii. 17 et verbum 1 Reg. ii. 35. בשכח ביה אלהיו, *cellæ* vel collective, *cellis*, exedris templi ut Ezech. xlii. 1. Erant sec. *Cocc.* conclavia in atrio constituta, admoso nonnihil ejus spatio. Conf. supra cap. xii. 44, et 1 Reg. vi. 5. קרוב, *propinquus* s. adfinitate conjunctus.

Houb.—4 *Sed antè hoc tempus Eliasib sacerdos locum Tobiaë in domo Dei nostri concesserat.*

בשכח נתן הכהן ה' אלישיב : Recentiores, post Vulgatum sic, *Eliasib sacerdos præpositus conclavibus*; quibus fucum fecit verbum נתן, passivâ in voce scriptum, quam vocem tollit Codex Reg. 29 in quo littera ו ejicitur; quique non animadvertenter obstare præpositionem ב. Nam נתן, *dare*, cum sententiam habet *præficiendi, constituendi*, utitur præpositione, non ב, sed vel ל, vel על. Quod Græci Intt. cum non nescirent, maluerunt dicere οἰκῶν, *habitans*, etsi repugnante verbo נתן. Syrus verò, ne in salebrâ hæreret, saltum fecit. Salebra esse reperitur in verbo קרוב. Nam קרוב לשיבה, *proximus Tobiaë*, de Eliasib dictum, præposterè venit post ea, quæ anteedunt. Itaque etiam Vulgatus, et *proximus Tobiaë*, addens et, quod fecit etiam

Clericus, Codice Hebr. non satis perspecto. Lectori attento persuadebunt hæc, quæ sequuntur, positum fuisse mendosè קרוב, *proximus*, cum antea legeretur במקום, *locus*; ut et נתן, cum נתן: *Eliasib sacerdos dedit in collis domus Dei nostri locum Tobiaë*. Erat similitudo magna verbi קרוב, cum verbo במקום, vel, ut sæpè scriptum fuit, במקם; iis quidem in Codicibus, ex quibus Editiones Bibliorum primæ factæ sunt: dico in Codicibus Germanis, in quibus litteræ eæ, quæ pedem habent longiorem, curtari solent, ut קי fiat ק, i. e., ferè מ. Sic ut proclive esset ut במקום, vel במקם evaderet in קרוב. Vidit ipse Clericus, *præpositum esse in Gazophylacio*, esse munus Levitarum, potius quam pontificis maximi. Sed eo, inquit, tempore, aliter se res habuit. Cur verò aliter? Et unde hoc rescivit Clericus? Hæc ludificatio est, non interpretatio.

Ver. 5.

— מִצֹּת הַלְוִיִּים וְהַמְשָׁרְרִים
: הַשֹּׁמְרֵי וְהַרְוֹמֵת הַכְּהֹנִים :

— ἐντολῆν τῶν Λευιτῶν καὶ τῶν ἀδόντων καὶ τῶν πλωρῶν, καὶ ἀπαρχὰς τῶν ἱερέων.

Au. Ver.—5 And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded to be given to the Levites [Heb., the commandment of the Levites], and the singers, and the porters; and the offerings of the priests.

Which was commanded to be given to the Levites, &c. So Booth.

Rambach.—מצות הלוים, *præceptum Levitarum*, h. e. sec. Schm., *ex præcepto data Levitis*; vel sec. Vulg., *partem præceptam Levitarum*, Num. xviii. 24.

Houb.—5 *Atque is sibi amplam ædem fecerat ibi, ubi antea ponebantur dona oblata, thura, vasa, decumæ frumenti, musti ac olei, in quibus erat annona Levitarum, cantorum et janitorum primitivæque sacerdotum.*

5 מצות הלוים: *Vulgatus, partes Levitarum*, legens מנייה, quomodò infra ver. 10, legitur מנייה הלוים, scripturâ optimâ, cujus habebat reliquias Syrus Int. qui vertit בקריא, *in civitatibus*, ex scriptione קרייה, ex מנייה derivatâ. Hodierna scriptura מצות הלוים, *præceptum Levitarum*, non habet *præceptum de Levitis*, vel *in gratiam Levitarum* factum. Eam igitur scripturam tueri non licet.

Dathc.—Portiones statuta Levitarum, &c.

And I made treasurers, &c.

Gesen.—אָצַר, to lay up, to store, to treasure up, 2 Kings xx. 17; Isaiah xxxix. 6; Am. iii. 10.—The primary idea is that of shutting up, enclosing, restraining; comp. the cogn. roots אָצַר, אָצַר, also אָצַר, אָצַר, and Arab.

أَصْر to shut up, to restrain, cogn. with which are حصر and أسر.

Hiph. “to cause to store up or treasure up,” i. e., to set one over the store-house or treasury, to make treasurer, Neh. xiii. 13, and I made treasurers over the treasures.

אֹצְרֵי. 1. fut. Hiph. c. ה parag. by Chaldaism for אֹצְרֵיָהּ, from r. אָצַר.

Prof. Lee.—Hiph. אֹצְרֵיָהּ, with ה, parag. So I appoint as treasurer, Neh. xiii. 13.

Rambach.—ואוצריה, Et thesaurarios vel præfectos thesaurorum constitui.

Houb.—13 Et præfeci apothecis Selemiam Sacerdotem et Sadoc Scribam, &c.

13 ואוצרה על אוצרה: Hæc verba nemo, qui tyro non sit, interpretari se putet posse. Nam, quamvis Arias, ac post eum cæteri omnes convertère, et constitui, tamen iis non licebat id verbum, quod rei casum nunquam non habet in voce Kal, transferre ad personam, in voce Hiphil. Nempè אָצַר est recondere res in thesauris, vel apothecis, non autem recondere homines. Itaque vox Hiphil si haberet locum, vellet facere recondere res, non autem facere rerum, ut sic dicam, reconditores, positâ personâ in rei casu. Nec dubium est, quin Syrus, qui vertit ואוצרה, et præfeci, legerit אוצרה על אוצרה, et iis mandata dedi ad Eddo, Masorâ emendante id ואוצרה, quod ibi legitur, ut sit ואוצרה. Habet Vulgatus, et constituimus, mutans numerum, sed tamen radicem אצרה, ut videtur, persequens. Sic Græci Intt. in Complut. Edit. καὶ ἐνετειλάμην, et præcepi.

Dathe.—13 His præfeci Selemjam, sacerdotem, Zadokum, scribam, &c.

Scribe. See the notes upon 2 Sam. viii. 17, vol. ii., p. 560.

Pool.—Zadok the scribe; the ecclesiastical scribe, who was to keep the accounts of the receipts and disbursements.

Ver. 14.

— וְאֶל־תִּתֶּנָּה חֲסוּי אֲנֹשֶׁר עֲשִׂיתִי : בְּבֵית אֱלֹהֵי וּבְמִשְׁמְרוֹ :

— καὶ μὴ ἐξαλειφθῆτω ἔλεός μου ὁ ἐποίησα ἐν οἴκῳ Κυρίου τοῦ Θεοῦ.

Au. Ver.—14 Remember me, O my God, concerning this, and wipe not out my good deeds [Heb., kindnesses] that I have done for the house of my God, and for the offices [or, observations] thereof.

Wipe not out my good deeds, &c.

Booth.—Blot not out my kindness, which I have shewed to the house of my God, and to its services.

Rambach.—Et ne deleri sinas de libro vel memoria tua. הכוּדוּ, benefacta s. studia mea. : ובמשמרוי, et in custodiis ejus, h. e., in illa domo exercendis. Vulg., et in carimoniiis ejus.

Houb.—Neque in oblivione esse sinas id, quod benè feci, constituendis Dei mei custodiis.

Dathe.—Nec oblivioni des studium illud meum, quod pro æde tua ejusque ritibus observandis exhibui.

Offices.

Gesen.—מִשְׁמָרֵי m. (ר. שְׁמַר.) 1. watch, guard.

4 observance, what is observed or kept, usage, rite, Neh. xiii. 14. Concr. one who is observed, treated with respect and reverence, spoken of a prince, Ez. xxxviii. 7.

Prof. Lee.—מִשְׁמָרֵי, m. r. שְׁמַר. (a) The act of guarding, or watching. (e) What should be observed and kept, an appointed duty.

Ver. 15.

— וְאֶת־לֶחֶן עֲבָדֵי וְהַתָּאֲנִים וְכָל־מִשְׁנֵא וּמִקְבֵּיאוֹת יְרוּשָׁלַם בְּיוֹם הַשַּׁבָּת וְהָאֵיד בְּיוֹם מִקְרָהֶם אֵיד :

נ א בְּיוֹם מִקְרָהֶם

— καὶ οἶνον καὶ σταφυλῆν καὶ σῦκα καὶ πᾶν βάσταγα, καὶ φέροντας εἰς Ἱερουσαλὴμ ἐν ἡμέρᾳ τοῦ σαββάτου καὶ ἐπεμαρτυράμην ἐν ἡμέρᾳ πράσεως αὐτῶν.

Au. Ver.—15 In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals.

As also wine, &c.: and I testified against them in the day wherein they sold victuals.

Booth.—15 — And also that on the sabbath, they brought into Jerusalem, wine,

Grapes, and figs, and burdens of every kind ; and I testified to them when they ought to sell food. See the note of *Houb.* below.

Houb.—Imò eos qui virum, qui uvas, ficus, et quævis onera die Sabbati Jerosolymam adveherent, et testem me feci adversum eos de die illo, quo annonam venderent.

15 ומביאים... ויא: Omittunt ויא plerique interpretes; et credo equidem, quia non possent conjugere id ויא cum verbo sequenti, ומביאים; quippe cum conjunctio ו ante verbum מביאים posita, nexum utriusque dissolveret. Sed vis est, in ויא interpreti non negligenda. Etenim Nehemias observat, contemptum Sabbati eò prorupisse, ut Judæi non modò vindemiæ ac messis necessarias operas Sabbato exercerent, sed ut etiam mercium comportationes eæ, quæ minimè urgebant, fieri solerent. Jam adverbium ויא postulat ut verbo innitatur, quo non jam innitetur, si relinquetur conjunctio ו ante verbum מביאים. Itaque illud ו abjiciendum; quod quidem videtur ex antecedenti altero ומביאים perpetràm fuisse repetitum. Ita rem Syrus exsequitur, non omittens ויא, omittens ו ante ומביאים: quippe vertit כמלין, *afferentes... ומביאים*, et testem me feci. Addimus, *adversum eos*; nam legimus ביום בהם, addito בהם, quod prope simile ביום excederit. Sic Syrus ואחרת, et contestatus sum eos. Sic postea ver. 21, ואשרה עליהם, et contestabatur eos; sic alibi passim; et sine בהם oratio manca relinquitur.

Bp. Patrick.—I testified against them in the day wherein they sold victuals.] Or, as Pellicanus translates it, "I contested with them that they should sell provisions on such days as they might be sold, and not on the Sabbath."

Rambach.—ומביאים, et contestatus sum, scilicet. R. Sal. sic fieri non oportere; vel, me id posthac non passurum: atque ita *severissime* id eis interdixi. Schm., *ideo protestatus sum contra diem*, Cler. *testes cepi de die*, quo venderant, &c., ne scilicet, res negari possit. Sed illud malum conf. ver. 21; cap. ix. 26, 29; 1 Reg. ii. 42. ביום מרדם, die, quo vendebant illi, Gen. xxxvii. 36; Am. ii. 6. יר: annonam vel comæatum.

Dathe.—15 — Sed eos commonefeci de tempore, quo eis licitum esset, cibaria vendere.

Ver. 16.

Houb.—16 נתתי: Natum & ex pronuntia-

tionem in contextum allatâ. Itaque recte. Masoretæ די, *pisces*; nisi plenè די. Sic plenè postea הדירים, revocato ו medium in verbum, *Tyrii*, ut scriptum habet Codex Orat. 53.

Ver. 19.

ויהי באשר שָׁלַח שְׁעָרֵי יְרוּשָׁלַם לִפְנֵי הַשַּׁבָּת וְאָמַרְהָ וַיִּסְגְּרוּ הַדְּלָאוֹת וְאָמַרְהָ אֲשֶׁר לֹא יִפְתְּחוּם עַד אַחַר הַשַּׁבָּת וּמִנְעָרֵי הַעֲמֻדוֹתַי עַל-הַשְּׁעָרִים לֹא יָבִיאוּ מִשָּׂא פְּנֹם הַשַּׁבָּת :

καὶ ἐγένετο ἡνίκα κατέστησαν πύλας ἐν Ἱερουσαλὴμ πρὸ τοῦ σαββάτου, καὶ εἶπα, καὶ ἔκλεισαν τὰς πύλας· καὶ εἶπα, ὥστε μὴ ἀνοίγηται αὐτὰς ἕως ὀπίσω τοῦ σαββάτου· καὶ ἐκ τῶν παιδαρίων μου ἔστησα ἐπὶ τὰς πύλας, ὥστε μὴ αἶρειν βαστάγματα ἐν ἡμέρᾳ τοῦ σαββάτου.

Au. Ver.—19 And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day.

Began to be dark, &c. So *Rambach, Dathe, Gesen., Lee, Booth.*

Gesen.—I. צַלַּץ to tinkle, onomatopoeitic; as metal.

II. צַלַּץ to be shaded, darkened, e.g., by shadows, or twilight; see *Hiph.* In the kindr. dialects also the signif. both of shade and of darkness is prevalent. Once *Neh. xiii. 19, and it came to pass, when the gates of Jerusalem began to be dark (צַלַּץ) before the sabbath, i. e., on the eve before the sabbath, when the holy time began; comp. Lev. xxiii. 32.*

Booth.—19 And when the gates of Jerusalem were overshadowed before the sabbath.

Rambach.—19 *Quum igitur opacæ fierent vel obumbrarentur portæ Hieros., cap. vii. 3, Jer. xvii. 21, sole scilicet ad vesperam inclinato; ubi secundum Gusset., p. 940, domuum, vel sec. Cler. montium, qui urbem cingebant, umbræ, solis descensu longiores factæ, totas urbis portas occupabant.* (3) *Notante Masora, et quidem (1) in lege, Exod. xv. 10, et (1) in prophetis, Hab. iii. 16, et (1) in Hagiographis, h. l., diverso tamen semper significatû.* Hoc loco *Michlal Jophi* recte a

צַל, *Tsel umbra*, derivat. conf. *Hiph.*, Ezech. xxxi. 3. לפני השבוע, ante sabbatum vel sabbato adpetente ac imminente, quippe cujus solemnitas circa occasum solis præcedente die incipiebat.

Houb.—19 Deindè, postquam Janitores Jerusalem pridie Sabbati, receptui cecinissent, mandatum feci ut portæ clauderentur, et ut ne, nisi post Sabbatum, aperirentur; atque in portis nonnullos ex famulis meis collocavi, ne onera die Sabbati intrarent.

19 כאשר צללו שרי : Verbum pro verbo, cum tinnissent Janitores (Jerusalem) vel tinnitum edidissent, nempè cymbalis, aut crotalis, ut receptui canerent, ut fieri solitum iis in uribus, quæ hostium in confinio sitæ sunt. Mirum profectò est Interpretes sententiam talem, quæ Paginâ ex sacrâ sponte nascebatur, non arripuisse, et ad lapidem משי, allisisse, ut portas viderent ibi, ubi sunt Janitores. Ad eos Janitores tanquam manu ducebatur verbum ויבגרו, et clausurant quod spectat ad Janitores ולא יבוא : Ommino לא יבוא sit oratio. Sic legere videtur Syrus, qui ולא יבוא, ut non, quomodo solet ולא convertere.

Ver. 21.

Au. Ver.—Testified, &c.

Booth.—Protested, &c.

Ver. 22.

Au. Ver.—22 And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness [or, multitude] of thy mercy.

Pool.—That they should cleanse themselves; partly because the work they were now set upon, though common in its nature, yet was holy in design of it, and had respect unto the sabbath; and partly because the day in which they were to do this was the sabbath day, for the observation whereof they were obliged to prepare and purify themselves. Keep the gates; either, 1. The gates of the temple. But a particular command was superfluous in that case, because it was their constant work and charge to do this, both sabbath days and every day. Or rather, 2. The gates of the city; for of them he spake last, ver. 19; and not daring to trust the common porters of those gates, not being able always to employ his men in that work, he committeth the charge of them for the present season, and upon the sabbath days,

to the Levites, to whom the care of sanctifying the sabbath did properly belong. According to the greatness of thy mercy; whereby he intimates, that though he mentioned his good works as things wherewith God was well pleased, and which he had promised to reward, yet he neither did nor durst trust to their merit, or his own worthiness; but when he had done all, he judged himself an unprofitable servant, and one that needed God's infinite mercy and indulgence to pardon all his sins, and particularly those infirmities and corruptions which adhered to his good deeds.

Ver. 23.

Houb.—23 אשרויהו כמנוחה, *Azotidas, Am monitidas*. Sine causâ Masoretæ tollunt prius ו ex utroque vocabulo. Neque enim solet illud ו abesse ab illis nominibus.

Ver. 24.

ובגיהתם חצי מדבר אשדודית ואינם מפיהם לדבר יהודית ובלשון עם :
 וְבִגְיֵהֶם חֲצֵי מְדַבֵּר אֲשְׁדּוּדִית וְאִינָם מִפִּיהֶם לְדַבֵּר יְהוּדִית וּבְלִשׁוֹן עַם :
 וְעַם :

καὶ οἱ υἱοὶ αὐτῶν ἤμισυ λαλοῦντες Ἀζωτιστῆ, καὶ οὐκ εἰσὶν ἐπιγνώσκοντες λαλεῖν Ἰουδαῖστῆ.

Au. Ver.—And their children spake half in the speech of Ashdod, and could not speak [Heb., they discerned not to speak] in the Jews' language, but according to the language of each people [Heb., of people and people].

Dr. A. Clarke.—24 Half in the speech of Ashdod.] There were children in the same family by Jewish and Philistine mothers. As the Jewish mother would always speak to her children in Hebrew or Chaldee, so they learnt to speak these languages; and as the Ashdod mother would always speak to her children in the Ashdod language, so they learnt that tongue. Thus there were, in the same family, children who could not understand each other; half, or one part, speaking one language, and the other part another. Children of different wives did not ordinarily mingle together; and the wives had separate apartments. This is a better explanation than that which intimates that the same child spoke a jargon half Ashdod and half Hebrew.

Rambach.—ובגיהתם, Unde liberi eorum. חצי, ex parte. Quidam ad liberos referunt. Sic R. Sal., i. e., multi, et plus quam dimidia

pars liberorum, cap. iv. 10; 2 Sam. xix. 41; 1 Par. v. 23. Alii, qui omnes potius liberos corrupto et misto idiomate originem maternam prodidisse putant, ad sermonem id trahunt, h. m. Unde liberi eorum *partim* loquebantur *Azotice*, Germ., *halb-Ashdo-disch*. אשדודית, *Ashdodice* vel *Azotice*, ver. 23, i. e., lingua Philistæorum, quorum pars, ut antea dictum, Azotii erant, quorumque lingua media erat inter *Ægyptiam* et *Hebræam*, quod de lingua Canaanitide ad Esa. xix. 18 dixit *Hieronymus*: quia Philistæi ex Africa vel *Ægypto* venerant, et partem terræ Canaan occuparant, ut ostendit Boch. Geogr. S. P. I., p. 68 seq., coll. not. Deut. ii. 13; Esa. xiv. 28; Ps. lvi. 1. Maternam igitur linguam isti liberi imitabantur, ver. 23, ut solent filii in tenerioribus annis adulescere, illarumque potius, quam patrum, mores exprimere. ואינם מכירים לדבר, nec ipsi discernentes erant in loquendo vel ad loquendum, h. e., non satis distincte loquebantur, Ezr. iii. 13. יהודית, *Judaice*, 2 Par. xxxii. 18, h. e., ea lingua, quam tunc temporis Judæi vulgo loquebantur, nimirum *Chaldaica*; quæ quidem potius *Arammæa* vocatur, Ezr. iv. 7, et *Hebrææ* contradistinguuntur, 2 Reg. xviii. 26, jam vero etiam minus proprie *Judaica* dici poterat, postquam Judæi, linguæ patriæ in *Babylonia* obliti, hæc communiter utebantur. Non parum vero per ejusmodi connubia augebatur linguæ *Hebrææ* corruptio, jam in *Babylonia* ipsi illata; quæ regio uti olim in confusione linguarum, Gen. ii. 9, ita nunc in captivitate, linguæ *Hebrææ* subinde fatalis fuit.

Houb.—24 Quorum filii *Azoticè* partem loquebantur, neque recognoscebantur, cum *Judaicè* loquerentur, sed linguam populi, nunc hujus, nunc illius, permiscebant.

Dathe.—24 Eorumque liberos ex parte *Ashdodice* loqui, nec linguam *Judaicam* intelligere, et sic variarum gentium linguam miscere.

Ver. 25.

וְאֲרִיב עִמָּם וְאֶקְלָם וְאֶפְּחָם מִיָּהוּדִים וְאֶנְשֵׁים וְאֶמְרָתָם וְאֶשְׁבִּיעַם בְּאֱלֹהִים אֲשֶׁר־תִּתְּנוּ בְּתִיבְכֶם לְבְנֵיהֶם וְאֶם־תִּשְׁאַל מִבְּנֵיהֶם לְבְנֵיכֶם וְלָקָם :
וְאֶפְּחָם אֲרִיב

καὶ ἔμαχάσασθε μετ' αὐτῶν, καὶ κατηγορήσασθε αὐτούς· καὶ ἐπάταξα ἐν αὐτοῖς ἄνδρας,

καὶ ἔμαδάρωσα αὐτοὺς, καὶ ἄρκισα αὐτοὺς ἐν τῷ Θεῷ, Ἐὰν δῶτε τὰς θυγατέρας ὑμῶν τοῖς υἱοῖς αὐτῶν, καὶ ἐὰν λάβητε ἀπὸ τῶν θυγατέρων αὐτῶν τοῖς υἱοῖς ὑμῶν.

Au. Ver.—25 And I contended with them, and cursed them [or, reviled them], and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

And I contended with them, and cursed them.

Booth.—25 And I contended with them, and reproved them.

Pool.—Cursed them, i. e., caused them to be excommunicated and cast out of the society and privileges of God's people. This and the following punishments were justly inflicted upon them, because this transgression was contrary both to a very plain and express law of God, and also to their own late solemn covenants and promises, of which see Ezra x.; Neh. x. 30.

Bp. Patrick.—I contended with them, and cursed them.] He expostulated with them, and denounced God's judgment against them; or, as *Aben Ezra* thinks, he excommunicated them, and cast them out of the society of God's people. But that was in use only when they could not punish offenders according to their law, which now they had power to do; and accordingly it follows, that he did inflict punishments upon them.

Gesen.—PIEL קָלַם, to vilify, to curse, pp. to make vile, contemptible; Syr., ܩܠܘܢ, to

lightly esteem, to vilify. Spec. a) to revile, to abuse with reproachful words, Lev. xix. 14; Neh. xiii. 25; 2 Sam. xvi. 5, 7, 9, 10, 11, 13. b) Intens. to curse, to utter imprecations, i. q. ܩܪܐ; Ps. lxi. 5; cix. 28.

Prof. Lee.—PIH. קָלַם, spoke contemptuously of, reviled, declared worthless, wished ill to.

Rambach.—וְאֶקְלָם, et execratus sum eos; h. e. gravisus verbis, et cum iræ ac maledictionis divinæ, ni resipiscerent, comminatione hoc scelus ipsis exprobravi. Conf. 2 Reg. ii. 24; Jud. ix. 27; Coh. vii. 21, 22. A. b. E. illud excommunicationis genus intelligit, quod *Cherem* vel *Niddui* vocant.

Dathe.—25 Hos ego vehementer reprehendi et objurgavi.

And smote certain of them, and plucked off their hair.

Pool.—Smote certain of them, i. e., I caused to be beaten with stripes, according to the law, Deut. xxv. 2 [so Rambach, *Bp. Patrick*], those whose faults were most aggravated by their quality or other circumstances; to whom he added this punishment over and besides the former. *Plucked off their hair*, or, *shaved them*. The hair was an ornament and ensign of liberty among the eastern nations; and baldness was a disgrace and token of slavery and sorrow. See Isa. iii. 24; xv. 2; Jer. xlvi. 37; Ezek. xxix. 18.

Gesen.—* קָבַטְךָ kindr. with קָבַט q. v. pp. to make smooth; hence

1. to polish, to sharpen, e. g., a sword.

2. to make smooth the head of any one, to make bald, i. e., to tear out the hair, to pluck, e. g., in chastisement, Neh. xiii. 25; in scorn, Is. i. 6.

Ye shall not give, &c.

Gesen.—אם. C) Conj. 1. for the most part conditional, *if*, Gr. *ei*, Lat. *si*, i. q., supposing that, &c. c) By an ellipsis of a formula of swearing, אם becomes in some connexions a negative particle. The full form is read in 1 Sam. iii. 17, *God do so to thee, and more also, if thou, &c.*, xxiv. 7; 2 Sam. iii. 35. Hence by ellipsis, espec. in oaths; 2 Sam. xi. 11, *by thy life*, [let God do so to me, and more,] אם אֶעֱשֶׂה אֶת־הַדָּבָר הַזֶּה, *if I do this thing*, i. e., *I will not do this thing*, xx. 20; 1 Kings i. 51; also in obtestations, Cant. ii. 7; iii. 5; Neh. xiii. 25; rarely elsewhere, and chiefly in poetry, Is. xxii. 14; lxii. 8; Judg. v. 8; Prov. xxvii. 24, where the other member has לא.

Prof. Lee.—אם, part. אֶפְסָן, contr. Gram., artf. 77, 242, 5. Arab., اَصْن, securitas,

rectitudo, &c. Synon. אֶפְסָן, certainty, &c.; hence, adv. I. *Certainly, truly, really*; and in oaths or vows, which are laid down hypothetically, as, *putting a case, if, &c.* The force of this particle is identical with that of

the Arabic اِنَّ, or اِنَّ, which the gram-

marians affirm is equivalent to حَقًّا, truly; it is used for the purpose of confirmation. It is used moreover, in two acceptations, the one positive, the other negative. As I. אֲבִישְׁכֶם הַשֶּׁכֶח אֶת־יְהוָה ... הַיְדָרְתִּי, really, or putting the case as a fact, that *thou entirely disregardest Jehovah, ... then, in that case, I have attested, &c.* See Gram., art. 233, notes, and ib. negatively, on the same principle. ואם לא הלכי עמי לא אֶלְכִי, *And, putting the case, thou goest not with me, I go not*, Jud. iv. 8. It sometimes seems to be interrogative, but this must depend entirely on the context. *Hath the vine really blossomed?* Cant. vii. 13.

II. In negative sentences, Job xxii. 20, אֲשֶׁר לֹא נִקְרָא נִקְרָא וְיָתֵדוּ אֶת־לֵבָבָם, (saying) *Hath not our substance been kept back*, i. e., *by injury? but (as to) their excess, the fire hath consumed it*; Prov. xxiv. 11, אֲבִישְׁכֶם, *keep thou surely (i. e., without fail) back*, i. e., corresponding, with some additional force, to the preceding imperative; Neh. xiii. 25, וְאֲשֶׁר־בָּנִים בְּאֵלֹהִים אֲמִיתָהֶם בְּנוֹתָיִם לְבָנֵיהֶם וְגו', *Then I swear them in God ('s name); putting the case (that) you give your daughters to their sons, &c.*, i. e., as surely as that God liveth, do this, and the curse of the covenant shall fall upon you. *No negative* is here expressed in the original; the context is by a sort of σιωπῆσις, elliptical only. Ezek. xiv. 20, אֲסַבֵּן אֶת־בֵּן אִמִּי, *Shall they assuredly (i. e., as certainly as I live) save son or daughter?* Ps. cxxxii. 2, 3, *He swore to Jehovah (and to his covenant, which involved a curse), putting the case that, I enter, &c., ...until I find out, &c.* (then let me suffer the curse, &c.). And so in every case, involving some ellipsis to be supplied from the matter intimated by the context, &c., &c.—See Lee's Lexicon, p. 38.

Ver. 30.

Au. Ver.—30 Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business.

Booth.—30 Thus, &c., and appointed the offices of the priests and Levites, every one to his own office.

ESTHER.

CHAP. I. 1.

וַיְהִי בַיּוֹם הַהוּא אֶחָשֶׁרֶשׁ הָיָא אֶחָשֶׁרֶשׁ
 הַמֶּלֶךְ מִחֵדֵי וְעַד־פְּנֵי שָׁבַע וְעֶשְׂרִים
 וּמֵאָה מְדִינָה :

καὶ ἐγένετο μετὰ τοὺς λόγους τούτους ἐν ταῖς ἡμέραις Ἀρταξέρξου, οὗτος ὁ Ἀρταξέρξης ἀπὸ τῆς Ἰνδικῆς ἑκατὸν εἰκοσιεπτὰ χωρῶν ἐκράτησεν.

Au. Ver.—1 Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned from India even unto Ethiopia, over an hundred and seven and twenty provinces:)

Pool.—*Quæst.* Who was this king? *Answ.* It is confessed and manifest that this was one of the kings of Persia; but which of them it was is not yet agreed, nor is it of any necessity for us now to know. But it is sufficiently evident that this was either, 1. Darius Hystaspes, as divers both Jewish and Christian writers affirm; for his kingdom was thus vast, and he subdued India, as Herodotus reports; and one of his wives was called *Atossa*, which differs little from *Hadassah*, which is Esther's other name, Esth. ii. 7. Or, 2. Xerxes [so *Vitringa*, *Scaliger*, *Rambach*], whose wife, as Herodotus notes, was called *Amestris*, which is not much differing from *Esther*; by whom all these things were transacted whilst he was potent and prosperous, before his unhappy expedition against the Grecians. Or, 3. Artaxerxes Longimanus [so *Prideaux*], to whom the characters of Ahasuerus represented in this book do not disagree. And whereas it is objected, that by this account Mordecai must be a man of about a hundred and forty years, and consequently Esther, who is called his *uncle's daughter*, chap. ii. 7, must be too old to make a wife for the king; as for Mordecai, it may be granted, there being divers instances of persons of greater age than that in sacred and profane historians; and for Esther, it may be said that she was his uncle's granddaughter, nothing being more frequent than for the names of *sons* or *daughters* to be given to more remote posterity. *An hundred and seven and twenty*

provinces; so seven new provinces were added to those hundred and twenty mentioned Dan. vi. 1.

Bp. Patrick.—*In the days of Ahasuerus.*] This was a Persian, but which of them is a great doubt; for learned men think several of them had this name. There are, I think, eight several opinions about him here mentioned. Our great primate Usher takes him to have been Darius Hystaspes; but he married the daughter of the great Cyrus, to confirm himself in his kingdom, and would not have so easily parted with her as Ahasuerus did with Vashti. The great Scaliger, therefore, thinks him to have been his successor Xerxes; whose wife's name being Amystris, he takes her for Esther, this name being in the Persian language Ham-esther. But this hath been confuted by many learned men, particularly by Jacobus Cappellus; who observes, that this Amystris was the daughter of a powerful man among the Persians, whom Herodotus calls Otanes. Several other reasons he gives against this in his *Historia Sacra et Exotica*, ad A. M. 3640, 3650, where by good arguments he proves it was not Artaxerxes Longimanus, nor Darius Nothus, nor Artaxerxes Mnemon, but concludes, that it was the next king, Ochus, which agrees well with his Persian name, which was Achasch, to which Veresch being added as his surname, he was called by the Persians Achasch-veresch, which the Greeks translated Ahasuerus.

Ver. 2.

בַּיּוֹמִים הַהֵם כְּשֶׁכַּתּוּ הַמֶּלֶךְ
 אֶחָשֶׁרֶשׁ עַל כִּסֵּא מַלְכוּתוֹ אֲשֶׁר
 בְּשׁוּשַׁן הַבִּירָה :

ἐν αὐταῖς ταῖς ἡμέραις ὅτε ἐθρονίσθη βασιλεὺς Ἀρταξέρξης ἐν Σούσοις τῇ πόλει.

Au. Ver.—2 That in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace.

Pool.—*Sat on the throne of his kingdom*, i. e., either was lately advanced to it, or rather was settled in the peaceable possession of it.

Bp. Patrick.—*Sat on the throne of his kingdom.*] Enjoying peace. Some think, this phrase, “when he sat on the throne of his kingdom,” signifies when he began to reign. But this is confuted by ver. 3, which saith, *in the third year of his reign* he did what follows.

Which was in Shushan the palace. See the notes upon Nehem. i. 1, p. 393.

Pool.—*The palace; or, the castle; or, the chief or royal city,* as both Jewish and Christian interpreters render it. Shushan might be the proper name of the palace, which thence was given to the whole city. Here the kings of Persia used to keep their courts chiefly in winter, as ordinarily they were in Ecbatana in summer.

Dr. A. Clarke.—*Shushan the palace.*] The ancient city of Susa, now called *Shuster* by the Persians. The word הַבֵּירָה, which we render *the palace*, should be rendered *the city*, εν Σουσοις τη πολει, as in the *Septuagint*.

Booth.—2 When in those days, king Ahasuerus sat on the throne of his kingdom, which was in the palace Shushan.

Rambach.—אשר בשושן *quod solium erat Susis, urbe Persiæ prima et præcipua, ad Choaspem fluvium sita.* : הַבֵּירָה, Schm., *arcis, melius arce, A. b. E., palatio, Cleric., metropoli s. urbe regia.*

Houb.—2 *In diebus igitur illis, cum Rex Assuerus scderet in solio regni sui, quod erat Susis, urbe in reginâ.*

Ver. 3.

בְּשָׁנַת שְׁלוֹשׁ לְמַלְכוֹ עָשָׂה מִשְׁתֵּה
לְכָל-שָׂרָיו וְעַבְדָּיו חֵיל וּפָרָס וּמַדְי
הַפְּרָתִים וְשָׂרֵי הַמְּדִינֹת לְפָנָיו :

נ' א' פָּרָס

εν τῷ τρίτῳ ἔτει βασιλευόντος αὐτοῦ, δοχὴν ἐποίησε τοῖς φίλοις καὶ τοῖς λοιποῖς ἔθνεσι, καὶ τοῖς Περσῶν καὶ Μήδων ἐνδύξοις, καὶ τοῖς ἀρχουσι τῶν σατραπῶν.

Au. Ver.—3 In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces *being before him*.

Bp. Patrick.—*He made a feast unto all his princes and his servants.*] By his *servants* are meant his subjects; who were called servants in the eastern countries. And it was the manner of the Roman

emperors sometimes to feast all the people of Rome, as well as the senate.

The power of Persia and Media.] And first he speaks of the feast made for the great men, whom he calls the “power of Media and Persia;” men in power, as we now speak.

The nobles and princes of the provinces, being before him.] He explains who they were; the governors of provinces, and other noble persons, who were all then at his court. The word *parthemim*, which we translate *nobles*, some would have to be the corruption of the Greek word παράτιμος, “honourable persons;” and Junius with others, deduce it from the Greek word πῶτος. But the Greeks were not yet got among them; and therefore it is a Persian word, signifying governors, as R. Solomon expounds it; and Joseph Kimchi thinks they were such great men as governed that tract of land that lay upon the river Phrath, that is, Euphrates. But Hottinger will have it to be a compound word from *par*, which signifies *high*, and *ram*, which signifies, *spirit*; as much as to say “high-spirited” or “heroic” persons; which seems to me to be but an ingenious conceit.

Rambach.—הַל, Schm., *exercitus scil. erant; vel exercitus principibus, ex præcedenti hemistichio, coll. etiam sequ. et 2 Sam. xviii. 1; xxiv. 4; 2 Reg. ix. 5; &c., al., nempe exercitui vel agmini, Vulg., fortissimis Persarum.*

Gesen.—פָּרָסִים m. plur, *nobles, princes*, among the Persians Esth. i. 3; vi. 9; among the Jews Dan. i. 3. It is of Persian origin, i. q., Pehvli *pardom* the first, see Anquetil du Perron *Zend-Avesta* ii. p. 468. Comp. *Zend frathemō*, Sanscr. *prathama*, the first; kindr. are Gr. πῶτος, Lat. *primus* (*Zend proerim.*)

Prof. Lee.—פָּרָסִים, m. pl. פָּרָסִים. Apparently the Sanscrit *pratama*. *First, chief. Chiefs, nobles*, Esth. i. 3; vi. 9; Dan. i. 3.

Ver. 4.

בְּהִרְאֹתוֹ אֶת-עֲשָׂרְ בְּכוֹרֵי מַלְכוּתוֹ
וְאֶת-יָקָר תַּמְאַרְתְּ נְדָבָתוֹ וַיְמִים רַבִּים
שְׂמוֹנִים וּמֵאָת יוֹם :

καὶ μετὰ ταῦτα μετὰ τὸ δεῖξαι αὐτοῖς τὸν πλοῦτον τῆς βασιλείας αὐτοῦ, καὶ τὴν δόξαν τῆς εὐφροσύνης τοῦ πλοῦτου αὐτοῦ ἐν ἡμέραις ἑκατὸν ὀγδοήκοντα.

Au. Ver.—4 When he shewed the riches of his glorious kingdom, and the honour of

his excellent majesty many days, *even* an hundred and fourscore days.

Houb.—4 *Et quidem dies totos centum et octoginta, eò ut ostenderet ingentes sui regni dicitias, summamque suæ majestatis amplitudinem.*

ימים רבים: Nos, *dies totos*; ne, si dicereamus, *dies multos centum et octoginta*, superflueret *multos*, Latino in sermone, et sententiæ ut serviamus potius quàm ipsi verbo רבים, quod quidem Græci Intt. omittunt utroque in Codice Alex. et Rom. Adde in Complutensi, in quo tamen multa ex hod. Codicibus fuerunt suppleta; ut suspicio quædam sit olim id abfuisse ab Hebr. quibusdam Codicibus, et postea ex vocabulo ימים, satis simili, fuisse geminatum. Nam quod ait Vulgatus, *multo tempore, centum videlicet.....* addens *videlicet*, non perficit, ut non, *multo tempore*, otiosum sit, et contra Paginæ sacræ indolem, in quâ *dies* nunquam dicuntur esse *multi*, ubi subjungitur dierum numerus, ex quo numero, quàm multi fuerint, declaratur. Et verò cum *dies*, numero ipso notando, finiuntur, non jam appositè venit *multi*, numero non finito.

Ver. 5.

Au. Ver.—Shushan the palace. See the notes upon ver. 2, and upon Nehem. i. 1, p. 393.

Ver. 6.

וְהָיוּ בְּהַבְלֵי
בָּרִץ וְאֶרְבָּמָן עַל-גְּלִילֵי קָסָף וְעִמּוּדֵי זָהָב
בְּמִצֹּרֹתָ וְזָהָב וְקָסָף עַל הַיְצֵפֹת בְּהַט-
וְשֵׁשׁ יוֹדֵר וְסֹהָרֹת:
ה' רבה

κεκοσμημένη βυσσίνους καὶ καρπασίνους τεταμένους ἐπὶ σχοινίους βυσσίνους καὶ πορφυροῖς, ἐπὶ κύβοις χρυσοῖς καὶ ἀργυροῖς, ἐπὶ στύλοις Παρίνοις καὶ λιθίνους κλίνας χρυσαὶ καὶ ἀργυραὶ ἐπὶ λιθοστρώτω σμαραγδίτω λίθου, καὶ πυνίνου, καὶ Παρίνου λίθου· καὶ στρωμαὶ διαφανεῖς ποικίλως δημηθισμένα, κύκλω ῥόδα πεποιημένα.

Au. Ver.—6 *Where were* white, green, and blue [*or*, violet] *hangings*, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds *were of* gold and silver, upon a pavement of red, and blue, and white, and black marble [*or*, of porphyre, and marble, and alabaster, and stone of blue colour].

Dr. A. Clarke.—6 *White, green, and blue hangings.*] It was customary on such oc-

casions, not only to hang the place about with elegant curtains of the above colours, as Dr. Shaw and others have remarked, but also to have a *canopy* of rich stuffs suspended on cords from side to side of the place in which they feasted. And such courts were ordinarily paved with *different coloured marbles*, or with *tiles* painted, as above specified. And this was the origin of the *Musive* or *Mosaic work*, well known among the Asiatics, and borrowed from them by the *Greeks* and the *Romans*.

The *beds of gold and silver* mentioned here were the couches covered with gold and silver cloth, on which the guests reclined.

Bp. Patrick.—*The beds were of gold and silver.*] On which they sat, or rather lay, at their meat. The *beds* themselves were of *melitim* (as Jonathan expresses it) of the softest wool; that is, the Milesian, which is the best in the world, as Bochartus hath observed out of many authors, in his *Phaleg.*, lib. i., cap. 8. But the *bedsteads* were of "gold and silver;" that is, studded with gold and silver, or overlaid with plates of them, as the manner was; as Dietericus shows in his *Antiq. Biblicæ*, p. 388.

Upon a pavement of red, and blue, and white, and black marble.] In the Hebrew, Upon a pavement "of bahat, and ses, and dar, and sochereth," which signify several sorts of stones, as Bochartus hath proved beyond contradiction: but what stones are here meant is not easy to resolve, nor is it of much moment to know. He hath spent a large chapter to prove that *dar* signifies a *pearl*; which, though very precious, it is not incredible was used in this Persian luxury, among other stones, to adorn this pavement. Which he justifies by many good arguments; and shows there are examples of such profuseness in other histories (*Hieroicoicon*, par. ii., lib. 5, cap. 8). Drusius also hath said a great deal about *sochereth*, to which I refer the learned reader, *Miscellanea*, cent. i., cap. 74.

Booth.—6 The hangings of the canopy were of the finest linen, white and blue, fastened with cords of fine purple cotton, to silver rings and pillars of marble: the cushions *were embroidered with* gold and silver, upon a pavement of red, and blue, and white, and black marble.

Gesen.—I. הָיוּ and יָדֵר m. (r. יָדֵר to become white) *fine white linen*, Sept. βύσσος, Esther i. 6; viii. 15.

כַּרְבָּס, *fine white linen or cotton cloth*, Esth. i. 6. Gr. *κάρπασος*, Lat. *carbasus*, a species of fine linen or flax, which the classic writers describe as produced in Spain, and in India, and the east. Sanscr., *karpása* cotton. See Celsii Hierobot., t. ii., p. 157.

Blue. See the notes upon Exod. xxv. 4, vol. i., p. 320.

Fine linen. See the notes upon 1 Chron. xv. 27, vol. iii., p. 80.

Purple. See the notes upon Exod. xxv. 4, vol. i., p. 321.

Gesen.—II. שֵׁט m. (r. שֵׁט obsol. prob. to be white) pp. something white, whiteness.

1. *White marble*, i. q., שֵׁט; Esth. i. 6; Cant. v. 13.

כִּפְיָהּ.

1. *A bed, couch*; genr. Gen. xlvii. 31, al. So for reclining at table, Esth. i. 6; Ez. xxiii. 41; for ease and quiet, *a sofa*, Am. iii. 12; vi. 4; Esth. i. 6, 7, 8; Prov. xxvi. 14.

רִצְפָּה f. (r. רִצַּף to range, stones artificially, e. g., in a pavement or inlaid work, to checker).

1. i. q., רִצְפָּה, *a hot stone*, Is. vi. 6.

2. *A tessellated pavement*, Esth. i. 6; 2 Chron. vii. 3; Ez. xl. 17, 18; xlii. 3.

בֵּהַט obsol. root, either i. q., Arab. بيهت to lie, to feign; or i. q., Aram. בֵּהַט; Heb. בִּישׁ, pp. to be white, shining; Redslob.—Hence

בֵּהַט Esth. i. 6, a species of *marble* used for pavements; Sept., Vulg., *σμαραγδίδιτης, smaragdites*. Arab. بيت according to the

Camoos, p. 176, is a species of stone, either perh. *white marble*, or *spurious*, so called as *feigning* the appearance of marble; comp. r. בֵּהַט.

White. See above.

Gesen.—II. מֵר m. Esth. i. 6, commonly taken as

i. q., Arab. مِر, مِرَّة, *a pearl*, espec. a large

pearl, from r. מֵר to glance, to glitter. Nor indeed would pavements inlaid with pearls be foreign from Asiatic luxury; see Bochart Hieroz. II. 708, sq. Yet I would prefer to understand *a species of marble resembling pearl*, perhaps mother of pearl, or pearl stone, or some kind of alabaster.

סִפְרָה f. in pause סִפְרָה, a kind of costly stone used in tessellated pavements, Esth. i. 6.

It is either a species of *black marble*, comp.

Syr. لَمِسَة lapis niger tinctorius (ט and ש being interchanged); or, better, marble marked with round spots like shields, *spotted* or *shielded marble*, comp. סִפְרָה. Hartmann, in his Hebräerin, iii., p. 363, supposes 'ט to be *tortoise-shell*, consisting as it were of shields, comp. סִפְרָה; but this would hardly be interspersed in a pavement with various kinds of marble.

Prof. Lee.—הוּר, m., pl. הוּרִים, and once הוּרִי, Is. xix. 9. Syr. مَهْد, *albus*. Arab.

حَار, r. حور, *candida fuit vestis*. I.

White (fine) linen, Esth. i. 6; viii. 15; Is. xix. 9. LXX, *τήν βύσσον*, al., *net-works*. On this pl. see Gram., art. 139, 6.

II. Meton. *Nobles*, as arrayed in white and splendid robes. See Esth. viii. 15; Dan. vii. 9.

כַּרְבָּס, m. once, Esth. i. 6. Arab. Pers.

كِرْبَاس, كِرْفَاس, كِرْبَاس; Lat. *carbasus*;

Gr. *κρββαρίας*. *A very fine and precious sort of cotton*, either white or of any colour, as purple. Cels. Hierobot. ii. 161, has a passage from Strabo, illustrating well the place above mentioned: "Et mox," says Celsius, "de Rege Indorum;" "*aurea lectica margaritis circumpendentibus recubat; distincta sunt auro et purpura carbasa, quæ indutus est.*" See the whole of the article, It. Schröder. de ornatu mulierum, p. 108, seq.

הַבֵּינָה, f. A colour; supposed to be obtained from the *Helix Janthina*; *Violet blue*, and hence, *Any material dyed of this colour*, Exod. xxvi. 4; Num. iv. 6; Esth. viii. 15, &c. LXX, *βάκινθωος*. Vulg., *hyacinthinus*. See Hieroz., tom. ii., p. 720.

Fine linen. See the notes upon 1 Chron. xv. 27, vol. iii., p. 80.

Prof. Lee.—مِرْجَان, m. Apparently a foreign compound, i. q., ارچوان, or ارغوان as the Persians write it. Compd. of آرج, *pretium, valor, imperium, &c.*, and گون, or گوند, *color, species, &c.*, q. d., *color pretiosus, sive imperialis*. Hinc Syr. اِنْفِجَان,

purpura. The Heb. פָּרְפֹּרִית being a letter of the same organ with ר , has been substituted for it. Bochart, however (Hieroz., pars. ii., lib. v., cap. xi.), thinks that the word originated on the shores of Phœnicia, where the *murex* or *conchylium*, with which they dyed purple, was found in great abundance. If so, the

compound might be of Syr. ܐܢܝܢܐ , *desiring*,

and ܐܘܪܐܢܐ , or ܐܘܪܐܢܐ , *colour*; the whole meaning *desirable*, *precious*, &c., *colour*. The shell from which the dye was extracted was termed πορφύρα by the Greeks; and, as it was found in Phœnicia, the colour obtained from it (purple) was named φούδιξ . See Steph. Thes. or Scapula, sub voce, Exod. xxv. 4; Num. iv. 13; Cant. vii. 6.

רַצְפָּה , *a couch, bed*, to recline or sleep on, Amos iii. 12; vi. 4, al. — on which they recline at table, Esth. i. 6; Ezek. xxiii. 41.

שֵׁשׁ , m. (a) I. q. שֵׁשׁ . *White marble*, Esth. i. 6.

רַצְפָּה , f. constr. רַצְפָּה . (a) *A burning coal*. (b) *A pavement, floor*, (a) Is. vi. 6. (b) 2 Chron. vii. 3; Esth. i. 6; Ezekiel xl. 17, 18; xlii. 3.

בַּרְבֵּת , m. Esth. i. 6, רַצְפָּה בַּרְבֵּת . Arabic

حجر , i. q. سحجر , *Stone*. Cogn. وهط ,

v. *validè conculcavit, densum effecit: commodè dispositum lectum*. Hence, *Firm, well, handsomely laid pavement*. LXX, Σμαραγδίνης . Ges., *Marmor adulterinum*. Castell., *Porphyrites*; al., *Parius*; al., *Crystallum*;

al., *Smaragdus*. Syr. Vers., simply ܐܘܪܐܢܐ , *of marble*; which is probably the most correct.

White. See above.

Prof. Lee. — ܐܘܪܐܢܐ , m. Arab. سدر , coll.

uniones. The *union pearl*, perhaps, or a marble stone, resembling this, Esth. i. 6, al. non occ. Some take it to signify Parian marble, others white marble; but nothing certain is known about it. See Hieroz. Boch., ii., lib. v., c. viii., col. 708.

ܐܘܪܐܢܐ , f. once, Esth. i. 6. Usually taken to signify some kind of valuable stone. According to some, *black marble*; comp. ܐܘܪܐܢܐ ,

and Syr. ܐܘܪܐܢܐ , *lapis niger tinctorius*: but according to others, *tortoise-shell*.

Rambach.—6 ܐܘܪܐܢܐ *Album s. Alba* scil. *aulæa*, i. e., sec. Schmid., *Aulæa albi serici*. Al., *Foraminosa* (2) cap. viii. 15, coll. Esa. xix. 9; xxix. 22. Dan. vii. 9. A. b. E. cum versu 4 connectit: *Dum ostentare voluit alba*, &c., versu 5, per parenthesis interjecto. Alii malunt aliquid subaudire. Sic Targ., *Ab arbore ad arborem extensa erant aulæa byssi*. It. Vulg., *Et pendeabant ab omni parte tentoria ærei coloris et carbasini*, &c. Alii melius cum sequ. nectunt.

ܐܘܪܐܢܐ *carbasus* (1) velum ex lino factum, viridis, ut videtur, coloris. Arabes enim *Petroselinum*, quod summe viride est, *Carfs* vocant. ܐܘܪܐܢܐ et vela *hyacinthini* vel *cærulei coloris*. ܐܘܪܐܢܐ Schm., *conjuncta*, i. e., suspensa vel sec. Vulg., *sustentata erant*, ܐܘܪܐܢܐ *funibus byssi* vel *byssinis*, cap. viii. 15. Cler., *Intelliguntur funes filo lini retorto constantes*, partim albi, partim violacei coloris.

ܐܘܪܐܢܐ et *purpura*, s. *purpureis* ܐܘܪܐܢܐ *super circulis, annulis*, vel sec. A. b. E. *rotulis argenteis*. Vulg., *qui* (funes) *eburneis circulis inserti erant*. et *עמורי* et *super columnis marmoreis*, vel sec. Gusset., p. 852, ex marmore albo et byssum imitante confectis, ex quibus scil. tentorium vela pende-

bant. Vulg., *Et columnis marmoreis fulciebantur* (3) Cant. v. 15; 1 Par. xxix. 2.

ܐܘܪܐܢܐ *lecti* vero dispositi erant scil. *triclinares*, super quibus sec. *R. Sal.* sederent, vel potius accumberent ad convivium.

ܐܘܪܐܢܐ *super pavimento*. et *עמורי* Schm., *porphyritæ*, s. porphyretico et marmoreo. LXX, Vulg., *smaragdino* (1) Hoc et quæ sequuntur, sunt certæ species marmoris. ܐܘܪܐܢܐ Schmid., et *Daris*. Al., *marmoris Parii*. Bochart.

tamen Hieroz. ii., fol. 708, seqq., mavult *margaritam* exponere, ab Arab., *dara*, quod denotat *circumire, rotundare*, unde *dur* vel *dor* est *margarita*, ejus plur. *dar*. coll. Arab. vers. Matth. xiii. 46, idemque ostendit, apud Persas et Indos pavimenta interdum fuisse margaritis ornata. ܐܘܪܐܢܐ et *Sochereth*,

(1) quod Gussetio, p. 852, videtur *marmor, lineis huc illuc trajicientibus* et quasi *mercatorum vias imitantibus, notatum*. Alii *marmor Scyrium* vertunt. *Fullerus* Miscell. Sacr., p. ii., p. 38, duas postremas voces ita vertit: *super pavementum ... cum atrii, tum etiam ambitus*. Sed prius malu-

mus.

Houb.—6 *Carbasa cærulea et hyacinthina funibus erant lineis ac purpureis ad annulos districta argenteos, columnis ex marmoreis*. Erant lecti ærci et argentei super arcem

lapide stratam porphyritico, margaritis gemmipendebant funibus byssinis et purpureis ex annulis argenteis in columnis marmoreis. Lecti accumbentium aurei erant et argentei super pavimento porphyritico et marmoreo margaritis et gemmis distincto.

Dathe.—6 *Aulæa lini optimi alba et cærulea pendebant funibus byssinis et purpureis ex annulis argenteis in columnis marmoreis. Lecti accumbentium aurei erant et argentei super pavimento porphyritico et marmoreo margaritis et gemmis distincto.*

Ver. 7.

וְהִשְׁקוּהוּ בְכֵלֵי זָהָב וְכֵלֵי מַלְאִים
שְׂוֵאִים וַיִּין מִלְּקַבְּתָהּ כֶּבֶד בְּיַד הַמֶּלֶךְ :

ποτήρια χρυσᾶ καὶ ἀργυρᾶ, καὶ ἀνθράκων κυλλίκιον προκείμενον ἀπὸ ταλάντων τρισμυρίων ὄνος πολὺς καὶ ἡδὺς, ὃν αὐτὸς ὁ βασιλεὺς ἔπιεν.

Au. Ver.—7 And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and royal wine [Heb., wine of the kingdom] in abundance, according to the state of the king [Heb., according to the hand of the king].

The vessels being diverse one from another.

Bp. Patrick.—7 There was a great variety of wines, it is likely, as well as great plenty; and great variety of vessels to drink in, different from all that they had seen. So Drusius translates those words in the parenthesis, *variantia diversa vasa*, as the Jews are said, ch. iii. 8, to have laws different from all other people, where there is the same word (Miscellaneous, cent. i., cap. 16). Strabo saith, these princes were so luxurious that they had their wine from Syria, called *chalybomium*; and the water they drank with it, from Eulæus, it being *πάντων ἐλαφρότατον*, "the lightest of all other waters."

Booth.—7 And they gave them drink in golden vessels, the vessels being constantly changed; and royal wine, &c.

Gesen.—* I. שָׂוֵאִים.

1. to do again, to repeat.

2. Intrans. to be different, diverse from any thing, seq. פֶּן, Esth. i. 7; iii. 8.

Prof. Lee.—שָׂוֵאִים. (a) Repeated an action. (b) was different. (b) Esth. i. 7; iii. 8.

Rambach.—7 והשקהוּ. *Et propinando*, scil. propinabant. Vel nominascente infinitivo. *Et propinatio fiebat*. Schm., *Potus autem præbebatur*. Vulg., *Bibebant autem, qui invitati erant*. Schm., *differebant*, i. e., sec. Vulg., *aliis atque aliis subinde vasis cibi (et potus) inferebantur*, c. iii. 8; Dan. vii. 3, 19. וַיִּין מִלְּכַתָּהּ וְיַין מִלְּכַתָּהּ וְיַין מִלְּכַתָּהּ, *et vinum regni*, h. e.,

regium, nobilissimum et pretiosissimum. Targ., dignum, quod biberetur a rege, vel potius, quod regia liberalitate suppeditabatur, multum, s. copiosum exhibebatur, secundum manum regis; h. e., prout tanti regis manus valebat. Vulg., ut magnificentia regia dignum erat.

Houb.—7 *Pocula ministrabantur vasis aureis, quæ identidem mutabantur. Vina erant regia, tantæque abundantia, quanta regiam decebat magnificentiam.*

Dathe.—7 *Potum præbebant in vasis aureis subinde mutandis; vinum erat regium, et copiose dabatur pro regis opulentia.*

Maurer.—7 בְּיַד הַמֶּלֶךְ. Bene Vulg., *ut magnificentia regia dignum erat. Confer ad 1 Reg. x. 13.*

Ver. 8.

וְהִשְׁתַּחֲוֶהָ כְּדַת אֵין אֶגְסָּ פִיכֹן ו יִסָּ
הַמֶּלֶךְ עַל פְּלִיכָב בֵּיתָהּ לַעֲשׂוֹת פְּרָצוֹן
אִישׁוֹיָאִישׁ :

ὁ δὲ πότος οὗτος οὐ κατὰ προκείμενον νόμον ἐγένετο οὕτως δὲ ἠθέλησεν ὁ βασιλεὺς, καὶ ἐπέταξε τοῖς οἰκονόμοις ποιῆσαι τὸ θέλημα αὐτοῦ καὶ τῶν ἀνθρώπων.

Au. Ver.—8 And the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.—So *Rambach, Booth.*

Pool.—According to the law, none did compel, i. e., according to this law which the king had now made, that none should compel another to drink more than he pleased; which the Persians and other loose and heathenish nations used to do. Or, *no man did compel* another to drink, according to the law, i. e., as by the laws or orders of the Persians prescribed and used in their feasts they might have done, if not restrained by this law.

Bp. Patrick.—And the drinking was according to the law; none did compel.] The plainest translation seems to be, "the drinking according to custom, none did compel." It was customary to compel men to drink more than they had a mind to do; but this prince left every man to his liberty, that no man should incur any displeasure if he did not drink what others would impose upon him. But Drusius thinks the word *dath* never signifies a custom.

Prof. Lee.—דָּת, edict, mandate, law, Esth.

i. 13, 15, 19; ii. 12; iii. 14; viii. 13; ix. 14. Phrases, *לחיים היום*, *law of to-day*; i. e., existing law, Esth. ix. 13, &c.

Gesen. — *דָּחָה*. A word of the later Hebrew.

1. a mandate of a king, an edict, decree, Ezra viii. 36; Esth. i. 8; ii. 8; iii. 14.

2. a law, statute, Esth. i. 19; ii. 12; iii. 8; iv. 11, 15.

דָּחָה, to urge, to press, to compel. Once Esth. i. 8, *אֵין אִינִים*, none did compel, sc. the guests to drink.

Rambach.—8 *Potio tamen fiebat secundum statutum s. legem, quam rex de ea caussa dederat, vel ex præscepto, ita ut nemo cogeret et invitos in pocula sollicitaret. prout singulis gratum esset, nec quemquam cogi sinerent; vel etiam, ut cujusque voluntatem implerent.*

Houb.—8 *Potatio tamen non immodica, nemine cogente Regisque ex decreto, qui cunctis suæ domûs principibus mandatum fecerat, &c.*

Dathe.—8 *Cautum tamen erat, ne quis ad potandum cogeretur. Nam rex, &c.*

Ver. 9.

Au. Ver.—9 Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.

Bp. Patrick. — 9 *Also Vashti the queen made a feast for the women.*] I have before said, it is not likely (as primate Usher thinks) that this was Atossa the daughter of Cyrus, whom Darius Hystaspes married: for the reason of that match being to strengthen himself in the kingdom, he would not have so lightly parted with her. Jacobus Capellus thinks, by the addition of the word *par* to her name, she was called by the Persians *Par-vashti*, which by the Greeks is pronounced *Parysatis*, the mother of Artaxerxes Mnemon. But she could not be the wife of Oehus, who was his son.

Dr. A. Clarke.—*Vashti* is a mere Persian word; and signifies a beautiful or excellent woman.

Gesen. — *וַשְׁתִּי* (Pers., *شستی*, a beauty, *la belle*), *Vashti*, the queen of Xerxes, Esth. i. 9.

Ahasuerus.—See the notes upon ver. 1.

Ver. 10.

Au. Ver.—10 On the seventh day, when

the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains [or, eunuchs] that served in the presence of Ahasuerus the king.

Mehuman, &c.

Dr. A. Clarke.—All these are doubtless Persian names; but so disguised by passing through a Hebrew medium, that some of them can scarcely be known. *Mehuman* signifies a stranger or guest.

Gesen. — *מְהוּמָן* (i. q. Syr., *مَهْمَان*), faithful, then eunuch, from r. *מָהַן*.) *Mehuman*, pr. n. of a eunuch in the court of Xerxes, Esth. i. 10.

בִּזְתָּה, *Biztha*. Perh. i. q. Pers., *بسته*, beste ligatus sc. membro, i. e., spado.

חַרְבוּנָה (prob. Pers., *خرابان*, ass-driver), *Harbona*, pr. n. of a eunuch of Xerxes, Esth. i. 10, for which *חַרְבוּנָה*, vii. 9.

בִּגְתָּה, (perh. garden, gardener, see *בְּנֵי*), *Bigtha*. For the etymology see *אֲבָגְתָּה*.

אֲבָגְתָּה, *Abagtha*, Pers. pr. n. of a eunuch of Xerxes, Esth. i. 10. — It seems to be i. q., *בְּגָתָה*, and may be explained from the Sanscr., *bagadāta*, 'a fortuna datus;' from *bagā*, fortune, Sol. (Bohlen.)

זֶתָר (perh. i. q., *שֶׁתָר*, star) *Zethar*. *כַּרְכָּס*, *Carcas*. Comp. Sanscr., *karkaṣa*, severe: Benfey, p. 199.

Chamberlains. See the notes upon *officer*, 1 Kings xxii. 9, vol. ii., p. 865.

Pool.—*Chamberlains*, or *eunuchs*; which were much in use and in favour in the eastern courts, and particularly with the Persian emperors, as ancient histories inform us.

10, 15, &c. *Ahasuerus*. See the notes upon ver. 1.

Vers. 11, 12.

11, 12, 15, &c. *Vashti*. See the notes upon ver. 9.

Chamberlains. See the notes upon *officer*, 1 Kings xxii. 9, vol. ii., p. 865.

Ver. 13, 14.

13 וַיֵּאמֶר הַמֶּלֶךְ לַחֲכָמִים וְדָעוּ
הָעָמִים כִּי־בֶן הַדָּבָר הַמֶּלֶךְ לִפְנֵי כָל־
דָּעוּ הֵת דָּעוּ: 14 וְהַמֶּלֶךְ יֵלְוֶה פְּרָשָׁנָה
שָׂהָר אֲדָמְתָה תְּרִישׁ מְרָם מְרִסְנָה

כְּמוֹכֶם וְיָדְעוּ פְּנֵי וּפְנֵי רָאִי
: פָּנֵי הַמֶּלֶךְ הַיְשָׁבִים רָאשֵׁנָה בְּמַלְכוּתָהּ
v. 13. וְיָדְעוּ נ' לְפָנָי v. 14. פְּנֵי א' נ'

13 και εἶπε τοῖς φίλοις αὐτοῦ, Κατὰ ταῦτα ἐλάλησεν Ἀστίν, ποιήσατε οὖν περὶ τούτου νόμον καὶ κρίσιν. 14 και προσῆλθεν αὐτῷ Ἀρκεσαῖος, καὶ Σαρσαθαῖος, καὶ Μαλισεῖρ οἱ ἄρχοντες Περσῶν καὶ Μήδων, οἱ ἐγγὺς τοῦ βασιλέως, οἱ πρῶτοι παρακαθήμενοι τῷ βασι-

Au. Ver.—13 Then the king said unto the wise men, which knew the times, (for so was the king's manner toward all that knew law and judgement :

14 And the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom.)

Which knew the times. See the notes upon 1 Chron. xii. 32, pp. 69—71.

Pool.—*Which knew the times;* either, 1. The histories of former times, what princes have done in such cases as this was. Or, 2. Things done or to be done in time; what was just and fit to be done, or what was the *law and judgment* in these cases, as the following words explain it, and how and when things were to be done. See my notes on 1 Chron. xii. 32. *Times* are oft put in Scripture and other authors for the things done in them, by a common figure called a metonymy of the adjunct.

Bp. Patrick.—*Which knew the times.*] What had been done in former days; or, what was fit to be done on all occasions: men well versed in ancient histories (as Vitrina explains it), and in the laws and customs of their country; who were able to give counsel in all dubious and perplexed cases, such as this was, which rarely happened (De Synag. Veteri, par. ii., lib. i., cap. 8).

Booth.—13 Then the king said to the wise men, who knew the customs, (for thus every affair of the king was laid before all those who knew law and judgment. 14 And there were then near to him Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, who saw the king's face, and held the first place in the kingdom.)

Rambach.—דַּע הַתִּים, Schm., *gnaris temporum* vel *annalium*, i. e., summis rerum ad-

ministris, qui periti erant, ut sequitur, legum patriarum, et ex usu sciebant, quid similibus temporibus similive in casu observatum fuerit; כי כן דבר המלך, *ita enim erat verbum s. negotium*, vel sec. R. Sal., *consuetudo regis*; i. e., sic enim rex solebat omnia ad regni proceres s. magos referre, et eorum consilia exposcere. Hæc et quæ sequuntur usque ad ver. 15 parenthetica sunt. לפני כל דעי דה : דין, *apud omnes scientes legem et iudicium*, i. e., legum et consuetudinum patriarum peritos. Conf. Coh. viii. 5.

14 וְהַקְרִיב אֵלָיו, *proximus vero ei erat Charshenas*, cet. Hæc velut novæ parenthesi includi possunt. Vulg., *erant vero primi et proximi*, &c., Exod. xii. 4. ראי פני המלך, *videntes faciem regis*, i. e., familiares et intimæ admissionis ministri. Non enim cuivis ministrorum licebat quotidie adspicere regem, sed tantum regni proceribus, maxime apud Persas, ubi rarius conspiciendos se reges præbebant, ut augustiores viderentur, ut pluribus ostendit *Brisson*, p. 18. Immo septem Persarum principes, qui post mortem Cambysis a magis occupatum imperium vindicaverant, inter cetera sibi hoc privilegium a Dario Hystaspide, patre Xerxis, reservaverant, ut *unicuique eorum in regiam aditus pateret, et ad regem, nisi forte cum uore cubantem, sine internuntio introire liceret*. Herodot., lib. iii., cap. 84 et 118. Confer 2 Sam. xiv. 24, 32.

Houb.—13 *Itaque rex, legum jurisque antistites alloquens (nam decreta regia tùm demùm rata erant, si coram legum jurisque antistitibus fierent; 14 Atque ob eam causam rex ex latere habebat Persarum Medorumque septem principes Charshena, Shethar, Admatha, Tharsis, Mares, Marsana et Mamucan, qui regis in conspectu aderant, quique in regno principem locum tenebant.)*

13 et 14 דַּע הַתִּים, *qui nōrunt tempora*. Hæc verba elabitur *Vulgatus*, omittunt Græci Intt. Nos sic legimus, דַּע דה דה דין, *qui nōrunt legem et iudicium*, ut versu inferiori legitur. Nam iidem utrobique homines notantur, ut liquet tùm ex vocabulo דַּע, repetito, tùm ex כי כן, in quibus verbis initium habet parenthesis, quæ ante-dicta resumat et exponat. Et certè, si agerentur ver. 13, *temporum periti*, iidem recurrerent ver. 14 non autem *legum periti*. Versamur in re iudiciali, in quam quadrat *legum periti*, à quâ longè absunt *temporum periti*, sive astrologi. Et oleum et operam perdit Clericus, vetera multa conquirens, ex quibus doceat reges

Persarum habuisse ad latus astrologos “quos consulerent, quique docerent an tempus esset aptum suscipiendis rebus, quas animo agitabant.” Nam quò hæc attinent? Adeò-ne stolidos reges Persarum fuisse putat Clericus, ut astrologos consulerent, cum debuissent judices, et judicialium legum peritos? Eum regem Persarum Clericus dementem fuisse judicaret, qui, cum suscipiendæ res essent, Judices adisset, non astrologos. Ergò ille etiam demens, qui, cum agatur pœna in ream uxorem sancienda, convertat se ad astrologos, quique de opportunitate temporum inquirat, cum sit de legum normâ statuendum. Hæc absurda Clericus cum non vitaret, sic convertit, *dixit rex sapientibus, temporum peritis, mandata regia firma esse apud omnes, qui leges et jura nossent.* Quam versionem ut tueatur, rursùm vetera conquirat, quibus doceat reges Persarum “fuisse legibus solutos, imperiaque sua legum loco habenda statuisse.” Quæ rursùm nihil ad rem ibi, ubi agitur, non regis imperium, sed pœna legibus jam datis, vel novâ lege, constituenda.

Dathe.—13 *Atque propterea consuluit sapientes, consuetudinum peritos, (quorum consilia in omnibus regis negotiis adhibebantur. 14 Erant vero tum ei proximi Carschena, Schethar, Admatha, Tarschisch, Meres, Marsena, Memuchan, septem Persarum et Medorum magnates, ministri ejus intimi, primum in regno locum tenentes.)*

14 *Carshena, &c.*

Gesen.—כַּרְשֵׁנָא, *Carshena*, pr. n. of a prince in the court of Xerxes, *Esth. i. 14.*

Bohlen compares mod. Pers. کاشن, belli spoliatio, or spoiler. *Benfey* suggests *Zend. keresna*, Sanscr. *krishna*, black.

שֶׁתָּר, (i. q. ستار, Pers., a star,) *Shethar*, pr. n. of a Persian prince, *Esth. i. 14.*

מֶרֶס, *Meres*, pr. n. of a Persian prince or noble, *Esth. i. 14.* Comp. Sanscr. *mārsha*, dignus, from r. *mārish*, *Zend. meresh*; so *Benfey*, p. 200.

מַרְשָׁנָא, *Marsena*, pr. n. Comp. in כַּרְשָׁנָא, Sanscr. *mārsha*, id. with the ending *nā*, *Zend. nom. nar*, man; so *Benfey*, l. c.

Ver. 18.

וְהַלֹּזִים הָיְתָה הַתְּמַרְנָה וְשָׁרוֹת קָרִים
וּמְדֵי יִשְׂרָאֵל שָׁמְעוּ אֶת־דְּבַר הַמֶּלֶכָה
לְכָל שָׂרֵי הַמֶּלֶכָה וְכִיּוֹן בְּיָוִן וְהָאֵף:
οὕτω σήπερον αἱ τυραννίδες αἱ λοιπαὶ τῶν

ἀρχόντων Περσῶν καὶ Μήδων ἀκούσασαι τὰ τῷ βασιλεῖ λεχθέντα ὑπὲρ αὐτῆς, τολμήσουσιν ὁμοίως ἀτιμάσαι τοὺς ἄνδρας αὐτῶν.

Au. Ver.—18 *Likewise* shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much contempt and wrath.

Dr. A. Clarke.—*The ladies of Persia.*] שָׂרוֹת, the princesses; but the meaning is very well expressed by our term *ladies*.

Say this day, &c.

Commentaries and Essays.—“And this day will the ladies of Persia, and Media, who have heard of the transaction of the queen, say to all the princes of the king.” So the Hebrew literally. But what were they to say? We are not told, the sense is left abrupt and imperfect; and then follows a clause, literally translated, “and as too much of contempt and wrath.” The passage as it now stands, appears scarcely intelligible. Our translators endeavour to patch it, as well as they can, but not very successfully. But if instead of כִּי, we were to read בִּי, and omit the (ו) before that word, (כ and ב are often writ one for the other, and the ו inserted or omitted improperly), and thus make the two clauses one sentence, this small alteration might probably restore its genuine meaning. “And, from this day, or, from henceforth, (as הַיּוֹם, often signifies,) will the ladies of Persia, and Media, who have heard of the transaction of the queen, speak to the princes of the king,” (i. e., their husbands,) “with too much contempt and heat, or petulance,” as the word seems here to mean. Or if we retain the (ו) before בִּי, it may be rendered, “even with too much,” &c. The LXX seem to have understood the passage in this manner, though their version is rather a paraphrase than a strict translation, *τολμήσουσιν ἀτιμάζου τοὺς ἀνδρας αὐτῶν*; as also the Syriac, whose version is more literal—*Hodie dicent—de omnibus magnatibus regis omnem contemptum, et omnem indignationem.* Neither of them seems to have read the ו before כִּי, but to have understood this clause as making one sentence with the former.

Booth.—In like manner will the ladies of Persia and Media, who have heard of this deed of the queen, speak to all the king's princes; and thus will arise mutual contempt and displeasure.

Gesen.—בִּי, constr. בִּי, c. suff. בִּי.

1. Subst. a sufficiency [so *Prof. Lee*],

quantum sufficit, enough; and hence as Adv. *enough*. The form is as from a verb דָּיה = דָּיה. Or one might also conjecture that יִי is put for וְיִי; but this is quite uncertain.—Esth. i. 18, וְכִי בִינֵי יִי וְכִי, and there will be enough of contempt and strife.

Rambach.—18 וְהוּם הוּהוּ, *Immo hodie, q. d., Et hoc malum non diu continebitur, sed hoc ipso die, &c.* תַּמְרָה, *dicent, vel sec. Schm., si dicent, scil. sec. R. Sal., rem hanc.* שָׂרָה, *principes, s. primariae uxores, vide not. 1 Reg. xi. 3. וכי, tum secundum sufficientiam, i. e., sec. A. b. E. multus et magnus erit, Mal. iii. 10; 2 Par. xxx. 3. Figura est, quae minus dicit, quam vult intelligi. Conf. Psal. xliii. 1. בּוּיִן, desultationis sive contentus, scil. ex parte uxorum (1) conf. ver. 17. וְכִי, et excaescentia, scil. ex parte maritorum, qui contentum ferre detrectabunt, ver. 12. Coh. v. 16. Aliene Vulg., unde justa est regis indignatio.*

Houb.—18 *Ergò similiter loquentur Persarum Medorumque feminae principes, ad quas Reginae Vasthi hæc fama perveniet, cunctis regni Proceribus, redundabuntque contumeliæ ac iræ.*

18 וְהוּם הוּהוּ תַּמְרָה, *et hoc die dicent.* Quæritur quid sint dicturæ. Clericus, hæc dicent, addens hæc, ex sententiâ id quidem, sed non ex Contextûs voluntate, à quo abesse non debet quid sint dicturæ feminae Persarum. Adde, inusitatè dici, הוּם הוּהוּ, *hodie*, ut significetur, in posterum, quam sententiam vult oratio. Multò melius Vulgatus, *hoc exemplo*, ex scriptione, ut videtur הוּהוּ, *et secundùm hoc verbum, i. e., sic, vel similiter*, quam sententiam nos, interpretando, sequimur. Græci Intt. omitunt *verbum, hoc*, quod verbum sine casu viderent esse, et sententiam persequuntur, non ipsa verba: vide ipsos.

Dathe.—18 *Jam haud dubie objicient feminae principes Persarum et Medorum hoc reginae factum maritis suis, ex quo multum contentus indignationis orietur.*

Ver. 22.

וַיִּשְׁלַח קְפָרִים אֶל-כָּל-מְדִינֹת הַמְּלָכָה
אֶל-מְדִינָה וּמְדִינָה בְּכֹתְבָהּהָ וְאֶל-עַם וְעַם
כְּלָשׁוֹנוֹ לְהִזִּיתָ כְּלֵי-אִישׁ שַׁרְרָה בְּבֵיתוֹ
וּמְדַבֵּר כְּלָשׁוֹן עַמּוֹ:

καὶ ἀπέστειλεν εἰς πᾶσαν τὴν βασιλείαν
κατὰ χώραν, κατὰ τὴν λέξιν αὐτῶν, ὥστε εἶναι
φύβον αὐτοῖς ἐν ταῖς οἰκίαις αὐτῶν.

Au. Ver.—22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language of every people [Heb., that one should publish it according to the language of his people].

Pool.—That all sorts of persons, not men only, (who by study or travel many times understand divers languages,) but the women also, might understand it, and therefore be inexcusable if they did not comply with it; for which end it was not only written in each language, for that writing might come but to few hands, but moreover it was published in the several cities and towns by such persons as used to publish the king's edicts. Others, that he should speak in the language of his own people, i. e., that men should not, in compliance with their wives, who were oft of other nations and languages, inure themselves to it, and bring their wives' language into the family; but that men should use their own proper language, and cause their wives and children to use it; this being one sign of dominion.

Bp Patrick.—22 The meaning seems to be, that this decree was published in every province, after the manner that such things used to be proclaimed, and in their own tongue, that every one, women as well as men, might understand it. The decree runs thus in the Hebrew, "That every man should bear rule in his own house, and speak in the language of his people." It seems the Persians had yielded so much to their wives, that when they had married a stranger, they suffered her to bring her own language into the family. But this decree altered that custom, and allowed no other language to be spoken in the family but that of the man and of the people among whom he lived (see De Dieu). And thus the former Targum, "Every man shall rule in his own house, and compel his wife to speak in the language of her husband, and in the language of his people." Which, indeed, was a token of dominion; all conquerors endeavouring to bring in their own language into the country which they have conquered. The latter Targum hath only these words, that "every man shall be honoured in his own house, and speak according to the language of his people;" that is, give his

commands in his own language, which every one was bound to learn.

Booth.—22 For he sent letters into all the king's provinces, into every province, according to its written language, to every people after their own tongue, that every man should bear rule in his own house, and should speak the language of his own people.

Rambach.—22 ושלח ספרים, *Misitque libellos*, scil. epistolicos, i. e., *litteras*, cap. viii. 10; cap. ix. 20; 1 Reg. xxi. 8. ככתבה, *secundum scripturam ipsius*, h. e., *secund. cujusque regionis stilum et scribendi modum*, cap. iii. 12; cap. viii. 9. שרר, *ut omnīs vir s. maritus esset principatum habens ac gerens*. ומדבר כלשון עמו; *et ut maritus loqueretur secund. linguam populi sui*, h. e., *sua in ædibus suis uteretur dialecto, et sec. R. Sal. uxorem, si peregrina esset, cogeret, ut mariti linguam addiceret*, conf. Dan. i. 4; Neh. xiii. 24. *Erat hæc pars edicti regii; unde male Vulg. et jussit rex, hoc per cunctos populos divulgari.*

Houb.—22 Itaque litteras misit Rex in provincias, ut provincia erat, ita scriptas, et populi cujusque linguâ conceptas, quibus cavebatur, ut vir in suâ cujusque domo imperium haberet; fuitque Decretum populi cujusque linguâ promulgatum.

Dathe.—22 Edixit per omnes regni sui provincias litteris cujusque provinciæ et populi sermone scriptis, ut suæ quisque domi vir principatum teneret et lingua patria uteretur.

Maurer.—22 להיות כליאיש שרר בביתו ומדבר [בשון עמו] *Ut suæ quisque domus principatum teneret et lingua patria uteretur*. Postrema verba non intelligo; neque apud interpretes probabilem eorum inveni interpretationem. Fortasse ad regem referenda sunt, hoc modo: *edixit rex—teneret, literis cujusque populi sermone scriptis, propr. et locutus est sc. rex secundum linguam populi sui*, ita ut repetantur, quæ ante dicta sunt.

CHAP. II. 1, 5, &c.

Ahasuerus. See the notes upon i. 1.

Vashti. See the notes upon i. 9.

Ver. 2.

Houb.—2 בתולה: Forma deficiens, quæ sæpè recurrit in impressis, non item in manuscriptis. Nam qui Codices sunt vetustiores, ii plures vocales retinent. Ex eo numero est codex Reg. xxix., qui בתולה, plene, hoc loco.

Ver. 3.

וַיִּפְקֹד הַמֶּלֶךְ פְּקִידִים בְּכָל־מְדִינֹת מְלִכְוֹהוּ וַיִּקְבְּצוּ אֶת־פְּלִינְעָרֵהָ־בְּתוּלָה מִזֹּבֶת מִרְיָה אֶל־שֹׁשַׁן הַבַּיִתָּה אֶל־בַּיִת הַנְּשִׂים אֶל־יַד הַגָּזָּה סָרִיס הַמֶּלֶךְ שֹׁמֵר הַנְּשִׂים וְנָהוּן מִמְּדִינָהוּן :

καὶ καταστήσει ὁ βασιλεὺς κωμάρχας ἐν πάσαις ταῖς χώραις τῆς βασιλείας αὐτοῦ καὶ ἐπιεξάτῳσαν κοράσια παρθενικὰ κατὰ τῷ εἶδει εἰς Σούσαν τὴν πόλιν εἰς τὸν γυναικῶνα, καὶ παραδοθήτωσαν τῷ εὐνοῦχῳ τοῦ βασιλέως τῷ φύλακι τῶν γυναικῶν καὶ δοθῆτω σμῆγμα, καὶ ἡ λοιπὴ ἐπιμέλεια.

Au. Ver.—3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody [Heb., unto the hand] of Hege [or, Hegai, ver. 8] the king's chamberlain, keeper of the women; and let their things for purification be given them.

And let the king appoint officers, &c. So Rambach, Booth.

Houb.—Mandelque Rex Praefectis, &c. See below.

Shushan the palace. See the notes upon i. 1, and upon Nehem. i. 1, p. 393.

The house of the women.

Bp. Patrick. Or rather "of the virgins;" for the house of those who were women or wives was different from this, and under another governor (ver. 14).

Hege.

Gesen.—הֶגַּי, Esth. ii. 3 and הֶגַּי, ver. 8, 15, *Hege, Hegai*, Pers. pr. n. of a eunuch in the court of Ahasuerus. Benfey compares *Ága*, eunuch; Monatsnamen, p. 192.

Chamberlain. See the notes upon officer, 1 Kings xxii. 9, vol. ii., p. 865.

Dr. A. Clarke.—"Hege, the king's eunuch;" so the Septuagint, Vulgate, Targum, and Syriac. In the eastern countries the women are intrusted to the care of the eunuchs only.

Keeper of the women.

Pool.—*Keeper of the women*; either, 1. Of the virgins [so *Bp. Patrick*], who are oft called *women*, as here, vers. 11, 12, and elsewhere. So it is a synecdoche. Or, 2. Of all the women, both virgins and concubines; only the virgins he himself took

care of, as requiring more care and caution, and the concubines he committed to Shaashgaz, ver. 14, his deputy.

Houb.—3 *Mandette Rex omnium regni sui provinciarum Præfectis, ut puellas virgines formosas jubeant Susas, urbem in Reginam, aggregari ad domum mulierum earum, quæ in manu sunt Egei Regis Eunuichi, mulierum custodis, quibus ille det cultum muliebrem.*

3 ויפקד...מקדים: Nos, et mandet...præfectis, sive curam deferat præfectis aggregandarum puellarum; quod maluimus, quàm præficiat præfectos ad...cùm satis esset, præfectos provinciarum jam factos, ejus rei curam habere...הגא: idem vocatur הגי, vers. 8 et 15, quæ vera hujus nominis scriptura est. Nempè ita Syrus; neque omitunt י, in fine, Vulgatus et Græci Intt. Solus Chaldæus הגא; etsi idem postea הגי, *Egei*...והגי: Circulo superno Codices animadvertunt; quippe scribendum והגי, et qui det.

Ver. 5, 6.

5 אִישׁ יְהוּדִי הָיָה בְּשׁוֹשַׁן הַבֵּיתָה
וְשֵׁמוֹ מְרְדֳכָי בֶן-יָאִיר בֶּן-שֹׁמְעַי בְּנֵי-קִישׁ
אִישׁ יְמִינִי : 6 אֲשֶׁר הִגְלָה מִיְרוּשָׁלַיִם
וְבוֹ

ver. 5. סגול בלא מקף נ"א מְרְדָכִי

5 καὶ ἄνθρωπος ἦν Ἰουδαίος ἐν Σούσοις τῆ πόλει, καὶ ὄνομα αὐτοῦ Μαρδοχαῖος ὁ τοῦ Ἰαΐρου, τοῦ Σεμείου, τοῦ Κισαίου, ἐκ φυλῆς Βενιαμίν, 6 ὃς ἦν αἰχμάλωτος ἐξ Ἱερουσαλήμ, κ.τ.λ.

Au. Ver.—5 *Now* in Shushan the palace was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;

6 Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah [or, Jehoiachin, 2 Kings xxiv. 6] king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

5 *Shushan the palace.* See the notes upon i. 1, and upon Nehem. i. 1, p. 393.

Gesen.—מְרְדָכִי (Pers. مردکی little man, manikin, or else worshipper of Mars, fr. מרדך q. v.) *Mordecai*, pr. n. a) A Jew of the tribe of Benjamin, living in the metropolis of Persia, the foster-father of Esther, and afterwards chief minister of state, Esth. ii. 5 sq. Sept. Μαρδοχαῖος. b) It is un-

certain, whether the Mordecai who returned with Zerubbabel is the same person, Ezra ii. 2; Neh. vii. 7.

Pool.—*Who had been carried away*; this may be referred, either, 1. To Kish [so *Le Clerc, Houb., Bp. Patrick*, al.], Mordecai's grandfather last mentioned; or, 2. To Mordecai, who was then carried away, either, 1. In the loins of his parents, in which sense Levi is said to be *tithed in Abraham*, Heb. vii.; and as those persons named Ezra ii. are said to have been carried away by *Nebuchadnezzar*, Ezra ii. 1, which is not true of the most of them in their own persons, but only as in their fathers' loins. Or, 2. In his own person: and then indeed he was a man of more than ordinary years. But of that see the notes on chap. i. 1.

Bp. Patrick.—6 Mordecai was not then carried away but Kish, who is mentioned just before, from whom Mordecai was descended (see our *Rainoldus*. Cens. lib. Apocryph. prælect. cxlvi.). And Bonfrerius also hath well observed (in his appendix to his *Præloquium* to his *Commentaries* on the Scripture, ch. 7), if he himself was then brought from Jerusalem, he must be at least a hundred and ten years old (supposing this history to have fallen out in the time of Darius Hystaspes) when he came into the place of Haman; for, from the captivity of Jeconiah, till their deliverance from captivity, was eighty-one years; and from thence to the reign of Darius Hystaspes was almost twenty years, as Eusebius saith; and Haman was hanged in the twelfth year of this king; so here are a hundred and ten years. But it is not credible that a man of such a great age should be advanced to such authority as he had; and more incredible that Esther, who was his cousin-german, should be beloved of Ahasuerus when she was an old maid, as she must have been, if Mordecai was of these years.

Houb.—5 et 6 אִישׁ יְמִינִי אֲשֶׁר הִגְלָה, *viri Benjamitæ, qui migrarat.* Liqueat tollendum esse punctum majus, ante אֲשֶׁר: nam id pronomen de *Cis* effertur, qui fuit Babylonem deportatus. Imò, etsi Mardocheum pronomen spectaret, nihilominus seriem abrumperet major interpunctio. Antea notavimus duo puncta sæpè indicare versus absolutos, non absolutas sententias.

Ver. 7.

וַיְהִי אֲמֵן אֶת-הַיְדוּשָׁה הָאֵל אֲסַתֶּר

בַּת־דָּוִד כִּי אִין לָהּ אֵב אֲבִי וְהַגְּנֵרָה
 יִפְתֵּהּ אֶל־וְזָבֵת מִרְאָה וּבְמֹת אֲבִיהָ
 וְאִמָּהּ לְקַחָהּ מִרְדֵּבִי לֹד לְבַת :
 א' וְהָיָה

καὶ ἦν τοῦτοῦ παῖς θρεπτή, θυγάτηρ Ἀμνα-
 δάβ ἀδελφοῦ πατρὸς αὐτοῦ, καὶ ὄνομα αὐτῆς
 Ἔσθηρ· ἐν δὲ τῷ μεταλλάξει αὐτῆς τοὺς
 γονεῖς, ἐπαίδευσεν αὐτὴν ἑαυτῷ εἰς γυναῖκα
 καὶ ἦν τὸ κοράσιον καλὸν τῷ εἶδει.

Au. Ver.—7 And he brought up [Heb.,
 nourished, Ephes. vi. 4] Hadassah, that is,
 Esther, his uncle's daughter: for she had
 neither father nor mother, and the maid was
 fair and beautiful [Heb., fair of form, and
 good of countenance]; whom Mordecai,
 when her father and mother were dead, took
 for his own daughter.

Bp. Patrick.—7 *He brought up Hadassah,*
that is, Esther, his uncle's daughter.] Her
 Jewish [Clarke, Babylonish] name was
Hadassah, signifying in Chaldee a *myrtle*, as
 the former Targum saith; but her Persian
 name was *Esther*, which he fancies was from
 the Greek word Ἄσθηρ, a *star*. But the
 other Targum derives it from *satar*, which
 signifies *hidden*, because she was hidden in
 Mordecai's house a long time, and no
 man saw her but he; or rather, because her
 nation was concealed, and not known.
 Primate Usher thinks, that as *Vashti* was
Atossa, so *Esther* was she whom the
 Heathens called *Artystona*: who, as *He-*
rodotus saith, was the wife *Darius* loved
 above all other, and had her statue made of
 pure gold (lib. ii. cap. 88, and lib. vii.
 cap. 69). He saith, indeed, that she also
 was another daughter of *Cyrus*, and sister to
Atossa; but he was either ignorant (as
 that great man thinks) of the Persian gene-
 alogies, or out of envy concealed their
 original. It is more likely he gives a true
 account of her descent, as he doth of other
 things, and she was not *Esther*.

Whom Mordecai,—took for his own
daughter.] The Vulgar translates it, *adopted*
her for his daughter. Which doth not signify
 such an adoption as among the Romans (as
 Mr. Selden observes), but only paternal love
 and care to bring up a child who had lost
 her parents. For the Hebrew doctors are so
 far from acknowledging any *adoption*, that
 they say he took her to make her his wife.
 So *Jarchi* by *bat* (*daughter*) understands
beth, a house; which the LXX follow, he

educated her εἰς γυναῖκα, "to be his wife"
 (lib. De Succession, cap. iv. p. 18).

Dr. A. Clarke.—Esther was the daughter
 of *Abihail*, the uncle of *Mordecai*, and
 therefore must have been *Mordecai's* cousin,
 though the Vulgate and *Josephus* make her
Mordecai's niece: but it is safest here to
 follow the Hebrew.

Gesen.—הַדַּסָּה (myrtle) pr. n. *Hadassah*,
 the earlier Jewish name of *Esther*, Esth. ii. 7.
 אֶסְתֵּר *Esther*, Pers. pr. n. of a Jewish
 virgin, before called *Hadassa*, הַדַּסָּה, Esth.
 ii. 7, who became the wife of *Ahasuerus*
 (*Xerxes*) and queen of *Persia*. The ety-
 mology is correctly given in *Targ.* sec.
 ad Esth. ii. 7, as i. q. Pers. ستاره *sitareh*,

star, also good fortune, happiness, *Zend.*
stara, Sanscr. *str* nom *stra*; whence in the
 occidental languages, Gr. ἀστήρ, Lat. *aster*,
 Germ. *Stern*, Engl. *star*. See *Lassen Ind.*
Biblioth. III. 8, 18. In *Syr.* put for the
 star of *Venus*, (see *Bar Bahlûl Ms.*) and we
 recognise the same Persian name in the
 Heb. אֶסְתֵּרָה for which see in its place. This
 name therefore was particularly appropriate
 to the character and circumstances of *Esther*.

Houb.—7 נָדַב־נוֹס, Nos, *patruelis*, cum *Syri*
Latino Interprete. Habet נָדַב־נוֹס *patruum*,
 quàm *patrualem*; et in re incertâ eò incli-
 namus, quo major est probabilitas. *Vulgatæ*,
filie fratris sui, ex mendo *Codicum Latinorum*,
 cùm scribendum fuisset, *filie fratris*
patris sui. Supplet *patris Veteris Vulgatæ*
Codex Orator. Rom. Vide *Editionem novam*
Vulgatæ Veteris à Petro Sabbatier, *Monachis-*
que Bededitinis, anno 1743 editam.

Mordecai. See the notes upon ver. 5.

Ver. 8.

— אֶל־שֹׁשַׁן הַבֵּיָרָה אֶל־יָד הַגַּי
 וַתִּלְקַח אֶסְתֵּר אֶל־בֵּית הַמְּלָכָה אֶל־יָד
 הַגַּי שֹׁמֵר הַנְּשִׂים :

— εἰς Σοῦσαν τὴν πόλιν ὑπὸ χεῖρα Γαῖ,
 καὶ ἤλθη Ἔσθηρ πρὸς Γαῖ τὸν φύλακα τῶν
 γυναικῶν.

Au. Ver.—8 So it came to pass, when the
 king's commandment and his decree was
 heard, and when many maidens were
 gathered together unto *Shushan* the palace,
 to the custody of *Hegai*, that *Esther* was
 brought also unto the king's house, to the
 custody of *Hegai*, keeper of the women.

Shushan the palace. See the notes upon
 i. 1, and upon *Nehem.* i. 1, p. 393.

Itegai. See the notes upon ver. 3.

Esther. See the notes upon ver. 7.

Was brought.

Bp. Patrick.—8 The words which we translate "was brought," may be translated *was taken*: and that by force, as the word sometimes signifies, and as the former Targum here explains it, "she was brought by violence." The latter Targum tells the manner of it at large, That Mordecai, hearing of this order, hid his cousin in a private place where the officers could not find her. But when the virgins were gathered together, and Esther was missing, whom all the neighbours knew to be a very great beauty, they procured an order from the king to Mordecai, that upon pain of death he should produce her; which he did. But perhaps I take too much notice of these Jewish fables.

Houb., Dathe.—*Abducta fuit.*

Keeper of the women. See the notes upon ver. 3.

Ver. 9.

וַיִּבְהַל אֶת־תְּמֻנָּתֶיהָ וְאֶת־מְנוּחֶיהָ
לְתֵת לָהּ וְאֶת־שִׁבְעַת הַנְּעוּטוֹת הָרְאִיִּת
לְתֵת־לָהּ מִבֵּית הַמִּלֻּךְ וַיִּשְׁבְּהָ וְאֶת־
נְעוּרֹתֶיהָ לְשׁוֹב בֵּית הַנְּשִׂיִם :

נ' א' לְתֵת נ' א' מְנוּחֶיהָ

— και ἔσπευσε δοῦναι αὐτῇ τὸ σμῆγμα, και τὴν μερίδα, και τὰ ἐπτὰ κοράσια τὰ ὑποδεδειγμένα αὐτῇ ἐκ βασιλικοῦ και ἐχρήσατο αὐτῇ καλῶς και ταῖς ἄβραις αὐτῆς ἐν τῷ γυναικῶν.

Au. Ver.—9 And the maiden pleased him; and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her [Heb., her portions], and seven maidens which were meet to be given her, out of the king's house: and he preferred her [Heb., he changed her] and her maids unto the best place of the house of the women.

Which were meet to be given her, out of the king's house: and he preferred her, &c.

Dathe, Booth.—Selected from the king's house: and he preferred her.

Gesen.—Part. רָאִי selected, chosen, Esth. ii. 9. Comp. Tob. xii. 1, ὄρα, τέκνον, μισθὸν τῷ ἀνθρώπῳ.

Piel שָׁבַח. 1. To change, to alter.

2. To transfer to another place, Esther ii. 9.

Prof. Lee.—Pih. שָׁבַח. (c) Removed a person to another place, Esth. ii. 9.

Rambach.—הָרְאִי וְהָרְאִי, *visas*, i. e., sec.

Schm., *qua idonea erant; vel quas visum, dignum aut conveniens erat ei dare.* Part. Paul (1) Rabbini valde hac notione usitatum, conf. synon. Dan. iii. 19. וישנה, *et mutavit*, h. e., *transtulit eam* in meliorem gynæcei locum; vel sec. Breithauptii not. ad Comment. R. Sal., h. l., *præ ceteris puellis meliorem ei conditionem in gynæceo dedit*, 2 Reg. xxv. 29; Jer. li. 33.

Houb.—9 — *Isque egit, ut celeriter ei darentur cultus muliebres, suasque ad partes haberet, septem famulis ei datis, quæ providerent ut de domo Regis aleretur. Denique ipsam ejusque famulas in selecto loco domus regiae collocavit.*

9 ... וישנה: Clericus, ex Castello, *transtulit, non commodâ sententiâ. Neque enim Estheram Egei alibi collocasse legitur, undè eam transferret alium in locum. Falso etiam significatu, ex radice שבח, mutare, quam sequebatur Castellus. Itaque pro וישנה potius legendum ושיחה, vel ושיחה, posuit eam, ex ושה, ponere.*

Dathe.—9 — *Igitur sine mora ei mundum muliebrem et portiones destinatas præbuit, quibus addidit septem pedissequas e palatio regio delectas, eique et pedissequis commodum in gynæceo locum assignavit.*

Maurer.—[הָרְאִי.] *Lectæ, nobiles, E. Gr. crit., p. 431.*

Ver. 12.

מָקוֹץ הַיּוֹת לָהּ בְּדַת הַנְּשִׂיִם
נְשִׂיִם עֶשֶׂר חֹדֶשׁ כָּזוֹ וּמֵלֶאָה וַיָּגֵן
מִרְהוּרֵהוֹן נְשִׂאָה חֲדָשִׁים בְּשִׁמּוֹן הַפִּזּוֹ
וְגו

נ' א' בְּדַת

— ὅταν ἀναπληρώσῃ μῆνας δεκαδύο οὕτως γὰρ ἀναπληροῦνται αἱ ἡμέραι τῆς θεραπείας· μῆνας ἕξ ἀλειφομέναις ἐκ σμυρνήνῳ ἐλαίῳ, κ.τ.λ.

Au. Ver.—12 Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, *to wit*, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women).

According to the manner of the women.

Booth.—According to the law respecting the women. See the notes upon דָּת, i. 8, p. 491.

Rambach.—*Secundum legem feminis præscriptam.*

Myrrh.

Bp. Patrick.—There are many authors (as Fortunatus Scacchus observes) who take the word *mor* to signify not *myrrh*, but that fragrant herb which we call *marum*, or as some think, *marjoram*, from which excellent oils were drawn (lib. i., Myrothecium, cap. 50), but he takes it, as we do, for *myrrh*.

Gesen.—מֵר m. fully מֵר Cant. iv. 6; v. 5, seq., Makk. פֵר Ex. xxx. 23, *myrrh*, so called from its flowing, distilling, see r. מֵר, No. 1,

Arab. مَر, Gr. μύρρα, (as if from a fem. (מֵר) and σμύρνα, a substance distilling in tears from a tree growing in Arabia, resembling the Egyptian thorn according to Dioscor. i. 77. These tears then harden into a bitter aromatic gum, which was highly prized, and used in incense, Ex. xxx. 23; in perfumes, Ps. xlv. 9; Prov. vii. 17; Cant. iii. 6; in unguents, Esth. ii. 12; Cant. v. 5; and among the Greeks for strengthening wine, Mark xv. 23, 36. The best kind was called מֵר עֵבֶר Cant. v. 5, and מֵר דָרֹר Exod. xxx. 23, as distilling of itself from the tree, and therefore most highly prized, σμύρνα στακτή. So מֵר הַמֵר a bag of *myrrh*, worn for the sake of its odour (as בֵית נֶשֶׁב, Is. iii. 20), suspended from the neck of a female, Cant. i. 13. (Others understand a bundle of the flowers or leaves of *myrrh*, against the common usage of the words.) Of the tree, however, which produces the *myrrh*, we have had till recently no accurate account. Ehrenberg discovered it in Arabia, and has fully described it. The name is *balsamodendron myrrha*; see Nees v. Esenbeck, Plant. Officin., Tab. 357. Comp. Dioscor., l. c., with Sprengel's Commentary. Celsii Hierobot., t. i., p. 520.

Ver. 13.

וּבָקָה הַנְּעִמָה בָּאָה אֶל-הַמֶּלֶךְ אֵת כָּל-אִשְׁרֵי תַאמְרֵי יִבְתָּן לָהּ לְבוֹא עִמָּהּ : מִבֵּית הַנְּשִׂים עַד-בֵּית הַמֶּלֶךְ : ד"א יִבְתָּן

καὶ τότε εἰσπορεύεται πρὸς τὸν βασιλέα· καὶ ὃ ἂν εἴπῃ, παραδώσει αὐτῇ συνεισέρεσθαι αὐτῷ ἀπὸ τοῦ γυναικῶνος ἕως τῶν βασιλείων.

Au. Ver.—13 Then thus came every maiden unto the king; whatsoever she de-

sired was given her to go with her out of the house of the women unto the king's house.

Pool.—*Whatsoever she desired*, for ornament, or by way of attendance.

Dathe, Booth.—13 When a young woman was introduced to the king, whatsoever she desired to take with her out of the house of the women to the king's house was given to her.

Rambach.—13 יבֹוה : LXX, Nold., *Et tunc, vel Tunc demum*, subintell. עַן *illo tempore*; quod Targ. etiam expresse addit, coll. sec. Nold., in not., p. 915, simili ellipsi Gen. xxxv. 17; 1 Reg. viii. 52; xxi. 5. Al., *et sic vel tunc hoc modo ornata*; Cler., *ea lege*, conf. synon. infra, cap. iv. 16. אַה כּל אִשֶׁר אָמַר *quidquid dicebat, vel quemcumque requirebat* tanquam conductorem: sive eunuchum, sive puellam, conf. ad phrasin, Num. xxii. 17; 1 Reg. v. 20. יִבְתָּן לָהּ conf. cap. v. 3. לְבֹא עִמָּה *comitatus et ornatus caussa*.

Houb.—13 *Tum demum puella intrabat ad Regem, et quemcumque vellet secum ire domum Regis, de domo feminarum, id ei concedebatur.*

13 אַה כּל אִשֶׁר אָמַר : Nos, *quemcumque vellet*; i. e., sive eum præfectum satellitum, qui se ad regem introduceret, sive puellam, quam ex latere haberet. Nam id, quod sequitur, in pronomine לָהּ significari *personas*, non autem *res*, quæ ad ornatum pertinerent. Ita rem accepere Chaldæus et Græci Intt. Et errant qui vertunt *quidquid*.

Ver. 14.

Au. Ver.—14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

Dr. A. Clarke.—*Custody of Shaashgaz.*] This is probably another Persian name, ششخیز, *beardless*, a proper epithet of a

eunuch; or شست غلیج, *weak loins*, for the same reason. Names of this kind at once show the reason of their imposition, by describing the *state* of the person.

Gesen.—עֲשֵׂהָ Shaashgaz, pr. n. of a Persian eunuch, the keeper of the women in

the court of Xerxes, Esth. ii. 14.—Pers.

سلسک servant of the beautiful.

Chamberlain. See the notes upon *officer*, 1 Kings xxii. 9, vol. ii., p. 865.

Which kept the concubines. See the notes upon ii. 3.

Ver. 16.

Au. Ver.—The month Tebeth.

Gesen.—תֵּבֶת *Tebeth*, the tenth Hebrew month, from the new moon of January to that of February, Esth. ii. 16. So Jerome ad Ez. xxxix. 1, “Decimus mensis, qui Hebræis appellatur Tebeth, et apud Ægyptios Τύβη, apud Romanos Januarius.” But the Egyptian month here mentioned extended from the 20th day of December to the 20th day of January.—The etymology is unknown.

Ver. 18.

וְהִתְקַח לַמְּדִינֹת עֶשֶׂה וְגו' —

— και ἀφῆσιν ἐποίησε τοῖς ὑπὸ τὴν βασιλείαν αὐτοῦ.

Au. Ver.—18 Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release [Heb., rest] to the provinces, and gave gifts, according to the state of the king.

Dr. A. Clarke.—18 *Then the king made a release to the provinces.*] Remitted some kind of tribute or impost, in honour of Esther, at her coronation, as our kings generally do when they are crowned, ordering a discharge from prison of many who are confined for minor offences. And it was the custom of the Persian kings to give their queens something like what is called with us the *aurum reginæ*, “queen gold,” which was a tenth of all fines, &c., above what was given to the king, (for they gave them such a city to buy them *clothes*, another for their *hair*, a third for their *necklaces*, a fourth for their *pearls*, &c.); it is probable that, on this occasion, Esther so wishing, he relieved those cities and provinces which had before paid this queen gold from all these expenses; and this would tend greatly to make the queen popular.

Gesen.—הִתְקַח f. (verbal of Hiph. from r. נָחַ), *permission of rest, rest, quiet*, Esth. ii. 18. The LXX and Chald. understand a remission of tribute.

Rambach.—וְהִתְקַח לַמְּדִינֹת עֶשֶׂה, *Schm.*, et quietem s. immunitatem a tributis et oneribus provinciis concessit, ut omnes regis caussa

etiam gauderent. *Brentius* mavult *cessationem de labore intelligere*. Verosimilius est, inquit, Achaserum instituisse in nuptiis festum diem, in omnibus provinciis agendum, ut regie nuptiæ publico otio insignirentur. Utrumque forte conjunctum fuit. (1) LXX, ἀφῆσιν. Luc. iv. 18.

According to the state of the king. See the notes upon chap. i. 7.

Ver. 19.

וַיִּקְרָא מֶלֶךְ שֵׁשׁ וְעֶשְׂרִים בְּתוּלוֹת וַיִּקְרָא שֵׁשֶׁת בְּשַׁעַר הַמַּלְאָה :

ὁ δὲ Μαρδοχαῖος ἐθεράπευεν ἐν τῇ αὐλῇ.

Au. Ver.—19 And when the virgins were gathered together the second time, then Mordecai sat in the king's gate.

Pool.—*The second time*; either, 1. When Esther, with others, were brought to the king's house, as it was decreed above, ver. 2, 3, which is called *the second time*, because they had taken this course once before, when Vashti was chosen queen [so *Bp. Patrick*]. But there is no mention of any such former use; and by the manner of proposing it seems to have been a new project. Or, 2. Since Esther was declared queen [so *Maurer*]; for though that point was determined, the king's lust was not yet satisfied; and therefore being pleased with the former experiment, he desired another collection of virgins, whom he might make his concubines. And this seems best to agree with the following words. For it is not probable that Mordecai sat at the king's gate till Esther was queen; for till then he only *walked before the court of the women's house*, as is expressed, ver. 11. *Mordecai sat in the king's gate*; either, 1. Voluntarily, to learn the progress of affairs. Or rather, 2. By office, as one of the king's guard or ministers; being advanced to this place by Esther's favour, though without any discovery of her relation to him.

Bp. Patrick.—This doth not signify that there was another inquisition for virgins after Esther was married; but, to join this history with what follows, he repeats what was said before, ver. 2, that at the time when this second collection of virgins was made for the choice of a new wife, as there had been one before, when Vashti was married, then Mordecai was in attendance at the gate of the palace; and so proceeds to show how he discovered a plot against the life of the king.

Booth.—19 *Now Mordecai.*] I have omitted the words, and when the virgins were assembled a second time, on the authority of the Greek version, because they are not connected with the narrative, and as no one has been able to explain them.

Rambach.—19 *Ceterum quum congregarentur altera vice*, nempe, ut *Clerico* videtur, in regia Susorum, quum ante in provinciis conquisitæ essent, coll. ver. 3. Regreditur vero hic Scriptor sacer ad pertexenda ea, quæ ante nuptias *Estheræ* contigerunt, ut historiam duorum eunuchorum addat, ac ostendat, quomodo *Mordechaius* eorum conjurationem in regem observare potuerit.

Dathe.—19 *Cum virgines iterum congregarentur*, a) *sedebat Mardocheus in porta regia.*

a) Hæc non intelligo. Neque apud interpretes probabilem horum verborum inveni interpretationem. Non leguntur illa verba in editione Græca hujus libri.

Maurer.—19 *בהקבצן ברותה שניה* Clericus ut explicet illud *iterum*, dicit primum congregatas fuisse virgines in variis provinciis, deinde Susane, antequam in gynæceum regium intromitterentur; scriptorem autem regredi ad ea, quæ ante nuptias *Estheræ* contigissent. Sed ita pro ברותה haud dubie scriptum esset הברותה. Itaque probabilior est *Hezelii* sententia, qui existimat, post virginum una cum *Esthera* collectarum adventum novas *iterum* congregatas fuisse.

Ver. 21.

Au. Ver.—21 In those days, while *Mordecai* sat in the king's gate, two of the king's chamberlains, *Bigthan* [or, *Bigthana*, chap. vi. 2] and *Teresh*, of those which kept the door [Heb., the threshold], were wroth, and sought to lay hand on the king *Ahasuerus*.

Chamberlains. See the notes upon *officer*, 1 Kings xxii. 9, vol. ii., p. 865.

Gesen.— *בגתן*, *Bigthan*, *Esth.* ii. 21; also *בגתנא*, vi. 2. Compare *Pers.* and *Sanscr.* *Bagadāna*, 'gift of fortune,' *Bohlen*.

הרש, *Teresh* (*Pers.* *ترش*, severe, austere), pr. n. of a eunuch at the court of *Xerxes*, *Esth.* ii. 21; vi. 2.

Pool.—Which kept the door; either, 1. Of the king's chamber. Or, 2. Of his court; and so they sat in the gate, as *Mordecai* did, who by that means contracting some familiar acquaintance with them, might make some discovery of their minds and design.

Ver. 23.

וַיִּבְקֹשׁ הַדָּבָר וַיִּפְסָד וַיִּתְּלֶה שְׁנֵיהֶם
עַל-עֵץ וַיִּפְתָּח בְּסֵפֶר דְּבָרֵי הַיָּמִים
לִפְנֵי הַמֶּלֶךְ:

ὁ δὲ βασιλεὺς ἤτασε τοὺς δύο εὐνοῦχους, καὶ ἐκρέμασεν αὐτοὺς· καὶ προσέταξεν ὁ βασιλεὺς καταχωρῆσαι εἰς μνημόστυνον ἐν τῇ βασιλικῇ βιβλιοθηκῇ, ὑπὲρ τῆς εὐνοίας Μαρδοχαίου ἐν ἔγκωμιόν.

Au. Ver.—23 And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

Hanged.

Dr. A. Clarke.—Perhaps the words וַיִּתְּלֶה עַל עֵץ, they were hung upon wood or a tree, may refer to their being impaled. It has been observed that the name of God does not once occur in this book. This is true of the *Hebrew* text, and all translations from it; but in the *Septuagint* we find the following words, in ver. 20, after *Esther* had not showed her kindred: Οὕτως γὰρ εὐπειλατο αὐτῇ Μαρδοχαίος, φοβῆσθαι τὸν Θεόν, καὶ ποιῆναι τὰ προσταγμάτα αὐτοῦ, καθὼς ἦν μετ' αὐτοῦ. "For so *Mordecai* had charged her to fear God, and to keep his commandments, as she did when with him."

Gesen.—* *הָקָה*, to hang up, to suspend, *Chald.* and *Syr.* id. *Comp. Gr.* τάλω, to suspend in a balance, whence τάλαντον. 2 Sam. xviii. 10; Job xxvi. 7. *עַל עֵץ* *הָקָה*, to hang upon a stake or cross, to crucify, a species of punishment common to the *Hebrews*, *Deut.* xxi. 22; to the *Egyptians*, *Gen.* xl. 19; and to the *Persians*, *Esth.* vii. 10; v. 14. *Absol.* id. 2 Sam. iv. 12.

Before the king.

Pool.—This may be referred, either, 1. To the writing, to note that this was written in the king's presence by scribes, who were continually present with the king to write all remarkable passages happening in the court from time to time. Or, 2. To the book, which was laid up before the king, that he might more easily and frequently peruse it for his own delight or direction.

CHAP. III. 1.

Au. Ver.—1 After these things did king *Ahasuerus* promote *Haman* the son of *Hammedatha* the *Agagite*, and advanced him, and set his seat above all the princes that were with him.

Gesen.—הָמָן, *Haman*, pr. n. of a Persian noble, celebrated for his plots against the Jews, *Esth.* iii. 1 sq.—Perh. Pers., هَمَان, *homám*, magnificent, splendid; or Sanscr., *hëman*, the planet Mercury.

Maurer.—[וַיִּשָׂא אֶת־קִצְאוֹ מִעַל לַיהוָה.] Non dixerim cum Gesenio Gr. ampl., p. 836, מִעַל, hic positum esse pro מַעַל, h. l. manifesto idem valet quod מַעַל, Gen. i. 7; Jon. iv. 6, *super* aliquam rem.

Ver. 2.

וְכָל־עַבְדֵי הַמֶּלֶךְ אֲשֶׁר־בְּשַׁעַר הַמֶּלֶךְ
 בָּרְעִים וּמִשְׁתַּחֲוִים לְהֶחָן בִּיְהוָה וְלֹא
 לְהַמָּן וְהַמֶּלֶךְ וְהַמָּדְרֵיכָי לֹא יִבְהַע וְלֹא
 יִשְׁתַּחֲוֶה :

καὶ πάντες οἱ ἐν τῇ αὐλῇ προσκύνουν αὐτῷ·
 οὕτως γὰρ προσέταξεν ὁ βασιλεὺς ποιῆσαι·
 ὁ δὲ Μαρδοχαῖος οὐ προσκύνει αὐτῷ.

Au. Ver.—2 And all the king's servants, that were in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did *him* reverence.

Pool.—The reason of which obstinate refusal was, either, 1. The quality of the person; that he was not only an infamously wicked man, and a heathen, but of that nation which God had obliged the Israelites to abhor and oppose from generation to generation; and therefore he durst not show outward respect to a man whom he did and ought inwardly to contemn. Or rather, 2. The nature of the thing; for the worship required was not only civil, but Divine; which as the kings of Persia did undoubtedly arrogate to themselves, and expect and receive from their subjects and others who came into their presence, as is affirmed by divers authors; so they did sometimes impart this honour to some of their chief favourites, that they should be adored in like manner. And that it was so here seems more than probable, because it was wholly superfluous, and almost ridiculous, to give an express and particular command to all the king's servants that were in the king's gate, as here it was, to pay a civil respect to so great a prince, which of course they used and were ever obliged to do; and therefore a Divine honour must be here intended. And that a Jew should deny this honour, or the outward expressions of

it, to such a person, is not strange, seeing the wise and sober Grecians did positively refuse to give this honour to the kings of Persia themselves, even when they were to make their addresses to them; and one Timocrates was put to death by the Athenians for worshipping Darius in that manner.

Bp. Patrick.—2 And all the king's servants, that were in the king's gate, bowed, and revered Haman.] To bow the knee or the body to all great persons was a common respect; for which there needed not a particular command to require this of every body with respect to Haman, since no doubt they did it to all princes, and would much more do it to him, who took place of them all, and was the prince's favourite. There was therefore some kind of divine honour intended in this; such as was paid to the Persian kings themselves, to whom the Greeks would not pay this sort of respect, because it was accounted divine. And the word *reverence* imports something beyond *bowing*, which was falling flat upon their faces to the ground. Such prostrations the kings of Persia expected: and Ahasuerus, to express his great affection to Haman, would have it paid to him. The former Targum, I believe, thought of this, when he saith, "They in the king's gate bowed down to his image which he had set up, and worshipped Haman."

Dr. A. Clarke.—Mordecai bowed not.] לא יבִּיעַ, "He did not bow down;" nor did *him* reverence, ולא ישַׁחֲוֶה, "nor did he prostrate himself." I think it most evident, from these two words, that it was not *civil reverence* merely that Haman expected and Mordecai refused; this sort of respect is found in the word בִּיעַ, *cara*, to bow. This sort of reverence Mordecai could not refuse without being guilty of the most inexcusable *obstinacy*, nor did any part of the Jewish law forbid it. But Haman expected, what the Persian kings frequently received, a species of *divine adoration*; and this is implied in the word שַׁחֲוֶה, *shachah*, which signifies that kind of *prostration* which implies the highest degree of reverence that can be paid to God or man, lying down flat on the earth, with the hands and feet extended, and the mouth in the dust.

The Targum says that Haman set up a *statue* for himself, to which every one was obliged to bow, and to adore Haman him-

self. The Jews all think that Mordecai refused this prostration because it implied *idolatrourous adoration*. Hence, in the Apocryphal additions to this book, Mordecai is represented praying thus: "Thou knowest that if I have not adored Haman, it was not through pride, nor contempt, nor secret desire of glory; for I felt disposed to kiss the footsteps of his feet (gladly) for the salvation of Israel: but I feared to give to a man that honour which I know belongs only to my God."

Ver. 4.

וַיְגִידוּ לְהִמְנוֹן לְרֵאוּת הַקְּעִמָּרָה
 דְּבַרְבֵּי מְרֹדֶכַי כִּי־הִגִּיד לָהֶם אֲשֶׁר־הוּא
 יְהוּדִי :

— καὶ ὑπέδειξαν τῷ Ἀμάν, Μαρδοχαίου τοῖς τοῦ βασιλέως λόγοις ἀντιπασσόμενον, καὶ ὑπέδειξεν αὐτοῖς ὁ Μαρδοχαῖος ὅτι Ἰουδαῖός ἐστι.

Au. Ver.—4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew.

To see whether Mordecai's matters would stand, &c.

Pool.—Whether Mordecai's matters would stand, i. e., whether he would persist in his refusal, and what the event of it would be. He had told them that he was a Jew; and therefore did not deny this reverence to Haman out of pride, or any personal grudge against him, much less out of a rebellious mind and contempt of the king's authority and command; but merely out of conscience, because he was a Jew, who was obliged to give this honour to none but to God only.

Booth.—That they might see whether Mordecai's reasons would stand good; for he had told them that he was a Jew.

Rambach.— היעמוו דברי מרדכי, *num stalura s. constantia starent verba Mordechaii*, quibus negaverat, se Hamanem adoraturum. Conf. Psal. xxxiii. 11 et iii. 3.

Houb.— *Eò ut compertum haberent, an suis verbis starent Mardocheus, qui quidem eis significarat se esse Judæum.*

Dath.—4 *Ut viderent, num ille in sententia sua esset perseveraturus; se enim Judæum esse, eis dixerat.*

Ver. 5.

See the notes upon ver. 2.

Ver. 7.

בְּהַדָּשׁ הָרֵאשׁוֹן הוּא־יְהוּדִי נִיחָן
 בְּשֵׁנֵת שְׁתַּיִם עֵשְׂרָה לְמִלְחָה אֲחַשְׁוֵרֶשׁ
 הַפָּיִל פּוֹרֵה הוּא הַגּוֹרֵל לְפָנָי הִמְנוֹן מֵיּוֹם
 לַיּוֹם וַיִּמְהַדָּשׁ לְהַדָּשׁ שְׁנַיִם־עָשָׂר הוּא־
 הַדָּשׁ אָדָר :

καὶ ἐποίησε ψήφισμα ἐν ἔτει δωδεκάτῃ τῆς βασιλείας Ἀρταξέρξου, καὶ ἔβαλε κλήρους ἡμέραν ἕξ ἡμέρας, καὶ μῆνα ἕκ μηνός, ὥστε ἀπολέσαι ἐν μιᾷ ἡμέρᾳ τὸ γένος Μαρδοχαίου· καὶ ἔπεισε ὁ κλήρος εἰς τὴν τεσσαρεσκαίδεκάτην τοῦ μηνός, ὅς ἐστιν Ἀδάρ.

Au. Ver.—7 In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar.

Nisan. See the notes upon Nehem. ii. 1, p. 394.

They cast Pur.

Houb.—Pur was cast. See below.

Maurer.—הַפָּיִל, impersonaliter accipendum.

Bp. Patrick.—7 It was the manner of the eastern country, by casting lots into an urn, to inquire what days would be fortunate, and what not, to undertake any business in: according to which superstition Haman endeavoured to find what time of the year was most favourable to the Jews, and what most unlucky. And first he inquired what month was most unfortunate, and found the month Adar, which was the last month in the year, answerable to our February. For, as Guil. Shickard observes, there was no festival solemnity in this month, nor was it sanctified by any peculiar rites. And then he inquired the day, and found the thirteenth day was not auspicious to them (ver. 13). Some think there were as many lots as there were days in the year, and for every day he drew a lot; but found none to his mind, till he came to the last month of all, and to the middle of it (see Hottinger's *Smegma Orientale*, p. 75). Now this whole business was governed by a wonderful providence of God; by whom these lots were directed, and not by the Persian gods, to fall in the last month of the year; whereby almost a whole year intervened between the design and its execution, and gave time for Mordecai to acquaint Esther with it, and for her to

intercede with the king, for the revoking or suspending his decree, and disappointing the conspiracy.

Gesen.—פּוּר, *lot, a die*, a Persian word, explained Esth. iii. 7 by גִּזְרָה. It corresponds to Pers. پارچه, i. e., part, portion, whence

פּוּרָה כְּרֹדֵן, to part, and פּוּרָה, part, lot. Of the same family is also Lat. *pars*; comp. too Heb. פּוּר and פּוּרָה.—Plur. פּוּרִים, *lots*, Esth. ix. 24. Also פּוּרִים הַפּוּרִים, ver. 31, and simply פּוּרִים, vers. 29, 32, *the festival of Purim*, i. e., of lots, celebrated by the Jews in memory of the events recorded in the book of Esther, on the 14th and 15th days of the month Adar. Arab. فِطْر, festival of Purim.

Ken., Clarke, Booth.—7 In the first month, which is the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman, from day to day, and from month to month, that he might destroy on one day the race of Mordecai, and the lot fell for the fourteenth [LXX] of the twelfth month, which is the month Adar.

Ken.—*In the first month, that is the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is the lot, before Haman, from day to day and from month to month* [ωστε απολεσαι εν μια ημερα το γενος Μαρδοχαιου' και επεσεν ο κληρος εις την τεσσαρακαιδεκατην του μηνος, os] *of month the twelfth, that is the month Adar.* We shall see the utility of the many words here preserved in the Greek version, and the real omission of them in the Hebrew text; if we observe, that this verse now sets forth the method used by Haman, in consulting by lot, for several months together, that so he might fix on the most lucky day for this destruction of the Jews. But the consequence of these frequent consultations, as to any one day at last fixed upon, and what that particular day in fact was, is only told us by the Greek version. And the latter part of the words, above quoted from thence, is also necessary, to introduce with any sense the last words still in the Hebrew—[AND THE LOT FELL ON THE FOURTEENTH DAY OF MONTH] *the twelfth, that is the month Adar.* For the substance of this remark I am indebted to my late very learned friend, Mr. CHAFFLE, of Exeter.

Dr. A. Clarke.—*The twelfth year of king Ahasuerus.*] According to the chronology in

our Bibles, about five hundred and ten years before Christ.

They cast Pur, that is, the lot.] This appears to be the Hebrew corruption of the pure Persian word پارچه, which signifies anything that happens fortuitously. There is an addition here in the Greek text that was probably in the original, and which makes this place very plain [see the note of Kennicott above].

We see plainly intimated by the Hebrew text that they cast lots, or used a species of divination, to find which of the twelve months would be the most favourable for the execution of Haman's design; and, having found the desired month, then they cast lots, or used divination, to find out which day of the said month would be the lucky day for the accomplishment of the enterprise. But the Hebrew text does not tell us the result of this divination; we are left to guess it out; but the Greek supplies this deficiency, and makes all clear. From it we find that, when they cast for the month, the month Adar was taken; and when they cast for the day, the fourteenth (Heb., thirteenth) of that month was taken.

Some have questioned whether Pur may not have signified also some game of chance, which they played before or with Haman, from day to day, to divert him from his melancholy, till the lucky time came in which he was to have the gratification of slaying all the people who were objects of his enmity; or they cast lots, or played, who should get the property of such and such opulent families.

Adar.

Gesen.—אָדָר, Adar, the twelfth Hebrew month, from the new moon of March to that of April; or, according to the Rabbins, from the new moon of February to that of March. Esth. iii. 7, 13; viii. 12; ix. 1, 15, 17; xix. 21. Gr. Ἀδάρ, 1 Macc. vii. 43. Syr.

أَدْر, Arab. أَدَار, أَذَار, and آدَار, the sixth month of the Syro-Macedonians. Perh. from Pers. آذر, fire.

Houb.—7 *Mense primo, hic est mensis Nisan, anno regis Assueri duodecimo, sortes (quæ Phur nominantur) ductæ fuerint de die in diem, de mense in mensem, super mensem duodecimum, qui mensis Adar.*

7 דָּהַל פּוּר : Nos, ducta est Phur, sive sors :

Nam legendum דופס, ut sit vox *Hophal*. Sic Vulgatus, *missa est sors*: sic Syrus דרי פשא, *et fuerunt sortes*. Qui convertunt, *duxit sortem*, ex eis quæritur, quis *duerit*... Non Aman; nam sequitur להני הכין, *præsenté Aman*, neque diceret Contextus, *Aman jecit sortem, præsenté Aman*. Non rex Assuerus; quippe qui nondùm quidquam resciret de consilio Aman Judæorum occidendorum. Tamen sumit Clericus sortes fuisse ab Assuero ductas; idemque miratur. “A scriptore libri hujus non esse indicatum, quamobrem quotidie jaceret sortes rex Assuerus, cùm sequentia cur hoc sit factum, non doceant.” Et super eâ re deinde æstuat, cùm nusquam legerit “in consiliis regum sortes fuisse adhibitas, ut rescirent quem successum essent habitura consilia...Nec quidquam de eâ re à diligentissimo *Brissonio* notatum fuerit.” En quas admirationes, quasque tergiversationes Clerico creabat una litterula malè descripta, etsi eum de mendo facto Syrus et Vulgatus admonebant...מחדש להדש, *ex mense in mensem*. Respondet ea pars orationis alteri, quæ antecessit, מיום ליום, *ex die in diem*. Quoniam igitur mox sequitur שנים עשר, *duodecimum*, superest ut jam nesciatur quid significet id *duodecimum* solitariè positum. Vertit Clericus, *singulis mensibus ad duodecimum*. Atqui שנים עשר non habet *ad duodecimum*, cum præpositione *ad*. Neque enim vocabulum שנים præfixam habet præpositionem. Quòd si, apud Clericum, *ad duodecimum* respondet Hebraicis verbis להדש שנים עשר, ita ut verba *singulis mensibus* respondeant vocabulo מחדש, huic reponitur vocabulum מחדש non significare *singulis mensibus*. Ergo contextum suum Clericus, securè interpretatur, parùm intelligit. Qui, si ad Syrum adisset, vidisset ab eo iterari vocabulum הדש, hoc modo, מן ירחא לירחא בירחא, *ex mense in mensem, super mensem (duodecimum)*. Hoc est, cecidit sors, ex mense in mensem, “super mensem duodecimum, sententiâ planissimâ. Itaque, post להדש, addendum בחדש, ut pertineat בחדש ad verbum דופס, *ducta est sors...super mensem duodecimum*. Aliter Sacra Pagina non docebit, super quem mensem sors ceciderit, ne quidem verò, an super duodecimum. Cæteri Interpretes contextum deseruere, quem viderent esse aliquà mutilatum. Vituperat Vulgatum Clericus, et Græcos Intt. qui “ex conjecturâ supplerint id, quod Hebraico contextui deerat.” Neque is tamen Hebr. in contextu, quid

deesset, satis diligenter inspexit. Itaque illi sapientiùs fecère Clerico ipsorum reprehensore; qui quidem supplet verbo הפיל nominativum *Assuerus*, non supplendum; non supplet בהדש omninò necessarium.

Dathe.—7 *Mense primo, qui est mensis Nisan, anno duodecimo regis Ahasveri, Pur, hoc est, sors coram eo jacta est, idque quotidie per aliquot menses repetitum usque ad duodecimum, qui est mensis Adar.*

Ver. 8.

וַיֹּאמֶר הַמֶּלֶךְ וְגו'

καὶ ἐλάλησε, κ.τ.λ.

Au. Ver.—8 And Haman said unto king Ahasuerus, &c.

And Haman said. So *Houb.*, *Dathe*, *Booth*.

Bp. Patrick.—*Said*.] Or rather, *had said*; for it is not likely he would cast his lots till he knew his mind, for fear he should lose his labour.

Ver. 9.

— וְעֵשֶׂר תַּלְטָלִים כְּבָר־פָּסָךְ אֲשֶׁקֶלֶל
עַל-יְדֵי עֵשֶׂר הַמְּלָאכָה לְהַבְיֵא אֶל-גִּגְזֵי
הַמֶּלֶךְ:

καὶ γὰρ διαγράψω εἰς τὸ γαζοφυλάκιον τοῦ βασιλέως ἀργυρίον τάλαντα μύρια.

Au. Ver.—9 If it please the king, let it be written that they may be destroyed [Heb., to destroy them]: and I will pay [Heb., weigh] ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries.

Talents. See the notes upon 2 Chron. xxvii. 5, pp. 269—271.

Pool.—*Ten thousand talents of silver*; whether these were Hebrew or Babylonish, or Grecian talents we cannot certainly know. *The charge of the business*; either, 1. Of this business, to wit, of destroying the Jews; which as soon as they have procured to be done, I will pay the money into their hands, that by them it may be paid into the king's exchequer. Or rather, 2. Of the king's business, or of the treasures, as is implied in the following words. I will pay it to the king's receivers, that they may put it into the king's treasuries.

Bp. Patrick.—*Of those that have the charge of the business.*] Not of those who had the charge to kill them, but of those that received the king's money; as appears

by the next words, "to bring it into the king's treasuries." And so the same Targum, "I will pay it into the hands of those who coin the king's money;" that is, into the mint, as we now speak.

Houb.—*Deinde ego curabo ut decem millia talentorum iis, qui pro Rege operam navant, appendantur, ad fiscumque regium perforantur.*

9 עשי המלאכה: Ecce iterum Clericus malus Interpres. Nam cum veritit, qui negotium confecerint, tum etiam intelligit negotium occidendi Judæos. Quod significari verbo המלאכה, præter Clericum, quis vidit? Intelligentior Clerico Vatablus, qui facientes opus habet ut *Thesaurarios qui præsent arcæ regiæ*; etiam Drusius, qui *negotia regis procurantes*, ut cap. ix. 3, legitur עשי המלאכה אשר למך, *facientes opus quod est pro Rege*. Itaque eam sententiam nos extulimus. In promptu est, si pecunia daretur Interfectoribus, eam in Regis thesaurum non fuisse redituram.

Ver. 12.

וַיִּקְרָאוּ לְכֹהֲנֵי הַמֶּלֶךְ בַּחֲדָשׁ הָרִאשׁוֹן
בְּשִׁלּוֹשָׁה עָשָׂר יוֹם בּוֹ וַיִּבְחַב בְּכָל-
אֲשֶׁר-עָנָה הַקּוֹן אֶל אֲחַשְׁוֵרְפָּנִי-הַמֶּלֶךְ
וְאֶל-הַפְּחוֹת אֲשֶׁר עָלֵי-מְדִינָה וּמְדִינָה
וְאֶל-עָרֵי עַם נְעָם מְדִינָה וּמְדִינָה
בְּכָרְבָּה וְעַם נְעָם פְּלִשְׁתִּינֹו בְּשֵׁם הַמֶּלֶךְ
אֲחַשְׁוֵרֶשׁ נִכְתָּב וּנְחָתָם בְּמַבְעַת
הַמֶּלֶךְ:

א' וְנִחְתָּם קִמַּץ ב' נ' ק'

καὶ ἐκλήθησαν οἱ γραμματεῖς τοῦ βασιλέως
μητὶ πρῶτῳ τῇ τρισκαιδεκάτῃ, καὶ ἔγραψαν ὡς
ἐπέταξεν Ἄμαν τοῖς στρατηγοῖς καὶ τοῖς
ἄρχουσι κατὰ πᾶσαν χώραν ἀπὸ Ἰουδαίης ἕως
τῆς Αἰθιοπίας, ταῖς ἑκατὸν εἰκοσιεπτὰ χώραις,
τοῖς τε ἀρχουσι τῶν ἐθνῶν κατὰ τὴν αὐτῶν
λέξιν, διὰ Ἀρταξέρξου τοῦ βασιλέως.

Au. Ver.—12 Then were the king's scribes [or, secretaries] called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.

Scribes. See the notes upon 2 Sam. viii. 17, vol. ii., pp. 559, 560.

Bp. Patrick.—As there were sacred scribes among the Jews, who were men learned in the law, so there were political both among them and other nations, as L'Empereur observes upon Bertram, De Repub. Jud., p. 381. And there were two sorts of them; one of which was employed in writing public letters or contracts, and other acts that were to be signed by authority, the more honourable and highest of which were such as are called here the "king's scribes," whom the Chaldee call the *king's notaries*, and we now call *secretaries of state*.

Houb.—12 בשלושה: Est 1, eo in verbo, barbarum. Itaque etiam id non habent Codices Reg. xxix., Orat. 53... בו וכתב: Superfluere fortassè videbitur בו. Tamen eadem loquendi forma bis recurrit hoc eodem in Libro; nempe cap. viii. ver. 9 et cap. ix. vers. 17 et 18. Itaque adducor ut credam esse in בו redundantiam quamdam eorum temporum Chaldaicam, et pertinere בו ad ea, quæ antecedunt.

Lieutenants. See the notes upon Ezra viii. 36, vol. iii., p. 378.

According to the writing thereof, &c. See the notes upon i. 22.

Booth.—Written in the writing, and in the language of every people; in the name of king Ahasuerus was it written.

Houb.—12 Ergò convocati sunt scribæ Regis mense primo, die decimâ tertîâ, et scriptum fuit, ut jussert Aman, ad omnes Satrapas, omnesque provinciæ cujusque præfectos, ad singulosque gentis cujusque Principes, eâ scripturâ, quæ cujusque erat provinciæ, eâ linguâ, quæ cujusque gentis. Scriptum fuit nomine Regis, &c.

Dathe.—12 Igitur vocati sunt scribæ regis tertio decimo die mensis primi, et scriptæ sunt littæ ex voluntate Hamanis ad satrapas, prætores omnium provinciarum et populorum præfectos, singularum provinciarum scriptura et singulorum populorum lingua exarata, atque annulo regio obsignata.

Ver. 13.

וַנְשַׁלּוּחַ סִפְרִים בְּיַד הָרָצִים אֶל-כָּל-
מְדִינֹת הַמֶּלֶךְ לְהַשְׁמִיד לְהַרְגַּנּוּ וּלְאַבְדַּן
אֶת-כָּל-הַיְהוּדִים כַּפֶּעַר וְעַד-גָּלוֹן מִן
וְנָשִׂים בָּיוֹם אֶחָד בְּשִׁלּוֹשָׁה עָשָׂר
לְחֹדֶשׁ שְׁנֵים-עָשָׂר הַחֹדֶשׁ אֲדָר
וַשְּׁלַחֵם לְבוֹן:

καὶ ἀπεστάλη διὰ βιβλιαφόρων εἰς τὴν Ἀρταξέρξου βασιλείαν, ἀφανίσει τὸ γένος τῶν Ἰουδαίων ἐν ἡμέρα μιᾷ μηνὸς δωδεκάτου, ὅς ἐστιν Ἄδάρ, καὶ διαρπάσαι τὰ ὑπάρχοντα αὐτῶν. τῆς δὲ ἐπιστολῆς ἐστί τὸ ἀντίγραφον τόδε. “Βασιλεὺς μέγας Ἀρταξέρξης τοῖς ἀπὸ τῆς Ἰνδικῆς ἕως τῆς Λιθιοπίας ἑκατὸν εἰκοσιεπτὰ χωρῶν ἄρχουσι καὶ τοπάρχαις ὑποτεταγμένοις τάδε γράφει. πολλῶν ἐπάρξας ἔθνων, καὶ πάσης ἐπικρατήσας οἰκουμένης, ἐβουλήθην μὴ τῷ θράσει τῆς ἐξουσίας ἐπαυρόμενος, ἐπιεικτερον δὲ καὶ μετὰ ἠπιότητος ἀεὶ διεξάγων τοὺς τῶν ὑποτεταγμένων ἀκυμάντους διαπαντὸς καταστήσαι βίους, τὴν τε βασιλείαν ἡμερον καὶ πορευτὴν μέχρι περάτων παρεξόμενος, ἀνανεώσασθαι τε τὴν ποθουμένην τοῖς πᾶσι ἀνθρώποις εἰρήνην. τυθόμενου δέ μου τῶν συμβούλων, πῶς ἂν ἀχθείη τοῦτο ἐπὶ πέρας, ὁ σωφροσύνη παρ’ ἡμῖν διεύγκας, καὶ ἐν τῇ εὐνοίᾳ ἀπαρallάκτως καὶ βεβαίᾳ πίστει ἀποδεεγμένοις, καὶ δεύτερον τῶν βασιλειῶν γέρας ἀπενηνεγμένος Ἄμάν, ἐπέδειξεν ἡμῖν ἐν πάσαις ταῖς κατὰ τὴν οἰκουμένην φυλαῖς ἀναμεμίχθαι δυσμενῆ λαόν τινα, τοῖς νόμοις ἀντίθετον πρὸς πᾶν ἔθνος, τὰ τε τῶν βασιλείων παραπέμποντας διηνεκῶς διατάγματα, πρὸς τὸ μὴ κατατίθεσθαι τὴν ἰφ’ ἡμῶν κατευθυνομένην ἀμέμπτως συναρχίαν. διειληφότες οὖν τόδε τὸ ἔθνος μονώτατον ἐν ἀντιπαραγωγῇ παντὶ διαπαντὸς ἀνθρώπῳ κείμενον, διαγωγὴν νόμον ξενίζουσαν παραλλάσσον, καὶ δυσνοοῦν τοῖς ἡμετέροις πράγμασι τὰ χεῖριστα συντελοῦν κακὰ, καὶ πρὸς τὸ μὴ τὴν βασιλείαν εὐσταθείας τυγχάνειν προστετάχαμεν οὖν τοὺς σηματομένους ἡμῖν ἐν τοῖς γεγραμμένοις ὑπὸ Ἄμάν τοῦ τεταγμένου ἐπὶ τῶν πραγμάτων, καὶ δευτέρου πατρὸς ἡμῶν, πάντας σὺν γυναιξὶ καὶ τέκνοις ἀπολέσαι ὀλοριζί, ταῖς τῶν ἐχθρῶν μυχαίραις ἄνευ παντὸς οἴκτου καὶ φειδοῦς, τῇ τεσσαρεσκαδεκάτῃ τοῦ δωδεκάτου μηνὸς Ἄδαρ, τοῦ ἐνεστῶτος ἔτους, ὅπως οἱ πάλαι καὶ νῦν δυσμενεῖς ἐν ἡμέρα μιᾷ βιαίως εἰς τὸν ἄδην κατελθόντες, εἰς τὸν μετέπειτα χρόνον εὐσταθῆ καὶ ἀτάραχα παρέχωσιν ἡμῖν διὰ τέλους τὰ πράγματα.”

Au. Ver.—13 And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, (which is the month Adar,) and to take the spoil of them for a prey.

Were sent.

Houb. — 13 ונסלחו פיהם: Loge ... ונשלו,

et missæ sunt (litteræ). No aciem quidem Clericam id mendum fugiebat. Neque mendum non videre cæteri interpretes possunt, nisi qui *Enallagas* semper habent ad manum, quibus excusent librariorum solecismos.

Ver. 14.

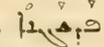
פְּרִיטְוֹן וּמְרִיבָה גְלוּי לְכָל־הָעַמִּים לְהַיּוֹת עִתִּיּוֹת לַיּוֹם הַזֶּה :

נ"י עִתִּיּוֹת נ"א לְהַתְּנוּ

τὰ δὲ ἀντίγραφα τῶν ἐπιστολῶν ἐξέτιθετο κατὰ χώραν καὶ προσετάγη πᾶσι τοῖς ἔθνεσιν ἐτοιμοὺς εἶναι εἰς τὴν ἡμέραν ταύτην.

Au. Ver.—14 The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.

Booth. — 14 This was the substance of the written law to be published in every province, and among every people, that they should be ready against that day.

Gesen. — פְּרִיטְוֹן, i. q. פְּרִיטְוֹן, Heb. and Chald., a transcript, copy, e. g. of a letter, Ezra iv. 11, 23; v. 6; vii. 11. In Targ., id.; Syr., . The etymology is obscure; though the word is prob. to be referred to the Sanscrit or old Persian.

Rambach.—14 פְּרִיטְוֹן הכְּתָב, Vulg. et Schm., *Summa vel Argumentum epistolæ*, in summam contractum, hoc erat, (3) cap. iv. 8, cap. viii. 13. Conf. Ezr. iv. 11. להַתְּנוּ רַה, ut proponeret edictum, v. 15, cap. viii. 13. גְלוּי, Schm., *manifestum s. patens*, et omnium oculis expositum. *Clericus*: Non erat nempe epistola clausa, ad quempiam privatim scripta, sed edictum, quod publice proponendum erat, cap. viii. 13.

Houb.—14 *Erat in exemplari scriptum: Detur edictum in omnibus singulisque provinciis, omnibusque gentibus sit manifestum, ut eum in diem omnes sint parati...*

14 פְּרִיטְוֹן הכְּתָב להַתְּנוּ, *erat in exemplari scriptum, detur...* Prima verba edicti hoc versu referuntur, cæteris omissis. Rem sic accepit Vulgatus; rectè. Nam הכְּתָב להַתְּנוּ, *scriptum detur*. Chaldaismus est similis ei, וְרִיעַ הַדָּבָר, *notum sit*, quem non semel in Libro Esdræ vidimus.

Dathe.—14 *Hoc est exemplar a) edicti in omnibus provinciis et inter omnes populos publicati, ut essent omnes dicto die parati ad illud exsequendum.*

a) *Michaëlis* putat, h. l., insertum fuisse edictum illud, quod vero e textu exciderit.

Ver. 15.

הַרְצִים יִצְחָא דְרוֹפִים בְּדָבָר הַמְּלָךְ
וְהִקְדָּת נִתְּנָה בְּשִׁוְשָׁן הַבְּיָרָה וְגו'

— ἐσπένδετο δὲ τὸ πρῶγμα, καὶ εἰς Σουσαν, κ.τ.λ.

Au. Ver.—15 The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

Dr. A. Clarke.—*The posts.*] Literally, the *couriers*, the *hircarrahs*, those who carried the public despatches.

Shushan the palace. See the notes upon i. 1, and upon Nehem. i. 1, p. 393.

Booth.—And the decree was published in the palace Shushan.

Houb.—*Datumque edictum fuit Susis, urbe in reginâ.*

Dathe.—*Atque edictum Susane est promulgatum.*

CHAP. IV. 4.

וְתִשְׁלַח בְּנָדִים לְהַלְבִּישׁ אֶת־מָרְדֳּכָי
וְלְהַסִּיר שָׂקֵי מַעְלָיו וְגו'

— καὶ ἀπέστειλε στολίσαι τὸν Μαρδοχαίου, καὶ ἀφελῆσθαι αὐτῷ τὸν σάκκον, κ.τ.λ.

Au. Ver.—4 So Esther's maids and her chamberlains [Heb., eunuchs] came and told *it* her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received *it* not.

4, 5, &c. *Chamberlains.* See the notes upon *officer*, 1 Kings xxii. 9, vol. ii., p. 865.

And to take away his sackcloth.

Houb.—4 — *Jussitque ab eo saccum auferri.*

4 וְהִסִּיר, nos, *jussitque auferri*, addito *jussit*, cujus vim habet הִסִּיר, *misit*, adjunctum ad הִסִּיר, *ad auferendum*. Neque enim mittebantur *vestes ad auferendum*, sed viri *qui auferrent saccum*, ne eo amplius Mardochæus uteretur. Habet autem הִסִּיר, non tam rem ipsam, quàm præparationem ad rem, sive hortationem ad auferendum saccum. Neque enim jusserat Esther Mardochæo vim afferri, ut saccum dimitteret, ut liquet ex eo quòd is Estheræ beneficium repudiavit.

Ver. 5.

וְהַתְּנִיחָהוּ עַל־מְרִדְכָי לְדַעַת מַה־נָּה
: עַל־מַה־נָּה :

— καὶ ἀπέστειλε μαθεῖν αὐτῇ παρὰ τοῦ Μαρδοχαίου τὸ ἀκριβές.

Au. Ver.—5 Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her [Heb., whom he had set before her], and gave him a commandment to Mordecai, to know what *it* was, and why *it* was.

Gesen.—הַתְּנִיחָהוּ *Hathak*, pr. n. of a eunuch in the court of Xerxes, Esth. iv. 5. Bohlen compares אַסּ verity.

What it was, and why it was.

Booth.—*What had happened*, and on what account *he mourned*?

Rambach.—: מה זה ועל מה זה: *quid hoc vestimentum lugubre sibi vellet? et cur illud induisset?* 1 Sam. x. 11; Job x. 2. LXX, ἀκριβές, conf. Act. xxiii. 15, 20.

Ver. 6.

Au. Ver.—Street. See the notes upon 2 Chron. xxix. 4, vol. iii., p. 278.

Ver. 11.

— אִתָּת דְּהוּ לְהַמִּית לְבַד מְאִשְׁרָ
יִשְׁיִטְלוּ הַמְּלָךְ וְגו'

— οὐκ ἔστιν αὐτῷ σωτηρία· πλὴν ᾧ ἐκτείνη ὁ βασιλεύς, κ.τ.λ.

Au. Ver.—11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, *there is one law* of his to put *him* to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

There is one law of his to put him to death, &c.

Rambach.—אִתָּת דְּהוּ *quod una eademque lex ejus*, vel regis, vel potius *ejus s. de eo ingresso, sit*, coll. cap. ii. 12; Dan. ii. 9. Dicitur vero sec. *Cler.*, *lex regis*, non quia ab Ahasuero primum lata (jam enim a *Deioce*, teste *Herodoto*, lib. i., instituta fuit) sed *lex*, ad regiam majestatem tuendam apud Persas nota. *Josephus* tamen et *Targ.* putant, eam, instigante Haman, fuisse saltem innovatam, ut Estheri, Mordechaio, ceterisque pro Judæorum gente deprecaturis,

aditus præcluderetur. Hoc certum, ea lege diabolum per Hamanem voluisse abuti, ut gentem, penes quam erant promissa de Messia, universam deleteret, sicut bene observat *Rupert. Tuic.*, l. viii., cap. 10. לָבַדַּר *scorsim ab eo*, i. e., *præter eum, cui*, &c. Exod. xii. 37; 2 Reg. xxi. 16.

Ver. 14.

Houb.—יַעֲמִיר: Melius sine ו, ut scriptum lego in Codicibus Orat. tribus: de quo ו, in Futuro, superfluenta, sæpè diximus. Idem dixeris de כָּנוּס, ver. 16, cujus litteram ו circulo superno castigant Codices.

Ver. 16.

— וַיִּבְרָן אֲבוֹתָא אֶל-הַמְּלָכָה אֲשֶׁר לֹא-
כָדָת וּבְאֲשֶׁר אָבְדָתָּ אָבְדָתָּ:

— καὶ τότε εἰσελεύσομαι πρὸς τὸν βασιλέα παρὰ τὸν νόμον, ἐὰν καὶ ἀπολέσθαι με δέη.

Au. Ver.—16 Go, gather together all the Jews that are present [Heb., found] in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.

Bp. Patrick.—*And fast ye for me, and neither eat nor drink three days, night or day.*] None, or very few, could keep a fast for three days and nights, without tasting any meat or drink: the meaning therefore is, that they should make no set meal in their families, neither dinner nor supper, but only eat and drink so much at night as would support them in prayer to God for a blessing upon her undertaking; or, as Josephus understands it, they should abstain from all delicacies, and be content with hard and coarse fare. But Drusius thinks this fast was only one whole day and two nights, according as it is said of our Saviour, that he lay three days and three nights in the grave; and then they might fast so long without taking any refreshment: and in those hot countries we read of monks that fasted four or five days.

Pool.—*Will fast likewise*; which may be long, either, 1. To the thing only, that as they did fast, so she would. Or rather, 2. To the time of three days and three nights; for so she might do, though she went to the king on the third day. For the fast began at evening; and so she might continue her

fast three whole nights, and two whole days, and the greatest part of the third; a part of a day being reputed a *day* in the account of Scripture and other authors; of which see on Matt. xii. 40.

And so will I go.

Maurer.—[וַיִּבְרָן.] *Et sic*, propr. in *hoc statu*, i. e., tanquam mulier, quæ jejunavit. *And if I perish, I perish.*

Bp. Patrick.—This is not a speech of despondence, but of courage and resolution; being as much as to say, I am content to perish in so good a cause.

Booth.— And if I perish, I will perish.

Rambach.—Schm., *et si periero, peribo* lubens. Vulg., *tradens me morti et periculo*; q. d. lubens periclitabor de vita pro salute populi mei. *Piscator.*—Sunt hæc verba committentis sese gubernationi divinæ in metu casus adversi, inque illa acquiescentis. Conf. Gen. xliii. 14; 2 Reg. vii. 4.

Houb.—*Et si pereundum est, peribo.*

Dathe.—*Si perero, peream!*

Maurer.—*Et si periero, periero*, h. e., esto, si aliter non ceciderit. Cf. Gen. xliii. 14.

CHAP. V. 1.

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי וַתִּלְבַּשׁ אֶסְתֵּר
מַלְכוּת וַתַּעֲמֹד בַּחֲצַר בֵּית-הַמְּלָכָה
הַפְּנִימִית לִזְכַּח בֵּית הַמְּלָכָה וְהַמְּלָכָה
יֹשֵׁב עַל-יַפְסָא מַלְכוּתָהּ בְּבֵית הַמְּלָכָה
לִזְכַּח פְּתַח הַקְּבוֹת:

καὶ ἐγενήθη ἐν τῇ ἡμέρᾳ τῇ τρίτῃ ὡς ἑπαύσατο προσειχομένη, ἐξεδύσατο τὰ ἱμάτια τῆς θεραπείας, καὶ περιεβύλλετο τὴν δόξαν αὐτῆς. καὶ γενηθεῖσα ἐπιφανῆς, ἐπικαεσαμένη τὸν πάντων ἐπόπτην Θεὸν καὶ σωτήρα, παρέλαβε τὰς δύο ἄβρας· καὶ τῇ μὲν μιᾷ ἐπηρείδετο ὡς τρυφερευομένη, ἡ δὲ ἕτερα ἐπηκολούθει κουφίζουσα τὴν ἔνδυσιν αὐτῆς. καὶ αὐτὴ ἐρυθριῶσα ἀκμῇ κάλλους αὐτῆς· καὶ τὸ πρόσωπον αὐτῆς ἰλαρὸν, ὡς προσφιλές· ἡ δὲ καρδία αὐτῆς ἀπεστενωμένη ἀπὸ τοῦ φόβου. καὶ εἰσελθοῦσα πάσας τὰς θύρας, κατέστη ἐνώπιον τοῦ βασιλέως· καὶ αὐτὸς ἐκάθητο ἐπὶ τοῦ θρόνου τῆς βασιλείας αὐτοῦ, καὶ πάσαν στολὴν τῆς ἐπιφανείας αὐτοῦ ἐνδεδύκει, ὄλος διὰ χρυσοῦ καὶ λίθων πολυτελῶν, καὶ ἦν φοβερός σφόδρα. καὶ ἄρα τὸ πρόσωπον αὐτοῦ πεπυρωμένον δόξῃ, ἐν ἀκμῇ θυμοῦ ἔβλεπεν· καὶ ἔπεσεν ἡ βασίλισσα, καὶ μετέβαλε τὸ χρῶμα αὐτῆς ἐν ἐκλύσει· καὶ κατεπέκυσεν ἐπὶ τὴν κεφαλὴν τῆς ἄβρας τῆς προπορευομένης. καὶ μετέβαλεν ὁ Θεὸς τὸ πνεῦμα τοῦ βασιλέως εἰς πρᾶπτῃτα,

καὶ ἀγωνιάσας ἀνεπήδησεν ἀπὸ τοῦ θρόνου αὐτοῦ, καὶ ἀνέλαβεν αὐτὴν ἐπὶ τὰς ἀγκάλας αὐτοῦ μέχρις οὗ κατέστη· καὶ παρεκάλει αὐτὴν λόγοις εἰρημικοῖς, καὶ εἶπεν αὐτῇ, Τί ἐστὶν Ἔσθήρ; ἐγὼ ὁ ἀδελφός σου, θάρσει, οὐ μὴ ἀποθάνῃς· ὅτι κοινὸν τὸ πρόσταγμα ἡμῶν ἐστὶν πρόσελθε.

Au. Ver.—1 Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

Dr. A. Clarke.—*On the third day.*] Most probably the third day of the fast which she had prescribed to Mordecai and the Jews [so *Rambach*].

Put on her royal apparel.

Gesen.—מְלִכּוּתָא. 1. kingdom, i. e., the royal dignity, dominion, reign.—Often in the genit. as adjunct for the adj. royal, e. g., בֵּית הַמְּלִכּוּתָא, the royal house, palace, (i. q. מְלִכּוּתָא), Esth. i. 9; ii. 16; v. 1. Ellipt. Esth. v. 1, מְלִכּוּתָא, לְבָשָׁה, she put on royal apparel.

Prof. Lee.—מְלִכּוּתָא for מְלִכּוּתָא [so *Rambach*], *Esther put on* (robes of) *royalty*, Esth. v. 1.

Houb.—1 והלבוש אסרה מלכות, *et induta est Esther regno*. “מלכות (inquit Clericus) regno, ut anteà, pro מלכות בניו regni, vestibus regni, aut regie dignitatis.” Quod ait Clericus se anteà vidisse, ego nullibi anteà reperi, ut regnum significaret vestes regni; quomodo nusquam reperias sacerdotium idem valere ac vestes sacerdotii. Sed cum postea cap. vi. 8 legamus מלכות regni, vestem regni, כתר מלכות, corona regni; cum habeat hic Chaldaeus לבושי; Syrus, לבושא; Graeci Intt., τὰ ἱμάτια; Vulgatus, vestimentis; cum denique מלבוש, quod habet vestem, satis simile verbum sit verbo מלכות, quod insequitur, quis dubitabit, unum post alterum fuisse à librariis omissum? Itaque addendum, ante מלכות; vel מלבוש, vel והלבוש, ut legitur cap. vi. 10.

Ver. 6.

וַיֹּאמֶר הַמֶּלֶךְ לְמֹרְדֵכַי בְּמִשְׁתַּחֲוֵי הַיּוֹם

ἐν δὲ τῷ πότῳ εἶπεν ὁ βασιλεὺς πρὸς Ἔσθήρ, κ.τ.λ.

Au. Ver.—6 And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee, &c.

Pool.—*At the banquet of wine*; either, 1. At the latter end of the feast, when they used to drink wine more freely, whereas in the former part most of their drink was water. Or, 2. At her banquet; which is so called, because it consisted not of meats, which probably the king had plentifully eaten before at his own table, but of fruits and wines; which banquets were very frequent among the Persians.

Bp. Patrick.—*At the banquet of wine.*] At the conclusion of the entertainment: for they did not drink wine, but water, at the beginning of their feasts [so *Rambach*].

Ver. 11.

Au. Ver.—11 And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

The princes, &c.

Booth.—All [Vulg., Chald., Syr., and two MSS.] the princes, &c.

Ver. 14.

וַיַּעֲשֵׂהוּ עֵץ גָּבוֹהַ חֲמִשִּׁים אַמָּוָה
וּבְבִצְרָהּ אָמַר לְמַלְאָךְ וַיְתַלְהָ אֶת־
מְרִדְכַי עָלָיו וְגו'

נ' אֶת־

— κοπήτω σοι ξύλον πηχῶν πενήκοντα, ὄρθρον δὲ εἶπον τῷ βασιλεῖ, καὶ κρεμασθήτω Μαρδοχάϊος ἐπὶ τοῦ ξύλου, κ.τ.λ.

Au. Ver.—14 Then said Zeresh his wife and all his friends unto him, Let a gallows [Heb., tree] be made of fifty cubits high, and to-morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

Be hanged thereon. See the notes upon chap. ii. 3.

Dr. A. Clarke.—*Let a gallows be made of fifty cubits high.*] The word עֵץ, which we translate gallows, signifies simply wood, a tree, or pole; and this was to be seventy-five feet high, that he might suffer the greater ignominy, and be a more public spectacle. I believe impaling is here also meant. See the note, chap. ii. 23.

CHAP. VI. 2.

Au. Ver.—2 And it was found written,

that Mordecai had told of Bighthana [or, Bighthan, chap. ii. 21] and Teresh, two of the king's chamberlains, the keepers of the door [Heb., threshold], who sought to lay hand on the king Ahasuerus.

See the notes upon chap. ii. 21.

Houb.—2 בַּתְּרַשׁ: tollendum s, quod fortè ex Chaldæo in hod. Codicem fuit allatum. Nam Syrus בַּתְּרַשׁ, *Bagathan*, sine s in fine; et sic cæteri Intt. sic etiam cap. ii. 21.

Ver. 4.

Au. Ver.—4 — to hang Mordecai on the gallows that he had prepared for him.

See the notes upon chap. ii. 3.

Ver. 8.

וַיָּבִיאוּ לְבוֹשׁ מַלְכוּת אֲשֶׁר לְבִשְׁתָּבוּ
הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ
וְאֲשֶׁר נָתַן בְּתַר מַלְכוּת בְּרֵאשׁוֹ׃

ἐνεγκάτωσαν οἱ παῖδες τοῦ βασιλέως στολὴν βυσσίνην, ἣν ὁ βασιλεὺς περιβάλλεται, καὶ ἵππον, ἐφ' ὃν ὁ βασιλεὺς ἐπιβαίνει.

Au. Ver.—8 Let the royal apparel be brought [Heb., Let them bring the royal apparel] which the king useth to wear [Heb., wherewith the king clotheth himself], and the horse that the king rideth upon, and the crown royal which is set upon his head.

Pool.—*The royal apparel*; his outward garment, which was made of purple, interwoven with gold, as Justin and Curtius relate. *Upon his head*; either, 1. Upon the king's head; or, 2. Upon the horse's head; which seems best to agree, 1. With that ancient Chaldee interpreter, and other Jews, who take it thus. 2. With the signification and order of the Hebrew words. 3. With the following verses, in which there is no further mention of this crown, but only of the *apparel*, and of the *horse*, to which the crown belonged, as one of his ornaments. 4. With the custom of the Persians, which some affirm to have been this, to put the crown upon the head of that horse upon which the king rode.

Bp. Patrick.—*Let the royal apparel be brought which the king useth to wear.*] When he went abroad, and appeared publicly among his people; which should rather be translated "the royal robe," an external garment, or stole, coming down to his feet, which none wore but himself.

The crown royal which was set upon his head.] That is upon the horse's head, upon

which there was a royal ornament; as there is now at Rome, called a *fioeco*. For *keter* is a large word, signifying any ornament about the head or neck. And that this refers to the horse, not to the king, is plain in the Hebrew, and from the next verse, and vers. 10, 11, where there is no more mention of this *keter*; but only of the robe, and of the horse to which this royal ornament upon his head belonged (see Ludovicus De Dieu).

Dr. A. Clarke.—*And the horse—and the crown royal.*] Interpreters are greatly divided whether what is called here the *crown royal* be not rather an *ornament* worn on the *head of the horse*, than what may be called the *royal crown*. The original may be understood both ways: and our Version seems to favour the former opinion: but I think it more likely that the royal crown is meant; for why mention the ordinary trappings of the royal steed?

Gesen.—כִּתְרֵי m. *diadem, crown*, of the Persian king, Esth. vi. 8; of the queen, Esth. i. 11; ii. 17. Gr. *κίταρις, κίδαρις*, comp. Curt. iii. 3.

Prof. Lee.—כִּתְרֵי, *Persian diadem or crown*. Esth. i. 11; ii. 17; vi. 8, al. non occ.

Houb.—8 *Praesto sit vestis regia, quam solet Rex induere, et is equus in quo solet Rex equitare, et cujus in capite regia corona solet collocari.*

8 ואשר נתן כתר מלכות בראשו, et cujus in capite datur corona regni. Hæc de equo efferuntur, non de sessore. Nam ... ואשר, *super cujus caput*, continuationem habet cum עליו אשר, *in quo equitat*, atque adeo utrumque אשר ejusdem est antecedentis, nempè equi, cujus capiti corona, insigne regni, collocabatur, ut hodiè cristá ornatur caput equorum in quadrigis. Vertit Arias, et quod detur, tanquam esset, et ut detur. Et ita rem accipiunt multi Interpretes, cum tamen seriem non habeat, et ut...ibi positum, ubi non antecessit alterum ut. Nam quæ tria אשר antecedunt, tria sunt pronomina relativa, nullum eorum est adverbium ut. Sententiam Contextûs esse talem probat non modò versûs hujus series, sed etiam versus 10 in quo mandat Rex Amano, ut Mardochæo deferat eos honores, quos ipse præscripsit. Nam, cum honos præcipuus esset, in capite habere coronam regiam, tamen Rex nihil de coronâ regiâ Mardochæo imponendâ. Memorat tantum Rex vestem regiam et equum, nempè eum, cujus capiti

corona regia imponebatur. Quæ si ita sunt, ut sunt, nihil ad rem attinent ea, quæ Clericus conquirebat, de coronâ regiâ Persarum, quam qui gestasset, vel per lusum, capite damnandus esset.

Dathe.—8 *Afferatur vestis, qua rex ipse fuit indutus, et equus, quo rex vectus est, ejusque capiti corona regia imponatur.* a)

a) Verba textus ambigua sunt. Impositio coronæ potest etiam de equo intelligi. Sic quoque nonnulli interpretes intellexerunt, e. e. *Vatablus*; apud Persas (inquit quidam Hebræorum) solebat equus ferre diadema regni; et certe postea non meminit coronæ, ut concjicere liceat, hujus Hebræi opinionem esse veram.—*Michaëlis* vertit: *equus, quo rex vectus est, cum coronaretur*; quem sensum verba Hebræa non videntur admittere. In versione Græca hæc non leguntur.

Maurer.—[וְאֶשֶׁר יִפְתָּן וְיָנִי.] Impeditioris explicationis locus, quem ita explicandum puto: *et jubeo ut ejus capiti coronam regiam imponamus.* וְאֶשֶׁר ut, Gen. xi. 7, al. Niph. sed 1 pl. Fut. Kal. pro יִפְתָּן ut. Jud. xvi. 5 (ubi cum Ges. aliisque erravi scribens *hoc solo loco*).

Ver. 13.

— אָם מְזַרְעֵה הַיהוּדִים מִרְדֵּכָי
אֶשֶׁר הִחְלוּת לִנְפֹל לְפָנָיו לְאַתְוֶבֶל לוֹ
כִּי־נָפֹל תִּפְּוֹל לְפָנָיו :

— *ei ek gévous Ioudaíon Marдохайος, hrgxiu tapεινωσθαι éνωπιον autou, peswv pesh, kai ou mw dnyh auton amúnasthai, oti Theos zw mef autou.*

Au. Ver.—13 And Haman told Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

Dr. A. Clarke.—*But shalt surely fall before him.*] The Septuagint adds, *oüti ó Theos ó zw mef autou, for the living God is with him.* But this is a sentiment that could scarcely be expected to proceed from the mouth of heathens, such as these were.

Houb.—*Non tu eum superabis; imò magis magisque ante eum cades.*

13 החלוה : Unus codex, ההלה, *capisti*, formâ usitatori. Sic idem codex postea נפל הכל, sine ו. Quam iterationem nos exhibemus per *magis magisque*, ut potè in

quâ sæpè declaratur rei continuatio, seu ad rem accessio.

ЧАР. VII. 1.

וַיָּבֹא הַמֶּלֶךְ וְהָמָן וְהָיָה עִם־אֶסְתֵּר
הַמֶּלֶכָּה :

εισηλθε δε ο βασιλευς και 'Αμάν, συμπιειν τη βασιλισση.

Au. Ver.—1 So the king and Haman came to banquet [Heb., to drink] with Esther the queen.

Houb.—1 *שחרו* : Nos, *ad convivium*, nam *שחרו*, ex quo *כשהה*, *convivium*, tam habet *cibum sumere*, quàm *potum*; et deorat verbum Latinum, quod pari verbo responderet. Nam neque *cœnare* tam latè patet, quàm *sumere*, Hebraicum, neque *epulari*, quo verbo solito lautior mensa indicatur, in Regem quadrabat invitatum; neque verò etiam *convivari*, quod Clericus adhibuit, satis dignum erat honesto, et quod apud Reginam fieret, convivio.

Ver. 2.

Au. Ver.—2 And the king said again unto Esther on the second day at the banquet of wine, &c.

Banquet of wine. See the notes upon v. 6.

Pool.—*The banquet of wine*; so it is called, to note that it was not designed for a feast to fill their bellies, but rather for a banquet to delight and please their palates with wine and other delicacies: see on chap. v. 8.

Ver. 3.

— הַנִּתְּנוּ לִי בְּנַפְשִׁי בְּשִׂאתַי וְעַמִּי
בְּבִקְשָׁתִי :

— *δοθήτω ή ψυχη τω αιτήματι μου, και ο λαός μου τω αξιώματι μου.*

Au. Ver.—3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request.

Pool.—*And my people; and the lives* (which is easily supplied out of the foregoing branch) *of my people* the Jews.

Booth.—*And the life of my people, &c.*

Ver. 4.

כִּי נִמְצְאוּ אֲנִי וְעַמִּי לְהַשְׁמִיד
לְהַרְגוֹ וְלְאַבְּדוֹ וְאֵלֹהֵי לְעַבְדִּים וְלִשְׁפָחוֹת
נִמְצְאוּ הַחַיִּים אֲנִי וְעַמִּי הַיְּהוּדִים
בְּיַד הַמֶּלֶךְ :

ἐπράθμεν γὰρ ἐγὼ τε καὶ ὁ λαὸς μου εἰς ἀπώλειαν καὶ διαρπαγὴν καὶ δουλείαν, ἡμεῖς καὶ τὰ τέκνα ἡμῶν εἰς παιδίας καὶ παιδίσκας, καὶ παρῆκουσα οὐ γὰρ ἄξιος ὁ διάβολος τῆς αἰλῆς τοῦ βασιλέως.

Au. Ver.—1 For we are sold, I and my people, to be destroyed, to be slain, and to perish [Heb., that they should destroy, and kill, and cause to perish]. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

Sold. See the note of Pilkington upon 1 Kings xxi. 25, vol. ii., p. 864.

Bp. Patrick.—[For we are sold, I and my people, to be destroyed.] For Haman had offered a great sum of money to purchase their destruction. She uses so many words, that she might express the outrageous mischief intended against them, which was no less than their extermination.

But if we had been sold for bondmen and bondwomen I had held my tongue.] For that might have turned to the king's profit, and they might, at one time or other, have recovered their liberty.

Although the enemy could not countervail the king's damage.] The king would not have gained so much as he would have lost by it. But there is another interpretation which Aben Ezra mentions, who takes the Hebrew word *hatzar* not to signify an enemy, but *distress, misery, and trouble*. Which makes this sense, "If they had sold us for slaves, I had not troubled the king with my petition, because that misery of ours would not have been so much to the king's damage" (see De Dieu).

Booth.—Yet the enemy could not compensate the damage done to the king.

Gesen.—* I. שָׂרָה. 1. to be made even, level, see *Piel.*—Hence 2. to be equal, like in value, to equal anything. seq. בָּ, Prov. iii. 15; viii. 11; also to countervail, to be equivalent, as Esth. vii. 4, אִין הַיָּד שָׂרָה בְּנֶקֶד, אִין הַיָּד הַיְּבֵרָה, the enemy cannot countervail the king's damage, i. e., cannot make it good. Esth. v. 13, כְּלִיזָה אֵינִי שָׂרָה לִי, all this is not an equivalent to me, i. e., does not suffice me, is not enough. Impers. לִי שָׂרָה, it is made even to me, i. e., made good, Job xxxiii. 27.

Prof. Lee.—שָׂרָה, constr. med. בָּ, לִי. (a) Was equal to, resembled. (b) Was of equal value or importance. Part. שָׂרָה. (b) Esth. vii. 4. Were we to have been sold for slaves I should have been silent; for that

calamity would not have been equal to the king's loss, by our intended massacre.

Rambach.—וְאֵל, *equidem si*. הִרְשִׁיתִי, *silerem, omitterem, dissimularem*. Vulg., *esset tolerabile malum, et gemens tacerem*. *hostis*, al. *angustia*, ut Job. xxxvi. 16; xxxviii. 23. שָׂרָה non *æqualis* est vel *satius habet aut compensat*, &c., cap. iii. 8; vi. 13. בְּנוֹק הַמֶּלֶךְ, in *damno vel damnum* (1) coll. Dan. vi. 3; Ezr. iv. 13, 22, *regis*. *Varie horum verborum sensum interpretes reddunt*. Nonnulli ita: *sed non est hostis astimandus, æquiparandus, ad damnum regis*. R. Sal., *non curat damnum regis*. Syr., *non quiescit hostis, damnum facere*. Cocc., *nam non est angustia tanti, quanti damnum regis*. Optime, ut videtur, *Salomo ben Melech in M. I.* et alii: *hostis nullo modo æquare, compensare, resarcire potest pecunia sua damnum, quod rex ex nostro excidio patitur, ita et Gusset.*, f. 838, q. d. Si nos sola libertate privaret, dicere posset, *redituram esse ad regem tot servorum acquisitionem*; sed si vita ipsa, rex amittet tot subditos, pro quibus oppressor nihil reddit; quum contra, notante *Grotio*, rex multa tributa e *Judæis* caperet.

Houb.—4 *Utinam vero servorum et ancillarum loco venderemur; nam tacerem: quam inimicus noster non tanti est, ut regi noxa inferatur.*

לְהַשְׂמִיד: *Omnino להשמד*, in *Hophal*: nam neutra sunt cætera verba, quæ subsequuntur. ... אִין הַיָּד שָׂרָה בְּנוֹק הַמֶּלֶךְ, verbum pro verbo, non est *inimicus comparabilis damno regis*. Verbum שָׂרָה, præpositione בַּ subsequente, neutrius est potestatis, non autem activæ. Exponit regi Esther, quantulus homo quantum regno perniciem sit allaturus, quantumque regi infamiam, si una gens propter ejus unius odium deleatur. Sententiam illi introducunt reginâ parum dignam, qui vertunt, *non pensat damnum regis, dicente Esther*, "Occidi populum tributa pendentem regi, adeoque ei jacturam creari, quæ nullo emolumento pensetur." Quæ tamen sententia, post multos alios, Clerico placebat. Et præterea iidem aberrant et à grammaticæ normâ mox memoratâ, et ab ipso verbo הַמֶּלֶךְ, quod habet potius *regem*, quàm *regnum*. Nam regis personam plus curat Esther, quàm ejus thesauros. Carpit Clericus, ut solet, Græcos Intt. qui hæc non intellexerint; cùm vertant, *non est dignus accusator auld regis*. Tamen Græci Intt. ut verbum Hebr. נִיק deserunt, itâ grammaticam legem Clerico sanctius tenent. Atque ejus

Interpretis non pudet pigetque, qui, postquam sic convertit, *at queror, quia inimicus noster non pensat damnum regis*, talem deinde attexit Commentarium “*At queror. Hæc verba sunt necessariò supplenda, quia quæ proximè sequuntur, rationem querelarum continent, non silentii, quod Esthera ait servaturam se fuisse, si gens Judaica vendita fuisset. Nec rarò talia, à lectoribus, supplenda, omittuntur.*” Ex Clerico quæri potest, hæc verba, *at queror*, ubi ab sacris Scriptoribus omissa fuerint. Quæ, si nullibi omittuntur, nulla causa est cur hic suppleantur, etsi alia verba *non rarò* absunt. Abesse verò ea verba, quæ cum iis, quæ adsunt, verbis nullum nexum habeant, et à quibus eorum, quæ adsunt, verborum compositio non pendeat, id erat inauditum, antequàm extitissent benè multi Hebr. linguæ non tam Interpretes, quàm corruptores, qui nodos solvere, quos sæpè ipsi strinxerant, cum non possent, supplerent pro libidine, quidquid vellent. Sed hoc loco ludebatur Clerico uno ex verbulo *כי*, quod, ut vertit *quia*, ita poterat, *quanquam*. Tacerem, inquit Esther, *quanquam indignus erat talis inimicus*, ut tantam regi infamiam, tacente me, afferret.

Dathe.—4 *Qui interitioni, neci et exitio sumus addicti. Si in servitatem modo venderemur, tacuissem. Sed hostis nullo modo compensare potest damnum regi illatum.*

Ver. 5.

— מִי הוּא זֶה וְאֵיזֶה הוּא אֲשֶׁר —
 מִלֵּאזֵּי לִבּוֹ לַעֲשׂוֹת כֵּן :

— *Tis oÛtos, õstis ètõlµµse ποιῆσαι τὸ πρᾶγμα τούτο;*

Au. Ver.—5 Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart [Heb., whose heart hath filled him] to do so?

Dr. A. Clarke.—*Who is he, and where is he.*] There is a wonderful abruptness and confusion in the original words, highly expressive of the state of mind in which the king then was: *מי הוא זה ואיזה הוא אשר מלאו לבו לעשות כן*. “Who? He? This one? And where? This one? He? Who hath filled his heart to do thus?”

That durst presume, &c.

Bp. Patrick.—In the Hebrew the words are, “Who is he whose heart hath filled him to do so?” A speech like that in the New

Testament, Acts v. 3, “Why hath Satan filled thine heart?” Made thee so daring and presumptuous. The like, Ecclesiastes viii. 11.

Rambach. — אשר מלאו לבו לעשות כן: *quem impleverit*, vel sec. al., *qui impleverit cor suum ad hoc patrandum?* i. e., qui se ipsum tam audacem fecerit, ut hoc tentet, vide not. Coh. viii. 11, et conf. Act. v. 3. Phrasis Syriaca, notante *Dieu*. Apud Syros enim *replere in corde alicujus* idem est, ac *animum erigere*, sive id fiat consolando, coll. Syr., Joh. xi. 1; Phil. ii. 19, sive audaciam suggerendo: utrobique enim cor spiritibus repletur.

Houb.—אשר מלאו לבו, *quem implevit cor ejus*; quod rectè *Vulgatus, qui audeat...* Nimiùm angustè Clericus, *in animum suum induxit*. Nam multò plus est significantiæ in verbis *מלאו לבו*, quæ quidem habent propositum firmum tenaxque, vel proruptam audaciam.

Maurer.—5 *Qui implevit animum suum* (prop. *qui impl. eum, animum suum*), *illa facere*, h. e., *ἐτόλµµσε ποιῆσαι*, LXX.

Ver. 8.

— וְהָמֶן לָפָל עַל-הַמִּטָּה אֲשֶׁר אֶסְתֵּר —
 עַל-יָדָהּ וַיִּאמֶר הַמֶּלֶךְ וְגו'

— Ἀµὲν δὲ ἐπιπεπτόκει ἐπὶ τὴν κλίνην, ἀξιώων τὴν βασιλισσαν· εἶπε δὲ ὁ βασιλεὺς, κ.τ.λ.

Au. Ver.—8 Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther *was*. Then said the king, Will he force the queen also before me [Heb., with me] in the house? As the word went out of the king's mouth, they covered Haman's face.

Pool.—*Upon the bed*; or *by* or *beside the bed*; on which the queen sat at meat, after the manner; where he was fallen upon his knees, and upon the ground, at her feet.

Will he force, &c.

Bp. Patrick.—The king finding him in this posture, interpreted it, as if he were so impudent as, before the king's face, and in his own palace, to offer violence to the queen's chastity. Not that he believed this was his intention; but in his furious passion he turned everything to the worst sense, and made use of it to aggravate his crime.

Gesen. Thes.—*Vulg., num etiam reginam vult opprimere, me presente, in domo mea?* Nimirum rex iratus quum videret, Hamanem

supplicem genua reginæ contingere, in malam partem hæc interpretabatur. Quod alii putant, regem suspicatum esse, Hamanem vitæ reginæ vim inferre voluisse, neque contextu neque loquendi usu commendatur. Conf. Nehem. v. 5.

Rambach.—הבג לכבוש את המלכה *num etiam audet subigere aut cogere reginam?* Vulg., *num etiam reginam vult opprimere?* Gen. i. 28; Num. xxxii. 22; 2 Par. xxviii. 10. *Calov.*, Rex quum videret, Hamanem supplicem genua reginæ contingere, suspicatus est, quod turpitudinis causa id faceret. Alii putant, regem suspicatum, Hamanem, vitæ reginæ vim inferre voluisse. Sed verbum usu biblico constanter *servilem subjectionem* infert, cf. 2 Sam. viii. 11; Jer. xxxiv. 11, 16; Mich. vii. 19; Zach. ix. 15; Neh. v. 5. Utcumque tamen res se habuit, æquum et justum erat supplicium, observante *Brentio*, ut qui innocentes calumniis et mendaciis oppresserat (cap. iii. 8) vicissim calumniis et mendaciis opprimeretur. Conf. etiam Ps. cix. 7.

Houb.—*Mene etiam præsentē, et in domo meâ, reginam fuit oppressurus?*

8 לכוֹשׁ: circolo superno animadvertunt Codices. Et meliùs לכבוֹשׁ, sine ו. Però est כבוֹשׁ, *opprimere, vim afferre*, honestum verbum; sic ut nihil minùs necesse esset, quàm ut Clericus converteret, *ut subagitet reginam*, utque adeò sacram paginam tali fœditate commacularet.

They covered Haman's face.

Bp. Patrick.—That he might not see the face of the king any more; or rather, as a man condemned, this told him his doom: for it is likely the king, when he saw him in that posture, made a sign what they should do with him, which immediately was performed. Though Aben Ezra saith, this was always done to those with whom the king was angry, though they were not put to death; to show them what they deserved, never to see the king more.

Rambach.—*Et faciem Hamanis obvelarunt*, scil. sec. A. b. E., *ministri*; vel facies Hamanis *obvelata est*, ne scil. sec. *Calov.* amplius videret faciem regis; qua gratia indigni censebantur, qui regem offenderant. Fuit vero hoc sec. *Cleric.* initium supplicii: capitalium enim flagitiorum rei involuto capite in carcerem mittebantur. Sic apud *Curtium*, lib. vi., cap. 8. *Philotam, de conspiratione suspectum et quasi victum, injectis catenis, capite velato in regiam adducunt.*

Sic Romani etiam damnatis, maxime ad crucem, caput obnubere solebant. Hinc illud apud Ciceronem: I lictor, colliga manus, *caput obnubito, arbori infelici suspendito.*

Ver. 9.

Au. Ver.—9 And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows [Heb., tree] fifty cubits high, which Haman made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

Gallows. *Hang him thereon.* See the notes upon ii. 23, p. 502.

Bp. Patrick.—*Hang him thereon.*] But whether dead or alive is not said, as *Salmasius* observes; who shows, by many instances (in his book *De Cruce*, p. 494), that it was the manner of the Persians, first to cut off the heads of malefactors, and then to hang them on a gibbet. *Josephus*, indeed, saith, that he commanded Haman, *ἐκ σταυροῦ κρεμασθέντα ἀποθανεῖν*, “to be put to death hanging on a cross:” but crucifying was not a Persian punishment; nor did the Romans let the bodies of malefactors die on the cross themselves; but they extinguished them some other way.

Houb.—9 הלהו: *Meliùs Codex Reg. xxix.* הלהו *suspendite eum*, numero plurali. Nam sequitur ver. 10, ויהיו, *et suspenderunt.*

CHAP. VIII. 1.

Au. Ver.—1 On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen, &c.

Bp. Patrick.—*The house of Haman.*] That is, the whole estate belonging to his family (for that is meant by *his house*); his lands, his goods, his servants, his cattle, all the money he had treasured up. For by his crime all was forfeited to the king.

Ver. 7.

— וְאִתּוֹ הָלַךְ עַל-הַעֵץ עַל אֲשֵׁר-שָׁלַח יָדוֹ בַּיהוּדָיִם:
יתר

— καὶ αὐτὸν ἐκρέμασα ἐπὶ ξύλου, ὅτι τὰς χεῖρας ἐπήνεγκε τοῖς Ἰουδαίοις, τί ἐτι ἐπισητεῖς;

Au. Ver.—7 Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

Hanged upon the gallows. See the notes upon ii. 23, p. 502.

Because he laid his hand upon the Jews.

Booth.—Because he stretched forth his hand against the Jews.

Rambach.—*Eo quod manum injecit, s. injicere voluit Judæis, et sec. Cler. quatenus potuit, acceptos eos occidit.*

Ver. 8.

Au. Ver.—8 Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.

Pool.—*For the writing which is written in the king's name, and sealed with the king's ring, may no man reverse:* this reason may belong either, 1. To the writing of these present letters; and so the sense is, These letters will be most effectual, being no less irrevocable than the former, and coming last will repeal the former. Or, 2. To the former letters, as a reason, why he could not grant their desires in recalling them, because they were irrevocable by the law of the Medes and Persians. And this sense, though rejected by many, seems to be the truest, because here is no mention of *reversing Haman's letters*, which Esther had desired, ver. 5, and the king denied for the reason here alleged; and because the following letter doth not contain one word about the reversing of the former, nor doth it take away that power which was given to all rulers to destroy all the Jews, chap. iii. 12, 13, but only gives the Jews power and authority to stand up in their own defence, ver. 11, which, all circumstances considered, was sufficient for their preservation.

Houb.—8 כרב אשר נכתב... אין להשיב *Edictum quod scriptum est... non licet revocare.* Clericus sic: "Difficile est intellectu, quò sint hæc verba referenda, possunt enim æquè Edictum Hamanis malitià missum in provincias, ac quod à Mardocheo scriptum fuit, respicere." Tergiversatur Clericus, nodum in sirpo quærens, Nam, cùm edictum posterius non caveat, ut ne Judæos Persæ interficiant, sed ut Judæi salutem suam contrà interfectores tueantur, perspicuum est non antiquari edictum prius; aliter sancitum fuisset posteriori, ne Judæi interficerentur. Itaque opponitur edictum priori posterius, valiturum valituro; ut, quia Persæ

obtemperaturi sunt priori, habeant in posteriori Judæi, undè salutem consulant. Contrà ea, quæ hic statuimus, fortè aliquis dicet, apud *Additamentum*, cap. xvi. ver. 17, legi in Vulgatâ Latinâ sic, unde eas litteras quas sub nomine nostro ille direxerat sciatis esse irritas. Respondemus contrarietatem Vulgatæ Latinæ cum nostrâ sententiâ, non aliundè nasci, quàm ex loco de Græcis Intt. malè converso. Nam apud Græcos sic legitur ver. 11. *Benè ergò facite, non utentes his, quæ ab Aman Amadathi missæ fuerunt litteris, quibus verbis non facit irritum Rex edictum prius; id tantùm monet, eos benè facturos, qui eo non utentur; quia nempe, Regi non licebat edicto priori apertè contradicere.*

Ver. 9.

וַיִּקְרָא סֹפְרֵי הַמֶּלֶךְ בְּעֵת הַהִיא
בְּחֹדֶשׁ הַשְּׁלִישִׁי הוּא חֹדֶשׁ סִיּוֹן
בְּשָׁלוֹשָׁה וְעֶשְׂרִים בּוֹ וַיִּפְתַּח בְּכָל־
אֲשֶׁר־צִוָּה מְרַדְּכֵי אֶל־הַיְהוּדִים וְאֶל־
הַחֹמְשֵׁי הַדְּרָכָיִם וְהַפְּחוּתֵי וְשָׂרֵי הַמְּדִינֹת
אֲשֶׁר ׀ מִהַרְוֹ וְעַד־צְבָדָה שָׁבַע וְעֶשְׂרִים
וּמֵאָה מְדִינָה מְדִינָה וּמְדִינָה כְּכַתְּבָהּ
וְעַם וְעַם כְּלִשְׁוֹן וְאֶל־הַיְהוּדִים כְּכַתְּבָם
וְכָל־שׂוֹנָם :

נ' מִהַרְוֹ נ' מְרַדְּכֵי

ἐκλήθησαν δὲ οἱ γραμματεῖς ἐν τῷ πρώτῳ μηνί, ὅς ἐστι Σίβαν, τρίτῃ καὶ εἰκάδι τοῦ αὐτοῦ ἔτους, καὶ ἐγράφη τοῖς Ἰουδαίοις, ὅσα ἐνετεῖλατο τοῖς οἰκονόμοις καὶ τοῖς ἀρχουσι τῶν σατραπῶν, ἀπὸ τῆς Ἰνδικῆς ἕως τῆς Αἰθιοπίας, ἑκατὸν εἰκοσιεπτὰ σατράπαις κατὰ χώραν καὶ χῶραν, κατὰ τὴν αὐτῶν λέξιον.

Au. Ver.—9 Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

Scribes. See the notes upon 2 Sam. viii. 17, vol. ii., pp. 559, 560

Dr. A. Clarke.—*The month Sivan.*] This answers to a part of our *May* and *June*. So *Rambach*.

Gesen. סִיָּן, m. *Sivan*, Esth. viii. 9, the third month of the Hebrew year, from the new moon of June to the new moon of July. The form admits a Heb. etymology, e. g. from a root סִין i. q., סִין, פִּסָּן; or from סִין, i. q. וי, וי, q. v. Better with *Benfey*, to regard it as of Persian origin, like the other names of months; the name of the corresponding Persian month being *Sefendarmed*, اسفند ارمد; *Zend.*, *spenti ar-maiti*; *Pehlv.*, *Sapand-omad*. *Monaths.*, p. 13, 41 sq. 122 sq.

Lieutenants, deputies. See the notes upon *lieutenants and governors*, *Ezra* viii. 36, p. 378.

According to the writing thereof. See the notes upon i. 22.

And it was written, &c.—Language.

Booth.—And it was written according to all that *Mordecai* commanded, to the Jews, and to the lieutenants, and the deputies and rulers of the provinces, from *India* to *Ethiopia*, a hundred and twenty-seven provinces; to every province written in the writing and in the language of every people; and to the Jews in their own writing and language.

How.—9 *Ergo eo tempore convocati sunt scribæ Regis, mense tertio, qui est Sivan. Vigesimo tertio die scriptum fuit, Mardocheo jubente, ad Judæos et ad Satrapas, præfectosque ac principes provinciarum, quæ ab Indiâ usque ad Æthiopiâ sunt, centum et viginti septem provinciæ, eâ scripturâ, quæ ejusque erat provinciæ, eâ linguâ, quæ ejusque gentis, et ad Judæos sed ipsorum scripturâ, suâque linguâ.*

בו ויכתב : Est בו idem ac הוא; vide quæ diximus ad cap. iii. ver. 12, כלשונם ... ואל הדורשים, et ad *Judæos...secundùm linguam suam*. Non quòd Judæi non uterentur eâ linguâ, quæ in provinciis vigeat, in quibus habitabant, sed quia Judæi erant natio à cæteris nationibus distincta; et quia servatur ea forma scribendi, quæ in edictis viget, ut post populos nominatos, appellentur lingue populorum.

Rambach. — ככתבם וכלשונם : *Cler.*, Potuit quidem scribere *Mardocheus* ad *Judæos*, lingua et scriptura *Babylonica*, et ab iis intelligi: sed videtur, honoris causa, ad eos quasi ad populum, prorsus ab aliis distinctum,

scripsisse; quam ob rem lingua et scriptura prisca *Hebræorum* est usus.

Dathe.—9 *Igitur vocali sunt scribæ regis, mense tertio, qui est Sivan, ejusque die tertio et vicesimo, qui scripserunt, sicuti Mardocheus jussit, ad Judæos, satrapas, præfectos et prætores centum et viginti provinciarum, ab India usque ad Æthiopiâ, et quidem scriptura cujusque provincie et cujusque populi lingua, neque minus ad Judæos eorum scriptura et lingua.*

Ver. 10.

וַיִּכְתֹּב בְּשֵׁם הַמֶּלֶךְ אֶחָשֻׁרְשַׁד וַיְהִי־הָם
בְּשֵׁבַעַת הַמֶּלֶךְ וַיִּשְׁלַח סָפְרָיִם בְּיָד
הָרָצִיִּים בְּפוֹסָיִם לְכָבֵי הָרָכָשׁ
הַאֲחַשְׁתֵּרָאִים בְּגִי הָרָמָקִים :
נ' אֶחָשֻׁרְשַׁד

ἐγράφη δὲ διὰ τοῦ βασιλέως, καὶ ἐσφραγίσθη τῷ δακτυλίῳ αὐτοῦ· καὶ ἐξπέστειλαν τὰ γράμματα διὰ βιβλιοφόρων.

Au. Ver.—10 And he wrote in the king *Ahasuerus's* name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries.

Bp. Patrick.—10 It is very difficult to render this verse word by word, though the sense be very plain. For the first words, *bejad haratzim*, seems to me to signify, “by the hand of couriers,” as we now speak; for *ratzim* signifies *runners* or *racers*. And the next, *basusim*, undoubtedly signifies on horses; the former *Targum* saith, of horses whose spleens were cut out, and their hoofs pared; which *Bochartus* shows was sometimes practised, in his *Hierozoicon*, par. i., lib. ii., cap. xi. Then here follows *rocheve hareches*, riders on a swift beast called *reches*. But what animal that was is very uncertain. Many say a dromedary; with which *Drusius* is unsatisfied, but leaves it in doubt (*Miscellan.*, cent. ii., cap. 73). *Bochartus* thinks it is a word added to explain what went before, signifying that he sent the posts upon the swiftest horses; for *reches* was a kind of horse (see 1 *Kings* iv. 28). Our translation takes it for mules, which *Ælian* saith, were ἄγαν δρομαίους, “exceeding swift runners,” and therefore used in the Olympic races, as *Bochartus* observes, *Hieroz.*, par. i., lib. ii., cap. xxi. Then the next word *ahashteranim* (which we translate camels), he takes to be a Persian word; for there

is a word at this day in that language of the same sound and signification, viz., *asthera* (see his *Phaleg.*, lib. i., cap. xv.). Then follows *bene haramachim*, which we translate "young dromedaries;" and the latter Targum, the "foals of mares." And so Bochartus shows that *ramec* doth signify *a mare*; from whence he thinks the word *marc* among the ancient Gauls was derived, which Pausanius tells us signified *a horse*; for there was such a transposition of letters as is in the word *forma*, which comes from *μορφή*. In his *Canaan*, lib. i., cap. xlii., there is extant a work of a very learned young man of our own (now with God), who, after that he had observed that neither the latter nor the ancient Jews, nor the Gemarists themselves knew what to make of this word, hath made a large discourse about it (see Guil. Guisius, in his annotations upon that title in the *Mischna*, called *Kelaim*).

The sense of the whole is, that he sent men on horseback (naked, as the first Targum will have it, that they might be lighter), and upon other creatures as swift as horses, and upon mules both old and young, according as the places were nearer or farther off. So he ordered the letters to be sent with great speed by the post, which carried them from stage to stage, till they came to the place whither they were directed.

Dr. A. Clarke.—*On mules, camels, and young dromedaries.*] What these beasts were is difficult to say. The word *רכש*, which we translate *mules*, signifies *a swift chariot horse*.

The strange word *אחשתרנים*, *achashteranim*, is probably a *Persian* word, but perhaps incurably corrupted. The most likely derivation is that of *Bochart*, from the *Persian*

אחש *akhsh*, huge, large, rough, and *אסתר* *aster*, a mule; large mules.

The words *בני הרמכים*, *bene haramachim*, the sons of mares, which we translate *dromedaries*, are supposed to signify *mules*, produced between the *he ass* and the *mare*, to distinguish them from those produced between the *stallion* and the *ass*.

Gesen.—*רכש* m. (ר. רכש) in pause *רכש*, a horse of a nobler and fleetier race, a *steed*, *courser*, *Mic. i. 13*; *1 Kings v. 8* [v. 28]; distinguished from *סוסים*, *Esth. viii. 10, 14*.

Syr. *ܚܡܐ* horse. See *Bochart Hieroz.* i., p. 95.

אֲשֶׁת־רִמְכִים, plur. m. *mules*, Pers. *سَتر* *estâr*, *استر* *ester*, a mule, Sanscr. *açwatara*.

Esth. viii. 10, where it is rendered definite by the addition *sons of mares*.—The *י* is appended, as in *אֲשֶׁת־רִמְכִים*.

רִמְכָּה f. *a mare*, once *Esth. viii. 10*. Arab.

رَمَكَة id. *Syr.* *ܘܥܘܕܐ* herd of horses and mares, also of other animals; prob. from Pers. *رَمَة* flock, herd, troop.

Prof. Lee.—*רכש*, m. Arab. *رَكْض*, *cursus*

celer. *رَكَّض*, *cucurrit*. *Syr.* *ܘܥܡܐ*, *equus*.

Running; *a swift species of horse, a post horse*, *1 Kings iv. 28*; *Esth. viii. 10, 14*; *Mic. i. 13*.

אֲשֶׁת־רִמְכִים, m. pl. *Esth. viii. 10, 14, i. q.*, *בְּנֵי הַרְמִיכִים*, ib. See *רמך*. *Compd. of*

אֲחֻשׁ, and *סֵטֶר*, *mule*. See *Bochart*.

Hieroz. tom. i., col. 236; *Sup. Lex. Heb. Michaëlis*, p. 65. *Gesenius* supposes that

אֲשֶׁת־רִמְכִים was formerly pronounced *shatar* or *kshatar*, and that the Hebrews prefixed an *א*, to facilitate the pronunciation. This is, perhaps, supposing too much.—*Mules*, produced from a male ass and a mare, which were the swiftest and strongest. See *Bochart. l. c.*

רִמְכָּה, plur. *רִמְכִים*, once, *Esth. viii. 10*.

Arab. *رَمَكَة*, *equa*. *A mare.* *בְּנֵי רִמְכִים*, the offspring of mares.

Houb.—*10 Erat scriptum nomine Regis, regioque annulo signatum; missaque sunt per Cursores litteræ, vectos equis celeribus, mulisque filiis equarum.*

10 *וישלו*: *Ejusdem ferè generis mendum, atque id ושלו, quod cap. iii. 13 castigabamus, ut esset ושלו. Nam similiter hic legendum ושלו, et missæ sunt, ספרים, litteræ... האחשתרנים: Rectè Clericus observat omissam fuisse conjunctionem, ut sit et mulos. Nam antè non muli, sed equi. Itaque species diversæ non conjunctionem distinguendæ sunt; sic etiam infra ver. 14.*

Ver. 13.

בְּחֵשְׁוֹן הַפֶּתַח לְהַגִּיֵּן דָּת בְּכָל־
מְדִינָה וּמְדִינָה בְּלִגְיֵי לְכָל־הָעַמִּים

וְלִהְיוֹת הַיְהוּדִים עֲתוּדִים לַיּוֹם הַזֶּה
 לְהַקְרִים מֵאֵיבֵיהֶם
 וְלִהְיוֹתָם נֹאֲמֵי יְהוָה

ὡν ἐστὶν ἀντίγραφον τῆς ἐπιστολῆς τὰ ὑπογεγραμμένα· “Βασιλεὺς μέγας Ἀρταξέρξης τοῖς ἀπὸ τῆς Ἰνδικῆς ἕως τῆς Αἰθιοπίας ἑκατὸν εἰκοσιεπτὰ σατραπείαις χωρῶν ἄρχουσι, καὶ τοῖς τὰ ἡμέτερα φρονοῦσι, χαίρειν. πολλοὶ τῇ πλείστη τῶν εὐεργετούτων χρηστότητι πυκνότερον τιμῶμενοι, μείζον ἐφρόνησαν, καὶ οὐ μόνον τοὺς ὑποτεταγμένους ἡμῖν ζητοῦσι κακοποιεῖν, τὸν τε κόρον οὐ δυνάμενοι φέρειν, καὶ τοῖς ἑαυτῶν εὐεργέταις ἐπιχειροῦσι μηχανᾶσθαι· καὶ τὴν εὐχαριστίαν οὐ μόνον ἐκ τῶν ἀνθρώπων ἀνταιριοῦντες, ἀλλὰ καὶ τοῖς τῶν ἀπειραγῶν κόμπους ἐπαρθέντες, τοῦ τὰ πάντα κατοπεύοντος αἰ Θεοῦ μισοπύηρον ὑπολαμβάνουσιν ἐκφείξεσθαι δίκτην. πολλάκις δὲ καὶ πολλοὺς τῶν ἐπ’ ἔξουσιαις τεταγμένων τῶν πιστευθέντων χειρίζειν φιλῶν τὰ πράγματα, παρανομία μετόχους αἱμάτων ἀθῶων καταστῆσασα περιέβαλε συμφοραῖς ἀνηκέστοις, τῷ τῆς κακοθείας ψευδεῖ παραλογισμῷ παραλογισαμένων τὴν τῶν ἐπικρατούντων ἀκέραιον εὐγνωμοσύνην. σκοπεῖν δὲ ἔξῃστιν, οὐ τοσοῦτον ἐκ τῶν παλιωτέρων ὡς παρεδώκαμεν ἱστοριῶν, ὅσα ἐστὶ παρὰ πόδας ὑμᾶς ἐκζητουμένης ἀνοσίως συντετελεσμένα τῇ τῶν ἀναξίᾳ δυναστεύοντων λοιμότητι, καὶ προσέχειν εἰς τὰ μετὰ ταῦτα εἰς τὴν βασιλείαν ὑτάραχον τοῖς πᾶσιν ἀνθρώποις μετ’ εἰρήνης παρεξόμεθα χρώμενοι ταῖς μεταβολαῖς, τὰ δὲ ὑπὸ τὴν ὄψιν ἐρχόμενα διακρίνοντας αἰ μετ’ ἐπιεικεστέρως ἀπαντήσεως. ὡς γὰρ Ἀμὸν Ἀμαδαθοῦ Μακεδῶν ταῖς ἀληθείαις ἀλλότριος τοῦ τῶν Περσῶν αἵματος, καὶ πολὺ διεστηκῶς τῆς ἡμετέρας χρηστότητος, ἐπιξενωθεὶς ἡμῖν, ἔτυχεν ἧς ἔχομεν πρὸς πᾶν ἔθνος φιλανθρωπίας ἐπὶ τοσοῦτον, ὥστε ἀναγορεύεσθαι ἡμῶν πατέρα, καὶ προσκυνούμενον ὑπὸ πάντων, τὸ δεύτερον τοῦ βασιλικῆς θρόνου πρόσωπον διυτελεῖν. οὐκ ἐνέγκας δὲ τὴν ὑπερφηανίαν, ἐπέτηδεσε τῆς ἀρχῆς στερηθῆαι ἡμᾶς, καὶ τοῦ πνεύματος, τὸν τε ἡμέτερον σωτήρα, καὶ διαπαντὸς εὐεργέτην Μαρδοχαῖον, καὶ τὴν ἄμεμπτον τῆς βασιλείας κοινῶν Ἔσθῆρ σὺν παντὶ τῷ τούτων ἔθνει, πολυπλόκοις μεθόδων παραλογισμοῖς αἰτησάμενος εἰς ἀπώλειαν. διὰ γὰρ τῶν τρόπων τούτων ᾤθη λαβῶν ἡμᾶς εἰρήμους, τὴν τῶν Περσῶν ἐπικράτησιν εἰς τοὺς Μακεδῶνας μετέβαλε. ἡμεῖς δὲ τοὺς ὑπὸ τοῦ τρισυλευτήριον παραδεδομένους εἰς ἀφανισμόν Ἰουδαίους, εὐρίσκομεν οὐ κακούργους ὄντας, δικαιοτάτους δὲ πολιτενομένους νόμοις, ὄντας

δὲ υἱὸς τοῦ ὑψίστου μεγίστου ζῶντος Θεοῦ, τοῦ κατευθέντος ἡμῖν τε καὶ τοῖς προγόνους ἡμῶν τὴν βασιλείαν ἐν τῇ καλλίστῃ διαθέσει. καλῶς οὖν ποιήσετε μὴ προσχρησάμενοι τοῖς ὑπὸ Ἀμὸν Ἀμαδαθοῦ ἀποσταλεῖσι γράμμασι· διὰ τὸ αὐτὸν τὸν ταῦτα ἔξεργασάμενον πρὸς ταῖς Σούσιον πόλεις ἔσταυρώσθαι σὺν τῇ πανοικίᾳ, τὴν καταξίαν τοῦ τὰ πάντα ἐπικρατούντος Θεοῦ διατάχους ἀποδόντος αὐτῷ κρίσιν. τὸ δὲ ἀντίγραφον τῆς ἐπιστολῆς ταύτης ἐκθέντες ἐν παντὶ τόπῳ μετὰ παρρησίας, ἕαν τοὺς Ἰουδαίους χρῆσθαι τοῖς ἑαυτῶν νομίμοις, καὶ συνεπισχέειν αὐτοῖς, ὅπως τοὺς ἐν καιρῷ θλίψεως ἐπιθεμένους αὐτοῖς, ἀμύνονται τῇ τρισκαϊδεκάτῃ τοῦ δωδεκάτου μηνὸς Ἰαδάρ τῇ αὐτῇ ἡμέρᾳ. Ταύτην γὰρ ὁ τὰ πάντα δυναστεύων Θεὸς ἀντ’ ὀλεθρίας τοῦ ἐκλεκτοῦ γένους, ἐποίησεν αὐτοῖς εὐφροσύνην. καὶ ὑμεῖς οὖν ἐν ταῖς ἐπωνύμοις ἡμῶν ἑορταῖς, ἐπίσημον ἡμέραν μετὰ πάσης εὐωχίας ἄγετε, ὅπως καὶ νῦν καὶ μετὰ ταῦτα σωτήρια ἢ ἡμῖν καὶ τοῖς εὐνοοῦσι Πέρσας, τοῖς δὲ ἡμῖν ἐπιβουλεύουσι, μνημόσυνον τῆς ἀπωλείας. πᾶσα δὲ πόλις ἢ χώρα τὸ σύνολον, ἥτις κατὰ ταῦτα μὴ ποιήσῃ, δόρατι καὶ περὶ καταναλωθήσεται μετ’ ὀργῆς· οὐ μόνον ἀνθρώποις ἄβαστος, ἀλλὰ καὶ θηρίοις καὶ πετεινοῖς εἰς τὸν ἅπαντα χρόνον ἐχθιστος κατασταθήσεται. τὰ δὲ ἀντίγραφα ἐκτιθέσθωσαν ὀφθαλμοφανῶς ἐν πάσῃ τῇ βασιλείᾳ, ἐτόιμοις τε εἶναι πάντας τοὺς Ἰουδαίους εἰς ταύτην τὴν ἡμέραν, πολεμῆσαι αὐτῶν τοὺς ὑπεναντίους.

Au. Ver.—13 The copy of the writing for a commandment to be given in every province was published [Heb., revealed] unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.

Copy. See the notes upon iii. 14.

Booth.—13 The copy of the written law to be published in every province, and among every people, that the Jews should be ready, &c.

Rambach.— והנה נגשׁתה, *Exemplar vel Summa vero scripti haec fuit.* וְנִי, *ut manifestum sit.*

Houb.—13 *Erat in Exemplari scriptum: detur Edictum in omnibus singulisque provinciis, omnibusque gentibus id sit manifestum, ut eum in diem Judaei sint parati, ut sumant ultionem de inimicis suis.*

וְנִי: Anteà cap. iii. 14 וְנִי, sine ו, parallelo in loco; et deinde וְנִי, ut vult Masora, consuetà formâ. Nam וְנִי habet hircos, non paratos.

Dathe.—13 *Exemplar edicti publicandi in*

omnibus provinciis et apud omnes populos, ut essent Judæi dicto die parati, quo ultimem de hostibus suis sumerent. a)

a) Omissum est; cf. cap. iii. 14.

Ver. 14.

Au. Ver.—14 So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

Mules and camels. See the notes upon ver. 10.

At Shushan the palace. See the notes upon i. 1; and upon Nehem. i. 1, p. 393.

Booth.—And the decree was published at the palace Shushan.

Ver. 15.

וּמְרֹדֵכַי יִצְאֵהוּ מִלְּבָשֵׁי הַמֶּלֶךְ בְּלְבוֹשֵׁי מְלָכוּת תְּכָלִית וְחֹרֵר וְעִמְטָת זָהָב גְּדֻלָּה וְתַכְרִיחַ בָּרִצָּה וְאַרְגָּמָן וְגו'

ὁ δὲ Μαρδοχαῖος ἐξῆλθεν ἐστολισμένος τὴν βασιλικὴν στολὴν, καὶ στέφανον ἔχων χρυσοῦν, καὶ διάδημα βύσσινον πορφυροῦν, κ.τ.λ.

Au. Ver.—15 And Mordecai went out from the presence of the king in royal apparel of blue [or, violet] and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad.

Blue—white—purple. See the notes upon i. 6, pp. 488—490.

Fine linen. See the notes upon 1 Chron. xv. 27, p. 80.

Bp. Patrick.—Mordecai went out—in royal apparel of blue and white.] In such robes as the princes of Persia were wont to wear.

With a great crown of gold.] Not like that of the king's; but such a coronet as was used by the greatest peers of the realm.

With a garment of fine linen and purple.] This was his inner garment, as the former was the outward.

Gesen.—פָּרָדֵךְ m. (r. פָּרָדֵךְ, Syr. to surround) wide robe, mantle, pallium, the long and flowing robe of an oriental monarch, Esth. viii. 15. Chald., id.

Prof. Lee.—פָּרָדֵךְ, m. Syr. כִּנְיָ, involoit, operuit. Chald. פָּרָדֵךְ, involucrum, indumentum. A robe, Esth. viii. 15, only.

Dr. A. Clarke.—15 Blue and white.] Probably stripe interchanged with stripe; or blue faced and bordered with white fur.

A great crown of gold.] A large turban ornamented with gold, jewels, &c.

Fine linen and purple.] The פָּרָדֵךְ here mentioned, is most probably the same with the byssus of the ancients; supposed to be the beautiful tuft or beard, growing out of the side of the pinna longa, a very large species of muscle, found on the coast of the Mediterranean Sea, of which there are a pair of gloves in the British Museum.

Rambach.—וְחֹרֵר וְעִמְטָת, ad modum regum Persicorum, qui amiculum purpureum, albo distinctum, gestabant (2) vide cap. i. 6. וְתַכְרִיחַ Schmid., et stola, vel potius cidari; quia de veste jam mentio erat facta. (1) אֶרְבָּא a rad. נָדַךְ, quæ Chaldæis et Syr. significat circumvolvere. Erat vero tiara regia sec. Cleric. contexta panno, qui constabat lino candente, et lana, purpureo colore tincta.

Ver. 17.

שְׂמֵחָה וְשִׂשׂוֹן לְיְהוּדַיִם מִשְׂתָּה וַיּוֹם מָוֶב וְרָבָיִם מְעַמֵּי הָאָרֶץ מִתְּיַהוּדִים רְגו'

— χαρὰ καὶ εὐφροσύνη τοῖς Ἰουδαίοις, κώθων καὶ εὐφροσύνη· καὶ πολλοὶ τῶν ἐθνῶν περιετέμοντο, καὶ Ἰουδαῖζον, κ.τ.λ.

Au. Ver.—17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews, for the fear of the Jews fell upon them.

Gesen.—מָוֶב יוֹם a good day, i. e., glad, joyous, a day of rejoicing, Esth. viii. 17; ix. 19, 22; al.

Rambach.—Et dies bonus seu festus.

Bp. Patrick.—Some admire that such a marvellous and memorable thing should not be related, nor so much as touched, by any exotic writer whatsoever. Of which Jacobus Capellus hath given a plain reason, that the history of Oehus is described by no writer, but only Diodorus Siculus: and he meddles with the affairs of Persia no farther than as they cohere with the affairs of Greece.

Became Jews.

Houb.—מִתְּיַהוּדִים: Non sine causâ circumlum supernum habent Codices. Nam legendum מִתְּיַהוּדִים, inserto וַי, quia תּוֹ אֵין אֵבֶסֶת אֲבִי הַיְהוּדִים, Judæis.

Gesen.—יָהוּדִי a secondary verb, denom. from יָהוּדָה, Judah, r. יָהָדָה.

Hithp. והתבדד pp. to make oneself a Jew, to become a Jew, by embracing the Jewish religion, Esth. viii. 17.

CHAP. IX. 1.

Houb. — 1 ויגדפק: Supervacaneum ו, penultimo loco positum, post litteram כ, quæ, in primo, vocem passivam indicat. Itaque etiam duo Codices Orat. habent ויגדפק, sine ו intermedio.

Ver. 3.

Au. Ver.—3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king [Heb., those which did the business that belonged to the king], helped the Jews; because the fear of Mordecai fell upon them.

Lieutenants—deputies. See the notes upon lieutenants and governors, Ezra viii. 36, p. 378.

And officers of the king.

Pool.—Heb., and all them that did the king's business, i. e., not only the chief persons designed by the foregoing words, but all his other ministers or officers, of what quality soever.

Ver. 6, 11.

ובשונשן הביצה הרגו היהודים ואבדו חמש מאות איש:

καὶ ἐν Σούσοις τῇ πόλει ἀπέκτειναν οἱ Ἰουδαῖοι ἄνδρας πεντακοσίους.

Au. Ver.—6 And in Shushan the palace the Jews slew and destroyed five hundred men.

6, 11 Shushan the palace. See the notes upon i. 2, p. 487, and upon Nehemiah i. 1, p. 393.

Booth.—In the palace Shushan.

Pool.—In Shushan the palace, i. e., in the city so called, as was noted before, chap. i. 2; it not being probable either that they would make such a slaughter in the king's palace, or that they would be suffered so to do.

Bp. Patrick.—In Shushan the palace.] That is, in the city where the king's palace was.

Houb.—6 Et Susis quidem, urbe in regni.

וואבדו: Ut sic וואבדו, et perdidērunt, Clerico assentimur eatenus, ut pravâ ex scriptione natum sit וואבדו, tùm hic, tùm versu 12. Et satis simile mendum castigant Masorete versu 27, ubi קבל mutant in קבו, quia antecessit קיבמו, numeri pluralis. Omit-

tit hoc versu verbum וואבדו Syrus. Sed versu 12 habet וואבדו, et perdidērunt.

Rambach.—ואבדו et perdendo, scil. perdidērunt, ver. 12, vide i. 7.

Ver. 12.

בשונשן הביצה הרגו היהודים ואבדו חמש מאות איש ואת עשרת בניהן בשארו מדינות המלכה מה עשו וכו'

— Ἀπόλεσαν οἱ Ἰουδαῖοι ἐν Σούσοις τῇ πόλει ἄνδρας πεντακοσίους, ἐν δὲ τῇ περιχώρῳ πῶς οἱ ἐχρήσαντο, κ. τ. λ.

Au. Ver.—12 And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? &c.

And destroyed. See the notes upon ver. 6.

Shushan the palace. See the notes upon ver. 11.

What have they done, &c.

Houb.—12 Sed quid fecerit? &c.

בשאר: Omnino ובשאר, in cæteris autem, non ommissa conjunctione. Sic Græci Intt. ἐν δὲ τῇ: Sic Syrus, ובשאר, et in reliquis. Excidit ו ex similitudine litteræ ו antecedentis.

Ver. 13.

Au. Ver.—13 — and let Haman's ten sons be hanged upon the gallows. See the notes upon chap. ii. 23, p. 502.

Vers. 16, 17, 18.

16 ושאר היהודים אשר במדינות המלכה נהתלו וועמדו על-בפשים ונזהו מאיביהם וחרוג בשנאייהם חמשה ושבעים אלף ובבניה לא שלחו את ידם: 17 ביום-שלושה עשר לה' אשר אבדו ונזהו בארבעה עשר בן ועשה אהו יום משתה ושמה: 18 והיהודים אשר-בשונשן נהתלו בשלושה עשר בן ובארבעה עשר בן ונזהו בחמשה עשר בן ועשה אהו יום משתה ושמה:

תרי. 18.

16 οἱ δὲ λοιποὶ τῶν Ἰουδαίων οἱ ἐν τῇ βασιλείᾳ συλήθησαν καὶ εαυτοῖς ἐβοήθουν, καὶ ἀνεπαύσαντο ἀπὸ τῶν πολεμίων ἠπόλεσαν

γὰρ αὐτῶν μυρίους πεντακισχιλίους τῇ τρισκαιδεκάτῃ τοῦ Ἀδάρ, καὶ οὐδὲν διήρπασαν. 17 καὶ ἀνεπαύσαντο τῇ τεσσαρεσκαιδεκάτῃ τοῦ αὐτοῦ μηνός, καὶ ἤγον αὐτὴν ἡμέραν ἀναπαύσεως μετὰ χαρᾶς καὶ εὐφροσύνης. 18 οἱ δὲ Ἰουδαῖοι ἐν Σούσοις τῇ πόλει συνήχθησαν καὶ τῇ τεσσαρεσκαιδεκάτῃ, καὶ ἀνεπαύσαντο ἤγον δὲ καὶ τὴν πεντεκαιδεκάτῃ μετὰ χαρᾶς καὶ εὐφροσύνης.

Au. Ver.—16 But the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey,

17 On the thirteenth day of the month Adar; and on the fourteenth day of the same [Heb., in it] rested they, and made it a day of feasting and gladness.

18 But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness.

Bp. Patrick.—On the thirteenth day of the month Adar.] This is to be referred to the foregoing words; the slaughter was made in the provinces on the thirteenth day of this month, when they should have been destroyed themselves.

Booth.—16 But the other Jews who were in the king's provinces assembled themselves on the thirteenth day of the month Adar [ver. 17], that they might defend their own lives, and rest from their enemies; and they slew of their foes seventy-five thousand; but on the spoil they laid not their hands. 17 And on the fourteenth day of the same they rested, &c.

Gesen.—נָח. 1. rest, quiet, Esth. ix. 16, 17, 18; c. suff. נִיחָךְ, 2 Chron. vi. 41.

Adar. See the notes upon chap. iii. 7.

Rambach.—16 וישא, ver. 12. נקדלו, ver. 2, 15, 18. וימד על נפשם, et stando sc. steterunt pro vita sua, contra aggressores, cap. viii. 11; cf. not. cap. i. 7. ויח, deinde quiescendo sc. quieverunt vers. 17, 18. והרגו, et occidendo occiderunt, vers. 6, 12.

17 להרש ארר, vers. 1, 15; cap. viii. 12 scil. interfecerunt, vel eadem illam peregerunt. Vulg., dies decimus tertius Adar primus apud omnes interfectionis fuit. ויח, vers. 16, 18, 22. וישא אררי, et faciendo fecerunt eum vers. 18, 22.

ונוח, vers. 16, 17, 22. וישא ארר, et faciendo sc. fecerunt illum diem, vers. 17, 19.

Houb.—16 *Caterique Judæi, qui erant in regis provinciis, pariter convenerunt, pro vitâ suâ steterunt, et tuti fuerunt ab inimicis. Nam ex inimicis septuaginta quinque millia viros occiderunt. 17 Quod cum fecissent mensis Adar die decimo tertio, die decimo quarto in tuto fuerunt, eumque diem fecerunt esse diem convivii et hilaritatis.*

16 et 17 והרגו...ויח...וימד: tria hæc verba in triplici mendo sunt, cum scribendum fuisset, והרגו...ויח...וימד, et steterunt...et quieverunt...et interfecerunt. Sic se legere demonstrant omnes Veteres; sic infra ver. 22 נחו. Idem tenor est orationis, qui supra ver. 15, ubi tria verba ושלו, והרגו, וקהלו, ejusdem sunt numeri; sic ut perperam conquirantur huic mendo triplici, ex aliis mendis, autoritates; cum præsertim vers. 6 et 12, duo menda ואברו, et steterunt...et quieverunt, in quod animadvertunt Masoretæ ver. 27 in קבלו, pro קבילו, scripto. Patefaciebat mendum verbum tertium והרגו, quod nemo non sentit scriptum fuisse pro והרגו. Aiebat Clericus, וימד habere et stando. Verum enimverò congregati sunt et stando, pro congregati sunt ut starent, formam non servat Hebraicam; sic sequenti versu legendum והרגו, et quieverunt, ut legunt omnes in Polyglottis, præter unum Chaldæum, apud quem id verbum fuit prætermisissum. Sic postea ועשו, et fecerunt, quomodo item omnes, excepto Chaldæo, qui mendum, עשה, in suo Codice gestabat. Nam liquet ex אררו, quod sequitur, non esse עשה verbum passivum, factum fuit, ut potè verbo passivo recusante, ne affixo ו, post ארר, utatur, tanquam suo nominativo. Jam hæc verba, ביום שלשה, adjungenda sunt ad ea, quæ antecedunt, ut notationem temporis habeant rei ante-dictæ: quam scribendi formam vidimus cap. viii. 12. Formam talem esse Clericus non animadvertens, convertit sic, his peractis, die decimo tertio, additque his peractis, parùm curans interpretandi leges.

Ver. 19.

על־כֵּן הַיְהוּדָיִם הַפְּרוּזִים הִשְׁבִּיחַ
בְּעָרֵי הַפְּרוּזוֹת עָשִׂים לָאֵת יוֹם אֲרַבְעָה
עָשָׂר לְחֹדֶשׁ אֲדָר שְׂמֵחָה וּבְשֵׂמֶתָה וַיּוֹם
טוֹב וּבְשִׂילָה בְּגוֹת אִישׁ לְרֵגְלוֹ :
”וַיְהִי”

διὰ τοῦτο οὖν οἱ Ἰουδαῖοι οἱ διεσπαρμένοι ἐν πάσῃ χῶρᾳ τῇ ἕξω, ἄγουσι τὴν τεσσαρεσκαυδεκάτῃ τοῦ Ἀδάρ ἡμέραν ἀγαθὴν μετ' εὐφρο-

σύνης, ἀποπέλλοντες μερίδας ἕκαστος τῶ πλῆσιον.

Au. Ver.—19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.

The Jews of the villages that dwelt in the unwalled towns. So Booth.

Pool.—In the unwalled towns, Heb., in the cities of the villages, i. e., in the lesser cities and villages, which are here opposed to the great city Shushan, and those who dwell in it.

Gesen.—פְּרָי m. (from פָּרָה), a countryman, rustic, dwelling in the country; collect. Deut. iii. 5; 1 Sam. vi. 18; פֶּסַח הַפְּרָי, country-village. Plur. Esth. ix. 19, Keri. פְּרָה, f. (ר. פָּרָה fin.) only plur., פְּרָוֹת, country regions, open country, as opp. to cities; Arab., ^{ساحل} فر id. Ez. xxxviii. 11, אֶרֶץ פְּרָוֹת, land of

open country; as immediately follows: without walls, and having neither bars nor gates. Esth. ix. 19, אֶרֶץ הַפְּרָוֹת, the country-towns, opp. to the metropolis, ver. 18; Zech. ii. 8, Jerusalem הַפְּרָוֹת תֵּשֶׁב shall be inhabited as open land, i. e., because of the multitude of her inhabitants no wall can be built around her.

Prof. Lee.—פְּרָי, m. One living in an unwalled town or a village, Esth. ix. 19, al.

פְּרָוֹת, pl. f. Settlements apart from the principal town or city; unwalled towns, villages, Esth. ix. 19, al.

Rambach.—19 הַפְּרָוִים, pagani, Schm., suburbani. (3) Deut. iii. 5; 1 Sam. vi. 18. הַשְּׁבִים בְּטֵרַ הַפְּרָוֹת, habitantes in uribus pagorum, i. e., provincialibus; in oppositione ad Susan regiam. LXX, dispersi per omnem regionem, scil. regni Persici. Vulg., qui in oppidis non muratis ac villis morabantur. (3) Ezech. xxxviii. 11; Zach. ii. 8; Masc. Hab. iii. 14. Conf. Jud. v. 7.

Houb.—19 Propter eam Judæi provinciales, qui cæterorum locorum urbes habitant, diem decimum quartum mensis Adar, diem habent faustum, in quo convivium et gaudia concelebrant, &c.

הַפְּרָוִים: Verbum pro verbo segregati, ex potestate Arabicæ verbi פָּרָה, segregare, unde פְּרָוֹת, pars segregata, à cæteris distincta, ut significent illi Judæi, qui alibi, quàm Susis, habitabant, in cæterasque regni sparsi erant provincias. Non licebat vertere cum Vulgato, in oppidis non muratis ac villis, quia non excluduntur è Contextu

muratæ urbes; neque, cum Clerico, pagani habitantes in pagis, ne urbes excluderemus, vel ne vocabulum פְּרָי, contrâ fas, omitteremus. Itaque ex sententiâ diximus, provinciales, qui cæterorum locorum urbes habitabant, verbi Arabici potestatem retinentes in verbo provinciales, et in verbis cæterorum locorum.

Adar. See the notes upon chap. iii. 7, p. 505.

A good day. See the notes upon chap. viii. 17.

Dr. A. Clarke.—Of sending portions to each other; that is, the rich sent portions of the sacrifices slain on this occasion to the poor, that they also might be enabled to make the day a day of festivity; that as the sorrow was general, so also might the joy be.

It is worthy of remark that the ancient *Itala* or *Ante-hieronymian* version of this book omits the whole of these nineteen verses. Query, Were they originally in this book?

Ver. 20.

Au. Ver.—20 And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far.

Pool.—Mordecai wrote these things; either, 1. The letters here following. But that is distinctly mentioned in the next words. Or, 2. The history of these things, which was the ground of the feast; which Mordecai knew very well ought to be had in remembrance, and to be told to their children and posterity, through all ages, according to the many commands of God to that purpose, and the constant practice of the holy men of God in such cases.

Dr. A. Clarke.—Mordecai wrote these things.] It has been supposed that thus far that part of the book of Esther which was written by Mordecai extends: what follows, to the end, was probably added either by Ezra, or the men of the Great Synagogue; though what is said here may refer only to the letters sent by Mordecai to the Jews of the provinces. From this to the end of the chapter is nothing else than a recapitulation of the chief heads of the preceding history, and an account of the appointment of an annual feast, called the feast of Purim, in commemoration of their providential deliverance from the malice of Haman.

Ver. 22.

Houb.—22 לְאֵינַיִם: Codices Orat. 42 et

57, לאבינוים, plenè, priori scribæ manu, et quidem, ut solet, accuratiori. Itaque etiam in Codice Orat. 53 additum fuit ו supra verbum, quod idem ו fuit in suprâ-dictis Codicibus posteriori manu deletum.

Ver. 23.

וְקִבְלוּ הַיְהוּדִים וְגו'

καὶ προσεδέξαντο οἱ Ἰουδαῖοι, κ.τ.λ.

Au. Ver.—23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them.

Undertook.

Houb., Booth. — Read וקבלו [thirteen MSS.].

קבל: Legendum וקבלו, et receperunt. Sic Codex Reg. 29 sic etiam priori manu Codex Orat. 53, sic vult והלו, caeperunt, quod sequitur. Sic etiam emendat Masora, ver. 27, ut nos ad versum 6, monuimus.—*Houb.*

Rambach.—וקבל היהודים, Acceperunt vero, vel in se suscepit quisque Judæorum, &c.

Ver. 24.

— וְהִפְסֵל פֶּגַר הוּא הַגּוֹזֵל לְהַמָּם וּלְאַבְדָּם :

נ"א וְהִפְסִיל

— καθὼς ἔθετο ψήφισμα καὶ κληρὸν ἀφάνας αὐτοῦς.

Au. Ver.—24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to consume [Heb., crush] them, and to destroy them.

And had cast Pur, &c. See the notes upon iii. 7.

Houb.—24 הפסל: Monent editores in aliis Codicibus scriptum legi והסיל, et jecerat, quod antefendum, ut potè usitatum. Et sic habent Codices Orat. 53 et 57.

Ver. 25.

וּבְכַבְדָּהּ לִפְנֵי הַמֶּלֶךְ אָמַר עִם-הַפֶּסָרָה וְגו'

καὶ ὡς εἰσήλαθε πρὸς τὸν βασιλέα, λέγων, κρεμάσαι τὸν Μαρδοχαίου· ὅσα δὲ ἐπεχείρησεν ἐπάξει ἐπὶ τοὺς Ἰουδαίους κακὰ, κ.τ.λ.

Au. Ver.—25 But when Esther came [Heb., when she came] before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that

he and his sons should be hanged on the gallows.

But when Esther came, &c.

Rambach.—Sed quum venisset hoc, scilicet per Estheram, vel sec. Targ., Syr., et al., Quum venisset Esthèra ad regem, cap. v. 1, seqq. אמר עם הספר, edixit per epistolam, i. e., sec. R. Sal. dixit ore suo, et præcepit, ut scriberentur epistolæ, cap. viii. 8, seqq.

Houb.—25 ... Quæ cum ad Regem intrasset, per litteras decretum fuit, ut, &c.

וקבאה לפני המלך... Quæ cum venisset coram rege. Nos, antè hæc verba, lacunam facimus, quam quomodò expleremus, non docebant Veteres. Nam ab hód. scripturâ, eâdemque mutilâ, omnes abeunt, nodumque, ut possunt, contrectant. Plerique addunt, Esther, quia in בבאה, affixit ה indicat reginam, quæ tamen regina, vel Esther, non comparat in suprâ-dictis. Desunt ea, in quibus memorabatur, ut Aman consilium, de abolendâ suâ gente, Esther reseiverit; quæ superius sunt narrata. Haud scio etiam an mutilata hæc verba fuerint, אמר, עם הספר, dixit cum scribâ. Nos, decretum fuit per litteras, partim ex sententiâ, partim ex conjecturâ.

Should be hanged upon the gallows. See the notes upon ii. 23, p. 502.

Ver. 26, 27.

26 על-פֶּגַן קָרָאָה לְיָמִים הָאֵלֶּה פֶּגַרִים
עַל-שֵׁם הַפֶּגַר עַל-פֶּגַן עַל-כֹּל-דְּבָרָהּ
הָאֵתְרָת הַגְּזָאת וְהַדְרָאָה עַל-פְּכָה וּמָה
הַגִּיעַ אֲלֵיהֶם : 27 הִנְמִי וְהִפְסֵל הַיְהוּדִים
עַל-יָהֶם וְעַל-זָרָעָם וְעַל כָּל-הַפְּלֹגִים
עַל-יָהֶם וְלֹא יַעֲבֹר לְהַנִּית עֲשִׂים אֶת-
שְׁנֵי הַיָּמִים הָאֵלֶּה כְּכֹתְבָם וְכַזְמִנְבָּ
כְּכֹל-שְׁנֵה וְשְׁנֵה :

v. 27. וקבלו קרי

26 διὰ τοῦτο ἐπεκλήθησαν αἱ ἡμέραι αὐταὶ Φρουραὶ διὰ τοὺς κληρούς, ὅτι τῇ διαλέκτῳ αὐτῶν καλοῦνται Φρουραὶ, διὰ τοὺς λόγους τῆς ἐπιστολῆς ταύτης, καὶ ὅσα πεπύθασαι διὰ ταῦτα, καὶ ὅσα αὐτοῖς ἐγένετο, 27 καὶ ἔσθησε· καὶ προσεδέχοντο οἱ Ἰουδαῖοι ἐφ' ἑαυτοῖς καὶ ἐπὶ τῷ σπέρματι αὐτῶν καὶ ἐπὶ τοῖς προστεθειμένοις ἐπ' αὐτῶν, οὐδὲ μὴν ἄλλως χρήσονται· αἱ δὲ ἡμέραι αὐταὶ μνημόσυνον ἐπιτελούμενον κατὰ γενεὰν καὶ γενεάν, καὶ πόλιμ, καὶ πατριάν, καὶ χώραν.

Au. Ver.—26 Wherefore they called these days Purim after the name of Pur [that is,

lot]. Therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail [Heb., pass], that they would keep these two days according to their writing, and according to their appointed time every year.

Purim. See the notes upon iii. 7.

Bp. Patrick.—26 Therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them.] This seems to refer to the foregoing words; “wherefore they called these days Purim,” because of what was contained in the letters of Mordecai, and because of what they had seen when these things fell out, and what they heard reported of them in the places where they could not see them. But we take them to be the reason of what follows; viz., of the keeping these days [so *Houb.*, *Dathe*, *Booth.*].

Dr. A. Clarke.—And of that which they had seen. The first letter to which this second refers, must be that sent by Mordecai himself. See ver. 20.

Rambach.—*לך כן*, Schmid., *propterea etiam*. Redditur causa, cur Judæi illos dies receperint et celebrarint, ver. 23. *לך כן* רבני האשה הזוה, nempe *propter omnia verba epistolæ hujus*, seu quæ in ista epistola Mordechai, ver. 20 seqq. narrantur, ver. 29; Nehem. ii. 7, 8, וכה ראו על כנה, et *propter id*, quod, Hos. ix. 14; Job. xxxiv. 33, *viderunt ipsi de ejusmodi rebus*, tanquam testes oculati. וכה הגיע אליהם, et quod pervenit ad ipsos, scil. vel mandato regio, vel facto et rumore, cap. ii. 12; cap. iv. 3; cap. viii. 17; cap. ix. 1.

27 קימו, confirmarunt, sanxerunt. וקבלו, et susceperunt tanquam legem. הנלוים עליהם, adjungendos ipsis, Vulg., qui religioni eorum voluerint copulari, i. e., proselytos. ולא יעברו, ita ut nemo transgrediatur, vel ut transgredi non liceat, ver. 23, cap. i. 19. Cler., non præteribit; q. d., nunquam fore id tempus, quo obsoleverit consuetudo observandorum et celebrandorum dierum Purim, coll. Matth. xxiv. 34, 35. Transire enim sec. Drus. dicitur, quod aut revocatur, aut intermittitur. כנה, sec. *prescriptum eorum*, coll. v. 23; cap. viii. 8, 13. Aliter sumitur, cap. viii. 9, conf. synonym. Jos. viii. 31; 1 Reg. ii. 3, &c.

וּכְסֵיכֶם, et *secundum tempus eorum*, h. e., quo modo et tempore dies præscripti sunt celebrandi.

Houb.—26 *Propterea dies illi vocantur Purim, de nomine Phur. Propter has igitur litteras, et propter id quod viderant, et quod eis contigerat; 27 Statutum fecerunt, quod omitti non liceret, receperuntque in se Judæi, et in posteros suos, in eosque qui se iis adjungerent, ut eos dies duos statuto tempore, ut conscripti erant, quotannis celebrarent.*

26 ... על כן על כל דברי האגרת הזוהת ופה, *propter has igitur litteras, et propter...* verba duo כן solus Veterum Chaldæus exhibet, quæ tamen non superfluunt. Nam seriem habent cum קימו in quo verbo incipit versus 27. Itaque delenda, ante קימו, interpunctio major, ut series sit talis, *propterea...statutum fecerunt* (קימו) ... על כנה: Id adverbium, quod verit Arias ad sic; quod Clericus; *super hujusmodi*, adverbium nihili est, cujus exemplum nusquam reperi, et quod Lexica omittunt. Nec dubium, fuisse על suo ex loco trajectum, cum olim sic legeretur, ויעל מה ראו כנה, et *propterea quod ita experti fuerant*. Nam respondet illud ויעל מה ראו alteri על, quod antecessit in iis verbis על כל דברי הזוהת. Rem ita exequitur Syrus, qui sic videtur, ויעל מה ראו כנה, et *propter id, quod viderant*. Idemque addit ויעל מה ראו כנה, et *propter id quod contigerat eis*, tanquam legeret, ויעל מה ראו כנה ועל מה, et *propterea quod sic viderant, et quod...* quæ scribendi forma, ut est usitatissima, ita probam exhibet scripturam.

Gesen.—מִתְּהָבִים (Kametz impure) a word of the later Hebrew for the earlier סִפְרָה.

1. *Writing, a writing.*
2. *A prescript, precept, sc. as written.*
3. *A document, book; e. g., an edict, decree, &c.*

Prof. Lee.—תְּהָבִים, lit. (a) *writing*; thence, (b) *Epistle, letter*; (c) *register, record*; (d) *Scripture*. Differs from סִפְרָה, in this particular, that תְּהָבִים has respect to the manner of writing, to the matter, or things enumerated. Gesenius's “pro antiquiore scribenda,” is, therefore, groundless. See Esth. i. 22; iii. 14; Ezek. xiii. 9; Esth. ix. 27, al.

Ver. 29.

Au. Ver.—29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority [Heb., all strength], to confirm this second letter of Purim.

Pool.—Or, with all might, or efficacy, as that word usually signifies; he pressed it with all earnestness and vehemency.

And, accordingly, the Jews used to observe the first of those days with fasting, and crying, and other expressions of vehement grief and fear, and the latter with feasting, and thanksgiving, and all demonstrations of joy and triumph.

Bp. Patrick.—Some learned men understand these words as if they meant that these days of Purim were therefore appointed, that they might be a memorial of that deliverance which was obtained of God by fastings and prayers unto him; which, if it be admitted, gives no ground to conclude from thence that they observed a fast upon this occasion, as well as a feast. The Jews, indeed, think quite otherwise; and, if we may believe their calendar, have ever since kept a fast on the thirteenth of Adar, which was the day appointed for their extirpation. Upon the hearing of which decree all places were filled with doleful lamentations, there being no help for them if God did not deliver them; unto whom, therefore, they cried with fasting and prayer. In memory of which they undertook to keep a yearly fast, as well as days of feasting and gladness, which immediately ensued. But their calendar is a new piece, and of no credit at all; nor do we find the least indication that Esther or Mordecai enjoined anything but a feast, no mention being made of a fast in their decree: and therefore it was voluntarily undertaken by the Jews themselves in after-ages, as this verse seems to import. Which the former Targum thus paraphrases (and the latter to the same purpose): “To confirm these days of Purim, as Mordecai the Jew, and Esther the queen, appointed concerning them; and as the Jews ordained for themselves, and for their posterity, to keep in memory the matter of their fastings and their prayers.”

Rambach.—דברי המצות, *res s. mandata* jejuniorum, cap. iv. 3, 16. וזנקתם, *et clamoris eorum*, i. e. sec. *Piscat.*, jejunia eorum cum clamore juncta, cap. iv. 1; Neh. v. 6; ix. 9. *Cler.*, *sicut sibi et posteris suis verba jejuniorum ac orationum constituerunt*. Putat nimirum Hebræos ab iis temporibus formulas quasdam precum sibi constituisse, quas illis diebus in synagoga recitarent. Hoc certum, Judæos hodiernum pridie festi, die decimo tertio mensis Adar, *jejunium* celebrare, quod *jejunium Estheræ* vocant, quam tamen abstinentiam sequentibus diebus festis, die 14 et 15 Adar, quos recte *Judæorum Bacchanalia*

dixeris, largissime compensant, vino ultra modum ingesto.

Houb.—*Ut rati haberentur suo in tempore dies illi sortium, quomodo eos instituerant Mardocheus Judæus et regina Esther, et quomodo ipsi statuerant, pro se et pro posteris, ut essent jejunia et orationes.*

Dathe.—*Eosque humane et serio adnumerunt, 31 ut hos Purim dies tempore constituto peragerent, quemadmodum eis esset a Mardocheo Judæo et Estera regina sancitum, et quemadmodum ipsi jam pro se et posteris suis sancissent, idque adhibitis jejunii et precibus.*

Ver. 32.

וּמֵאַמֶּר אֶתְּרָה קָלָם דְּבַרֵּי הַשְּׂרָיִם
הָאֵלֶּה וְנִכְתָּב בַּסֵּפֶר :

καὶ Ἐσθὴρ λόγῳ ἔστησεν εἰς τὸν αἰῶνα, καὶ ἐγράφη εἰς μνημόσυνον.

Au. Ver.—32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

Pool.—*Esther* had received authority and commission from the king to impose this upon all the Jews. *In the book*; either in the public registers of that kingdom; or rather, in the records which the Jews kept of their most memorable passages.

Bp. Patrick.—Either she made a new decree by her sole authority to enforce the former; or the meaning is, that she commanded the forementioned decree, which confirmed the days of Purim, to be recorded and made a public act, in a book where, perhaps, this whole history was contained. Which record testified in time to come what passed in her days; viz., their danger, and their wonderful deliverance, and the decree of Esther concerning the observation of these days.

Dr. A. Clarke.—*The decree of Esther confirmed these matters.*] It was received by the Jews universally with all respect, and they bound themselves to abide by it.

The *Vulgate* gives a strange turn to this verse: *Et omnia quæ libri hujus, qui vocatur Esther, historia continentur*; “And all things which are contained in the history of this book, which is called Esther.”

The *Targum* says, *And by the word of Esther all these things relative to Purim were confirmed*; and the *roll was transcribed in this book*. The *Syriac* is the same as the *Hebrew*, and the *Septuagint* in this place not very different.

Booth.—32 And the decree of Esther confirmed these matters of Purim, as it is written in this book.

Rambach.—*Igitur edictum etiam Estheræ,* ver. 29; cap. i. 15, *confirmavit ea,* ver. 29, 31. ויכתב, *scriptumque est.* בספר, *in hoc libro.* Schm., *in libro Scripturæ;* vel sec. A. b. E. in alio, qui perit, ut *Liber recti, bellorum Domini, &c.,* ver. 20. Alii iterum ad *libellum epistolarem* hoc referunt, qui de sententia Reginæ et Mordochæi ad Judæos scriptus et missus fuit, ver. 29, 30; coll. ver. 20.

Houb.—30 *Ex mandato igitur Reginæ Esther, Phurim statuti sunt, et in libro conscripti.*

Dathe.—32 *Edictum Esteræ confirmavit institutum festi Purim, quod in hoc libro scriptum est.*

CHAP. X. 1.

וַיִּשֶׁם הַמֶּלֶךְ אֶת־חֲשׂוֹתָיִם מִסָּעֵל-
הָאָרֶץ וְאֵי תָהָם :

נ' א' פסק אהשווח ק' ונ' א' כחיב ורש
ἔγραψε δὲ ὁ βασιλεὺς ἐπὶ τὴν βασιλείαν
τῆς τε γῆς καὶ τῆς θαλάσσης.

Au. Ver.—1 And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea.

Ahasuerus. See the notes upon i. 1, p. 486.

The isles of the sea.

Bp. Patrick.—Our primate Usher understands by the *isles* here mentioned, those in the Ægean Sea, which were conquered by Darius Hystaspes, who was the first that laid a tribute on his subjects; for Cyrus, and Cambyses before him, laid none, but being begun, they continued it to the reign of this king, *ad Annum Per. Julian.* 4219. Strabo saith (lib. xv. p. 735), that the tribute exacted on the sea-coast was paid in silver; but that from the land in such commodities as every country afforded, in wool, drugs, cattle, &c.

Dr. A. Clarke.—*Laid a tribute upon the land*] On the one hundred and twenty-seven provinces of which we have already heard.

The isles of the sea.] Probably the isles of the Ægean Sea, which were conquered by Darius Hystaspes. *Cabnet* supposes that this *Hystaspes* is the *Ahasuerus* of Esther.

Rambach.—1 סס. Imposuit vero Acha-

xvii. 13; 2 Sam. xx. 24; 2 Par. x. 18, ærario, ut putant, per bellicos adversus Græciam apparatus procul dubio exhausto. Vox tamen Hebræa usu biblico alias constanter non tam pecunias, quam *homines s. operas serviles* significat, e. c., 1 Reg. v. 27, 28; ix. 15, cet. *Cleric.*, Darius Hystaspida primus tributa ordine descripsit, imposuitque provinciis, coll. not. Neh. v. 18. Illa vero auxisse videtur Ahasuerus, quomobrem hic *imposuisse* dicitur, seu nova addidisse iis, quæ jam Darius imposuerat. Significatur hoc modo sec. A. b. E. florens regis fortuna, quum Mordechais rebus præesset. Quæ tamen felicitas Xerxis minus constans aut diuturna fuit, dum sec. *Usseri Ann. i.*, p. 187, anno imperii sui 13, noctu jacens in lecto ab Artabano, regionum satellitum principe jugulatus, et regnum ad filium ejus *Artaxerxem Longimanum*, lenitate et celsitudine animi præcellentem, translatum fuit. על הארץ, Schm., *super terram continentem, et insulas maris* scil. Ægæi.

Ver. 3.

כִּי מִרְדְּכָי הַחַהּוּדָי מִשְׁנָה לַמֶּלֶךְ
אֶת־חֲשׂוֹתָיו וְגִדּוּל לַיהוּדָיִם וְרַבּוּי לְרֹב
אֶחָיו הָרַשׁ מִזֶּבַע לְעַמּוֹ וְדַבָּר שְׁלֹם
לְכָל־זֶרְעוֹ :

ὁ δὲ Μαρδοχαῖος διεδέχετο τὸν βασιλεῦ-
᾽Αρταξέρξην, καὶ μέγας ἦν ἐν τῇ βασιλείᾳ, καὶ
δεδοξασμένους ὑπὸ τῶν Ἰουδαίων· καὶ φιλοῦ-
μενος διηγείτο τὴν ἀγαγῆν παντὶ Παρ ἔθνει
αὐτοῦ. “καὶ εἶπε Μαρδοχαῖος, Περσὶ τοῦ
Θεοῦ ἐγένετο ταῦτα. ἐμνήσθη γὰρ περὶ
τοῦ ἐνυπνίου, οὗ εἶδον περὶ τῶν λόγων τούτων·
οὐδὲ γὰρ παρήλθεν ἀπ’ αὐτῶν λόγος. ἡ μικρὰ
πηγὴ, ἣ ἐγένετο ποταμὸς, καὶ ἦν φῶς καὶ
ἥλιος καὶ ὕδωρ πολὺ. Ἐσθῆρ ἔστιν ὁ πο-
ταμὸς, ἦν ἐγάμησεν ὁ βασιλεὺς, καὶ ἐποίησε
βασιλίσσαν. οἱ δὲ δύο δράκοντες, ἐγὼ εἶμι
καὶ Ἄμάν. τὰ δὲ ἔθνη τὰ ἐπισυναχθέντα
ἀπολέσει τὸ ὄνομα τῶν Ἰουδαίων. τὸ δὲ
ἔθνος τὸ ἐμὸν, οὗτός ἐστιν Ἰσραὴλ, οἱ βοή-
σαντες πρὸς τὸν Θεόν, καὶ σωθέντες· καὶ
ἔσωσε Κύριος τὸν λαὸν αὐτοῦ, καὶ ἐμῆσατο
Κύριος ἡμᾶς ἐκ πάντων τῶν κακῶν τούτων·
καὶ ἐποίησεν ὁ Θεὸς τὰ σημεῖα, καὶ τὰ
τέρατα τὰ μεγάλα, ἃ οὐ γέγονεν ἐν τοῖς
ἔθνεσι. διὰ τοῦτο ἐποίησε κλήρους δύο,
ἓνα τῷ λαφῷ τοῦ Θεοῦ, καὶ ἓνα πᾶσι τοῖς
ἔθνεσι. καὶ ἦλθον οἱ δύο κληροὶ οἱ τοῖς
ἔθνεσι. καὶ εἰς ἡμέραν κρίσεως.
ἐνώπιον τοῦ Θεοῦ καὶ πᾶσι τοῖς ἔθνεσι. καὶ

ἐμνήσθη ὁ Θεὸς τοῦ λαοῦ αὐτοῦ, καὶ ἐδικαίωσε τὴν κληρονομίαν αὐτοῦ. καὶ ἔσονται αὐτοῖς αἱ ἡμέραι αὐταί, ἐν μηνὶ Ἀδὰρ τῇ τεσσαρεσκαίδεκάτῃ, καὶ τῇ πεντεκαίδεκάτῃ τοῦ μηνός, μετὰ συναγωγῆς καὶ χαρᾶς καὶ εὐφροσύνης ἐνώπιον τοῦ Θεοῦ, κατὰ γενεὰν εἰς τὸν αἰῶνα ἐν τῷ λαῷ αὐτοῦ Ἰσραὴλ. ἔτους τετάρτου βασιλεύοντος Πτολεμαίου καὶ Κλεοπάτρας, εἰσήνεγκε Δοσίθεος, ὃς ἔφη εἶναι ἱερεὺς καὶ Λενίτης, καὶ Πτολεμαῖος ὁ υἱὸς αὐτοῦ, τὴν προκειμένην ἐπιστολὴν τῶν Φρουραῖ, ἣν ἔφασαν εἶναι καὶ ἡρμηνεύεσθαι Δυσίμαχον Πτολεμαίου, τὸν ἐν Ἱερουσαλήμ.

Au. Ver.—3 For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

Multitude.

Houb.—3 מרדכי: Omnino מרדכי, multitudini, ut scriptum habent duo Codices Orat. Nam מרדכי, ubi multitudinem habet, respuit ו inter-polatum.

Seeking, &c. Seed. So Booth.

Pool.—To all his seed; or, for all his seed, to wit, the Jews, who were of the same seed and root from which he was descended. He spoke and acted with great kindness and friendliness to them, when they resorted to him upon any occasion.

Rambach.—*Quærens bonum, vel studens commodo et saluti gentis suæ, et loquens apud regem pacem pro semine suo, i. e., sec. Vulg., ea, quæ ad pacem ac salutem popularium suorum pertinebant.* Vel sec. *Cler.*, omnes *Judæos humaniter compellabat, nec ullum, honoribus ac divitiis inflatus, spernebat, coll. Gen. xxxvii. 4. Sed illud præferimus. Cf. ad prius 1 Sam. xix. 4; Jer. xviii. 20; xxix. 7; 1 Macc. xiv. 4.*

Houb.—*Populi sui utilitatibus consulens, seminis sui procurans salutem et incolumitatem.*

Dathe.—*Utilitatis eorum erat studiosus, et salutem gentis suæ, quantum poterat, promovebat.*

END OF THE HISTORICAL BOOKS.

ERRATA.

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