

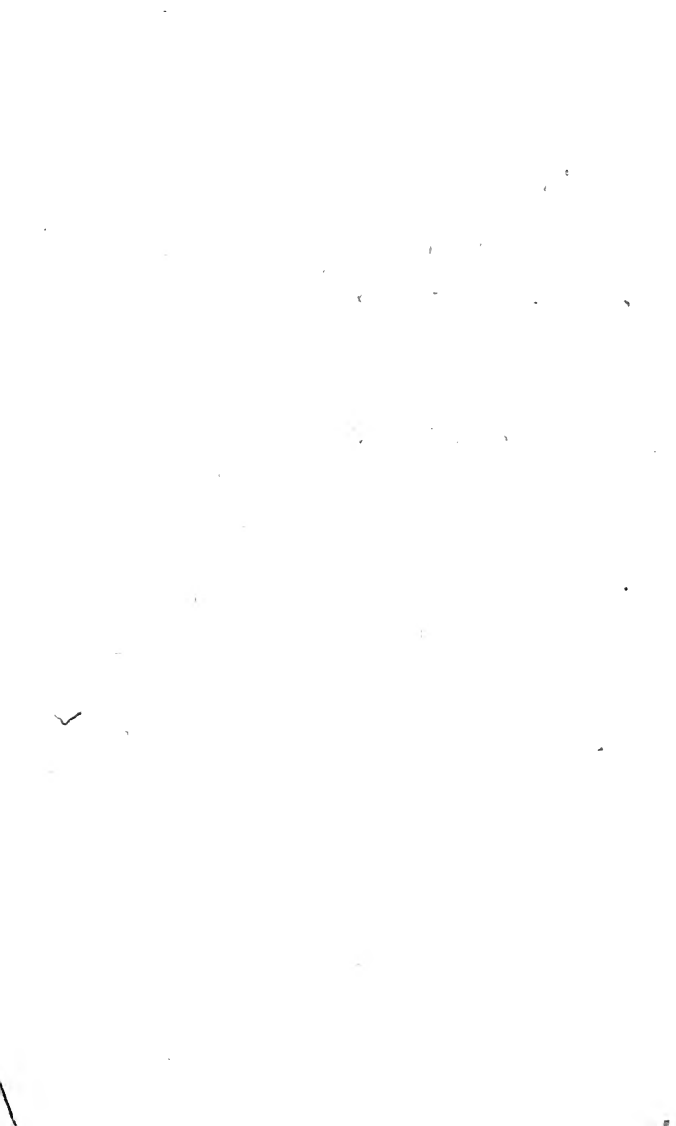


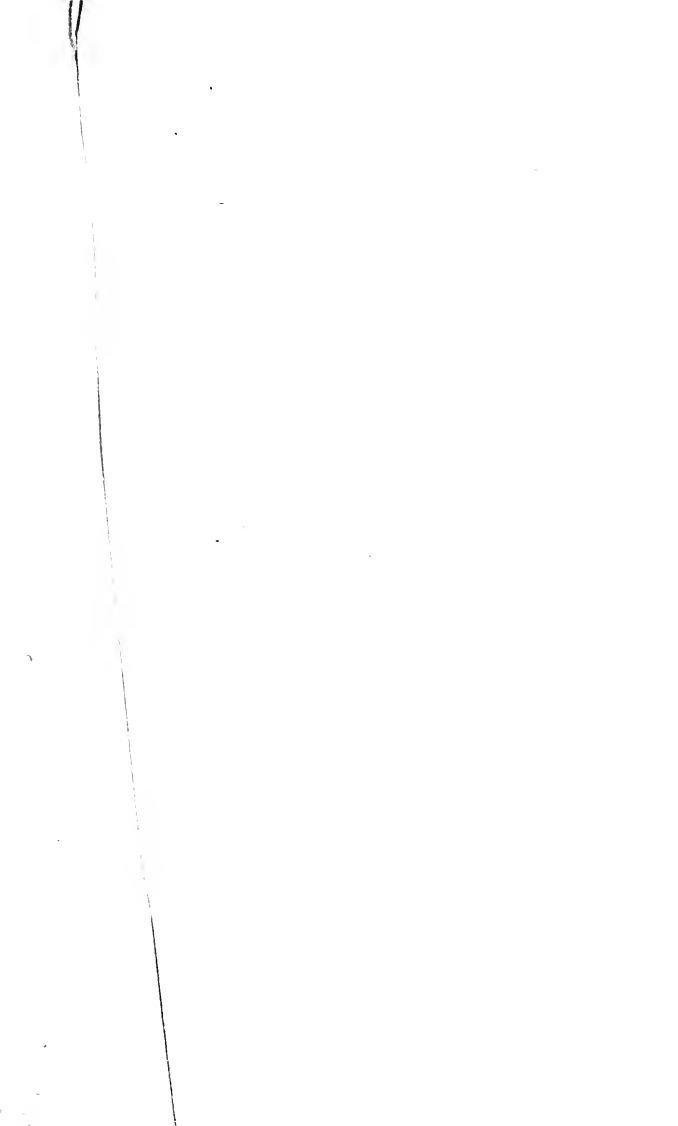
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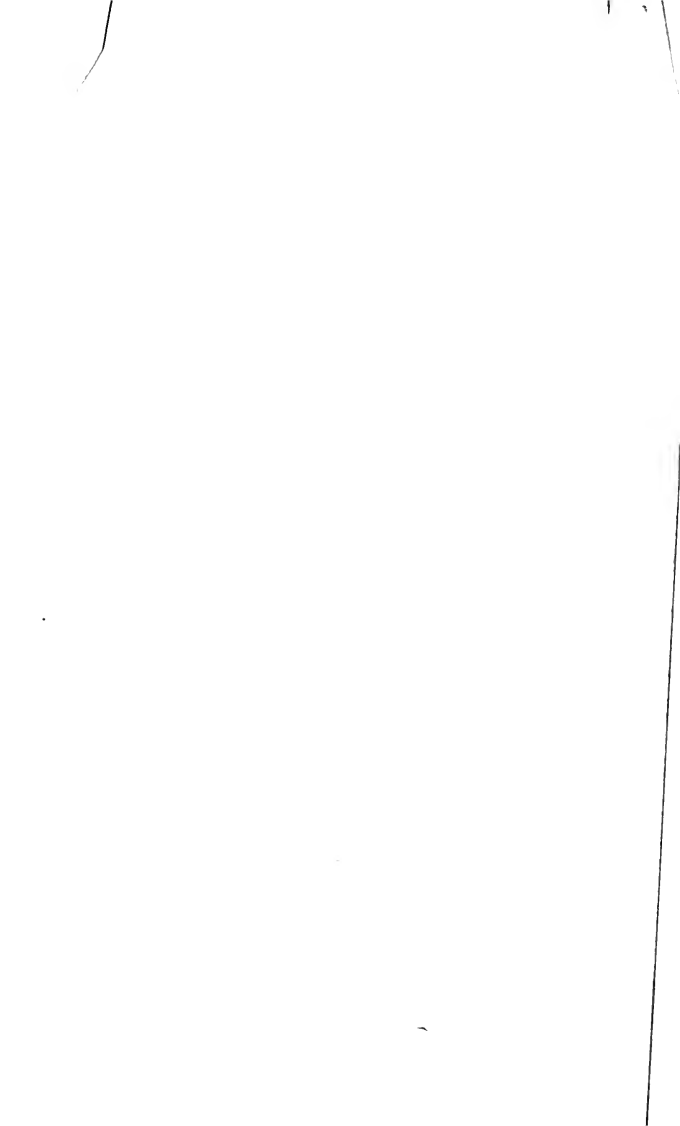
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*The State of the Printed Hebrew Text
of the Old Testament considered.*

A
D I S S E R T A T I O N
I N T W O P A R T S.

Part the *First* compares I CHRON. XI
with 2 SAM. V and XXIII;

A N D

Part the *Second* contains Observations on
SEVENTY HEBREW MSS,

With an Extract of
MISTAKES and VARIOUS READINGS.

By BENJAMIN KENNICOTT, M. A.
Fellow of *Exeter* College.

*Thus saith the LORD: Stand ye in the ways, and see, and ask
for the old paths, where is the good way, and walk therein;
and ye shall find rest for your souls. Jerem. 6. 16.*

O X F O R D

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in CAMBRIDGE; Mr. *Leake*, in BATH; and Mr. *Score*,
in EXETER. M D C C L I I I.

Imprimatur,

J. BROWNE,

Vice-Can. Oxon.

Maii 17. 1751.

TO
THE REVEREND AND WORTHY
THE VICE - CHANCELLOR
THE HEADS OF HOUSES
AND
THE OTHER MEMBERS OF THE
VENERABLE HOUSE OF CONVOCATION
IN THE
UNIVERSITY OF OXFORD

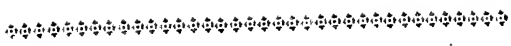
THIS DISSERTATION
IN GRATEFUL ACKNOWLEDGMENT
OF THE
HONOUR OF A DEGREE
WHICH
THEY WERE PLEASED TO CONFER
ON ACCOUNT OF
TWO FORMER DISSERTATIONS
IS
MOST RESPECTFULLY

DEDICATED

BY

THE AUTHOR.





FR. LUCAS BRUGENSIS

IN PRÆFATIONE ad

Cardin. SIRLETUM. 1580.

— Erunt, fat scio, qui hæc nostra ut frivola aspernabuntur; in nempe, quibus non curæ sunt, quæ occurrunt subinde, Codicum Varietatulæ. At eorum ego nihil movebor sententiis: qui Scripturam Sacram eo prosequor honore, ut longè faciam pluris unum hîc, etiam minimum, suæ Integritati locum restituisse, quàm Ciceronis, Virgîlii, aut cujuscunque alterius hujus ordinis, quinquaginta. Et si qui laudî sibi ducunt, horum Editiones à Mendis vindicâsse; longè ego majori dignum laude censeo, qui hîc id operæ collocârît. Non quasi Scriptura Sacra Erroribus obnoxia sit, quæ, à primâ Veritate profecta, Veritatis regula est; sed quod in Codices sive Apographa, per frequentem Exemplarium in Exemplaria transfusionem, nunc Librariorum nunc Lectorum oscitantîâ incuriâ inficitîâ temeritate, Laberculæ Errata Depravationesque subinde irreperint; quæ aliorum Codicum sive Apographorum collatione mutari corrigi auferri debeant.



INTRODUCTION.

THAT *All Scripture was given by the Inspiration of God* ----- and that the Books of the Old and New Testament, as they proceeded from the God of Truth, were true in all their Articles of Faith, just in all their Precepts of Duty, and harmonious in their vast variety of Historical Facts --- are Positions most readily assented to, and most gratefully acknowledg'd by all Christians.

But, tho' these Sacred Books were at first compos'd by men (of different Capacities indeed, and expressing themselves each in his own Stile, yet by men) who were all directed to Truth and secur'd from Error by the immediate Agency of God Himself; tho' this point, I say, is readily granted, and it becometh well the Possessors of this invaluable Treasure to be most truly thankful for it --- yet, what was thus inspir'd by God, was committed to the Care of Men; and we must acknowledge, that *we have had this Treasure in Earthen Vessels.* We must acknowledge,

that these Sacred Books have not descended to us, for so many Ages, *without some Mistakes and Errors of the Transcribers*. This the Various Readings, remark'd in the different Copies both of the Old and New Testament, evidently demonstrate; and yet, what has been admitted universally as to the latter, not a few have strenuously denied as to the former.

If this were not a known case, it would seem strange --- that Men, pretending to an Acquaintance with Languages, should allow Mistakes to have been introduced in transcribing the New Testament, and not allow the same as to the Old; when the Whole of the latter was writ so long, and some Parts of it near 1500 Years, before the former. To suppose such an absolute Freedom from Error in the Transcribers of these Books, the most ancient in the whole World --- what is it else, but to suppose *a constant Miracle wrought in favour of every such Transcriber*, and the Divine Assistance communicated in the Formation of every Letter? --- And this Infallibility continued down to these times; as there seems no particular Æra assignable for its Termination: at least, it seems to have been as necessary 'till the Invention of Printing, as it could have been before,

But

But this Necessity, it is probable, no sensible Man will maintain. And yet there is room to think, that Men can bring themselves almost to maintain any thing; since we find there are some, who would persuade us they have perus'd the Original Books of the Old Testament, and yet do (and perhaps ever will) maintain *the absolute Integrity of the present Hebrew Text.*

It may not be improper to produce one Proof of what may otherwise perhaps be thought impossible. And let it be in the Words of the Author of a late Pamphlet call'd *Marginal Animadversions on Mr. Costard's two late Dissertations*: a Pamphlet, which pretends to correct the Performance of a Man of great Merit and extensive Learning; but pretends to correct it with such a profusion of Calumny, as is uncommon even in this Age of Abuse and Licentiousness. This Gentleman, who desires to be consider'd as a Proficient in the Hebrew Language, remarks thus on Mr. Costard, p. 15 and 16. --- *He would have the LXX to be corrupted in Gen. 31, 7 &c. But This is not quite satisfying, he would suppose an Error in the Hebrew itself, in the Management of which he shews a degree of Effrontery and Profaneness fit to undertake any thing.* The only Remark proper to be made upon this Passage may be --- that the Author of it discovers such a Strength of Passion

sion and such a Weakness of Judgment, that, instead of proving *Others can undertake any thing*, he only proves *He himself ought to undertake Nothing*.

The Appeal, here made, is made only to such serious Men, as would know and be establish'd in the Truth; who, with the utmost Veneration receiving the Books of Scripture *as the Word of God*, are desirous of learning, by every rational method, what was *originally* recorded in them. That great Advantages have been deriv'd to the present Text of the *New Testament*, from carefully collating the most ancient Copies and their best Versions, is undeniable. And, as there have been, perhaps, more Variations from the Original Reading in the *Old* than in the *New Testament*; an Application of the same Method to discover *these* Variations is at least pardonable; and, if successful, must be praise-worthy.

That *all other* Books of Antiquity have come down to us with *some Errors*, is very readily admitted --- it is charg'd upon human Fallibility or want of Care in the several Transcribers --- and the only Method for discovering these several Errors is universally apply'd by the Learned. To which it may be added --- that, in general, Books have been handed down to these times with a greater

greater Number of Errors, in proportion as these Books have been of *greater Length*, as the *Character* in which they have been writ has had *Letters more similar to each other*, and as such Books have been *farther remov'd in point of Antiquity* from the Age in which we live. This then being the Case, it is no wonder, on all these Accounts, that we find many Variations and Errors in the present Text of the Books of the *Old Testament*; which (so far from being an Argument to their Prejudice) seems to be an Argument, and a very forcible one, to prove *the high Antiquity* to which they pretend, and to which Claim they are certainly entitled.

THUS much it seem'd necessary to premise, to prevent any unfavourable Impressions, which might arise from the following Observations; in consequence of Prejudices, which at present obtain in the Minds of many Good Men, who pretend not to Knowledge enough in the Hebrew Language to determine for themselves. For whose Satisfaction, and in Justice to the present Text, it must be (and is here with pleasure) observ'd --- that the many Variations and Errors, which do in fact occur, are chiefly found in places not immediately relative to the *Faith* or *Practise* of Mankind. And yet, even in the less
weighty

weighty Matters of the Law, or the still less important Articles of National Jewish History; Who, that desires a more successful Reception of this Divine Book in the World, does not wish to see *every Error* rationally remov'd; that so the Whole Revelation of the Ways and Will of God to Man may shine forth *in Perfect Beauty!*

The learned and judicious Bishop *Walton* observes, that the *Corruptions*, which are found in the *Historical* Books of the Old Testament, appear chiefly (and indeed it is natural to expect they should appear chiefly) in the several *Numbers* and *Proper Names*. Prolegom. p. 41. And if we should examine *all* the Historical Books of the Old Testament, perhaps we should find this Observation no where more strongly confirm'd, than in *the Chapters*, which are the Subject of the following Remarks ----- Which Chapters are now particularly selected for Examination, not merely to establish the Certainty of some Corruptions in the present Text, but in hopes of pointing out the Original Reading in *some* of the many Places so corrupted.

The rational and safe Method of proceeding in a Case of this important Nature is --- to compare Scripture with itself --- to explain a difficult Phrase or Passage by a clear one, that bears some
Relation

Relation to it --- to consider the natural Force of the Original Words, the Tendency of the Context, and the Design of the Writer --- to compare the most ancient Editions of the Original with one another, and with the best Copies of the most celebrated Versions.

The whole of this Method is at all times necessary, in order to a successful Enquiry into the true Reading of the Books of Holy Scripture. And as to *the particular Chapters* here examin'd, they so nearly resemble each other (treating of the same Subject) that the principal Means of discovering their several Corruptions will be --- the Light, which they mutually reflect upon each other.

These Chapters (at least so far as they unite in the same History) give us the History of *David's Mighty Men* i. e. the Chief of those Men of Valour, by whose firm Assistance and surprizing Bravery, he rose from a low Condition to the Throne of Judah, and, after seven Years and six Months, to that of Israel. And among other Variations, which will be found in the two principal Chapters containing the History of those Heroes, the first is --- that in *Chronicles* we have Ten Verses, which open the History, and give us *the first Hero*; which Verses make no part of the 23d Chapter in *Samuel*. The Reason of

which Difference seems clearly to be this --- that this Catalogue of David's Worthies is plac'd at the *Conclusion* of the History of his Reign in *Samuel*, and at the *Beginning* of it in *Chronicles*. In the former, we have first the wonderful Elevation of David to the Throne; with the Battles and Occurrences, which led on to that great Event, and secur'd him in the Possession of his Kingdom: and then, at the Close, we have a Catalogue to perpetuate the Memory of those Warriors, who had been particularly instrumental in promoting the Success, and establishing the Glory of their Royal Master. Whereas, in the latter, the History of David begins with him as King, and immediately mentions the Heroes of his Armies; and then proceeds to an Abridgment of the History of his Reign.

This is the different Method of the History in those two Places. And the natural Consequence of this Difference is --- that, as these Mighty Men are recorded in the beginning of David's Reign in *Chronicles*, *there* we find them introduc'd with Joab at their Head, with the Reason of his being so particularly distinguish'd: but, in the concluding Chapter of *Samuel*, when the History of David's Reign had been already given, *there* Joab might well be omitted; since no one could forget, that *Joab* was *David's chief Mighty*

ty Man, when he had been mention'd in almost every Page, as *Captain-General* of the Armies of Israel.

This Account of so material a Difference in the Beginning of these two Catalogues, if it wants any additional Confirmation, may be strengthen'd by observing --- that nearly the same Solution is given by *Hugo de Vienna*, in his Commentary on the Bible; a MS Copy of which, in 17 Vol. Folio, writ 1460, and finely illuminated on Velum, is preserv'd in Exeter College Library. In this Commentary we read --- 2 Sam. 23; *Inter Fortes non nominatur Joab; quia Princeps Militiæ erat, & sic nota fuit ejus Fortitudo.*

The not attending to this Circumstance seems to have been the cause of a Mistake of Dr. Delany's, in his Historical Account of the Life of David; a Book, which well deserves a careful Perusal. This worthy Author has observ'd (Vol. 3, Book 16) that Joab is excluded from this Catalogue of David's Mighty Men; but why so great a Captain and so brave a Man should be left out of this List, *he owns*, he cannot comprehend: otherwise, than by supposing him excluded for some notorious Act of Guilt; as several other Names, which are found in the List of Samuel are, *he thinks*, omitted in the subse-

quent List of Chronicles for the same reason.

But, with deference to so great an Authority, I beg leave to observe --- that Joab is *not* omitted in the Catalogue of David's Worthies; being *expressly mention'd* and celebrated at large, as *the First* of that honourable Number in the Catalogue of Chronicles. And tho' not expressly mention'd at the head of the Catalogue in Samuel (because he had been before celebrated thro' that whole Book as Captain-General) yet he must be *there also included*; in order to compleat the exact Number 37, mention'd in the end of this Catalogue of Samuel, which would be incompleat without him; and he must *there also* be consider'd as *the First* of the 37, since the regular Subordination of the several Worthies would be otherwise inexplicable. Indeed it was totally unnecessary to mention Joab again upon this Occasion; and the Author of the first Catalogue, naturally supposing the well-known Name of *Joab* could not be forgot, proceeds to the Names of the remaining 36, who compleat the Number. And therefore this Author begins the Catalogue here with --- *These be the Names of the Mighty Men &c.* i. e. the remaining Names of the other Mighty Men, who with Joab were 37 in all; but the Author of Chronicles, giving us Joab together with the other 36, tells us --- *This is the Number of the Mighty*

Mighty Men &c. i. e. the whole Number mention'd all together.

As to the other Names, which have been thought by Dr. Delany and others to occur in the Catalogue of Samuel, and not in the Catalogue of Chronicles, it will (I presume) appear hereafter --- that every Name, which was originally in the first, was originally also in the second Catalogue: We must except only One, the 10th of the 37 Heroes; who, tho' recorded in the former Catalogue univerversally, is univerversally omitted in the latter, and his Place supplied by another. The cause of which Omission may have been either some notorious Act of Guilt, as imagin'd by Dr. Delany; or, that dying soon, his Successor was recorded instead of him in the second Catalogue, according to Junius and Tremellius. This single Variation will be found the only Exception; every other Worthy was uniformly recorded at first in both Catalogues: whilst Joab was and is particularly mention'd in this Chapter of Chronicles, tho' he had been omitted in this Chapter of Samuel, only because he had in *that* Book been sufficiently characteriz'd as David's chief Mighty Man, in the Chapters preceding.

The Ten Verses in Chronicles then, as they give us the History of *Joab's* Bravery and the Cause

Cause of *his superior Honour*, must be first consider'd; before we proceed to the History of *the other Heroes*, given us by the two principal Chapters in common.

But tho' this 23d Chapter of the 2d Book of Samuel does not coincide with the Chapter of Chronicles, till we come to the 11th Verse of the latter; yet the 5th Chapter of that Book of Samuel coincides with it; and with very near so much of it, as brings us to the Union of the other two Chapters. And this happens very fortunately; as such a Comparison thro' the 9 first Verses of the Chapter in Chronicles will lead to the Explanation of some very difficult Passages.

I shall therefore, thro' the following Comparison of these Chapters, give the Original Text, with the Translation of it by the LXX (according to the Alexandrian Copy in *Breitinger's* Edition) and, after those Observations which may occasionally be found necessary, shall add such a Version of the Original Text, as the Observations respectively offer'd on each Verse shall appear to recommend.





I CHRONICLES XI, I.

Compar'd with

2 SAMUEL V, I.

Chro. ויקבצו כל ישראל אל דוד הברונה
 Sam. ויבאו כל שבטי ישראל אל דוד הברונה
 Chro. לאמר הנה עצמך ובשרך אנחנו :
 Sam. ויאמרו לאמר הננו עצמך ובשרך אנבנו :

Chro. και ηλθε ----- πας ----- Ισραηλ προς

Sam. και ^απαριστηθησαν ^απαντα ^αι φυλααι Ισραηλ προς

Chro. Δαυιδ εν Χεβρων, -- λεγοντες -- ιδε οστι σς,

Sam. Δαυιδ εις Χεβρων, και ειπουν αυτω ιδε οστι σς,

Chro. και σαρκες σς ημεις.

Sam. και σαρκες σς ημεις.

The first word here, that makes any material Variation in the Original Sense, is הנה *Ecce*; which in Samuel is הננו *Ecce Nos*, and probably was הנה originally as in Chronicles, before the ה was corrupted into נו. That this has been the case appears from the word's being render'd by the LXX here, as in Chronicles, by ιδε, without the

the Pronoun after it; and because the Pronoun is sufficiently express'd in the Text by אֲנֹחֲנוּ. The words עֲצֻמָּךְ וּבִשְׂרָךְ, tho' render'd *plurally* by the Alex. and Vat. Copies of the LXX, are *singular* in both Chronicles and Samuel in the Original, and also in the Complutenfian Edition of the LXX.

Perhaps it may be worth remarking --- that the word דָּוִד here in *Chronicles* is in *Samuel* דָּוִד; and that this Difference seems not to have happen'd by chance, but to have been originally observ'd thro' the several Books in which this Name occurs. It occurs for the first time as the last word in *Ruth*, and is there writ *without a Yod*, as it continues to be thro' the Books of Samuel, Kings, Pſalms, Proverbs, Iſaiah, Jeremiah and Ezekiel; but it appears *with a Yod* in the Books of Chronicles, Ezra, Nehemiah, and Zechariah. This Difference seems to have obtain'd *originally*; because it has been almost universally observ'd in every Edition to this day.

It is not here suppos'd, that any thing mysterious is couch'd under the different Expressions of this Name of *David* in these different Books. But yet, if there be reason for supposing it customary to write this Name *without a Yod* till the Captivity, (*ante Christ.* 588) and *with a Yod* after the Captivity; may not this be one Argument

ment *for* or *against* the Antiquity of any particular Book, in which this Name is found? It most certainly would, if we could depend upon the Transcribers not having omitted or inserted the Yod improperly. There is, however, an Harmony among them in this matter, which is so nearly universal, that it deserves some Consideration. Indeed in some Editions, this Name is writ *with a Yod*, once in Hosea and twice in Amos; and if in these places the Yod was original, the Variation must have been introduc'd before the Captivity, (since these Prophets liv'd about 200 years before it) which would be contradictory to the Reading in Jeremiah and Ezekiel, who liv'd at the time of the Captivity. But in the Bomberg Bible, printed so early as 1517, the Name in Hosea is דוד: and tho', in this celebrated Edition, in Amos 9, 11, it is דוד^o; yet it has the little Circle (°) over it to intimate an Error, and accordingly in the Margin it is דוד. And so Amos 6, 5, tho' it is again writ דוד^o, yet it has again the little Circle over it, to mark it for a faulty word, as in the instance preceding.

If then it should appear reasonable to believe, that the Name of *David* (a Name of the highest Honour among the Jews, which therefore was doubtless express'd with proportionable care) if this Name was writ *without a Yod* till after the

Captivity, or at least till the days of Hosea and Amos; this will be a strong Argument against the Antiquity of the *Canticles* --- that it was a much later Composition than is generally suppos'd; and not the Song of Solomon, or a Song made by Solomon. Because the Name of *David* is there writ (invariably, I believe, in all copies) *with a Yod*, as after the Captivity, or at least till the time of *Hosea*: whereas in and near the time of Solomon (about 1000 years before Christ) it was invariably writ *without a Yod*; as appears from his own Book of Proverbs, the Psalms, Samuel, Kings &c.

At the conclusion of the Remarks occasionally subjoin'd to each verse, it was propos'd to add such a Version of it in English as is agreeable to the Observations respectively preceding; and therefore the English Version of this first Verse is --- *Then all Israel were gathered together to David unto Hebron, saying; Behold! We are thy Bone and thy Flesh.*

1 Chron. XI, 2; 2 Sam. v, 2.

גם תמול גם שלשום גם בהיות שאול Chro.

גם אתמול גם שלשום -- בהיות שאול Sam.

מלך --- אתה --- המוציא והמביא Chro.

מלך עלינו אתה הייתה מוציא והמביא Sam.

Chro.

את ישראל ויאמר יהוה אלהיך לך אתה Chro.
את ישראל ויאמר יהוה ---- לך אתה Sam.
תרעה את עמי את ישראל ואתה תהיה Chro.
תרעה את עמי את ישראל ואתה תהיה Sam.
; נגיד על עמי ישראל Chro.
; לנגיד על --- ישראל Sam.

Chro. και εχθρες και τριτω οντος Σαουλ βασιλευς,

Sam. και εχθρες και τριτω οντος Σαουλ βασιλευς

Chro. ----- συ ηδα ο εξαγων και εισαγων τον

Sam. εφ' ημων, συ ηδα ο εισαγων και εξαγων τον

Chro. Ισραηλ. και ειπε Κυριος ο Θεος σε σι. Συ

Sam. Ισραηλ. και ειπε Κυριος ----- προς σε. συ

Chro. ποιμανεις τον λαον με τον Ισραηλ, και συ εση

Sam. ποιμανεις τον λαον με τον Ισραηλ, και συ εση

Chro. εις ηγαμβρον επι -- Ισραηλ.

Sam. εις ηγαμβρον επι τον Ισραηλ.

In the Text here the third **ג** 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 remark'd, that the second word in this verse **הרי** *heri* is in Samuel **אתמול**: 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 $\chi\theta\epsilon\varsigma$ but also $\epsilon\chi\theta\epsilon\varsigma$ (with a Letter added at the beginning, exactly as in the Hebrew) is the Greek Adverb for *Yesterday*. This Phrase גם חמול גם שלשום (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 $\chi\theta\epsilon\varsigma \kappa\alpha\iota \pi\alpha\rho\omega\lambda\omega$. 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, tho' 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 הייתה 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 dropt at the end of the second Participle. The word נגיד had perhaps the Preposition ל originally prefix'd in Chronicles as well as in Samuel, since the LXX (Alex. and Vat. Copies) give us $\epsilon\iota\varsigma \epsilon\gamma\chi\epsilon\mu\epsilon\tau\epsilon\varsigma$ in both places. It has been very properly remark'd by the learned Bishop Patrick and others, that the *first* Ruler or Governor of a Nation, who is charac-

teriz'd

eteriz'd under the beautiful Metaphor of a *Shepherd*, is *David*; who was taken from his Flock to feed the People of Israel, in consequence of the Divine Appointment, which is in this Verse acknowledg'd by all Israel.

The English Version is --- *Moreover in time past, while Saul was King, Thou leddest out and broughtest in Israel; and the Lord thy God said unto thee, Thou shalt feed my people Israel, and thou shalt be Ruler over my people Israel.*

1 Chron. XI, 3; 2 Sam. v, 3.

וּבָאוּ כָל זִקְנֵי יִשְׂרָאֵל אֶל הַמֶּלֶךְ חֲבֵרוֹנָה Chro.

וּבָאוּ כָל זִקְנֵי יִשְׂרָאֵל אֶל הַמֶּלֶךְ חֲבֵרוֹנָה Sam.

וַיִּכְרַת לָהֶם דָּוִד בְּרִית בְּחֵבְרוֹן לִפְנֵי Chro.

וַיִּכְרַת לָהֶם הַמֶּלֶךְ דָּוִד בְּרִית בְּחֵבְרוֹן לִפְנֵי Sam.

יְהוָה וַיִּמְשְׁחוּ אֶת דָּוִד לְמֶלֶךְ עַל יִשְׂרָאֵל Chro.

יְהוָה וַיִּמְשְׁחוּ אֶת דָּוִד לְמֶלֶךְ עַל יִשְׂרָאֵל: Sam.

כִּדְבַר יְהוָה בִּיר שִׁמְוֵאל: Chro.

----- Sam.

Chro. Καὶ ἦλθον πάντες πρεσβύτεροι Ἰσραὴλ πρὸς

Sam. Καὶ ἐρχονται πάντες οἱ πρεσβύτεροι Ἰσραὴλ πρὸς

Chro. τὸν βασιλεῖα ἐν Χεβρών. Καὶ διεθετο αὐτοῖς ὁ

Sam. τὸν βασιλεῖα εἰς Χεβρών, καὶ διεθετο αὐτοῖς ὁ

Chro. βασιλεὺς Δαυὶδ διαθήκην ἐν Χεβρών ἐναντὶ Κυρίου.

Sam. βασιλεὺς Δαυὶδ ἐν Χεβρών ἐνωπιον Κυρίου διαθήκην,

Chro.

Chro. και εξρισαν τον Δαυιδ εις βασιλευα επι ----

Sam. και χειρισι τον Δαυιδ εις βασιλευα επι παντα

Chro. Ισραηλ καλει τον λογον Κυριου δια χειρου Σαμυηλ.

Sam. Ισραηλ. - - - - -

The Text in Samuel having וַיִּמַח before וַיִּדַבֵּר , and the LXX (in the Vat. Copy also) reading σ βασιλευα in both Chapters; 'tis probable, that וַיִּמַח was originally in the Text in Chronicles: tho' 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 paraphras'd 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 fulfill'd by Samuel's anointing David King; and therefore it was not only strictly true, but very pertinently observ'd, that *the word of the Lord was fulfill'd by the hand of Samuel*. The reason why these last words were omitted in Samuel, seems to be --- because this Circumstance had been particularly mention'd in that book before; (1 Sam. 16; 1--13). and therefore was there unnecessary: tho' it is very properly mention'd in Chronicles, where it had not been at all observ'd. And indeed the mentioning this Circumstance

stance 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 express'd in these words --- *according to the word or commandment of the Lord fulfill'd by the hand of Samuel* in anointing David King.

The English Version is --- *So all the Elders of Israel came to the King unto Hebron, and King 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 (fulfilled) by the hand of Samuel.*

1 Chron. XI, 4. 2 Sam. v, 6.

| | |
|-------|-------------------------------------|
| Chro. | וילך דויד וכל ישראל ירושלם היא יבוס |
| Sam. | וילך המלך ואנשיו ירושלם |
| Chro. | ושם היבוס ישב הארץ : |
| Sam. | אל היבסי ישב הארץ |

| | |
|-------|--|
| Chro. | και επορευθη ο βασιλευς, και -- ανδρες Ισραηλ. |
| Sam. | και απηλθε Δαυιδ και οι ανδρες αυτου |

Chro.

Chro. ἐπι Ιερουσαλημ, αυτη Ιερουσα, και εκει οι Ιερου-
 Sam. εις Ιερουσαλημ - - - - - πρὸς τον Ιερου-
 Chro. σαιοι οι κατοικουντες την γην.
 Sam. σαιον τον κατοικουντα την γην.

There are two or three Variations between the Text of Chronicles here and that of Samuel; but neither of them material, because each Passage makes a regular and consistent Sense. Instead of *David and all Israel* in Chronicles, in Samuel it is *the King and his Men*; and היבוסִי which in the former text is taken *plurally*, in the latter is consider'd as *singular*: --- and the ו in היבוסִי in Chronicles is dropt in Samuel, and the same Letter in יושב in Samuel is dropt in Chronicles.

The English Version is --- *And David and all Israel went to Jerusalem, which was Jebus; for there the Jebusites were the Inhabitants of the Land.*

1 Chron. xi; 5, 6: 2 Sam. v; 6, 7, 8.

| | | | |
|------------------------------------|-------|-------------------|-------|
| ויאמרו ישבי יבוס לדויד | ---- | לא תבוא | Chro. |
| ויאמר | ----- | לדוד לאמר לא תבוא | Sam. |
| הנה | ----- | | Chro. |
| הנה כי אם הסירך העורים והפסחים | | | Sam. |
| וילכד דויד את | ----- | | Chro. |
| לאמר לא יבוא דוד הנה וילכד דוד את | | | Sam. |
| מצדת ציון היא עיר דויד: ויאמר דויד | | | Chro. |
| מצדת ציון היא עיר דוד: ויאמר דוד | | | Sam. |
| | | | Chro. |

--- כל מכה יבוסי בראשונה --- Chro.
 ביום ההוא כל מכה יבוסי --- ויגע --- Sam.
 --- --- --- --- --- Chro.
 בצנור ואת הפסחים ואת העורים שנאו --- Sam.
 --- --- --- --- --- Chro.
 נפש דוד על כן יאמרו עור ופסח לא --- Sam.
 יהיה לראש ולשר ויעל --- Chro.
 יבוא אל הבית --- Sam.
 בראשונה יואב בן צרויה ויהי לראש : --- Chro.
 --- --- --- --- --- Sam.

Chro. Εἶπαν δὲ οἱ κατοικοῦντες Ἰεβὺς τῷ Δαυιδ, οὐκ
 Sam. Καὶ ἐρρεθῆ --- τῷ Δαυιδ, οὐκ
 Chro. εἰσελεύσῃ ὠδὲ. ---
 Sam. εἰσελεύσῃ ὠδὲ, ὅτι ἀντεῆσαν οἱ τυφλοὶ καὶ οἱ
 Chro. ---
 Sam. χωλοὶ, λεγοντες, ὅτι οὐκ εἰσελευσεται Δαυιδ ὠδὲ.
 Chro. Καὶ ὡσκατελαβετο --- τῷ πῆλιοχλῷ Σιων
 Sam. Καὶ κατελαβετο Δαυιδ τῷ πῆλιοχλῷ Σιων
 Chro. αὐτὴ ἡ πόλις -- Δαυιδ. Καὶ εἶπε Δαυιδ ---
 Sam. αὐτὴ ἡ πόλις τῷ Δαυιδ. Καὶ εἶπε Δαυιδ τῷ
 Chro. --- πᾶς τυτῶν Ἰεβουσαιον ἐν πρώτοις,
 Sam. ἡμερὰ ἐκείνη· πᾶς τυτῶν Ἰεβουσαιον, ---
 Chro. ---
 Sam. ἀπέδωκεν ἐν ὄρει Σιφιδι καὶ τὰς χωλὰς, καὶ τοὺς
 Chro. ---
 Sam. τυφλὰς καὶ τὰς μισθῶνας ψυχὰς Δαυιδ. Δίχα
 D Chro.

| | |
|-------|--|
| Chro. | ----- |
| Sam. | ταυτο ερξαι τυφλοι και χωλοι ουκ εισελευσονται |
| Chro. | ----- και εστιμ εις αρχοντα και εις τρα- |
| Sam. | εις οικον Κυριου. ----- |
| Chro. | τηρον. και ανεβη επ' αυτω εν πρωτοις Ιωαβ υγις |
| Sam. | ----- |
| Chro. | Σαρξιας, και εχημετο εις αρχοντα. |
| Sam. | ----- |

The present English Version.

| | |
|-------|---|
| Chro. | <i>And the Inhabitants of Jebus said to</i> |
| Sam. | <i>Which ----- spake unto</i> |
| Chro. | <i>David, -----</i> |
| Sam. | <i>David, saying, Except thou take away the</i> |
| Chro. | <i>----- Thou shalt not come --</i> |
| Sam. | <i>blind and the lame, thou shalt not come in</i> |
| Chro. | <i>hither. -----</i> |
| Sam. | <i>hither: thinking David cannot come in hi-</i> |
| Chro. | <i>----- Nevertheless, David took the Castle</i> |
| Sam. | <i>ther. Nevertheless, David took the strong</i> |
| Chro. | <i>----- of Zion, which is the City of David.</i> |
| Sam. | <i>hold of Zion: the same is the City of David.</i> |
| Chro. | <i>And David said, ----- Whosoever</i> |
| Sam. | <i>And David said on that day, Whosoever</i> |
| Chro. | <i>----- smiteth the</i> |
| Sam. | <i>getteth up to the Gutter, and smiteth the</i> |

Chro.

Chro. *Jebusites first, - - - - -*
 Sam. *Jebusites, --- and the lame, and the blind,*
 Chro. *- - - - -*
 Sam. *that are hated of David's Soul ---- where-*
 Chro. *↓ - - - - -*
 Sam. *fore they said, The blind and the lame shall*
 Chro. *- - - - - shall be chief and*
 Sam. *not come into the House. - - - - -*
 Chro. *captain. So Joab the son of Zeruiab went*
 Sam. *- - - - -*
 Chro. *first up, and was chief.*
 Sam. *- - - - -*

The reason of placing this whole Sentence together being obvious, let us proceed to consider the several parts of it, in the two Chapters. The words **ישבי יבוס**, which are not in the Original of Samuel, are not in the Vat. Copy of the LXX in Chronicles; but the Alex. translates regularly according to the present Hebrew Text. In Samuel there is a Clause or two in the Speech of the Jebusites, which is omitted in Chronicles for Brevity; as the History in Chronicles is regular, and the Sense compleat without it. But tho' the History be regular and very intelligible in Chronicles, yet the additional Clauses in Samuel make the History there remarkably perplex'd; and (as Dr. Delany observes) incumber it with more Dif-

difficulties than are ordinarily to be met with. In full proportion to the Difficulties has been the Number of different Interpretations; and yet there seems to be very sufficient Room for offering another Interpretation, in some material Points differing from them all. The words in Samuel, so far as the Text in Chronicles coincides, are clear and determinate in their meaning --- *And the Inhabitants of Jebus said to David, Thou shalt not come hither.* But the succeeding words in Samuel are very difficult; or, at least, have been variously interpreted. The present English Translation is --- *Except thou take away the blind and the lame, thinking David cannot come in hither.*

The chief Difficulty here lies in determining who are *these Blind and Lame*; whether *Jebusites*, or the *Jebusite Deities* call'd Blind and Lame by way of Derision. The latter Opinion has been maintain'd by some considerable Writers; but yet seems indefensible. For however David and the Israelites might be dispos'd to treat such Idols with Scorn and Contempt, 'tis not at all likely the Jebusites should revile *their own* Deities; and we must remember, that these Deities are suppos'd to be here call'd *Blind and Lame* by the Jebusites themselves. But, admitting them to be Idol-Deities, what meaning can there be in the Jebusites telling David --- *he should not come into the*
the

the Citadel, unless he took away the Deities upon the walls? If he could scale the Walls, so as to reach these Guardian Deities, he need not ask Leave of the Jebusites to enter the Citadel. But (which is much more difficult to be answer'd) what can possibly be the Meaning of the last Line ----- *Wherefore they said, the Blind and the Lame shall not come into the House?* For, Who said? Did the Jebusites say, Their own Deities (before express'd by *the Blind and Lame*) should not come into the House --- should not (according to some) come *where they were* --- or, should not (according to others) come *into the House of the Lord?* --- Or, could these Deities say, David and his Men should not come into the House? The Absurdity of attributing such a Speech, or any Speech to these Idols, is too clear to need Illustration; and 'tis a known part of their real Character, that *they have Mouths, but speak not.*

But, tho' these Deities could not denounce these words, yet the Jebusites might; and 'tis possible (it has been said) that the Blind and the Lame in this latter part of the Sentence may signify *the Jebusites*; not any particular Jebusites, so maim'd; but the Jebusites in general, call'd *blind and lame*, for putting their Trust in blind and lame Idols. This seems too refin'd an Interpretation; and we may safely conclude --- that the

the same Expression of the Blind and Lame means the same Beings in the two different parts of the same Sentence. It has been farther observ'd, that these Blind and Lame are here spoken of as different from the Jebusites --- *Whoſoever ſmiteth the Jebusites, and the Lame and the Blind*; and if they were different, it requires no great Skill at Deduction to determine they were not the same.

Perhaps then these Blind and Lame were, in fact, a few particular Wretches, who labour'd under these Infirmities of Blindness and Lameness; and therefore were different from the general Body of the Jebusites. But here it will be demanded at once --- how we can then account rationally for that Bitterness, with which David expresses himself here against these Blind and Lame; and how it was possible, for a Man of David's Humanity to detest Men for mere unblameable, and indeed pitiable, Infirmities? And lastly, the Authors of *the Universal History*, in their Note on this Transaction, mention the following as the first plausible Argument against the literal acceptation --- How could David distinguish the halt, or the lame, or the blind, from able Men, when posted upon lofty Walls; since those Infirmities are not discernible but near at hand? This, it must be allow'd, would be a
Diffi-

Difficulty indeed, if David's Information here had been only from his Eye-sight. But this Objection immediately vanishes, when we reflect, that the Jebusites are said in the Text to have told David ----- *the Blind and the Lamé should keep him off*: for certainly David could easily conceive the Men, who were plac'd upon the Walls to insult him, were *Blind and Lamé*; when he was told so by the Jebusites themselves; and told so, to render this Insult of theirs the greater.

Having thus mention'd some of the present Interpretations, it may be now proper to submit another to the Judgment of the Learned Reader. And here, for the sake of clearness, I shall first give what seems to be the true Interpretation of this Passage; and then subjoin the several Arguments in Defence of it.

And the Inhabitants of Jebus said to David, Thou shalt not come hither; for the Blind and the Lamé shall keep thee off, by saying, David shall not come hither. But David took the strong hold of Sion, which is the City of David. And David said on that day, Whosoever (first) smiteth the Jebusites, and thro' the subterraneous Passage reacheth the Lamé and the Blind, that are hated of David's Soul, because the Blind and the Lamé continued to say, he shall not come into this house ----- shall be chief Captain.

The

That the connected Particles **כִּי אִם** signify *For* in this place is evident, because the words following are rather *causal* than *objective*; and we have several instances of this Sense of the two Particles given us by Noldius: thus Prov. 23, 18, they are render'd *For* in the English Translation; and so in the English, Greek, Syriac and Arabic Versions of Lam. 5, 22. That the verb **הִסִּירָךְ** is not here the Infinitive, but the Preter of Hiphil, is apparent from the Sense; that it has been so consider'd, is certain from the Masoret Pointing, as De Dieu and other Critics have observ'd; and we see it is translated as such by the LXX, in the plural Number, *αυτεσηοσαν*. From this version then, and from the plurality of the two Nouns, which are necessarily the Nominatives to this verb, we may infer, that it was originally **הִסִּירוּךְ**, the *Vau* having been dropt here as in many other places. Thus Gen. 1, 28 we have **וְכַבְּשָׁהּ** (*subjicite eam*) instead of **וְכַבְּשׁוּהָ** --- twice in the verb **חֲשַׁבְנָהּ** (regularly **חֲשַׁבְנוּהָ** *reputavimus eum*) in the 3d and 4th Verses of the 53d of Isaiah ---- in this very 7th Verse, in the word **הַיְבוּסִי**, which should be **הַיְבוּסִי**, as it is in the 9th and other adjoining Verses --- and this *Vau* is also omitted in the 9th Verse in **שְׁנֵאוֹ**, which we are told in the Margin should be **שְׁנוּאֵי**, where the *Yod* has also been corrupted into a *Vau*. E-
nough

nough having been said of the *Number*, let us now consider the *Tense* of this Verb; which being preter, some have translated it by a word expressive of time past. But the Sense necessarily requires it to be translated as future in *other* Languages, tho' it be more expressive in the Original in the preter tense: it being agreeable to the Genius of the Hebrew Language frequently to speak of Events yet future, as having actually happen'd, when the Speaker would strongly express *the Certainty* of such Event. This Observation is peculiarly applicable to the Case here. For this Castle of Mount Sion had never yet been taken by the Israelites, tho' they had dwelt in Canaan about 400 years; as we learn from the sacred History, Josh. 15, 63; Judg. 1, 21; 19, 10; and from Josephus, Lib. 7; Cap. 3.

The Jebusites then, absolutely depending on the advantage of their high Situation and the strength of their Fortification (which had secur'd them against the Israelites so many hundred Years) look'd upon this of David's as a vain Attempt, which therefore they might safely treat with Insolence and Raillery. Full of this fond Notion, they plac'd upon the Walls of the Citadel the few Blind and Lame, that could be found amongst them; and told David ---- *He should not come thither; for the Blind and the Lame*

were sufficient to *keep him off*; which they (these weak Defenders) should effectually do, only *by their Shouting* הנה הור יבוא לא יבוא David shall not come hither --- *No David shall come hither* &c.

That the Blind and the Lame were contemptuously plac'd upon the Walls by the Jebusites, as before describ'd, we are assur'd not only by the Words of the Sacred History before us, but also by the concurrent Testimony of Josephus, in the following words --- τας πεπηρωμενους τας οψεις και τας βασεις και παν το λελωθρημενον εησαντων επι χλευη τς βασιλευς επι τς τειχες, και λεγοντων κωλυειν αυτον εισελθειν τς αναπηρες, ταυτα δε επρατιον καταφροναντες τη των τειχων οχυροτητι ---- Lib. 7; Cap. 3. Now that these Blind and Lame, who appear to have been plac'd upon the Walls, were to insult, and did insult David in the manner before-mention'd, seems very evident from the words --- *The Blind and the Lame shall keep thee off*, BY SAYING &c. and also from the Impossibility of otherwise accounting for David's Indignation against these (naturally pitiable) Wretches. And the not attending to this remarkable Circumstance seems one principal Reason of the Perplexity so visible among the various Interpreters of this Passage.

It is very remarkable, that the Sense before given to כִּי אִם הִסִירךָ, *For the Blind and the*
the

the lame shall keep thee off, is confirm'd by Josephus; who, in the words just cited from him, has *κωλευειν αυτον εισελθειν της αναπηρης*. And it is farther remarkable, that the same Sense is given to these words in the English Bible of Coverdale, printed in 1535; in which they are render'd **Thou shalt not come hither, but the blynde and lame shal dryve the awaie**. This is one great instance to prove the Credit due to some parts of this very old English Version; as the Sense of this Passage seems to have been greatly mistaken both before and since. That it has been chang'd for the worse *since* that Edition, is very evident; and that it was improperly render'd *before* appears from *Wickliffe's* MS Version of 1383, where we read --- **Thou shalt not entre hidur: no but thou do awey blynd men and lame &c.**

After this additional Clause of Samuel in the Speech of the Jebusites, the two Histories agree in saying, *David took the strong hold of Sion, which was afterwards call'd the City of David*. By this strong hold of Sion, or City of David, we are led by the words of the Text to understand, --- not the Fortrefs or Citadel (which was not yet taken, as appears from the Order of the History in both Chapters) but the Town of the Jebusites, or City of David, which was spread over the

wide Hill of Sion: and is what Josephus means, when he tells us ---- David first took the lower Town, *τὴν κατὰ πόλιν*, the Town which lay beneath the Citadel; after which he tells us, that the Citadel yet remain'd to be taken --- *εἰ δὲ τῆς Ἀκρας λειπομένης*. Lib. 7; Cap. 3.

The Two Chapters having agreed in this last Circumstance of David's making himself Master of the Town or City, they now vary as before; and here also the History in Chronicles is regular, tho' it takes no Notice of some farther Circumstances relating to the Blind and Lame: and indeed these latter Circumstances were to be omitted of course, as the Historian chose for Brevity to omit the former. But as to Samuel, there is in that Book a Deficiency of several words, which are necessary to compleat the Sense; which words are preserv'd in the Text of Chronicles. And as the Difficulty *here also* lies entirely in the Text of Samuel, let us see whether it may not be clear'd up to Satisfaction.

David, having now possess'd himself of the strong Town of the Jebusites situate upon the Hill of Sion, proceeds, *ביום ההוא* *the same day*, to attack the Citadel or Fortrefs; which was consider'd by the Jebusites as impregnable. And probably the Israelites would have thought it so too, and David had retir'd from before it, like
his

his Forefathers; if he had not possess'd himself of it by Stratagem, when he found he could not storm or take it by open force. For this seems in fact to have been the Case; and the History of this Success may be properly introduc'd by a similar Case or two.

And first, Dr. Prideaux (in his Connection, Part 1, Book 2) tells us of the City of *Babylon*, --- that, when it was besieg'd by Cyrus, the Inhabitants thinking themselves secure in their Walls and their Stores, look'd on the taking of the City by a Siege as an impracticable thing; and therefore *from the top of their Walls scoffed at Cyrus, and derided him for every thing he did towards it.* (A Circumstance most exactly parallel to that of the History before us.) But yet, that Cyrus broke down the great Bank or Dam of the River, both where it ran into the City, and where it came out; and as soon as the Channel of the River was drain'd, in the middle of the Night, while Belshazzar was carousing at the conclusion of an Annual Festival, *the Troops of Cyrus enter'd thro' these Passages in two Parties, and took the City by Surprise.*

And there is a second remarkable Case related by Polybius, which will farther illustrate the present History; and was communicated to me by a learned Friend. *Rabatamana*, says Polybius,

lybius, a City of Arabia, could not be taken, 'till one of the Prisoners shew'd the Besiegers (τον υπονομον, δι' ου κατεβαινον επι τιν υδρειαν οι πολιορκουμδρου) a subterraneous Passage, thro' which the Besieged came down for Water. Ed. Casaubon. 8vo. Vol. 1. p. 578.

Now this Fortrefs of the Jebusites seems to have been circumstanc'd like Rabatamana; in having also a subterraneous Passage, which is call'd in the Original זַנּוּר --- a word, which occurs but once more in the Bible, and does not seem commonly understood in this Place. The English Version calls it *the Gutter* --- the Vulgat *Fistulas* --- Vatablus *Canals* --- Jun. and Trem. *Emissarium* --- Poole *Tubus Aquæ* --- and Bochart *Alveus* &c. But, not to multiply Quotations, most Interpreters agree in making the word signify something hollow, and in applying it to Water: just the case of the υπονομη of Rabatamana; a subterraneous Passage, or great Hollow, thro' which Men could pass and repass for Water. That this זַנּוּר in the Text was such an Underground Passage might be strongly presum'd from the Text itself; but it is prov'd to have been so by Josephus. For, speaking of this very Transaction, he says --- *ετι δε της Ακρας λειπομενης, βασιλευς τω ΔΙΑ ΤΩΝ ΥΠΟΚΕΙΜΕΝΩΝ ΦΑΡΑΓΓΩΝ επι τιν Ακραν αναβαιντι, και τω τιν ελυνε,*
ερατη-

στρατηγαν απαντος του λαου δωσειν επηγγελατο δεσ.
 Lib. 7; Cap. 3. Here then we have υποκειμενα
 Φαραγγες (the subterraneous Cavities) most re-
 markably answering to the υπονομος and צְנוּר;
 and putting this Interpretation upon a very solid
 footing. I shall only add upon this point --- that
 the true Sense of the obscure word צְנוּר in this
 place remarkably occurs in the Commentary of
 Hugo de Vienna before-mention'd; where it is
 explain'd by --- *Cuniculos subterraneos, per quos e-
 rat Ascensus usque ad Tecta.*

That the Preposition ב prefix'd to צְנוּר some-
 times signifies *per*, is evident from Noldius; and
 that it signifies so in this place is certain from
 the nature of the Context, and the Testimony of
 Josephus, who (as we have seen) expresses it by
δια. The verb יִאֲבִירוּ in this sentence is very pro-
 perly future; as Hebrew Verbs in that tense are
 known to be *frequentative*, or to express *the con-
 tinuance of doing any thing*; and therefore that
 Tense is with great propriety us'd here to express
 the frequent repetition of the insolent Speech us'd
 by the Blind and the Lame upon the Walls of
 the Fortrefs.

It only remains here to make an Observation
 or two on the Reward propos'd by David, and
 the Person who obtain'd it. The Text of Chro-
 nicles tells us --- David said, *Whosoever smiteth the
 Jebu-*

Jebusites first, shall be Chief and Captain, or Head and Prince. We are to recollect, that *Joab* the son of *Zeruiah* (*David's Sister*) had been General of his Army; during the Civil War, between the Men of *Judah* under *David*, and the *Israelites* commanded by *Abner* in favour of *Ishbosheth* the son of *Saul*: but that the *Israelites* having now submitted to *David*, he was King over the whole twelve Tribes. *David*, we know, frequently endeavour'd to remove *Joab* from his Command of the Army, on account of his Haughtiness and for several Murders; but complain'd, that *this Son of Zeruiah was too hard for him*. One of these Attempts of *David's* seems to have been made at the time *Israel* came in to *David*, by the Persuasion of *Abner*; when 'tis probable the Condition on *Abner's* side was to have been made *David's* Captain-General: and perhaps *Joab* suspected so much, and therefore murder'd him. The next Attempt seems to have been made at the taking this strong Citadel of the *Jebusites*. For *David* proposes the Reward absolutely to every Officer of his Army --- *Whoever smiteth the Jebusites first* i. e. whosoever will ascend first, put himself at the head of a Detachment, and march up thro' the subterraneous Passage into the Citadel, *shall be Head and Captain.*

This

This Propofal, we may obferve, was general; and yet, how much foever David might wifh Joab fafely remov'd, 'tis reasonable to think that he made Joab the firft Offer. And, we find, that however dangerous and dreadful this Enterprize appear'd, yet Joab had Prudence enough to undertake it, and Courage enough to execute it: *ויעל בראשונה* and *Joab went up firft*, or *at the head* of a Party, and was accordingly declar'd Head, or Chief-Captain, or (in the modern ftile) Captain-General of the united Armies of Ifrael and Judah.

'Tis not unlikely that the Men of Ifrael expected, that tho' Abner their General had been fafely murder'd by Joab, yet David's Chief-Captain fhould be chosen from amongst *Them*; or at leaft that they fhould have a chance for that firft Post of Honour, as well as the Men of Judah. And if they had declar'd any Expectation of this kind, David feems to have taken the wifeft Step for determining fo important a Point --- by declaring, that neither Relation, nor Fortune, nor Friendship fhould recommend upon the occafion; but, that as the braveft Man and the beft Soldier ought to be Commander in chief, fo this Honour fhould be the Reward of the greateft Merit; that there was now a fair Opportunity of fignalizing themfelves in the taking this im-

F portant

portant Fortrefs; and therefore his Resolution was --- that *Whoſoever would head a Detachment up this ſubterraneous Paſſage, and ſhould firſt make himſelf Maſter of the Citadel, by that Paſſage, or by ſcaling the Walls, or by any other method, ſhould be Head and Captain i. e. Captain-General.*

'Tis remarkable, that the Text in Samuel is very incompleat in this place: David's Propoſal to the Army is juſt begun, and a Circumſtance or two mention'd; but the Reward propos'd, and the Perſon rewarded, are totally omitted. We may preſume the Text could not have been thus imperfect originally, ſince no Ellipſis can ſupply what is here wanting; and therefore the words in the coinciding Chapter of Chronicles which regularly fill up this Omiſſion, were doubtleſs at firſt alſo in Samuel, and are therefore to be reſtor'd. The Neceſſity of thus reſtoring the words not found in the preſent Copies of Samuel is apparent: and we may add, that St. Jerom, (in his *Queſtiones ſeu Traditiones Hebraicæ in lib. Regum*) tells us --- *Subauditur quod liber Paralipomenon declarat, hoc modo dicens --- Erit Princeps & Dux: aſcendit igitur primus Joab, filius Saruicæ, & factus eſt Princeps.*

The Engliſh Verſion then of theſe Texts in Chronicles is --- *And the Inhabitants of Jebus ſaid*

to David, Thou shalt not come hither. But David took the strong Hold of Sion, which is the City of David. And David said, Whosoever first smiteth the Jebusites, shall be Head and Captain. So Joab the son of Zeruiab went up first, and was Chief Captain. And the English Version of these Texts in Samuel is --- And they spake unto David, saying, Thou shalt not come hither; for the Blind and the Lame shall keep thee off, by saying, David shall not come hither. But David took the strong Hold of Sion, which is the City of David. And David said on that day, Whosoever (first) smiteth the Jebusites, and thro' the subterraneous Passage reacheth the Blind and the Lame, which are hated of David's Soul, because the Blind and the Lame continued to say, he shall not come into this House --- shall be Head and Captain. So Joab the son of Zeruiab went up first, and was Head --- or Captain-General.

1 Chron. XI, 7; 2 Sam. v, 9.

: וישב דויד במצד על כן קראו לו עיר דויד C.
: וישב דוד במצדה - - - ויקרא לה עיר דוד S.

Chro. και εκαθισε Δαυιδ εν τη περιοχη διχα τζτο

Sam. και εκαθισε Δαυιδ εν τη περιοχη, και

Chro. εκαλεσεν αυτω, πολιν Δαυιδ.

Sam. εκληθη αυτη η πολις Δαυιδ.

The English Version is ---

And David dwelt in the strong Hold; therefore they called it the City of David.

1 Chron. xi, 8; 2 Sam. v, 9.

וּבֵן הָעִיר מִסְבִּיב מִן הַמְּלוּאָה וְעַד הַסְּבִיב Chro.

וּבֵן דָּוִד סְבִיב מִן הַמְּלוּאָה וּבֵיתָהּ : Sam.

וַיֵּאָבֶד יְחִידָה אֶת שְׂאֵר הָעִיר : Chro.

----- Sam.

Chro. Καὶ ἀπεδόμησε τὴν πόλιν κυκλῶ καὶ ἐπολε-

Sam. Καὶ ἀπεδόμησεν αὐτὴν πόλιν κυκλῶ ἀπὸ τῆς α-

Chro. μῆσε, καὶ ἐλάβε τὴν πόλιν.

Sam. κρας, καὶ τὸν οἶκον αὐτοῦ.

We have here several Variations between the two Original Texts; and the Versions are remarkably different and defective. It has been already observ'd, that some Circumstances, mention'd by the Author of one History, are omitted by the other; and the Author of Chronicles has here inserted a Circumstance with regard to Joab, which is not recorded by the Author of Samuel. But let us first consider the former part of the Verse in Chronicles, with which the words in Samuel coincide; not exactly indeed, but with some variation. The Hebrew words in Chronicles signify literally --- *Et ædificavit civitatem a circuitu*

circuitu a Millone & usque ad circuitum; and the LXX very concisely expresses the whole of *a circuitu a Millone & usque ad circuitum* by the single word *κυκλω*.

Not to enumerate, at present, a variety of wrong Opinions on this part of the Sentence, the true Meaning seems to be this: David having possess'd himself of the Castle of Sion, join'd the the Castle to the Town beneath it, by building Houses from one to the other, and made thereby one round regular City. Millo (מִלּוֹ from מָלָא *plenus fuit, complevit, perfecit* --- a compleat Enclosure or Fortification) is a Word which has greatly perplex'd the Commentators; but it seems to have been the Name of the Castle of Sion, or the Fortrefs of the City of David. The LXX generally render it (as in the Text) by *Ἀκρᾶ*, a Citadel: and in 2 Chron. 32, 5, we read וַיְחַזֵּק דָּוִד אֶת הַמִּלּוֹא עִיר דָּוִד *and he fortified Millo in the City of David*; or rather, *he fortify'd the Castle (or Citadel) of the City of David*. Thus Dr. Lightfoot tells us, Millo was a part of Sion; Vol. 2. p. 25. And Josephus uses *Ἀκρᾶ* for Millo, when he speaks of this very Circumstance --- *Δαυιδῆς δὲ τῶν τε κατω πόλιν περιλαβὼν, καὶ τῶν Ἀκρᾶν συναψᾶς αὐτῆ, ἐποίησεν ἐν σώματι καὶ περικτείχισας ἐπιμελητῶν τῶν τειχῶν κατέστησεν Ἰωαβῶν. Lib. 7; Cap. 3.*

Millo

Millo then being the Name for the Citadel, or strong Fortrefs of Sion, 'tis evident that David begun his Works from thence, from Millo (*a circuitu*) round the lower town, and brought them about (*ad circuitum*) to the place where the circuit commenc'd, making a compleat Communication and regular Enclosure: which answers exactly in Sense to the following English Translation of these words in a MS Bible writ in 1408 --- **and he buildide the citce in cumpas from Mello til to the cumpas.** The Original Text in Samuel has not the word העיר, and only says --- *David built a Circuit* (כִּסְבִּיב not סְבִיב) *from Millo.* But the LXX have *αὐτῶν πολιν* after *ωκεδομησεν*, both in the Alex. and Vatican Copies, omitting the Name David; and therefore we have reason to think the beginning of this Verse was originally the same in Samuel as in Chronicles.

The last word in Samuel וביתרה has been greatly mistaken; and the more so, as it bears no resemblance to any word in the corresponding Verse. The LXX render it *των οικων αυτου*, referring it probably to David; but the suffix'd Pronoun should then have been Masculine. And had the word been thus express'd, tho' it would have so far vindicated that Translation, it would not then have made a proper Sense. The truth is

is --- that the ה at the end of וּבֵית being the local particle, the word signifies here & *ad domum* or & *ad locum*; and so regularly answers to וְעַד הַסִּבִּיב in the other Text. For as that is --- & *ædificavit civitatem a circuitu a Millone & usque ad circuitum (ad Millonem)* so will this be --- & *ædificavit David circuitum a Millone & usque ad Domum (ad Millonem)* i. e. even to the House of the Citadel, or to Millo, from which the works were first begun: which is the very sense of the corresponding Text. But what puts this Interpretation out of all doubt is the use of this word at the end of the preceding verse; and as it there most certainly means *the House of Millo*, or the Citadel (from the walls of which the Blind and Lamè shouted --- David shall not come into *this House*) so it must mean *the same House of Millo* here: and that *the House of Millo* is the Scripture Name for this strong Fortrefs, see 2 Kin. 12, 20.

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 question'd, as it is not in Samuel (with the words immediately preceding and following) nor in the LXX. But in order to fill up a Vacancy in the Translation, we have και επολεμησε και ελαβε τινω πολιν,
which

which words bear no relation to the present Hebrew words; nor could they be proper, if they did. The Original words here have receiv'd two different Constructions --- *Joab repaired the rest of the City*; and --- *Joab saved alive all that remained in the City*. The former is confirm'd by no ancient Version, except the Vulgat; 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 us'd at all; which probably it is not. The latter Construction is confirm'd 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 us'd constantly (perhaps in every place of the Old Testament) for *saving alive in war*; and this very word יהיה occurs 1 Sam. 27, in the 9th and 11th Verses --- *And David יהיה 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 storm'd and taken, Joab יהיה *saved alive* all that remained in the City, or all the Remnant of the City --- *vivas conservavit Urbis reliquias*, as it is render'd in Poole's Synopsis. And this would be true, whether (in the Sense of the Syriac) the right hand of Friendship was given

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 sav'd from the sword, they were thrust out of the City, according to Josephus --- *πρωτος εν Δαυιδης, της Ιεβουσαις εξ Ιεροσολυμων εκβαλων, αφ' εαυτης προσηγορησε τω 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 explain'd by either: not by the *first*, because the verb *קָרַח* is never (I believe) us'd 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 mention'd, or rather suppos'd, is suppos'd to have been made *by Joab*? Since, when David promis'd, that Whosoever should first finite the Jebusites, and particularly the Blind and the Lame, should be Chief Captain; *Joab* was the Man, who receiv'd 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 יחיה את שאר העיר

may, by Mistake, have been corrupted from

ויואב יהיה את שר העיר :

This seems to be a very rational Conjecture ; and tho' 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 chang'd into ח in at least four other places, which are mention'd by Walton ; and indeed scarce any two Letters are more simlar, and therefore more likely to be exchang'd. The verb יהיה, tho' future, will have the preter signification equally with יחיה ; and both in consequence of the Conversive Vau, tho' prefix'd 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 אַ frequently precedes the Nominative case ; and that, when the Nominative is plac'd either before the Verb, or after it, as here. Walton tells us, that אַ has been frequently inserted, to express the sound of the vowel *A*, in words where such אַ was not original ; and so we find it inserted in many instances --- Hosea 10, 14 וקאַם (instead
of

of (וְקַם) & *surget* --- 2 Sam. 12; 1 and 4, in ראש *pauper*, which in the third verse is rightly express'd רֵשׁ: the same word has the א again inserted in Prov. 10, 4 --- Neh. 13, 16 in ראנ *piscis*, which should be נַג. To these many other Examples are added by that learned Author; 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 שור *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 Interpretations cannot be admitted. For when David had taken this important Fortrefs, 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 seem to confirm this account; for he says --- that David having finish'd the works round the City, ap-

pointed Joab Superintendant of the Works: and certainly *Superintendant of Works*, which were made for the Security of the City and which were now finish'd, must be nearly the same with שר העיר *Governor of the City*. And as to the Context, *that* and the present Passage are render'd very harmonious by this Interpretation --- David took the strong Hold of Sion, which is the City of David --- And David dwelt in the strong Hold --- 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 שאר, may not the same word have been 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 Enquirer, that this word שור originally was, and therefore should be still שר, in the end of the celebrated Text of Gen. 49, 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

Sur be pronounc'd *Sor*, it then signifies *an Ox*; and therefore some Interpreters have render'd the last part of the preceding Sentence --- *and in their self-will they boughed the OXEN*. But to lessen any rising Prejudice against the suppos'd insertion of the *Vau* in this place, let it be previously observ'd --- that, if this instance should be allow'd, it will not be the only one, wherein these two words שור and שר have been mistaken for each other: since in Hosea 12, 11, the Hebrew word at present is שורים *Boves*; but the LXX, 'tis plain, read שרים, by rendering it *Αρχοντες*; as we have it in all the Editions.

Let us now proceed to the Text in Genesis---

כי באפם הרגו איש וברצנם עקרו שור

ארור אפם כי עז ועברתם כי קשתה

That שור does not here signify *a Wall*, may be inferr'd from the History of the Destruction of the Sichemites by Simeon and Levi; ch. 34; 25 &c. since no such circumstance is at all mention'd as *their digging down the Walls of the City*: which indeed could have answer'd no End, as they had murder'd all the Men and plunder'd the City. But, even admitting they had done this, it is more unlikely still, that old Jacob should in this solemn Manner curse their Passion *most* for doing, what (if they had done it) would have been the *least* part of their Crime.

Others,

Others, seeing the Absurdity of rendring this word here *a Wall*, have render'd it *an Ox* or *Oxen*. But that these Brothers did not *bough the Oxen*, is certainly presumeable from this remarkable Circumstance in the History; that *they took their Sheep, and their OXEN, and their Asses, and that which was in the City, and that which was in the Field, and all their Wealth, and all their little ones, and their Wives took they Captive &c.* See Verses 28 and 29. The wiser among the Commentators, seeing the Impropriety of both these rendrings, have endeavour'd to raise the Idea of each word, by saying --- that *the Wall* here is a Metaphor for *the Prince* of the City; or --- that *the Ox*, being an Emblem of Greatness, signifies *the Governor*.

But the Mistake seems only to be this --- that the word here expresses *plainly*, what these Interpreters were constrain'd to think was at least express'd *in Metaphor*; for the words of the History remarkably coincide with, and greatly illustrate these words of Jacob. In Chap. 34; 25, 26; we read --- *They slew all the Males, Hamor also and Sichem (the Prince and his Son) they slew with the Sword*: so here, in exactly the same Order ---

*In their Anger, they slew the Men ;
and, in their Fury, they destroyed the Princes :
Cursed be their Anger, for it was fierce ;
and their Fury, for it was inflexible.*

'Tis remarkable, that the second part of this Sentence encreases in Emphasis upon the first; *in their Anger they slew the Inhabitants*; but, *in the Excess or Overflowing of their Anger they destroyed the Princes*. The verb עקר signifies in the Hebrew *penitus eradicavit, radicitus perdidit* (very properly therefore apply'd to the Destruction of the whole Family of the Princes of Sichem) and in Arabic it signifies *peremit, interfecit*.

It is confess'd, that here is another Alteration introduc'd in the word render'd *their Fury*; and 'tis presum'd, that it will be admitted by the Learned, upon their considering the Reasons in defence of it. It must be observ'd, that Jacob, having said in the beginning of the first Line --- *In THEIR ANGER they slew the Men*, begins the next Line with *Cursed be THEIR ANGER*; a Connexion so striking, from the Repetition of the word אַנְּפּ, that from that consideration only we might almost conclude there was the same striking Connection between the second part of the two sentences, arising from the same Repetition: *and in THEIR FURY, they destroyed the Princes; Cursed be THEIR FURY &c.* But at present we have

have in these two places two different words ; the last being the very word, which we might expect ; and the first one of the words, which was least likely to be chosen for the place it now fills.

For רצון (which our Translators have render'd *Self-Will*) signifies properly *Benevolentia*, *Gratia*, *Favor* &c. and is never once (I believe) render'd by a word of unfavourable Idea, but in this place. The LXX render it by *Ευδοκία*, *Χαρίς*, *Ελεος*, *Ιλαρότης*, *Ιλαρον*, *Θελημα*, *Θελησις*, *Δεξις*, *Προσδεκτος*, and *Αρεσις* --- the Ideas of which words are certainly as opposite to the Temper of Simeon and Levi, (especially *here*, where they are properly declar'd *Instruments of Cruelty*) as can well be conceiv'd : whereas the two principal renderings of the other word עברה are *οργη* and *θυμος* ; with sometimes *ορμημα* and *Μητις* --- words, whose Ideas are the most consonant imaginable. The inference deducible from hence seems to be, that probably וברצנם was originally ועברתם, as in the corresponding place ; the words consist of the same number of Letters, and four out of the six Letters are the very same. This second Word the Syriac Interpreter has render'd by ܘܒܪܥܢܘܢ, which is a word of great Emphasis, and signifies *Indignatio fortis* (Schaaf's Syriac Lexicon) and in this Version the Noun ܘܒܪܥܢܘܢ is regularly

gularly repeated; which is one Argument in confirmation of the second Word's being repeated in the Hebrew Copy, from whence this Translation was made. And indeed, there is such an Accession of Spiritedness and Beauty given to the Sentence by the double Repetition, that the reasons here offer'd seem sufficient to recommend it. But, to return from this Digression.

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.*

1 Chron. XI, 9; 2 Sam. v, 10.

| | | | | | | |
|-------|-------|-------|------|------|-------|-------|
| - - - | ויהוה | וגדול | הלוך | דויד | וילך | Chro. |
| - - - | ויהוה | וגדול | הלוך | דוד | וילך | Sam. |
| | | | | | צבאות | Chro. |
| | | | | | עמו : | |
| | | | | | צבאות | Sam. |
| | | | | | עמו : | |

Chro. Καὶ ἐπορεύετο Δαυὶδ πορεύομενος καὶ μεγαλυνο-

Sam. Καὶ ἐπορεύετο Δαυὶδ πορεύομενος καὶ μεγαλυνο-

Chro. μος, καὶ Κύριος - - - - παντοκράτωρ μετ' αὐτοῦ.

Sam. μος, καὶ Κύριος ὁ Θεὸς ὁ παντοκράτωρ μετ' αὐτοῦ.

The only Variation here is, that in Samuel we have the word אלהי between צבאות and

H

ויהוה

יהוה in Chronicles. The Name *Lord of Hosts*, or *Lord God of Hosts*, is frequently attributed to the Deity in the Holy Scriptures; and appears first in 1 Sam. 1, 11. But as the former Phrase occurs above 200 times, and the latter not perhaps above 20; if the Phrase in these two Verses of Chronicles and Samuel was originally the same, it seems right to prefer the Phrase in Chronicles; especially as the Word אלהי is (I believe) no where found in this Sacred Name thro' the Books of Samuel, but in this place. It may be observ'd, that the Noun אלהים being us'd in construct, like any other Noun, is regularly אלהי, when preceding צבאות, as in this place; and therefore the final *Mem* seems to have been improperly added by a Transcriber, in Pf. 59, 6 --- 80; 5, 8, 15, 20 --- 84, 9: in all which places the Word probably should be writ אלהי, as in Pf. 89, 9; and as in this and other places.

The English Version is ---- *So David waxed greater and greater, and the Lord of Hosts was with him.*

1 Chron. xi, 10.

ואלה ראשי הגבורים אשר לדוד המתחזקים
עמו במלכותו עם כל ישראל להמליכו כדבר
יהוה על ישראל:

Και ἄστοι οἱ ἀρχαῖοι τῶν δυνάτων, οἱ ἦσαν τῷ Δαυίδ,

οι καλῶς οὐκοντες μετ' αὐτῶ ἐν τῇ βασιλείᾳ αὐτῶ μετὰ παν-
τος Ἰσραὴλ, τοῦ βασιλεύουσα αὐτὸν κατὰ τοῦ λόγου Κυ-
ρίου ἐπὶ Ἰσραὴλ.

Having particularly mention'd *Joab*, his Bra-
very at the taking the strong Fortrefs of the Je-
busites, and his Reward in being plac'd at the
head of the United Army; the Historian pro-
ceeds here to an honourable Enumeration of those
other Mighty Men, who had remarkably distin-
guish'd themselves in David's Service. And he
not only reckons up the remaining 36 Heroes,
to compleat the Catalogue of the 37, as they are
expresly number'd 2 Sam. 23; 8 --- to --- 39;
but at the Close of this List adds 15 *more*; who,
tho' *inferior to the 37*, had yet behav'd in such a
manner, as to be worthy of being recorded with
honour.

There is a peculiar Connection between the
Conclusion of the preceding Verse, and the In-
troduction of this and the following. For the
Historian, being about to record some *marvellous
Exploits of David's Heroes*, who had rais'd him
to, and secur'd him in, the Possession of his King-
dom, (lest we should look no higher than to these
Instrumental or *second Causes*) takes care to give
God the Glory due unto *Him*, as the *Supream Au-
thor* of David's Greatness; while he was doing

Honour to the brave *Men*, whom God had inspir'd with Fortitude, and made *his Instruments* on this Occasion. For this seems the true reason of the Observation at the close of the last verse --- that *the Lord of Hosts* (or of *Armies*) *was with him*. No wonder then, that *David waxed greater and greater*, since *the Lord of Hosts was with him*, to give Success to his Cause; and he had so many *Mighty Men*, to be the Captains of his Armies.

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.*

1 Chron. XI, 11; 2 Sam. XXIII, 8.

ואלה מספר הגבורים אשר לדוד Chro.

אלה שמות הגברים אשר לדוד Sam.

ישבעם בן הכמוני ראש השלושים Chro.

ישב בשבת תחכמי ראש השלשי Sam.

הוא עורר את הניתו על שלש מאות Chro.

הוא עדינו העצנו על שמנה מאות Sam.

חלל בפעם אחת: Chro.

חלל בפעם אחד: Sam.

Chro. Καὶ οὗτος ὁ ἀριθμὸς τῶν δυνάτων τοῦ Δαυὶδ.

Sam. Ταῦτα τὰ ὄνοματὰ τῶν δυνάτων τοῦ Δαυὶδ.

Chro.

Chro. Ιεσσαμ υος Αχαμανι πρωτολοχος, των τριακοντα.

Sam. Ιεσοδαμ ο Χαναανιος, αρχων τε τρις (αλος) εστιν.

Chro. ουτος εσπασατο τω ρομφαιαν αυτου απαξ επι

Sam. - - - - Αδειων ο Ασωνιος, - - - - - επι

Chro. τριακοσις τραυματιας εν καιρω ενι.

Sam. οκτακοσις τραυματιας εσπααξ.

The present English Version.

Chro. *And this is the Number of the mighty men*

Sam. *These be the Names of the mighty men*

Chro. *whom David had; Jashobeam an*

Sam. *whom David had; The Tachmonite that*

Chro. *Hachmonite, the chief of the Captains:*

Sam. *sat in the seat, chief among the Captains,*

Chro. *he lift up his spear against*

Sam. *(the same was Adino the Ezrite) against*

Chro. *300 slain (by him) at one time.*

Sam. *800, whom he slew at one time.*

The Catalogue of David's Mighty Men in *Samuel* coincides with the Catalogue in *Chronicles*, at this 11th Verse; and in this one Verse (so contradictory in the two Chapters, and so remarkably defective in that of Samuel) there are more Difficulties, than in almost all the other Verses united. Here then it will be necessary to make several Observations, and those of some considerable length; especially, as the right understanding

ing this one place will lead us easily to the true Sense of many others, which would be else extremely difficult.

1. That the words of this Verse, and of the Verses following in these two Chapters, *originaly contain'd the same Sense* --- no one can doubt who has at all consider'd them, or will at any time carefully compare them. And hence it will follow, that, however *different a Word, or Words,* or the *manner of Expression* may be in some Verses of these two Chapters (as it evidently is in many) yet *the Sense* must have been, and should be still *the same in both places*; and where the Sense is not now uniform, but *manifestly contradictory*, one of the two places must have been *corrupted*.

2. The next Observation, which is of great importance to the Truth of the History before us (and seems necessary to be establish'd antecedently to any farther Enquiries) concerns the exact *Number*, and the superior or inferior *Rank* of these celebrated Warriors.

As to the *Number*, we are expressly assur'd in Samuel, Ver. 39 --- that they were *Thirty and seven in all*. But then, how to make out this Number by a particular Detail of the several Worthies

Worthies in their Order, has been the Subject of much Disquisition, but does not appear to have been yet properly determin'd. In both Samuel and Chronicles we frequently have *Thirty* of these *Thirty seven mention'd together*, as a fixt and well-known Body of them, which were celebrated only by the general name of *Mighty Men*. See Sam. 13, 23 and 24: Chron. 15 and 25. And in both Chapters we have also frequent mention of the Number *Three*; and sufficient reason for concluding --- that the remaining Seven were divided into *a double Ternary*, or two Ranks different in Dignity, and *each Rank* containing *Three Heroes*: consequently there was yet *One Hero* remaining to be accounted for. See Sam. 9, 17, 18, 19, 22, 23: and Chron. 12, 15, 20, 21, 24, 25. Now the most rational and certain method of investigating the truth of these Positions, and discovering the difference of Rank among these *Thirty seven Heroes*, is --- to see first who are properly *the Thirty*, so frequently mention'd in a Body, and celebrated only by the Name of **הגבורים** *the Mighty Men*.

Here then we shall find, that there are exactly *thirty* enumerated after *Ashbel*, the Brother of Joab; Sam. 24. And from the *Thirty* upward we meet with Six Names, which are *Jashobeam*, *Eleazar*, *Shammah*, *Abishai*, *Benaiah* and *Ashbel*;

to

to which in Chronicles is prefix'd (as before observ'd) *Joab* the Captain-General, who certainly is consider'd as the first and chief of David's Mighty Men.

Let us now see, how the Notion of a Division of the *next Six* into a *double Series of Three* is supported by the History. And here (without rectifying at present some corrupted Numbers on this subject) let us only observe, that in Chron. 20, it is said of *Abishai* --- *He was Head of Three*, i. e. (as in the next verse, very remarkably) --- *Of the Three he was more honourable than Two, therefore he was their Captain; but yet he attained not unto the Three*, i. e. not unto *the Three*, which had been mention'd just before him; and were superior in Honour, as they had been in Merit.

Again; it is said of *Benaiah*, who was next under *Abishai*, (and therefore the Second of the Second Ternary) Sam. 22, Chron. 24; --- *these things did Benaiah, and had a Name among Three*; and then, in the next words --- *he was more honourable than the Thirty, but he attained not unto the Three*; i. e. the Three Generals mention'd before *Abishai*, and superior to *Abishai* and himself. Now as *Abishai*, *Joab's* Brother, was *at the head of Three*, and *Benaiah* next under him was *one of Three*; there must follow a third Man to compleat this Ternary: and the next Man being

ing *Afabel*, another Brother of the Captain-General, we must conclude (as there is no other mention'd) that *he* was the *third* General of the second Series ---- especially, as *he* was evidently *not one of the Body of Thirty*, there being Thirty expressly nam'd after him.

If then *Abishai*, *Benaiab* and *Afabel* constituted a *second Ternary* of Heroes, who were *more honourable than the Thirty*, and yet *attained not unto the Three* mention'd before them; certainly there was a *first Order of Three*, superior in Honour to this second Three: which first Order of Three must be *Jashobeam*, *Eleazar* and *Shammah*. The *first* is mention'd corruptly, but the *second* and *third* clearly and expressly in *Samuel*; whereas, in *Chronicles* the *two first* are mention'd clearly and expressly, and the *third* is omitted.

Thus then we have the Whole Thirty seven Mighty Men enumerated, and rank'd in their Order --- *Joab* the Captain-General --- a *double Series of Three Generals* (the three most honourable next to *Joab* making the first Series; and the more honourable than the *Thirty*, but less honourable than the first Three, making the second Series) and then *the Body of Thirty*. But this Arrangement of these several Heroes will receive additional Confirmation from a farther examination of these two Chapters.

We may just remark here, that Dr. Delany (Vol. 2, p. 102) enumerates the several Orders of these Mighty Men in such a manner as to make them only Thirty six --- *There were*, says he, *in David's Army (as I observ'd before) Three Heroes of the first Rank, Three of the second, and Thirty of the third.* But it must be acknowledg'd, that in page the 44th he observes --- *David had Three Commanders in chief, of the first Order, Three of the second, and Thirty one of the third.* These indeed make Thirty seven; and the only Inaccuracy here is, in making the last Number Thirty one instead of Thirty; and in not attributing the single odd Number to the Captain-General, and putting it first, which will be found certainly to be the place of it. What Dr. Delany observes, at this second place, of a Fourth Order of Thirty shall be consider'd hereafter.

3. The next Observation must be with regard to *the Name of the first General of the first Series*, mention'd in the verse now before us; the Letters of which in Chronicles and Samuel are at present very different.

If we consult the Form constantly observ'd through the remainder of the Chapters, we shall find the first thing that occurs of either of the mighty Men is *his Name*, as we might naturally expect

expect it should be; and, in general, first his *Proper Name*, and then his *Family* or *Local Name*. This being the case, we might reasonably expect to find the *Proper Name* of this Hero recorded in the beginning of his Character in both places; especially as his *Family* or *Local Name* is actually express'd in both. In Chronicles we have his *Proper Name* so express'd, and find it to be *Jashobeam* יַשְׁבַּעַם; and that this was in fact his *Proper Name* is certain from 1 Chron. 27, 2 --- where we learn, that this mighty Man was the first Officer or Captain of the Body of 24000 Men, who, during the first Month of the Year, were in waiting upon the King --- *Over the first Course, for the first month, was יַשְׁבַּעַם Jashobeam.* After *Jashobeam*, who was over the first month, are mention'd *Eleazar* the son of *Dodi* for the second month, *Benaiah* for the third, *Ashabel* for the fourth &c. Men, whose Names follow that of *Jashobeam* in the History now before us; and therefore prove --- that *Jashobeam*, who is *first* before them *there*, is *the same Man* with *Jashobeam*, who is *first* before them *here*.

But, instead of יַשְׁבַּעַם in Chronicles, we have in Samuel יֵשׁבַּ בְּשֶׁבַת --- two words, which have greatly perplex'd the Commentators, and yet seem not properly accounted for. As to those, who

have been led away by the strange Version of the *Vulgat* in this place, and have applied these words to *David*, ingeniously making *David* the first of his own Mighty Men; I suppose, nothing need be said to weaken *their* Opinion: and indeed it is too absurd to be answer'd seriously.

There are others, who suppose *the Proper Name* of this General to be express'd either in the two words **ישב בשבת** --- or in the word **תחכמי** --- or in **עדינו**. But that *Adino* is not the Proper Name will easily be concluded from its Situation in *the middle* of his Character (contrary to the settled Rule) and more especially from its being a corruption of a regular Verb, as will be seen hereafter. To which it may be added --- that no such Man as *Adino the Ezrite* is mention'd any where else in Scripture; which he most probably would have been, had *that* been the true Name of the person here meant: because we find the Names of the inferior Generals frequently mention'd in other places. That **תחכמי** *Tachmoni* is not the *Proper Name* is plain, because it is the *Family* or *Local Name*; as is evident from its Termination and Situation, and from a comparison with the more correct Text in Chronicles. And that *Jashob-bashebet* is not the Proper Name, may be inferr'd, because it is
not

not exprefs'd as fuch in *any ancient Verfion* --- be-
 caufe it may be inferr'd from the confufion in all
 the Verfions, that *the Corruption* (which is fo
 great in the remainder of this verfe) *begins in*
thefe words ----- and becaufe it is certain (from
 I Chron. 11, 11, compar'd with 27, 2) that the
 true Name was *Jafkobeam*; and therefore thefe
 two words muft have been corrupted.

But, do not the *same Men* appear frequently
 in Scripture to have *Two Names*? If fo, this Ge-
 neral might be call'd both *Jafkobeam* and *Jafkob-*
bashebet. In answer to this it may be observ'd
 firft --- that Men have *not two Names* in Scrip-
 ture fo frequently as is fuppos'd; a *Variation* of
 their Name being certainly owing fometimes to
 a Miftake of the Tranfcriber. Befides; where a
fecond Name has been given, it has been gene-
 rally more diftinguifh'd from the former than
 thefe two are from one another: as *Jethro* and
Reuel, *Solomon* and *Jedidiab*, *Simon* and *Peter* &c.
 And therefore, when we have two Names, va-
 rying but little from each other, evidently be-
 longing to the fame perfon, we may reasonably
 fuppose the one to have been *accidentally varied*
 from the other; and that they were not both
 original, unlefs we have an exprefs Authority
 given in the Text for fuch fmall Variation.

But

But that nothing of this kind appears here is certain; and that the following Heroes have only one Proper Name is certain also. And therefore, as the Proper Name of this Hero is given twice exactly the same, *Jashobeam*; and that in places, where the Text in the concomitant words is well preserv'd; we must conclude, that *Jashob-bashebet*, which differs from *Jashobeam* only in the end of the Name, has been corrupted from *Jashobeam* --- especially as the corrupted Name only appears here, in a Text which is greatly corrupted in other instances.

But lastly it may be objected --- there is no necessity for supposing *Jashob-bashebet* to be the Proper Name of this mighty Man; as it might be intended, in conjunction with the following words, to express the Quality or Dignity of the Person spoken of. For thus Queen Elizabeth's Version 1599 --- *He that sat in the Seat of Wisdom, being chief of the Princes, was Adino of Ezni.*

To this it may be answer'd first --- that there is not mention'd thro' the whole Bible any such Man, as *Adino of Ezni*; and that there will appear a Necessity for admitting *Adino Hczni* to have been a corruption of two common words. So that *Calmet* might have spar'd the following improper Observation on *Jashobeam*, in his Dictionary

nary of the Bible -- "We cannot see, from whence they took *Adino the Ezmite*, which is entirely superfluous in this place." 'Tis true, as containing a Proper Name, the words are superfluous; but it seems no difficult matter to discover from whence they came, as they are absolutely necessary to compleat the Sentence in the quality of common words.

In consequence then of this Necessity, we are oblig'd to look out for some other Proper Name; and fortunately we have the concurrent Testimony of *two other Texts* (and one of them almost an exact Copy of the present) to prove, that the Mighty Man here meant was *Jashobeam*. But there is an Inaccuracy thro' the whole of this Version, in the words just cited --- *Chief of the Princes* is a wrong Version of ראש השלשי --- and *he that sat in the Seat of Wisdom* is rather more improper than the former; since שבת (when deriv'd from ישב and us'd substantively) signifies *the Act of sitting*, and perhaps a *Seat* or *Chair* is never its proper Signification. But, admitting *that*, the word תחכמני never signifies *Wisdom*; *that* being express'd by the regular Noun חכמה. But, even admitting that both these words *might* so signify *elsewhere*, they could not *here*, as we should then have no Proper Name at all; and consequently one of David's Generals
would

would be recorded in a Catalogue that was to do *Honour to his Name*, without any Name to be so honour'd: which is sufficiently absurd.

But tho' this Version of Queen Elizabeth's is so defective, in this place; yet, in the older English Version of Coverdale before-mention'd, the Words are here very remarkably translated --- **Jafabeam the sonne of Hachmoni, the cheffest amonge thre.**

If we consult the several Editions of the LXX, they evidently help us in assigning this Name of *Jafabeam* to this Hero. The Alexand. has Ιεβοδωυ and the Vat. Ιεβοδε , in which words are preserv'd the three first Letters ב ש י , only the two last transpos'd; but the Complut. has the three Letters right Ιεβοααθ . And in Chronicles the LXX is almost as clear as the Original; Alexan. Ιεβααμ ׀ ע ב י (Chro. 27, 2, Ιεβοαμ ׀ ע ב ש י) Vat. Ιεσεβαδα --- Ald. Ιεσβααλ --- Comp. Ιεσβααν . To which may be added the Testimony of Josephus --- $\text{Πρωτος μεν εν Ιεσαμμος (׀ ע ש י) υιος Αχαμανι (׀ כ כ ה ׀)}$ pag. 401; Edit. Haverc.

Upon the whole then, there seems to be an absolute Necessity for admitting --- that *this Proper Name* has been corrupted into *Jafob-bashebet* in Samuel from *Jafabeam*; as it *now* stands, and evidently has *ever* stood in Chronicles. And this (considering how many *Mutilations equally great*,
and

and indeed *greater*, must be allow'd) will probably be admitted by all, but such --- as are determin'd to maintain the *absolute Integrity of the present Hebrew Text*, in opposition to the clearest Proofs of the contrary. And such a Corruption would probably be admitted, upon these several Evidences; even tho' the Variation of the latter part of the word could no otherwise be accounted for, than by the *fallibility of the Copyist*, and the plain Conviction that *so the thing is* --- which is frequently all the Satisfaction that can be obtain'd.

But *here* there seems a way of accounting for this Mistake of the Transcriber, by remarking --- that the word **בשבת** occurs in the Line immediately preceding this Proper Name. And therefore it seems not irrational to suppose, that the Transcriber, being to write **ישבעם**, regularly writ the *three first Letters* **ישב**; and then, instead of continuing the word, carelessly cast his Eye upon the word **בשבת** in the Line immediately above (which following a word that begins like **ישב** might the more easily mislead the Eye) and transcrib'd it in here, instead of the remaining Syllable of the Proper Word.

That the word **בשבת** is not a Corruption of a *Patronymic* in this place, is plain from I Chron. 27, 2; where we are told, that *Jashobeam's Fa-*

ther was זבדיאל *Zabdiel*, a word not at all similar. And therefore, as בשבת is so confin'd between יטב the three first Letters of the true *Proper Name*, and תהכמני the *Family or Local Name*; there is no great room for indulging Conjecture with regard to it, as there would be if it stood in a general Sentence of common words: and the only probable account of it seems to be (as before observ'd) that it was *carelessly transcrib'd in here from the Line above*.

That the Supposition of such an Accident as this may appear the more rational, besides the several preceding Reasons, I shall now produce (from this same Book, and but two chapters before) *one clear Instance of such a Mistake or Dislocation*; which does not appear to have been consider'd *as such*, but has been given up by some under the more general Name of a *Corruption*.

In 2 Sam. 21, 19, we read ויד אלחנן בן יערי ארגים בית הלחמי את גלית הגתי ועץ חניתו כננור ארגים: Which Sentence in English is nearly this --- *And Elhanan, the son of Jaare Oregim, a Bethlemite, slew Goliath the Gittite; the Staff of whose Spear was like a Weaver's Beam*.

Now every one knows, that *Goliath the Gittite* was slain by *David*, and therefore there must have been a Mistake of some Transcriber here; since *Goliath* could not be slain also by *Elhanan*
the

the son of Jaare Oregim. Under this perplexity we are seasonably reliev'd by a repetition of this very place in *Chronicles*; which, tho' perhaps the most corrupted Book, as well as the latest in the Old Testament, is extremely useful (among other reasons) because it will frequently settle the true Reading in Books, which are more ancient and more important.

We read then, 1 Chron. 20, 5 ---

וַיַּךְ אֶלְחָנָן בֶּן יְעוֹר אֶת לַחְמֵי אַחֵי גִלְיָת הַגִּתִּי

And Elbanan, the son of Jaor, slew Lakmi the Brother of Goliath of Gath &c. Here all is plain and consistent; and these words have evidently been corrupted into the words now found in Samuel. But, for conviction, let us place both together; first the regular Line of Chronicles, and under it the corrupted Line of Samuel ---

וַיַּךְ אֶלְחָנָן בֶּן יְעוֹר - - - אֶת לַחְמֵי אַחֵי גִלְיָת
וַיַּךְ אֶלְחָנָן בֶּן יְעָרִי אֶת הַלַּחְמִי אֶת גִּלְיָת

The Corruption is now evident to every Eye --- that יְעוֹר (or as the marginal reading has it in Chronicles יְעָרִי) is corrupted into יְעָרִי --- אֶת into אֶת; after which it was natural for some Copyist to insert the ה at the beginning of לַחְמֵי, to make it a regular Local Name; for בֵּית הַלַּחְמִי is a *Bethlehemite* --- and then אַחֵי has plainly been corrupted into אֶת. But then; *how* comes in the

long word ארגים after יערי, when there is nothing in the uncorrupted Text to introduce it? How is it, that after יערי (which should be יעור or יעיר --- *And Elbanan the Son of Jaor*) comes in a *Participle plural Masculine*, signifying ΤΦΑΙΝΟΝΤΕΣ, WEAVERS; and which confessedly so signifies, at the end of this very verse?

I think there is but one way of answering these Queries, to any reasonable Man's Satisfaction, and that is --- by saying, that the word was taken *into the middle* of the Verse *from the end* of it, in the following manner.

A Transcriber is to copy these Words ---

וַיַּךְ אֱלֹהֵינוּ בֶן יַעוֹר אֶת לֶחְמֵי אָחִי גִלְיָת הַגִּתִּי
וְעֵץ חַנִּיתוֹ כַּמִּנּוֹר אֲרָגִים :

He writes on regularly, 'till he has transcrib'd יעור *Jaor*; and then, upon the next reference to his Book, carelessly casting his Eye upon the Line under יעור *Jaor*, and seeing כַּמִּנּוֹר *Kimmor* a word ending with the same Letters he had just set down, he writes on the next word from thence אֲרָגִים *Oregim* --- וַיַּךְ אֱלֹהֵינוּ בֶן יַעוֹר אֲרָגִים --- after which, referring again to his Book, and finding his Mistake, he returns to the Line above, and there (without striking out the word אֲרָגִים *Oregim*, which he had inserted improperly) writes on from יעור *Jaor*, as he should have done at first ---

וַיַּךְ אֱלֹהֵינוּ בֶן יַעֲרֵי אֲרָגִים אֶת לַחְמֵי אַחֵי גִלְיָת
 -- which words, by the farther carelessness of some
 Transcriber or Transcribers since, have been cor-
 rupted (we see) into the words following ---

וַיַּךְ אֱלֹהֵינוּ בֶן יַעֲרֵי אֲרָגִים בֵּית הַלַּחְמֵי אֶת גִּלְיָת הַגִּתִּי
 - - - - - : וַעֲזָ חַגִּיתוֹ כַּמְנוֹר אֲרָגִים ;

This then seems to be rational Account of the
 insertion of this long word where it had not the
 least business. And *the Conclusion from hence is*---
 that, if אֲרָגִים may have been, and most proba-
 bly was inserted from the Line immediately *un-*
der, בֵּשֶׁבֶת most probably was inserted from
 the Line immediately *over* what was then tran-
 scribing, thus ---

וּבֵאֵשׁ שְׂרוּף יִשְׂרָפוּ בֵּשֶׁבֶת : אֱלֹהֵי שְׂמוֹת הַגְּבֵרִים
 - - - - - אִישׁ לְדוֹר יֵשֵׁב (בֵּשֶׁבֶת) תַּחֲכַמְנִי

It may be here objected, that, in order to re-
 commend the two preceding Suppositions, the
 Lines have been made to consist of such a parti-
 cular length, as it is impossible for us to know
 they actually did consist of, at the time the Mis-
 takes here suppos'd were made. But it will cer-
 tainly be allow'd, that each Line *might* be of the
 length here assign'd it; and the insertion of each
 word, here suppos'd, is a strong argument that
 the Lines *were* so. And perhaps the Reader will
 be fully convinc'd of this, when it is observ'd---
 that,

that, since affigning the Number of Words here given to each Line, I have found a very extraordinary Confirmation of this Supposition in *Lewis's Hebrew Antiquities*, Book 7, Chapter 13; which Author, treating of the Manner in which the ancient Jews transcrib'd the Holy Books, says, *Thirdly --- the Length of the Line was to be of THIRTY Letters.* Now this is most exactly the Number of Letters assign'd to the first Line of the last instance; and *Thirty one* is the Number of Letters assign'd to the first Line of the former.

Taking it for granted that enough has been said to prove, that the Name of this Mighty Man must have been originally in Samuel *Jashobeam*, as we find it twice in Chronicles, and having also endeavour'd to account for the Corruption; it may be time to proceed from his *Proper Name* to the Name of his *Family* or *Ccountry*. And this may be easily ascertain'd, since it is nearly the same in both places; the one having *החכמני* and the other *בן חכמוני*. The Name here in Samuel was at first *ההכמני*, the article *ה* at the beginning having been corrupted into a *ת*; for the word *בן* in Chronicles is regularly supply'd in Samuel by that Article. A parallel instance of this remarkably occurs in the very next verse; where *האתוהי* in Chronicles is *בן אתהי* in Samuel. This

This last instance will be one proof, among a thousand, of the insertion or omission of the *Vau* in the middle of a word, at the pleasure of the Transcriber; as above, in תַּחֲמוֹנִי and חֲמוֹנִי. It may also be remark'd, that tho' Jashobeam is here said to be the Son of *Hachmoni*, yet his Father's Name was *Zabdiel*; and therefore *the Hachmonite*, or *the Son of Hachmoni*, must have been the Name of his *Family*, *Tribe* or *Country* (for it is impossible sometimes to distinguish one of these from another) just as *the Abobite*, or *the Son of Abobi*, is the *Family* or *Local Name* of the next Hero --- *Eleazar the Son of Dedi*.

4. In the Second Observation the Order of the Thirty seven Mighty Men was found to be --- *Joab*, the Captain General --- a double Series of Three --- and a Body of Thirty; the first Series of Three consisting of *Jashobeam*, *Eleazar* and *Sannab*, and the second of *Abiskai*, *Benaiah* and *Asabel*. This then prepares the way to an easy Solution of the next Difficulty; which arises, not only from the reading הַשְּׁלִישִׁי *tertius* in Samuel and הַשְּׁלִישִׁים *triginta* in Chronicles, but from that variety of meanings put upon both words by different Commentators. The truth is --- Both words are corrupted; and, instead of signifying either *tertius* or *triginta*, should be both
הַשְּׁלִישָׁה

השלשה *tres*; since we see *Jashobeam* was the *Head or Captain of Three*, being the first of the first Series of Three.

That the Termination of the similar words השלשה *tres*, שלשי *tertius*, and שלשים *triginta*, is frequently exchang'd by mistake, might be prov'd by many instances; two of which (at least) appear in other parts of this very Chapter in Samuel. For שלשים *triginta* and שלשי *tertius* in the 13th and 18th verses will be prov'd to have been originally השלשה *tres* in Samuel, as they are now truly read in their corresponding verses in Chronicles. It may not be improper to consider here the Necessity of thus correcting השלשי in the 18th Verse, as it will lead us the more easily to see the same Necessity in this 8th Verse.

Abishai then, who in the 18th verse is said to be ראש השלשי *the third Head or Captain*, was not so in fact; for, being the first Captain of the second Series, he must have been the *fifth Captain*, Joab and the three Captains of the first Series being before him. The Reading then must have been at first in the Text, as it is still in the Margin השלשה *tres*, since *that* and *that only is true*; for we see that *Abishai* was properly *Head of THREE*, being the first Captain of the second Ternary. Thus in the *Bomberg* Edition of the Hebrew

Hebrew Bible (1517) we have השלשה in the *Margin*; and in the *Complutensian* Edition of 1515 (the oldest printed Copy extant) השלשה is read in the *Text itself*, without any various Reading in the *Margin*. These Arguments, added to that drawn from the same Passage in *Chronicles*, where this very word השלשה is read *in the Text* universally, must be allow'd fully sufficient to prove it should have been also השלשה in *Samuel*. And as such it is remarkably render'd in *Coverdale's English Version* before-mention'd; ---- Abisai the brother of Joab the sonne of Zeru Ja was one also these amonge thre.

If then this word השלשי is certainly a Corruption from השלשה in the 18th verse, it will be obvious to infer --- that the same *may* have been the case in this 8th Verse. And indeed it *must* have been the case: since *Jashobeam* was not more *the Third Captain* than *Abisai*; but as *Abisai* was the *Fifth*, *Jashobeam* was the *Second*; he being the first Captain of the first Series, and inferior only to *Joab* the Captain-General. But tho' *Jashobeam* was not the *Third Captain*, he was *Head of Three*; and therefore the true reading here also must have been השלשה *tres* --- agreeably to which the *Vulgat* renders this word *Tres*, and the *Complutensian Copy* of the LXX

very juſtly reads here --- *πρωτος των τριων*; and alſo Theodotion --- *πρωτος των Γ ετος*.

This Alteration being admitted, it will of courſe follow, that one Miſtake has alſo been made in this verſe in *Chronicles*, which has been faithfully preſerv'd in every other word; and that is in *השלשים*. That this word has been miſtaken for *השלשה* is demonſtrable from the 13th verſe in *Samuel*; and that the ſame muſt have been the caſe here in *Chronicles*, is alſo certain from what has been already eſtabliſh'd as to this verſe in *Samuel*. But this point is farther confirm'd by reflecting ---- that *Jafhobeam* was not truly *Head or Captain of the Thirty*; becauſe the *Thirty* were not *more* under him, than under any other General of the two Series; but were *leſs* under him, than under *Joab*, who was the *Head or Prince over the whole Thirty ſeven*. The Clearneſs therefore of the Hiſtory in this point will oblige us to allow a miſtake of *השלשים* *thirty* in *Chronicles* for *השלשה* *three*; which Miſtake will be prov'd to have obtain'd *elſewhere* in this very chapter, and muſt be allow'd to have obtain'd *here* alſo for the ſake of Truth, and to make a proper harmony with the paſſage in *Samuel*.

It may juſt be remark'd, that the Miſtake of an *ה* for a *ב* is not uncommon; the Son and Succellor

Successor of Rehoboam is call'd, in 1 Kings 14, 31, אבִיָּם *Abiam*; but in 2 Chron. 12, 16, אבִיָּה *Abiab* --- a Corruption, which is frequently repeated in the History of that King. And the cause of so easily mistaking these two Letters ה and ח (as well as of others, which differ chiefly in their being open or clos'd at bottom) probably was, that the blackness of the Line, which was rul'd to direct the Pen, sometimes appear'd like the transverse bottom-stroke of a Letter: for the best Jewish Manuscripts were rul'd before writing, as appears from *Lewis's Hebrew Antiquities*, Book 7, Chap. 23.

5. The next Difficulty in the corrupted Text in Samuel lies in fixing the true reading of הוֹיָה עֲרִינוּ הָעֲצֵנוּ.

Among the many different Versions of these words, the English is --- *The same was Adino the Eznite*. But that *Jashobeam the Hachmonite* should be the same with *Adino the Eznite*, is not only highly improbable, but evidently impossible. Besides; if these words should be thus render'd, or in any manner like it, there would be in the Sense such an Hiatus, as no Ellipsis can excuse --- *Jashobeam the Hachmonite, the same was Adino the Eznite* *against 800, whom he slew at one time.*

As these words then cannot be *Proper Names*, or a *Proper* and *Local* Name, they must be a *corruption of common words*; and of such words, as compleat the Sense of this, and answer to the Sense of the other passage. I only say --- answer to the *Sense*, because it is impossible to bring one of the words to resemble its corresponding word in *Letters*, on account of their absolute Dissimilitude. Nor is there any necessity for endeavouring it; since a *Verbal Sameness* is not observ'd in every other part of these two Chapters, instances to the contrary being very numerous.

The first of these three words is הוּנָה, which is the same in both passages. The second, being somewhat alike in both as to *Form*, tho' different in *some Letters*; and being only writ *properly in the first passage*, the word *there* must be the Standard and correct the *last*. That it is *truly* writ in *Chronicles* is plain, because it makes a regular Sense in the Original, and is uniformly translated; and indeed is *the very word*, which would have been *expected* in that place, as it occurs in several other places *in company with the same words as here*.

How unlike soever the words עוּרָר and עֲרִינוּ may appear at first sight, it must be consider'd, that they consist of Letters which have been frequently mistaken for each other elsewhere, and there-

therefore they may have been so here. (And we should constantly remember --- that the similar Letters were much less distinguishable *formerly* when express'd in Manuscripts, than they are at present when printed from Types prepar'd with great Exactness and a just Distinction.) The *Vau* is a thousand times mistaken for a *Vod* --- the *Resh* frequently for a *Dalet* --- and a *Resh* sometimes for a *Nun*. Instances of the first are needless. And as to the second, instances of that Exchange are very frequent: --- hence *Hadarezer* 1 Chron. 18, 3; and *Hadadezer* 2 Sam. 8, 3 --- hence in Gen. 22, 13, אחר for אהר, *Aries unus*, as in the ancient Versions; not *post*, since *elevavit oculos & ecce post &c.* is not very intelligible -- and Gen. 47, 21, instead of העביר אתו לערים the Samaritan and LXX seem to have read העביר אתו לעברים. These and other Instances have been observ'd by the learned Houbigant in his late *Prolegomena* &c.

To the preceding may be added the following remarkable instance observ'd by Cappellus. Samuel, enumerating the Deliverers of his Brethren, tells them, (1 Sam. 12, 11) *And the Lord sent Jerubbaal, and ברן BEDAN, and Jephthah, and Samuel.* But as *Bedan* had not been before-mention'd, from this Silence of the History, in concurrence with other reasons for supposing a Mistake

take here, it may be prefum'd that *no fuch man* had been their Deliverer; and that the Name of *some real Deliverer* has been corrupted into this Name of *Bedan*. The LXX here authorize this Conclusion, having in all the copies *Βαρακ* (ברק) from ברק; not ברך as in Cappellus, tho' it might be fo in the ancient copies) and *Barak* was an *eminent Deliverer*. If any Evidence could be wanting, *St. Paul* puts this Corruption out of all doubt; for, alluding plainly to this paffage, he fays (Heb. 11, 32) --- *the time would fail me to tell of Gideon* (i. e. Jerubbaal) *of BARAK, of Sampfon, of Jephthab and of Samuel.*

And that a *Resh* has not only been thus miftaken for a *Daletb*, but alfo for a *Nun*, is evident (I think) from the cafe of *Achan* (Jofh. 7, 18 &c. עכָן) whose Name in the Vatican Edition of the LXX is constantly *Αχαρ*: and probably it was at firft עכר in this chapter of Jofhua, not only becaufe of the Vatican Reading, but alfo becaufe it is עכר in the Text itfelf in 1 Chron. 2, 7. To which it may be added --- that the Valley, where this Man was fton'd, is faid (Jofh. 7, 26) to be call'd the Valley of עכור *Achor* unto this day.

Thefe feveral Letters then being frequently chang'd, let us fuppose thefe Alterations here, and the word עדינו will be ערורו; which is ve-

ry near עורר, and doubtless was carelessly writ instead of it, as it must have been עורר originally here, as well as in Chronicles. For that this word must have been *a Verb of the same sense* with עורר is plain from the Substantive that follows it; which at present is less understood (if possible) than עדינו with all its Corruption. I shall only add here --- that this will not be consider'd as taking improper Liberty, or assuming a Licence for Supposition, by any who have carefully attended to *the much greater Corruptions* that frequently occur, and consequently to *the greater Liberties* that must be taken elsewhere: and in this very chapter we have *Mistakes much less probable* than that just mention'd --- such as אשר (Sam. 21) instead of איש &c. - &c.

Le Clerc observes -- *Quid sibi velint עדינו העצני nemo dixerit*; and adds --- *Hic deformantur verba in Paralipomen. seu male descripta fuerint, seu fugientibus literis satis commode legi non potuerint*. But tho' he pronounces both these words inexplicable, and will have them to have been both greatly mistaken; yet we need desire this to be admitted only as to the *first* word: for the *second* will probably be found to require no Change at all, the true reading העצני being retain'd in all the best Copies.

The word העֵצָו having the Pronoun suffix'd at the end and *the Article prefix'd* at the beginning (as it sometimes is prefix'd --- see among other instances העֵרֶכֶךְ Lev. 27, 23) answers exactly in form and force to אֵת חֵנִיתוּ in the correct passage. It will therefore be allow'd, that עֵצָו was, and consequently is a true *Hebrew Noun*; when it appears, that it is a Noun in the *Arabic Language* just in the same Sense with חֵנִית. That this is the case may be prov'd from the concurrent Authorities of *Castell, Schindler, Golius* and *Giggeius*. *Castell* gives the word עֵצָו, as not occurring in the Hebrew Bible; but after the word עֵצָו sets down the Arabic Verb غَصَنَ *attraxit Ramum*, the regular Noun from which غَصَن (עֵצָו) he renders *Thyrfus*. *Schindler* also gives us עֵצָו, and says --- *Arab. cum ַ punctato עֵצָו ramavit, & inde עֵצָו Ramus*. In *Golius* we have عَصَا *percussit Baculo vel Gladio, vicit pugnans* &c. under which Verb is the Noun عَصَا (founded עֵצָו) *Baculus*. And with *Golius, Schindler* and *Castell* agrees *Giggeius*; who, in his *Thesaurus*, gives us العَصَا *Baculus, Hastile*; and الغصن *Ramus, Thyrfus*. To these several Authorities may be added that of *St. Jerom*, who in the *Vulgat* has render'd the word by *Lignum*; which, being nearly the same in sense with the *Thyrfus, Ramus, Baculus* and *Hastile* of the Arabians,

bians, is a strong Argument that עָצָן was an Hebrew Noun so signifying, tho' (like many other words) it may occur but once in the Bible.

If then העֲצָנוּ signifies *Tbyrsum suum, Hastile suum, or Hastam suam*, as הִנִּיתוּ does; it will follow that עֲדִינוּ has certainly been corrupted from עוֹרָר as before observ'd. For the verb in Samuel, governing also the Noun *Hastile* or *Hastam*, must signify *elevavit* as well as the verb in Chronicles; but there is no other verb of that signification that has any resemblance of Letters. Wherefore, as the word הוֹנֵה preceding is the same in both Passages, and the first Letter of the next word in both is the remarkable letter ע; we must infer that the remainder of the word in Samuel has been corrupted from the remainder of the word in Chronicles.

It may also be observ'd --- that the word עָץ is frequently us'd in conjunction with הִנִּיתָ, as in this very chapter of Samuel ver. 8 --- וְעָץ הִנִּיתָ *εὐλεν δερματος, LXX:* so 2 Sam. 21, 19; and 1 Sam. 17, 7; in which last place it is corrupted into הִץ. If then עָץ be frequently us'd for *the Staff of a Spear*, and is join'd here and in many other places with הִנִּיתָ; we may reasonably suppose, that there was also such an Hebrew word as עָצָן signifying *a Spear*; especially as we find it so in the Arabic Language.

Or lastly (which is a Solution that may be more agreeable to some) it may easily be conceiv'd, that in a corrupt place (as this confessedly is) the ך might be inserted by Mistake (as it is evidently in Prov. 15, 14) so that the word would be then העצו; and *had we found it so*, we should naturally have acquiesc'd in the reading, and said --- the word עץ, which was frequently us'd for *the Staff of a Spear*, was us'd here for *the Spear itself*.

We have here then a Word, which may sufficiently perplex such of our modern Hebreans, as call it --- *Effrontery and Profaneness* to suppose *an Error* in the present Hebrew Copies; and who at the same time hold *the Arabic Language* in sovereign *Contempt*, or rather treat it as *an Abomination*. --- If the word העצו has been improperly writ for העץ, then there is *one Error in the Hebrew itself*. If the word is now writ properly, where are we to refer for the Sense of it? The Noun עץ occurs no where, as a Noun, in the Hebrew Lexicons. It has been shewn, that it cannot be here a Proper Name, because there is another Proper Name; and it is plain from the corresponding Verses, that it is a Noun answering in sense to הנית *a Spear*. Let any ingenious Reader then determine, whether the *Arabic* Senses of *Baculus, Ramus, Thyrsus* and *Hastile*
do

do not excellently illustrate this Word in this place: but, if the Arabic Language be so evidently serviceable in one instance, why not in others? The *Unprejudic'd* will allow the Probability of it. And the *Prejudic'd* may do well to consider --- that, by insisting upon *the Integrity of the present Hebrew Text*, they introduce the Necessity of referring to *the Arabic Language*; and that, by excluding the Use of *the Arabic Language*, they (in this instance at least) seem oblig'd to admit *an Error* in the present *Copies of the Hebrew Text*.

I shall only add, with regard to the word עורר, that in the 18th Verse of this same chapter we read of Abishai והויה עורר את הניתו which words are exactly the same in 1 Chron. 11, 20. These *two instances* then, so extremely pertinent, added to that *third correct instance* in the corresponding place of verse the 11th, are certainly sufficient to shew the Necessity of reading עורר in 2 Sam. 23, 8; instead of a word at present unintelligible, begun with the same remarkable Letter as the regular word, and carried on in Letters that are very easily mistaken for each other, and are confessedly so mistaken in other places.

6. The Difficulty next occurring is in the Number שמנה מאות 800, since the correct pas-

sage reads שלש מאות 300. This we may account for by supposing --- that as the Jews, in transcribing the Bible as well as in their own writings, frequently express'd the *Numbers* by *single Letters*; so, the letter ש which is 300, being *the first letter* both of שמנרה and שלש, might (upon reducing that Numeral Letter back into its word at length) for want of attention be writ שמנרה in Samuel instead of שלש as in Chronicles.

That the Transcribers of the Bible, in the several *Translations*, have sometimes express'd the Numbers by single Letters, is evident from Coverdale's Translation of the 11th verse of this chapter of Chronicles --- **smote thre C at one tyme**; and from Theodotion's Version of the 8th verse of this chapter of Samuel, where we read --- *πρωτος τω γ' ατος*. And that the Jewish Transcribers did frequently express the Bible Numbers, in *the Original*, by single Letters is well known to the Learned.

Thus in *Walton's Prolegom. de Textuum Orig. Integr.* p. 42, we read ---- *Ipsè etiam Scaliger sic scribit --- Literis Numeralibus, non Verbis, antiquitus Numeri concipiebantur*. And in the Hebrew Grammar printed with the Complutenfian Bible, so long since as 1515, we are told --- *Hebræi per Literas Alphabeti per ordinem Numeros scribunt*,

scribunt. Sunt, qui 500 & deinceps per 5 literas finales designarent; sed hæc ratio numeros designandi non ab omnibus recipitur, sed per literas Alphabeti compositas id faciunt, ut 500 per קח i. e. 400 & 100.

This then being the Case, there seems no doubt, but many of the Numbers, which now appear almost incredible in some places and contradictory in others (as in the place now before us) are owing to *Mistakes in some of the similar Letters*. One or two material Mistakes of this kind, rationally accounted for, will sufficiently confirm this point --- and it is a point of no small Importance.

The first instance shall be the remarkable Contradiction between 2 Kings 8, 26, and 2 Chron. 22, 2; which has so much perplex'd the Commentators, that *Walton* (Prolegom. p. 36) puts it among the *quædam æπείρα*: and *De Dieu* says --- *Malim rotunde fateri, inexplicabilem hanc nobis esse Difficultatem*. We read in 2 Kings 8, 26 --- TWO AND TWENTY years old was *Abaziah*, when he began to reign; but in 2 Chron. 22, 2 --- FORTY AND TWO years old was *Abaziah*, when he began to reign: which two Assertions being of the same King of Judah, and it being impossible that *both* should be true; the question is --- Which is false, and how came it to be so?

Now

Now 'tis certain, that Jehoram (Ahaziah's Father) was but *Forty* years old when he died; and therefore Ahaziah, who immediately succeeded him, could not at that time be *Forty two*, since he must then have been born *before his Father*.

Abaziah then, when made King, was but 22, as we find it in Kings; and the Error in Chronicles is evidently owing to a Mistake of one of the Hebrew Numeral Letters. For כב being 22, כ which is 2 is retain'd and render'd properly in both places; but כ 20 was mistaken for כ 40 --- or as the Mem was formerly shaped כ (see the Prolegom. to Origen's Hexapla:) and this sets the matter right at once; without recurring to any of those ingenious Hypotheses, which have been fram'd to prove --- that *Abaziah might be 42 and 22 years old at the same time*.

It must be observ'd, that the true Number 22 is read universally, in all the Translations as well as in the Original of Kings; but the false Number 42 in Chronicles is only found in the present Hebrew Text and the Vulgat. The Number in the Syriac in Chronicles is 22 --- the Arabic Version also has اثنى عشر من وعشرون سنة which is *the 22d Year*. And the LXX in none of the Copies agree with the present Hebrew Number, but

but generally read *ετων εννοι*; which being so far right, there can be but little doubt, that the words *και δυο*, which at first follow'd, have been carelessly dropt by some Transcriber. *Nobilius*, in his Note on the Greek Version of this place, says --- *Alii Libri addunt και δυο, quemadmodum etiam in nostro*; 4, Reg. 8. And we find, in Origen's Hexapla, that one of the Greek Copies (probably that ancient one found in Caracalla's time) read here כב by rendering the Number *εννοι και δυο*: --- all which proofs make the Mistake Indubitable, and strongly recommend this Method of correcting it.

Another very remarkable Example of this kind occurs in the 3d chapter of the Book of Numbers. We read in ver. 11th --- *And these were the Sons of Levi; Gershon, Kobath and Merari.* --- 22. *The Gershonites were 7500* --- 28. *The Kobathites 8600.* -- 34. *The Merarites 6200* -- 39. *All the Levites were 22000.* But the Sum total of the preceding numbers, instead of being really 22000, will be found to be 22300.

The Difference of the Sum Total in the Text from the real Sum might be thought to arise from expressing the former by a round Number, if there were not sufficient reason to infer the contrary from what follows. In Verse 43d all the first born Males of the Israelites are reckon'd

22273, which in verſe 46th are expreſly ſaid to be 273 *more than the Levites*; (and there was great reaſon for being exact in the calculation) and conſequently the true Number of the Levites muſt have been 22000, as expreſ'd in *the Sum Total of the Text*. For if they had been 22300, inſtead of the Iſraelites exceeding the Levites by 273, the Levites would have exceeded the Iſraelites by 27. The Levites then being, in the whole, exactly 22000, there muſt have been a Miſtake of 300 *too much* in one of the 3 particular Numbers that conſtitute the Sum total of 22300: and now let us ſee, whether this Miſtake may not be owing to *the Change of ſome ſimilar Numeral letter*.

This addition of the 300 cannot be in the *Merarites*, becauſe the hundreds there are only *two*; and the *Vau* with a Stroke over it ſignifying 6000, and the *Reſh* 200, the Number will be 6200. Neither can we ſuppoſe it to be in the *Kobathites*, becauſe the Numeral \beth for 600 and v for 300 could not eaſily be miſtaken. The Error therefore muſt be in the Sum of the *Gershonites*, where the 200 might very eaſily be miſtaken for 500, and the 7 formerly was ſcarce different from a 7 by having the perpendicular Stroke much ſhorter than at preſent. There is then ſcarce a poſſibility of doubting
whether

whether these two Letters have been so mistaken, as the Supposition is so well authoriz'd and *solves the whole Difficulty*; or rather *reconciles the Contradiction*; by bringing the Sum Total of the 3 Numbers exactly to, what it is said to be in the Text, 22000.

The Hebrew *Numbers* having therefore been certainly express'd formerly by *Letters*, this is a sufficient vindication of the preceding Solution of the Difficulty as to the 800 and 300 Men. And how easy a Mistake of 500 might be in *our* way of expressing Numbers, will immediately appear upon setting down the very same Numbers 800 and 300. But that the Number in *Samuel* was originally 300, as well as in *Chronicles*, will be farther evident from an Argument that falls more properly under the next article.

7. The word ללל is read the same in both Passages, and properly. For tho' it carries with it a Difficulty at first sight, as being *singular*; yet there are many instances, where a Numeral, or a Conjunction of Numerals, expressive of *very many*, take after them and agree with a Noun that is singular. One Example of this we find in Gen. 5, 4 --- *And the days of Adam, after he begat Seth, were 800 year* (not years) שמונה מאות שנה --- just as we say --- 800 Year, and 800
N
Pound,

Pound; not *Years*, and *Pounds*. And another Example may be 1 Sam. 9, 22, כשלשים איש *about 30 Man*. The regularity of this singular Noun being admitted, the next consideration must be --- the true meaning of it.

Here the Versions are widely different; and the general Run of them make strange Work, by rendring הלל *occisus* or *vulneratus*. For, according to this rendring, Jashobeam obtain'd his Preeminence by bravely lifting up his Spear against 300 Men, after they were *dead*, or at least, after they were *wounded*. Thus we have the word render'd here in a MS. English Version of 1408 --- **this reise de his Shafte (Sperc) on thre hundrid woundid men in one tyme.** Indeed our present English Version in Samuel renders הלל *whom he slew*, but such a Version seems not to be defensible; and so the Authors of it thought by putting the word *slain* in the Margin, and by translating it in Chronicles *against 300 men slain*.

The reasons against rendring הלל *whom he slew* are, first --- that, there being then no Noun after the Numeral, the Sentence would be incompleat --- *he lift up his Spear against 300 whom he slew at one time.* And secondly, because of the almost incredible Nature of the Action --- *a Man's killing 300 Men with his own single*

single Spear --- which Incredibility is remov'd by considering הלל as a Noun of the Signification assign'd it in the following Observations. Were not these reasons strongly against it, הלל might be admitted as a Verb, with its signification of *occidit*; and we might suppose the Pronoun אשר understood before the Verb here, as in other places. Thus Exod. 4, 13; שלח נא ביד תשלח mitte, quæso, per manum (quam, vel illius quem) mittes: and Exod. 15, 13; נחית בחסדך עם זו גאלת duxisti in misericordia tua Populum hunc (quem) redemisti.

But the true sense of the word הלל in this place seems to have been preserv'd only in the Vatican Edition of the LXX in Samuel, where it is render'd ΣΤΡΑΤΙΩΤΑΣ. For however some Lexicographers may refuse the *active* sense of *occidere* or *vulnerare* to the verb הלל in *Kal*, yet they all allow it in *Pibel*; but these two Conjugations are the same in the Preter Tenses without Points; and indeed this *active* Sense is allow'd the word here according to the common Interpretation --- *whom he SLEW*. Castell informs us, that this verb in Arabic حل signifies *descendit, castrametatus fuit, grassatus fuit, protexit, &c.* This Idea of the Verb is farther deducible from the Nouns deriv'd from it; and thus the following Nouns of this verb are render'd by Giggeius,

in his *Thesaurus* --- سـاـلـا and سـاـلـا *Statio, Castra* --- سـاـلـا *Telum, Missile* --- and سـاـلـا *Vir validus & audax*; which latter remarkable Signification is confirm'd by Castell, and greatly recommends the Vat. Version of הלל by ΣΤΡΑΤΙΩΤΗΣ. This Verb then having the Ideas of *fighting, warring* and *wounding* so evidently annex'd to it; and the Arabic Noun from its Verb signifying *Vir validus & audax*; the Hebrew Noun from its Verb will regularly answer to ΣΤΡΑΤΙΩΤΗΣ, or *Miles*. This then being sometimes the Sense of this Noun, we may conclude it to be the proper Translation of it in this place; so that *Jakobcam lifted up his Spear against Three hundred fighting men (or Three hundred Soldiers) at one time.*

But it may be said --- if *Soldiers* had been here meant, why was not the Hebrew Noun for *Soldiers* here made use of? The Answer is --- that if הללים be not that Hebrew Noun, there seems to be *no other for it in the Bible*. In 2 Chron. 25, 13, the two words which we translate by the term *Soldiers* are בני הגדוד *the sons of a Troop*; and what we term *fighting Men*, 1 Kings 12, 21, are עשה מלחמה *literally those that do the War*. The Noun הלל then, coming from a Verb, whose sense in Hebrew is *vulneravit, occidit*, and which in Arabic has the military Ideas which
are

are always affix'd to στρατιώτης, or a *Soldier*, must be properly express'd by that word; especially, as there is no other word for it in the Hebrew Language.

But this is too material a Point to be pass'd over, without some farther Observations; since *many* of the places, where this Noun occurs, *seem* to have been misunderstood by every Interpreter, for want of considering it in the Sense here contended for. Such an Assertion as this will require some Proofs to support it; and probably *the several Texts* here subjoin'd will be fully satisfactory.

We may previously remember, that the Sense given at present to the Noun חָלַל is the *passive* Sense of *interfectus* or *vulneratus*; which it is still allow'd to have, where the Context requires it: but that the following Texts are produc'd as requiring the *active* Sense of *interficiens* or *vulnerans*, or rather *Miles* --- and that the including this latter Sense, where necessary, does no more exclude the former, when necessary in other places, than the Participle מַחֲלֵל *confodiens* in Ezek. 29, 9 prevents מַחֲלָל from being *confossus* in Ezek. 32, 26.

The first Instance may be Judges 20, 31; where חָלְלִים occurs in the following manner ---
וַיַּחֲלֵל

ויחלו להכות כהעם הללים בפעם בפעם במסלות
 כשלשים איש בישראל --- which words are ren-
 der'd by the LXX --- *Και ηρξαντο τυπαιεν εκ τσ λαοσ
 τραυμαλιασ καθωσ απαυζ και απαυζ εν ταισ οδοισ* --- *ωσφ
 τραυμακοντα ανδρασ εν τω Ισραηλ*. Now it seems evi-
 dent, that neither the Sense of *occisus* nor that of
vulneratus can take place here, if we consider the
 Context --- The Israelites were assembled to at-
 tack the Benjamites at Gibeah the third time,
 and the Sons of Benjamin went forth to meet the
 People, and were drawn off from the City ---
 then follow the words here cited; and what pro-
 priety can there be in rendring them --- *and they
 began to smite of the people the wounded or slain?*
 Can we suppose any of the Israelites (who now
 advanc'd to attack the Benjamites) to be *slain* or
wounded, before the battle begun? And yet we
 seem oblig'd to suppose thus much, if the word
 הללים be taken here in the Sense usually con-
 tended for. Thus the Chaldee Version is here
 render'd --- *Et caeperunt ad occidendum ex populo
 occisos*; and thus the LXX, by rendring the ori-
 ginal words --- *ηρξαντο τυπαιεν εκ τσ λαοσ
 τραυμαλιασ*. The Vulgat endeavours to make Sense here, by
 the insertion of three Verbs, neither of which are
 in the Original. And our English Translators,
 who were sensible how improper the word *slain*
 or *wounded* would be in this place, have inserted
 one verb, by rendring הללים *and kill*. But

But this is endeavouring to make good Sense in English at the Expence of the Original Language, which (every one must see) will not admit such a Translation; and it must be observ'd, that the English Translators, being sensible also of the Impropriety of this version, have render'd the words in the Margin --- *To finite of the People wounded.* But this, and every other, Impropriety will perhaps be remov'd by translating the word חללים *Milites*; for the Sentence will be then --- *Et MILITES cæperunt percutere* (or --- *Et cæperunt percutere MILITES) ex populo, sicut primo die Et secundo, in stratis---quasi triginta viros in Israele.* And that this is the proper Version of the word in this place seems to be farther evident from the 39th verse; where we read ובנין החל להכות חללים באיש ישראל כשלשים איש --- *Et Benjamin percutere cæpit MILITES, inter viros Israelis, quasi triginta viros.*

The next Instance may be taken from Psalm 89, 11 --- אתה רבאת כחלל רהב בזרוע עזך פורת איבך The better to illustrate these words, it must be observ'd --- that in the Book of *Psalms* and *Proverbs* each Verse consists generally of two parts call'd Hemisticks; one of which is exegetical of the other, either by expressing the same Sense in different words, or explaining one Af-

fertion

fertion by its Opposite or Contrary. Let us now see how this Rule has been observ'd as to this Verse; which is evidently of that kind, which expresses in its two parts the same sense in different words.

The LXX read --- ΣΥ ΕΤΑΠΕΝΩΣΑΣ, ΩΣ ΤΡΑΥΜΑΤΙΑΝ, ΥΠΕΡΗΦΑΝΟΝ· ΕΝ ΤΩ ΒΡΑΧΙΟΝΙ ΤΗΣ ΔΙΩΑΜΕΩΣ ΣΑ ΔΙΕΣΠΟΡΠΙΣΑΣ ΤΗΣ ΕΧΘΡΟΣ ΣΑ. And I believe all the other Versions render the word כַּחֲלָל here either *tanquam vulneratus* or *tanquam occisus*. But probably neither of these Senses will be thought very applicable, when we reflect --- that רַהַב *Rahab* here is a Name for *Egypt* or *the Egyptians*; and that the Psalmist in this verse alludes to the Destruction of the Egyptians in the Red Sea. For, is there Propriety in saying --- that God destroy'd the Egyptians *like dead men*, or *like wounded men*? Were not the Egyptians *destroy'd*? Did they not *perish*? Did not Pharaoh and all his Host *die* in the Red Sea? And can their Destruction by Death be compar'd to itself? Can it be said with any dignity, that *Men slain* were destroy'd *like Men slain*? Or lastly, as these Egyptians were thus *totally destroy'd*, can it be said, that they were destroy'd *like wounded men*? --- which certainly is to compare great things with small, with a peculiar Impropriety. Our common English Version is --- *Thou hast subdued Egypt,*

gypt, AND DESTROYED IT; *Thou hast scattered thine Enemies abroad with thy mighty Arm.* But the last Translators, seeing the absolute Unlawfulness of translating כחלל and *destroy'd it*; have render'd the Verse --- *Thou hast broken Rahab in pieces, AS ONE THAT IS SLAIN; Thou hast scattered thine Enemies with thy strong Arm.*

Without any more previous Observations then, let us now see how this Verse will be express'd, with the signification of חלל at present contend'd for --- *Tu, tanquam Miles, confregisti Ægyptum; in brachio roboris tui dispersisti Inimicos tuos.* 'Tis impossible not to observe, how exactly the Hemisticks now answer to each other; since every Expression in one has its corresponding Expression in the other ---- *Tu tanquam Miles, in brachio roboris tui --- confregisti, dispersisti --- Ægyptum, Inimicos tuos.*

*Tu, tanquam Miles, confregisti Ægyptum;
In brachio roboris tui, dispersisti Inimicos tuos.*

For the more successful Recommendation of this Translation, let us subjoin the former --- [ptum;
*Tu confregisti, quasi occisum (vulneratum) Ægyptum;
In brachio roboris tui, dispersisti Inimicos tuos.*

But the Translation here propos'd will receive additional Confirmation from observing --- not only, that *the Lord mighty in Battle, the Lord strong and mighty &c.* are frequent Appellations

in the books of Scripture ; but that, as this Part of the Psalm evidently alludes to the Destruction of the Egyptians in the Red Sea, so the Images and Ideas in this verse are evidently taken from the sublime Ode, which was sung after that wonderful Event. For we read in Exod. 15, 3 --- *The Lord is a Man of War* (Tu tanquam Miles) 6. *Thy right hand, O Lord, is become glorious in power ; thy right hand, O Lord, hath dashed in pieces the Enemy* --- Tu, tanquam Miles, confregisti Ægyptum ; in brachio roboris tui, disperfisti Inimicos tuos.

Thus again we read, of the strange Woman, or Harlot, in Prov. 7, 26 --- **כִּי רַבִּים חַלְלִים** **כֹּל הַרוּגִיהַ** which words the LXX have translated --- Πολλὰς γὰρ τρωσασα κατεβεληκε, και αναριθμητοι εισιν ους πεφονδουκε. The learned Reader will readily observe, that τρωσασα can no more be the true version of **חַלְלִים** here, than **עַצְמִים** can be interpreted by αναριθμητοι, which it never is but in this place ; and here Symm. and Theod. render it ισχυροι, as the Sentence requires it should be. Since the Noun, which is expressive of Multitude in the second Hemistick, and answers to **רַבִּים** *multos* in the first, is certainly **כֹּל** *omnes*, or *plurimos*, which in this Version of the LXX is entirely omitted.

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The Arabic Version, following the LXX, reads *Quoniam sauciavit multos & deprædata est eos; neque recensetur numerus illorum, quos enecavit.* The Syriac has ---- *Quia copiam occisorum prostravit, & fortissimi sunt omnes quos necavit.* The Chaldee Paraphrase --- *Quoniam multos interfectos dejecit, & fortes sunt omnes interfecti ejus.* And the Vulgat --- *Multos enim vulneratos dejecit, & fortissimi quique interfecti sunt ab ea.* This last Sense has been follow'd by our English Translators thus --- *For she hath cast down many wounded; yea, many strong men have been slain by her.* But is the Correspondency of the two Hemisticks, which very perfectly obtains in the Original of this verse, at all illustrated by any of these Versions? I leave the Determination to the learned Reader; and shall observe, that the Translation of this verse by the very learned Albert Schultens is --- *Nam multos ad lanienam projectos (profanatos) cadere fecit; & numerosi omnes trucidati ejus.* We learn from hence, that as this celebrated Professor of the Oriental Languages was not pleas'd with the common Translations of *חללים* *vulneratos* or *occisos*, by rendring it *ad lanienam projectos*; so neither was he pleas'd with that version of his own (as we may easily suppose he could not) and therefore we see he has render'd it by *profanatos* in a Parenthesis.

From all this uncommon Fluctuation then in the best Expositors we may be led to suspect some general Mistake; and perhaps it will appear to have been --- in the Sense of the word **חללים**. For if we here again render this word *Milites*, we shall find every part of the Hemisticks perfectly to correspond; thus --- *multos* agrees with *omnes* or *plurimos* --- *Milites* with *fortes* or *fortissimi* --- *dejecit* with *interfecit* or *interfecti sunt ab ea*:

Multos enim Milites cadere fecit;

Et fortissimi quique ab ea interfecti sunt.

In Jeremiah, chapter the 51st we seem to have several instances, where this word should be render'd as before. In verse the 4th we read **ונפלו חללים** which words have been usually render'd --- & *cadent interfecti*. But, as the verb **נפל** signifies *to fall mortally, or to be slain in battle*, (Josh. 8; 24, 25; Judg. 8, 10; 12, 6; 20, 44 and 46) the question is --- whether *cadent (interficiuntur) interfecti* is not an improper Expression. Or rather, as the words immediately preceding are **כל צבאה החרימו** *penitus delete omnem ejus Exercitum*, the Question may be --- whether *Nam cadent Milites* be not a much more significant and proper Version than & *cadent interfecti*; when the Substantive last preceding was the singular Noun *Exercitus* or *Militia*. But

But let us take the Context with it --- The Prophet here foretells the Fall of Babylon; and in the conclusion of the 3d verse we read --- ואל תחמלו אל בהריה החרימו כל צבאה *Et ne parcatis super Juvenibus ejus, penitus delete omnem ejus Exercitum.* Then follows the 4th Verse-- ונפלו הללים בארץ כשדים ומדקרים בחוצותיה *Nam cadent Milites in Chaldæorum terra, & transfigentes gladio (cadent) in plateis ejus.* That the word הללים should be here render'd *Milites*, seems farther deducible from the 30th verse of the preceding Chapter; which verse, treating of the very same Destruction with the verse before us, has these words --- יפלו בחוריה ברחבתיה-- *Cadent JUVENES ejus in plateis ejus, & omnes VIRI BELLI EJUS succidentur in illo die.* Here we see, that in two Texts prophetically declaring the same circumstances of the same Destruction, we have *Juvenes* in one express'd by the same word for *Juvenes* in the other; and then the word הללים, which is here render'd *Milites* in one, express'd by *Viri belli* in the other.

But, let us proceed to the other Instances in this same chapter. In verse the 47th we read וכל הלליה יפלו בתוכה which words have been generally render'd & *omnes interfecti ejus cadent in medio ejus.* But what can be the meaning of *inter-*

interfecti ejus or *interfecti Babylonis*; or is there Propriety in saying --- *interfecti ejus interficientur*? The whole Verse is --- *Propterea ecce dies veniunt, & visitabo super Sculptilia Babylonis, & omnis Terra ejus confundetur*; ---- and the next words in this solemn Denunciation of Vengeance seem only properly translated by --- *& omnes Milites ejus cadent in medio ejus*. There are some Commentators indeed, who seeing the Impropriety of *interfecti*, have render'd the word here *Saltatores*; but this Comment seems to deserve no farther Notice, than to shew that the Authors of it were not satisfy'd with the common Interpretation.

If we proceed from this 47th only to the 49th verse, we shall find farther reason for allowing this Translation of חללים by *Milites*. The intermediate Verse is --- *Et laudabunt super Babylonem Caeli & Terra --- quia ab Aquilone venient ei Vastatores, ait Dominus*. Then follows verse 49th גם בבל לנפל חללי ישראל גם לבבל נפלו כל הארץ These words have been variously interpreted, and yet have been generally (perhaps it might be said, universally) misunderstood by Commentators. Our English Translation is --- *As Babylon hath caused the Slain of Israel to fall; so at Babylon shall fall the Slain of all the Earth*.

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The Impropriety of causing those who had been slain *to fall*, or *to be slain*, induced our Translators to place in the Margin --- *Both Babylon is to fall, O ye slain of Israel; and with Babylon &c.* But this Address to the Slain is certainly the greater Impropriety; and the former English Version is confirm'd by the LXX, who read ---- Καὶ γε Βαβυλων ὡσεὶν ἐποίησε τὰς τραυματίας Ἰσραηλ, καὶ ἐν Βαβυλωνί ὡσεὶν τὰ τραυματῆα πάσης τῆς γῆς. The English and Greek Versions seem right here in the form and Disposition of the Passage, but are probably wrong again in the Translation of הללים by *Slain* instead of *Soldiers*; since the true Translation seems to be --- *As Babylon hath caused THE SOLDIERS of Israel to fall; so at Babylon shall fall THE SOLDIERS* (not, *of all the Earth*, but) *of all that Country.*

In Ezekiel 11; 6, 7, we read הרביתם חללים בעיר הזאת ומלאתים חוצתיה חלל לכן נה אמר אדני יהוה הללים אשר שמתם בתוכה הסיר These words are deliver'd to men, who *gave wicked Counsel in the City* (of Jerufalem) probably by *recommending an Encrease of their Military Force*; and who, vainly confiding in the Arm of Flesh, thought to defend themselves against the Destruction denounc'd by the Prophet: -- *omnem lapidem movisset,*

se, ut sese adversus Chaldaeos confirmarent &c. Jun. and Tremellius. *For thus saith the Lord---ver.2. These are the Men און ההשבים, οι λογιζομενοι μεταταια, who contrive Vanity (since all their Defence shall be in vain) and counsel evil Counsel in this City &c. therefore prophecy against them, and say---ver. 5 --- I know the Imaginations of Your Hearts. 6. Ye have multiplied your SOLDIERS in this City, and with SOLDIERS ye have filled the Streets thereof. 7. Therefore, thus saith the Lord; THE SOLDIERS, whom ye have placed in the midst of you, shall be Flesh, and this City the Caldron. --- 8. Ye have feared the Sword, and I will bring the Sword upon You ----* This Interpretation of the word **ללח** in these three places seems to make this Passage speak good Sense itself, and perfectly to agree with the Context; neither of which can easily be allow'd it, while it is render'd --- *Ye have multiplied SLAIN MEN in this City, and filled the Streets with SLAIN MEN; therefore Your SLAIN MEN, whom Ye have placed in the midst of You &c.*

It may be worth while to consider the Version of the LXX --- *επληθυνατε νεκρους υμων εν τη πολει παλη, και ενεπλησατε τας οδους αυτης τραυματιων. Δια τιστο τειδε λεγα Αδωναη Κυριος: τες νεκρους υμων, ος εξαξατε εν μεσω αυτης &c.* We see here, that **ללח** is translated first by *νεκρους* then by *τραυματιων*, and then

then again by νεκρῶς --- a plain proof, that the Translators did not well know how to reconcile the word to the sense of the Context; and indeed it seems impossible, that either the word ΝΕΚΡΟΥΣ or ΤΡΑΥΜΑΤΙΑΣ should be applied to ΕΤΑΞΑΤΕ with any propriety in this place: whereas the propriety of ΣΤΡΑΤΙΩΤΑΣ υμῶν, &c ΕΤΑΞΑΤΕ ΕΝ ΜΕΣΩ υμῶν is so obvious, as to need no Illustration.

'Tis true the Vatican Edition of the LXX, instead of εταξάτε, has επαταξάτε; but then it must be observ'd --- that this very common Verb שׁוּם is never render'd by πατασσω in any other place, but it is forty times render'd by τατήω, as we now have it in the Alexandrian Copy of this place. Nor is it elsewhere render'd by any verb of a similar signification with πατασσω; but generally by verbs signifying like τατήω, and verbs which are very applicable to the true Sense of this Passage --- as τήμιμι and ἵμιμι with their Compounds, εμβάλλω, επιχέω &c.

There is another Instance in this Prophet, which is too remarkable to be here omitted. In Chap. 21, 14, we read --- חרב חללים הוא הרב --- חרב חלל הגדול which words are literally, upon the common Acceptation, as in the interlineary Version -- *Gladius interfectorum, hic gladius occisi mag-*

ni --- But that this *Sword* of Vengeance, which was thus sharpening for the *yet future* Destruction of Jerufalem, could not be *Gladius interfeclorum*, or (which seems more unintelligible) *Gladius occifi magni*, is fo evident, that it has compell'd two Interpreters to come almost to Truth here, in rendring the latter Expreflion --- *Gladius Occifionis magnæ*, as in the Vulgat; and *Gladius Interfeclionis magnæ*, as in the Chaldee Paraphrafe. And it seems ftrange, that thefe two Interpreters fhould not have feen the much greater propriety (from the mafculine Termination of the words, and for every other reason) of tranflating the words *Gladius Occiforis*, *Interfecloris*, or *Militis magni*. The true Verfion then of thefe words probably is --- *Gladius Militum* (Babyloniorum) *hic gladius Militis magni* (bellicofii Regis Babylonis) for thus it is exprefly call'd in the 19th Verfe *הרב מלך בבל* *the Sword of the King of Babylon*.

I fhall refer only to one Chapter more, the firft Chapter of the fecond Book of Samuel; and to that part of it, which contains David's Lamentation for the Deaths of Saul and Jonathan.

This Lamentation has ever been admir'd, as a Picture of Diftreff the moft tender and the moft ftriking; unequally divided by Grief into
longer

longer and shorter Breaks, as Nature could pour them forth from a Mind much interrupted, and fill'd with the most lively Images of Love and Greatness. His Reverence for Saul and his Love for Jonathan have the strongest Colourings; but their Greatness and their Bravery come full upon him, and are express'd with peculiar Energy. Being himself *a Warrior*, it is in that Character he sees their greatest Excellence; and tho' his Imagination hurries from one point of recollection to another, yet --- they were *such brave Warriors!* that he wonders at their Deaths; and we hear him, at first, at last, every where lamenting --- *How are THE MIGHTY fallen!*

Let us now see, whether the Word, we have been thus considering, has not been improperly translated in *Three* places here, as it seems to have been in so many elsewhere; in One of these three places I think it is indisputable; and every single Improvement in so celebrated a Passage must be particularly valuable.

The place, where this Noun seems most evidently mistaken, is Verse the 22d --- מַדָּם הַלֵּלִים
מַחֲלֵב גִּבּוֹרִים קִשְׁתֵּי יְהוֹנָתָן לֹא נִשְׁוּ אַחֲרָיִם
Which words (as מ is allow'd by Noldius frequently to signify *sine*) may be thus render'd ---
Sine Sanguine MILITUM, sine Adipe FORTIUM,
Arcus Jonathanis non retrocesserat. If this Ver-

sion could want a Recommendation, let it be oppos'd to the present Interpretations, which are generally to the following purpose --- *A Sanguine interfectorum, ab Adipe Fortium, Arcus Jonathanis &c.* --- Upon the preceding Construction then we see *Militum* and *Fortium* are very strongly connected; or rather *Adipe Fortium* is a beautiful Gradation upon *Sanguine Militum*: just as in the Passage of Proverbs before quoted --- *Multos enim MILITES dejecit, & FORTISSIMI quique ab ea interfecti sunt.*

But if this Noun, here plural, necessarily signifies *Milites*, it will be a very fair presumption, that it signifies the same in the two other places of this same Lamentation; especially as the word גברים *fortes*, which is connected with it here, is also remarkably connected with it in both the other places. Thus, in the very first Exclamation of David, his beloved *Jonathan* is *prais'd* in the first Break, and *lamented* in the second; but evidently with the same idea ---

הצבי ישראל על במותיך הלל
איך נפלו גברים

O Decus Israclis! super excelsa tua MILES!

Quomodo ceciderunt FORTES!

Can any thing be more worthily conceiv'd, or more happily express'd, than this Applause given to his dear Friend *Jonathan* --- the ORNAMENT
and

and the DEFENCE of his Country; O & PRÆSIDIUM (Miles) & dulce DECUS *Israelis!* But --- *how are THE MIGHTY fallen!* since this *Jonathan* and *Saul* also are slain in Battle. Whoever recollects the preceding History of David will see the truest Nature in his thus breaking forth *in the Praise of Jonathan only*, (and that without naming him here, at first) and then in his decently lamenting the King and the Prince together. And, that the first Break was thus expressive of *Jonathan's Praise only*, is evident from verse the 25th; where the same words are repeated, and Jonathan's Name is expressly mention'd.

But how languid and unmeaning are the several Translations of this first Exclamation at present! The English Translation is --- *The Beauty of Israel is slain upon thy high Places*: but --- whose high places? And then, the Lamentation couch'd in the next words (*how are the Mighty fallen, or slain*) is entirely anticipated by the Term *slain*, which is now read in the words before them. It seems therefore but reasonable to infer --- that this Noun חַלֵּל, which signifies *Miles* in the *second* instance, should have the same idea annex'd to it in this *first* instance; especially as in the first instance also it has the word גְּבֵרִים *fortes* closely connected with it. And lastly, if
this

this Signification be allow'd it in *these two* instances, we must allow it in the *third*; as that is only a repetition of the first, and has the very same Connection with גברים *fortes*.

It may be proper to observe, that the verb נשוג has been mistranscrib'd for נסוג: and that בלי was probably at first כלי (according to the excellent Remark of Dr. Delany) as the Particle בלי seems not to signify *quasi non* any where in the Bible; and especially, as the Negative Particle is omitted in the Syriac and Arabic Versions, and in the Chaldee Paraphrase; which it could not well be, if the word was בלי in their several Copies. And now, that the Propriety of thus translating the Noun הלל in these three places, and especially in the second, may the more fully appear, I shall here subjoin a close Version of this inimitable Lamentation; endeavouring to preserve, as much as possible, the Spirit and Tenderneſs and Sublimity of the Great Original.

O DECUS Israelis, super excelsa tua MILES!

Quomodo ceciderunt FORTES!

Nolite indicare in Gath,

Nolite indicare in plateis Aſcalonis:

Ne lætentur Filia Philisthæorum,

Ne exultent Filia Incircumcisorum.

Montes

Montes Gilboani, super Vos

Nec Ros, nec Pluvia, neque Agri Primitiarum;

Ibi enim abjectus fuit Clypeus Fortium,

Clypeus Saulis, Arma inuncti Oleo!

Sine Sanguine MILITUM,

Sine Adipe FORTIUM,

Arcus Jonathanis non retrocesserat;

Gladiusque Saulis non rediêrat incassum.

Saul & Jonathan

Amabiles erant & jucundi in Vitis suis,

Et in Morte suâ non separati.

Præ Aquilis veloces!

Præ Leonibus fortes!

Filiæ Israelis, deflete Saulem;

Qui Coccino cum Deliciis vos vestivit,

Qui Vestibus vestris Ornamenta imposuit Aurea!

Quomodo ceciderunt FORTES, in medio Belli!

O Jonathan, super excelsa tua MILES!

Verfor in angustiis, Tui causa,

Frater mî, Jonathan!

Mihi fuisti admodum jucundus!

Mihi tuus Amor admodum mirabilis,

Mulierum exuperans Amorem!

Quomodo ceciderunt Fortes,

Et perierunt Arma Belli!

But it may be time to return to the Explanation of our Two Chapters, after this long Digression

gression ---- if a careful Enquiry into the true Sense of a word, which seems to have been greatly mistaken in *these* and other Chapters, can be call'd a Digression.

If then the Noun *הלל* so frequently signifies *a Soldier*, it will readily be admitted --- that *Jashobeam lift up his Spear against 300 Soldiers at one time*. This was a very extraordinary Display of Courage, and worthy of one of David's Chief Captains. We can hardly believe, that so brave a Man *would* lift up his Spear against 300 Men, that were either *dead* or *wounded*; or, that he *could* kill so prodigious a Number by himself, with his own single Spear: but we may reasonably believe, that, when surrounded or render'd desperate, he might fight his way thro' a Body of 300 Soldiers, or defend a narrow Pass against a Body of that number.

What the Divisions in Armies then were, is not much known at present; but we read (1 Sam. 29, 2) *the Lords of the Philistines passed on (to Battle) by Hundreds and by Thousands*. And as the Philistine Army was thus divided, probably *a Company* of theirs consisted of *an hundred Men*; and if Three Companies form'd a *Regiment*, that Regiment would consequently consist of *Three hundred Men*, which is exactly the Number encountered

countred by Jashobeam. It seems extremely probable, that *Three hundred* might be one constant Division in the Army of the *Israelites*, in honourable remembrance of Gideon's Troop of Three hundred, which beat the Midianites; which Troop God himself thought proper to fix at *Three hundred*, which were a small Body selected out of Thirty two Thousand, the number of Men in Gideon's whole Army. And if this were a Division amongst the *Israelites*, the *Philistines* might copy their Example in this instance. But whether this Division obtain'd amongst the *Israelites*, or not; that it obtain'd amongst the *Philistines* seems highly probable from this History of Jashobeam. And a farther Confirmation of this Opinion may be drawn from the 18th verse of this chapter in Samuel and the 20th in Chronicles; where we read --- that *Abishai* also, at another time, lifted up his Spear against the same Number *Three hundred*: and he was rewarded for this Act of Heroism by being plac'd at the Head of the *Second* Series of Generals, as Jashobeam had been made Head of the *First*.

Wherefore, as *both the Places* relating to *Abishai* make the Enemy *Three hundred*, and as *that in Chronicles* relating to *Jashobeam* has also *Three hundred*; we need not scruple to reduce the Eight hundred in the corrupted Passage to the same

Q Number;

Number; which will leave room enough for *applauding the Hero*, and will render *the Passages consistent*, as they must originally have been. --- Not to add, that it will greatly abate the *Marvellous*, which is carried very high upon the common acceptation of *Jashobeam's slaying Three hundred men by his own single Spear*. But then; what shall we say to that *Encrease of the Marvellous*, which arises from *Abishai's slaying also Three hundred men by his single Spear* --- that these two Men should each slay *so prodigious a Number*, and each *the very same Number to a Man* as the other! But this appears entirely rational, upon the preceding Interpretation.

Besides; if *Both* could be suppos'd to have achiev'd such an Exploit, certainly *Both* would have deserv'd an equal Reward and the same Rank in Military Honour. But we are told --- that *Abishai attained not unto the first Three*: yet how could he be less honourable than *Jashobeam*, when he had done the same marvellous Exploit --- or rather, how could he be *less honourable* than *the two Captains* that were *inferior to Jashobeam*, since no action of *Theirs* can be conceiv'd to have been *greater*. Whereas, if *Jashobeam* and *Abishai* fought their way through, or encountred, a whole Regiment of the Philistines; *that* was eminently to the Honour of *Both*; and deservedly

ly rais'd Abisgai to the Head of the Second Series, tho' he had not attained to the Honour of Jashobeam, who had also distinguish'd himself gloriously on other Occasions.

8. The last Observation on these two very difficult Verses is --- that אחר in Samuel should be ארת as in Chronicles. The former is mistaken for the latter in Canticles 4, 9; and in Isaiah 66, 17: and that it has been so mistaken here is plain, since we have ארת in the Margin in Samuel in every Edition, and in the Text itself of the Complutensian. We may therefore conclude that to have been the Original word in Samuel, as it now is in Chronicles; especially as the Noun פעם is of the Feminine Gender.

It may be remark'd here, that we have in this Verse of Chronicles one Example of that *Jumble of Versions*, which makes up some part of the present Edition of the LXX. The Phrase בפעם ארת had in this Verse been render'd ἀπὸ by one Translator, and ἐν καιρῷ ἐνι by another (for we cannot suppose the same Person would translate the Phrase two different ways, and place one version of it in the *middle* and the other at the *end* of the Verse;) and the Conclusion of this Verse in the Original Version of the LXX having been lost, it is repair'd by part of two different

ferent Versions; one of which read *απὸ*, and the other *εν καιρω ενι*: and so both rendrings continue in the same verse, even to this day --- ΟΥΤΟΣ ΕΠΑΣΑΤΟ Τῶν ρομφαιαν αυτου ΑΠΑΞ ΕΠΙ ΤΡΙΑΚΟΣΙΣ ΤΡΑΥΜΑΤΙΑΣ ΕΝ ΚΑΙΡΩ ΕΝΙ. See another such Jumble of Versions in the LXX, 2 Sam. 1, 23.

The English Version of Chronicles is --- *And this is the Number (in Samuel --- These are the Names) of the Mighty Men, whom David had: Jashobeam the Hachmonite, Chief of Thrice; he lifted up his Spear against Three Hundred Soldiers at one time.*

1 Chron. XI; 12, 13, 14:

and

2 Sam. XXIII; 9, 10, 11, 12.

| | |
|-------------------------------------|----------|
| ואחריו אלעזר בן דודו האחוהי הוא | 12.Chro. |
| ואחרו אלעזר בן דדי בן אחי | 9. Sam. |
| בשלושה הגברים: 13. הוא היה עם | Chro. |
| בשלושה גברים | Sam. |
| דוד בפס דמים והפלשתים נאספו שם | Chro. |
| דוד בחרפם בפלשתים נאספו שם | Sam. |
| למלחמה | Chro. |
| למלחמה ויעלו איש ישראל: 10. הוא | Sam. |
| | Chro. |
| קם ויך בפלשתים עד כי יגעה ידו ותדבק | Sam. |
| | Chro. |
| ידו אל החרב ויעש יהוה תשועה גדולה | Sam. |
| | Chro. |

| | |
|--------------------------------------|-------|
| ----- | Chro. |
| : ביום ההוא והעם ישבו אחריו אך לפשט: | Sam. |
| ----- | Chro. |
| 11. ואחרו שמה בן אגא הררי ויאספו | Sam. |
| ----- | Chro. |
| חלקת השדה ותהי - - - - - | Chro. |
| פלשתים לחיה ותהי שם חלקת השדה | Sam. |
| ----- | Chro. |
| : מלאה שעורים והעם נסו מפני פלשתים: | Chro. |
| ----- | Sam. |
| : מלאה עדשים והעם נס מפני פלשתים: | Sam. |
| ----- | Chro. |
| 14. ויתיצבו בתוך החלקה ויצילוה ויכו | Chro. |
| ----- | Sam. |
| 12. ויתיצב בתוך החלקה ויצילה ויך | Sam. |
| ----- | Chro. |
| : את פלשתים וישע יהוה תשועה גדולה: | Chro. |
| ----- | Sam. |
| : את פלשתים ויעש יהוה תשועה גדולה: | Sam. |

| | |
|-----------|---|
| Chro. 12. | Καὶ μετ' αὐτὸν Ἐλεάζαρ υἱὸς Δαυὶδ |
| Sam. 9. | Καὶ μετ' αὐτὸν Ἐλεάζαρ, υἱὸς πατρὸς ἀδελφοῦ |
| Chro. | ο Ἀχὼχ' ἄτος ἦν ἐν τοῖς τρισὶ |
| Sam. | αὐτῶ, υἱὸς Σαῶ τῶ ἐν τοῖς τρισὶ |
| Chro. | δυνατοῖς. 13. Οὗτος ἦν μετὰ Δαυὶδ ἐν φασσα- |
| Sam. | δυνατοῖς μετὰ Δαυὶδ, ἐν τῷ ονειδι- |
| Chro. | μιν καὶ οἱ ἀλλοφυλοὶ σπυηχθῆσαν ἐκεῖ εἰς |
| Sam. | σπῆ αὐτὸν ἐν τοῖς ἀλλοφυλοῖς, σπυηχθῆσαν ἐκεῖ εἰς |
| Chro. | πολεμον, ----- |
| Sam. | πολεμον, καὶ ἀνέστησεν ἀνὴρ Ἰσραηλ. 10. Αὐτῶ |
| Chro. | ----- |
| Sam. | ἀνεση, καὶ ἐπαταξεν ἐν τοῖς ἀλλοφυλοῖς, ἕως οὗ |
| Chro. | ----- |
| Sam. | ἐκοπασεν ἡ χεὶρ αὐτῶ, καὶ πρὸς ἐκκολληθῆ ἡ χεὶρ |
| | Chro. |

- Chro. - - - - -
- Sam. *αυτου προς τινι μαχαيران. Και εποισσε Κυριος*
- Chro. - - - - -
- Sam. *σωτηριαν μεγαλην εν τη ημερα εκεινη· και ο λαος*
- Chro. - - - - -
- Sam. *εκαθητο οπισω αυτε ωλην εκδιδυσκειν. ΙΙ. Και*
- Chro. - - - - -
- Sam. *μετ' αυτον Σαμμαικ, υος Αγρα, ο Αρχαιος· και*
- Chro. - - - - - και ην - -
- Sam. *σωηχθησαν οι αλλοφυλοι εις Θηρια. Και ην εκδ'*
- Chro. *μερις τε αγρεσ ωληρης κριθων, και ο λαος εφυγεν*
- Sam. *μερις τε αγρεσ ωληρης Φακκ. Και ο λαος εφυγεν*
- Chro. *απο προσωπε αλλοφυλων. Ι4. Και εση εν*
- Sam. *εκ προσωπε αλλοφυλων. Ι2. Και εσηλωθη εν*
- Chro. *μεσω της μεριδος, και εσωσεν αυτην, και επα-*
- Sam. *μεσω της μεριδος, και εξειλατο αυτην, και επα-*
- Chro. *ταξε τες αλλοφυλους, και εποισσε Κυριος σω-*
- Sam. *ταξε τες αλλοφυλους· Και εποισσε Κυριος σω-*
- Chro. *τηριαν μεγαλην.*
- Sam. *τηριαν μεγαλην.*

The present English Version.

- Chro. 12. *And after him was Eleazar the son of*
- Sam. 9. *And after him was Eleazar the son of*
- Chro. *Dodo, the Abobite, who was one of the three*
- Sam. *Dodo, the Abobite, one of the three*

Chro.

Chro. *Mighties.* 13. *He was with David at*
 Sam. *mighty Men* *with David, when*
 Chro. *Pasdamim, and there the Philistines*
 Sam. *they defied* *the Philistines that*
 Chro. *were* *gathered together to battle, - -*
 Sam. *were there gathered together to battle, and*
 Chro. - - - - -
 Sam. *the Men of Israel were gone away.* 10. *He*
 Chro. - - - - -
 Sam. *arose, and smote the Philistines until his hand*
 Chro. - - - - -
 Sam. *was weary, and his hand clave unto the*
 Chro. - - - - -
 Sam. *sword: and the Lord wrought a great Vi-*
 Chro. - - - - -
 Sam. *ctory that day; and the People returned af-*
 Chro. - - - - -
 Sam. *ter him only to spoil.* 11. *And after him*
 Chro. - - - - -
 Sam. *was Shammah the son of Agee the Hararite:*
 Chro. - - - - -
 Sam. *and the Philistines were gathered together*
 Chro. - - - - - *where was a parcel of ground*
 Sam. *into a Troop, where was a piece of ground*
 Chro. *full of Barley, and the People fled from be-*
 Sam. *full of Lentiles: and the People fled from*

Chro.

Chro. *fore the Philiftines.* 14. *And they fet them-*
 Sam. *the Philiftines.* 12. *But he flood*
 Chro. *felves in the midft of that parcel, and de-*
 Sam. *in the midft of the ground, and de-*
 Chro. *livered it, and flew the Philiftines; and the*
 Sam. *fended it, and flew the Philiftines: and the*
 Chro. *Lord faved them by a great Deliverance.*
 Sam. *Lord wrought a great Victory.*

It feem'd neceffary to compare together thus much of the Two Chapters in this place, that fo the Reader might fee the more clearly what *a great Mutilation* or *Defect* there is in this part of the Text in *Chronicles*. The principal Evidence for the Proof of this muft arife from the Infpection and Comparifon of the Text in both places; and from thence it will appear, almoft beyond a poffibility of Doubt, that the History in *Chronicles* breaks off abruptly in the middle of the 9th verfe in *Samuel*; and recommences, in a manner equally abrupt, in the middle of the 11th Verfe. But if any one fhould be difpos'd to deny this Defect in *Chronicles*, and to maintain the Perfection of the Text as it now ftands there; he need only be defir'd to make out *from that alone* the History of the Thirty-feven Mighty Men ---- which feems abfolutely impoffible. For as *Shammah*, the Third General of the firft Series

Series is *there* omitted; the History will be so far from being found regular, that it is thrown into total confusion.

That there is a Deficiency then of *one whole Verse* and *a part of two others* here in Chronicles will, in general, be allow'd. And the Omission seems manifestly owing to the resemblance of some words at the place *where* the Transcriber *broke off* and *where* he *went* on. For having writ *למלחמה* נאספו שם, he cast his Eye down on *לחיה* פלשתים (two of which words are very similar) and copied on from the last place; and so caus'd the Omission, which has been continued ever since.

Let us now consider each of these Verses particularly; comparing one Text with another, where the two parts accompany each other; and endeavouring to establish the true Reading in the Places that are corrupted.

In Samuel the 9th verse begins thus --- *And after him was Eleazar the Son of Dodi* (not *Dodo*) *the Abobite* i. e. next after Jashobeam, and therefore the Second General of the first Series. The word *אחרו* in Samuel is writ more properly in Chronicles in the plural form, with a Yod before the Pronoun; and is so express'd here in Samuel in the Complutensian Bible. The Patronymic of Eleazar in Samuel is *Dodi*, with *Dodo*

in the Margin. The LXX (in the Alexand. Copy) have a Version for both *Dodo* and *Dodi*, $\mu\epsilon\varsigma$ $\pi\alpha\tau\rho\alpha\delta\epsilon\lambda\phi\omicron\varsigma$ $\alpha\upsilon\tau\omicron\varsigma$, $\mu\omicron\varsigma$ $\Sigma\delta\tau\epsilon\iota$ --- $\Sigma\delta\sigma\epsilon\iota$ being a various reading for $\Delta\delta\delta\epsilon\iota$, as appears from the Vatican Copy. In Chronicles it is *Dodo*; but in the LXX (Vat. and Alexand. Copies) $\Delta\omega\delta\alpha\iota$, as from $\Delta\omega\delta\acute{\iota}$. But this point is determin'd at once by 1 Chron. 27, 4 --- where we read that (as *Jashobeam*, the first General of the first Ternary, was the first Officer for the first month in waiting upon the King) so, for the second month, was *Dodi the Abobite* --- doubtless *Eleazar the son of Dodi the Abobite* (the second General of the first Ternary) as before observ'd. *Elcazar the son of* is dropt in this last place, and the next word is not $\delta\delta\delta$ but $\delta\delta\delta$ (*Dodi*) in the Text, and $\Delta\omega\delta\acute{\iota}\alpha$ in the LXX; which is an Authority sufficient for determining between the disagreeing Copies of the Verses now before us.

Besides; the reading here *Eleazar the son of DODI the Abobite* will the more effectually distinguish this Hero from *Elbanan the son of DODO the Bethlemite*, who stands recorded *the first* of the Body of Thirty Mighty Men, in Sam. 24, and Chron. 26. And it seems to have been owing to the Resemblance of these two Names, that *Dodo* at first crept into the Text, after *Eleazar*; since *Elcazar* is also confounded in the Vatican Edition

Edition of the LXX with *Elbanan*. To all which may be added the Testimony of Josephus, who calls this Eleazar *υος Δώδεις*. Lib. 7. Cap. 12. As to the *Family* or *Local* Name, it has been already observ'd --- that *the Son of Abobi*, and *the Abobite*, signify just the same thing.

The word גברים in Samuel should have the ה prefix'd, as in Chronicles; it is plac'd so in *the Margin* of the several Editions, and in *the Text* of the Complutensian. Before this, and its preceding word, we have in Chronicles the Pronoun הוא; which does not appear in any Version, and therefore probably was not Original.

The next words are very obscure, and on that account it may be proper to compare them ---

| | |
|-----------------------------------|-------|
| הוא היה עם דויר בפס דמים והפלשתים | Chro. |
| עם דוד בהרפם בפלשתים | Sam. |

The Text here is corrupted in Samuel; the Differences *there* evidently destroying the regular Sense in Chronicles and making it unintelligible. It would be endless to enumerate all the Constructions of the word בהרפם: but whether it has been thought a verb *active* or *passive*, whether the Sense that some have labour'd to extract from it be --- that *the Philistines revil'd the Israelites*, or *the Israelites defied the Philistines*; or that *the Israelites expos'd their lives to the Philistines*,

stines, according to others --- certain it is, that neither of these contradictory Opinions can be the true one. For (not to insist upon פלשתים having a ב prefix'd after חרף, which that verb never admits after it) this word contain'd originally some *proper Name of a Place*.

This appears, not only from there being such a Name here in the Copy of Chronicles, and that Name of *Letters* very *similar* to the word so corrupted; but also, because in Samuel itself the third word from this is שם *ibi*, which is directly relative to some Place antecedently mention'd: otherwise, there can be no sense in --- *When they defied the Philistines, that were THERE gather'd together to battle*. And farther --- according to the present reading in *Samuel* there is no Nominative case, nor Introduction to the verb נאספו; as there regularly is in *Chronicles*. Some Commentators therefore, seeing the absolute Necessity of making this word the Name of a Place, have render'd it *at Horpam*: but there is no such Place in the Bible as *Horpam*; and if there were, it would neither make this Passage Sense, nor the two Passages consistent.

This then, and the beginning of the next word, have been corrupted; and the true reading is preserv'd in the corresponding Copy of *Chronicles*, which has also two additional words

היה הוא before עם דויד --- two words, which we may conclude to have been originally also in Samuel; as the Ald. and Complut. Editions of the LXX read there *ατος ην μετα Δαυιδ*: and Josephus, speaking of this very place, has *ος ην μετα τσ βασιλευς εν Αρασαμω* (which last word was perhaps originally *Αφασδαμω*, the Version of אפס (רמים) Lib. 7; Cap. 12.

As to the true Name of this Place, we have it in Chronicles *Pasdamim*; or, as it is sometimes writ, *Ephesdamim* (1 Sam. 17, 1) and most of the Letters in *the true* and *the corrupted* word are very similar, and therefore the more easily mistaken.

Chro. עם דויד בפסדמים והפלישתים נאספו
 Sam. עם דוד ב הרפם בפלישתים נאספו

I have only omitted the *Yod* here in the proper Name; which, being frequently omitted in Nouns of the Plural Number, might be so here: and have shorten'd the oblique Stroke of the *Mem*, as it appears from Origen's Hexapla to have been formerly written, which brings it very nearly to a *Pe* --- the *Daletb* and *Reshb* are frequently mistaken --- the *Samecb* is only distinguish'd from a *Hethb* by its union of the perpendicular strokes at the bottom --- and *the first* and *last Letters* are the very same.

The

The next word, without doubt, was the Nominative Case to the verb נִאֲסַף, which immediately follows it in Samuel as well as in Chronicles; and therefore must have been in *both*, as we now find it in Chronicles, וְהַפְּלִשְׁתִּים. The Sense then is --- *He was with David at Pasdammim. And when the Philistines were there gather'd together to Battle, and the Men of Israel were gone away (fled) he arose &c.*

Here is another Argument against the present reading in Samuel, arising from the words --- *when they defy'd the Philistines*; since we can hardly suppose, that the Israelites were so hardy, as first to *defy* their dreadful Enemies; and, upon the appearance of a Party of them, shamefully to get up into the Mountains, and *fly* from them without a battle. Wherefore, that they did *not defy the Enemy they dreaded*, is probable; but that *they fled from them* upon their appearance, is certain. And yet we find in the next verse, there was then among them *One Hero*, who maintain'd his Ground against this Party of the Philistines; and not only maintain'd his Ground, but oblig'd the Party to retire with great Loss.

But we must remember ---- that the Sacred Historian, who was fully sensible how surprizing this Event would appear in after times, takes care to inform us in the following words,
that

that *the hand of the Lord* was with Eleazar, and that *the chief Author of the great Deliverance* wrought that day was *the Lord*: --- the Lord, who had assur'd the Israelites by Moses, that *One of them should chase a thousand, and two put ten thousand of their Enemies to flight.*

There is no word that requires particular Observation in the 10th Verse, but יִשְׁבֹּר; which in the Alexand. and Vat. Copies of the LXX, is render'd εκαθητο, and in the Ald. and Complut. επεσρεψεν, in which last sense are the *Vulgat* and the *English* Version. If it be consider'd as the *Preter Tense*, it must be *the former*; if the *Future*, it may be *the latter*. Josephus evidently takes it in the latter sense; and his words are so just a Paraphrase upon the Passage before us, that it may not be improper to transcribe them ---- Μετ' αυτον (Ιεσσαιμον) ην Ελευζαρος υος Δωδεις, ος ην μετα τς βασιλευς εν Αραουμω. ετος ποτε, των Ισραηλιτων καταπλαγητων το πληθος των Παλαισινων και Φυγοντων, μονος εμεινε· και συμπεσαν τοις πολεμοις απεκτεινεν αυτων πολλους, ως υπο τς αιματος προσκολληθηνα τιη ρομφαιαν αυτς τη δεξια, και τς Ισραηλιτας ιδοντας τετραμμηρας υπο αυτς τς Παλαισινες, καταθαντας απο των ορειων, διωκειν, και θυμασην και Δραβητον τοτε νικηω αραουμ, τς μεν Ελευζαρη κτεινοντος, επομυρς δε τς πληθς και σκυλευοντος τς αναιρεμυρς. Lib. 7; Cap. 12.

The first word in the 11th Verse has the Yod omitted again, as appears by the end of the preceding verse, and many other places; the Complut. Edition reads here וַאֲהַרְיִן. No other word in the first part of this verse has any difficulty, except לַחִיָּה, and *that* has been greatly the Subject of Disputation. The most rational account of it seems to be ---- that it signifies *ad Lechi*, the place where *Samson* made so remarkable a Destruction of the Philistines; see Judges 15; 14, 17. Thus the LXX (Edit. Complut.) read ἐπισηιαγονα --- the same word, which is us'd here by Josephus. And *Bochart*, in his *Hiero-zoicon* (Par. 1; Lib. 2; Cap. 15) endeavours to establish *this* as the true sense of the word, in this place.

After this Proper Name the Passage in *Chronicles* takes place again, and goes on with its corresponding Passage in *Samuel*. The word שׁם in *Samuel* is *omitted* in *Chronicles* --- possibly because it had been writ but *the third word before*, as the Text *now* stands in the latter. The next Variation is --- that ערשׁים in *Samuel* is שעורים in *Chronicles*; which two words resemble each other so much in the number and nature of their constituent Letters, tho' a little transpos'd, that it may be presum'd from thence they were originally *the very same word*: and doubtless were so,

as

as the two Texts evidently treat of the same Action in the same Place.

In Samuel the word is ערשים, *Φαυξ*, *lente*; in Chronicles שעורים, *αερω*, *bordeo*. The last word is writ almost universonally without a *Vau*, and therefore probably was so writ here originally; and then --- there can be no doubt, but that the two words ערשים and שעורים, consisting of the very same number of letters, and of the very same letters, except a ר for a ד, and occurring in the same part of the History in two different Copies, were originally the same Word. (That such a Transposition or Dislocation of Letters has been made elsewhere, see Ezra 2, 46, שמלי; which is שלמי in Neh. 7, 48 --- In Gen. 11, 31, we have ויצאו *exierunt* instead of ויצא *eduxit*, as in the Samaritan version and LXX --- In 1 Sam. 2, 3, ולא was read ואל by the LXX, who have render'd it *καὶ θεος*; and so in Job 13, 15: --- to which may be added, from 2 Sam. 23, 1, נאם or נאמ, for which the LXX seem to have read אמן or אמנ, by rendering the word twice in this verse *πῆσος*, as usual.) And as the piece of Ground mention'd in these two Chapters is said to be full of *Lentiles* or *Barley*, 'tis more probable it was the latter, on account of the greater use and plenty of *Barley*. The Copy in Chronicles differs also in reading נסו: but either of the two Num-

bers of that verb is right; because עַי , being a Noun of Multitude, may be connected with a verb plural; as the Noun אִיִּם was in Samuel verse the 9th.

In the two next corresponding Verses *the LXX being uniformly singular in the several Verbs, that is a plain Proof, that the plural Verbs in the present Text of Chronicles should be singular, as in Samuel.* The alteration of them to Plurals seems to have been owing to the preceding Omission of one of the Mighty Men; *whose Existence* some Transcriber was desirous to support, by making *two* persons concern'd in this Action instead of *one*.

But the Original History could speak but of One in this place, and *that* evidently was *Shammah*, the third General of the first Ternary: of whom a wonderful instance of Heroism is here recorded --- that *he stood alone against a Party of the Philistines, in a Field of Barley, and sav'd the Barley and destroy'd many of the Philistines.* This being another Relation of a surprising Nature, and somewhat similar to the preceding, the Historian here also observes --- that *the hand of the Lord* was with *Shammah*, the brave Instrument of this Defeat of the Philistines; and that *the great Deliverance that day was wrought by the Lord.* For, it may be remark'd --- that the Lord
not

not only continued to protect Israel, for the preservation of his true Religion in the world, by means of that People; but to destroy their Enemies, as they had been for many Ages the Enemies of the Lord, and *provok'd him to Anger* by their abominable Idolatries.

The only remaining Difference is --- that וישע in Chronicles is corrupted from ויעש in Samuel. This appears, not only from its being ויעש in the correct Verse of Samuel; but because this and the three following words are exactly the same in the 10th as in this 12th verse of Samuel: and, that the word here in Chronicles was originally also the same (as the three that follow it are) is plain from the LXX, all the Copies of which Version uniformly so render it --- *Και επαιση Κυριος σωτηριαν μεγαλην*. To these several reasons it may be added, that וישע cannot be the Hiphil future from ישע, because that would be וישיע, as in Psal. 116, 6; and lastly, if it had been thus express'd, it could not have been the original word, as it makes no sense with the words following: for the Version would be then --- *And the Lord saved a great Deliverance*.

The proper English Version then of these several Verses is --- *And after him was Eleazar, the son of Dodi, the Abolite, one of three Mighty Men;*

he was with David at Pasdammim. And when the Philistines were there gathered together to battle, and the Men of Israel were fled; he arose, and smote the Philistines, until his Hand was weary, and his Hand clave unto the Sword: and the Lord wrought a great Deliverance that day; and the People returned after him only to spoil. And after him was Shammah, the son of Agee, the Hararite: and the Philistines were gathered together at Lechi, where was a piece of Ground full of Barley, and the people fled from before the Philistines. But he placed himself in the midst of the Field (of Barley) and saved it, and smote the Philistines; and the Lord wrought a great Deliverance.

1 Chron. XI, 15; 2 Sam. XXIII, 13.

Chro. וירדו שלושה מן השלושים ראש
 Sam. וירדו שלשים מהשלושים ראש ויבאו
 Chro. על הצר אל דויד אל מערת עדלם
 Sam. אל קציר אל דוד אל מערת עדלם
 Chro. ומחנה פלשתים חנה בעמק רפאים:
 Sam. וחית פלשתים חנה בעמק רפאים:

Chro. Καὶ κατέβησαν οἱ τρεῖς ἐκ τῶν τριακοντα ἀρ-
 Sam. Καὶ κατέβησαν τρεῖς ἀπο τῶν τριακοντα, καὶ
 Chro. χουτων εἰς τὴν πεῖραν πρὸς Δαυὶδ, εἰς τὸ σπη-
 Sam. κατέβησαν εἰς Κασωαρ πρὸς Δαυὶδ εἰς τὸ σπη-

Chro.

Chro. λαιον οδολλαμ, και η παρεμβολη των αλλοφυ-

Sam. λαιον οδολλαμ: και ταγμα των αλλοφυ-

Chro. λων παρεμβεβληκη εν τη κοιλαδι των Γιγαντων.

Sam. λων παρενεβαλον εν τη κοιλαδι ραφαειν.

That the word שלשים *Thirty* in Samuel should have been שלשה *Three*, as it is in the Margin here and in the Text in Chronicles, will readily be allow'd; not merely because it is so in the Margin and Text, but because it is impossible the Historian should say --- *And Thirty out of the Thirty went down.* The Complutenſian Bible has שלשה *Three* here in the Text of Samuel, and all the Versions agree in ſaying --- *Three of the Thirty*: and, if any thing could be yet wanting to compleat this Evidence, there is the Evidence of the Text in Samuel againſt itſelf. For tho' here, at the beginning of the Hiſtory of this Exploit, perform'd by theſe men, they are call'd *Thirty*; yet at the end of it, in ver. 17th, they are call'd שלשה *Three*, --- *theſe things did THREE of the Mighty Men.*

The next point then muſt be --- *Who* thoſe Mighty Men were, and *of what Rank* among the Thirty ſeven Heroes. The Words שלשה ראש *מהשלשים* don't appear to have been rightly tranſlated in any ancient Verſion. They begin the Exploit of the *Three Heroes, who broke thro' the*

the Army of the Philistines, and brought David Water from the Well of Bethlehem. The Hebrew words are literally *Tres ex (or præ) triginta Caput*; which last word may be render'd *plurally*. Our English Version renders the Words --- *And Three of the Thirty Chief*; but this cannot be the sense, because there were *not Thirty Heads or Chiefs* --- there being *Thirty seven*, if we reckon all the Mighty Men; and there being but *Seven*, if we reckon only those who were more honourable than the Thirty, and to whom alone the name of ראש *Head* is attributed; *these* being properly *the HEADS of the other Thirty*.

The English Translators seem to have been sensible of an Incorrectness; and therefore, in the Margin, render the words --- *And the Three Captains over the Thirty*. This is much nearer to truth than the former, but not exact; because there were not *Three*, but *Seven Captains over the Thirty*. The LXX (Alexand. and Vat.) render the words --- και κατέβησαν τρεις απο των τριακοντα --- but very improperly. For if these Heroes were *Three of the Mighty Men in general*, they must have been *Three of the Thirty seven*, and not *Three of the Thirty*. But this Version is very *faulty* in not translating the principal word ראש, at least not in the Alexand. and Vat. tho' it is in the Ald. and Complut. Copies; and very *false*,

false, because the Three, that went down, were not of the last Thirty, but of the first Seven; Three of the more honourable; and indeed the very Three, that make the first Series of Generals.

Josephus, after he had recorded the Three first Generals -- Ιεσσαμυς, Ελεαζαρος and Σεβας, speaking of this Exploit, says --- οι τρεις ανδρες ουτοι. Lib. 7; Cap. 12. Just so the Sacred Historian mentions *Jashobeam*, *Eleazar* and *Shammah*, as the Generals of the first Series, recording in what manner *each* had particularly distinguish'd himself; and then adds this heroic Action perform'd by *them all together*: after which, he proceeds to the Names of *the Second Three*; and none of *the Thirty* are mention'd 'till many verses afterwards.

The Vulgat renders the words --- *Nec non & ante descenderant tres, qui erant Principes inter triginta*. Here השלשה is made properly to agree with ראש (*tria Capita*, or *tres Duces*) and this is true, because the title of ראש was given only to the first Seven, as before observ'd. But *inter triginta* should have been *præ triginta*; and then the Sense is clear ---- that *the Three, who went down, were* (not Three of the Thirty Captains, but) *Three, who were Heads, or Captains, over or above the Thirty*. That this is the true meaning of מהשלשים is farther evident from the
same

same Expression apply'd to *Benaiah*, the Second Captain in the second Series; in verses the 22d and 23d --- *These things did Benaiah --- and had a Name among Three mighty men; he was honourable above the Thirty* מן השלשים ונבד, but he attained not unto the first Three, the Three Captains of the first Series.

The word ויבאו in Samuel being in all the ancient Versions, and seeming to improve the Propriety of the Sentence, was probably read at first also in Chronicles; but the insertion or omission makes no material Difference in the Sense. The two next words are very *different in Sense*, and yet very *similar in Sound* and in the Letters; and therefore we may fairly presume that one of them has been corrupted from the other; which has been so corrupted, is then the question. Now the phrase אל קציר seems to be corrupted, as those words never signify *in the time of Harvest* throughout the Bible; the phrases for *that* being קציר בימי as in Gen. 30, 14; or בעת קציר as in Jer. 50, 16; or בקציר as in Prov. 6, 8. That the LXX could not read it in this Sense is plain from their translating it as a proper Name; *Κασωαρ* in the Alexandrian, *Κασωα* in the Vatican, and *Κασωα* in the Aldine Copy; but after the time of the LXX the Corruption settled into what now obtains; as is evident from the *later* Versions.

On

On the contrary, the Phrase על הזר in Chronicles is supported uniformly by all the ancient Versions, rendring the Noun here *the Rock*; which bears a proper Relation to the word *Cave* just following it in the Text. These two words are frequently mention'd together, *the former* as the mountainous or upper part, and *the latter* as the hollow part contain'd within the former: which two were frequently found in the mountainous parts of Palestine; and, on account of the Difficulty and Danger of Access, were call'd *the Holds*, or Places of Safe Retreat from an Enemy. Thus 1 Sam. 24, 1, *David went up, and dwelt במצודת in the strong HOLDS of Engedi.* 3. *And Saul went to seek David על פני צורי up-on the ROCKS*; where we have the same Preposition preceding the same Noun, as here in Chronicles. 4. *And he came where was a CAVE מערה*; which Cave was so large, that David with some of his little Party lay conceal'd in the inward Reccesses of it. Josephus calls it --- *πηλαιον βαθυ και κοιλον, εις πολυ και μηκος ανωγος και πλατος.* Lib. 6; Cap. 13.

The case of *Engedi* then seems to have been just the case of *Adullam*; where there was also *מצודה a strong hold*, 1 Sam. 22, 4; and *a Cave מערה*, 1 Sam. 22, 1; both which words are also mention'd here in Sam. 14, and Chron. 16:

we may therefore safely conclude, that הַצֵּר (or rather הַצֹּר) was here also the Name for the *Rock* of Adullam, and that it originally was so in Samuel as it is still in Chronicles. So that הַצֵּר was first corrupted into קִצֹר (or, as *Houbigant* tells us the ק was formerly writ כ, קִצֹר) which was the Form of it, when the LXX render'd it *κασωρα*; and thence it was corrupted into קִצִיר, as it now stands.

The only remaining word to be consider'd here is וַחִית, which in Chronicles is וַמַּהֲנֵה; and we may infer, that the Corruption is here also in Samuel. For it does not appear that חִירָה ought for certain to be render'd *a Troop* any where in the Bible; and it is never once render'd *ταγμα* by the LXX, but in this place: which therefore we may suppose to have been corrupted from מַחֲנֵה, the regular word for *a Troop* or *Host*, and frequently occurring in Scripture: and indeed being the very word us'd in these same chapters but three verses afterwards. It may be added, that the Vulgat seems to have read מַחֲנֵה in this very place of Samuel, by rendering the word there *Castra*, which חִירָה never signifies. As to *Repbaim*, that was the Name of the Valley lying between Jerusalem and Bethlehem; the distance of which two places, as *Maundrell* tells us, is *two hours Travel*, p. 87, Edit. 4.

The

The English Version is --- *And there went down Three Captains, who were over the Thirty, and came to the Rock to David, into the Cave of Adullam; and the Host of the Philistines was encamped in the Valley of Rephaim.*

1 Chron. XI, 16; 2 Sam. XXIII, 14.

אז ודוד אז במצודה ונציב פלשתים אז Chro.

אז ודוד אז במצודה ומצב פלשתים אז Sam.

: בבית לחם Chro.

: בית לחם Sam.

Chro. Καὶ Δαυὶδ τότε ἐν τῇ περιόχῃ, καὶ τὸ ὑποσημα

Sam. Καὶ Δαυὶδ τότε ἐν τῇ περιόχῃ, καὶ τὸ ὑποσημα

Chro. τῶν ἀλλοφυλῶν τότε ἐν τῇ Βηθλεεμ.

Sam. τῶν ἀλλοφυλῶν τότε ἐν Βηθλεεμ.

The Noun מצב in Samuel is chang'd in Chronicles into נציב. The Word נציב is *Præfectus* or *Præses*, and is render'd *Præfectus* by *Calasio* in this place. But the Context speaks not of a Prefect, but an advanc'd Guard or Military Station; the regular word for which is מצב as in Samuel; and which in other places generally precedes פלשתים, as it does in this place. 1 Sam. 13, 23: 14; 1, 4, 6 &c.

In Samuel the Preposition ב is dropt at the beginning of the last word; but is express'd in

all the Versions there, as in Chronicles. This Preposition is wanting at the beginning of words in many other places; thus in 2 Sam. 21, 9, תהלת should be בתהלת *in principio*; and thus in 2 Kings 14, 14, we have this Letter wanting at the beginning of the very same word as in this Verse --- בית *in domo*, instead of בבית, as it is regularly prefix'd, when this passage is repeated in 2 Chron. 25, 24.

The English Version is ---- *And David was then in an Hold, and the advanced Guard of the Philistines was then at Bethlehem.*

1 Chron. XI, 17; 2 Sam. XXIII, 15.

Chro. ויתאו דויד ויאמר מי ישקני מים מבור

Sam. ויתאודה דוד ויאמר מי ישקני מים מנבאר

Chro. בית לחם אשר בשער:

Sam. בית לחם אשר בשער:

Chro. Καὶ ἐπεθύμησε Δαυὶδ καὶ εἶπε· τίς ποτίει με

Sam. Καὶ ἐπεθύμησε Δαυὶδ καὶ εἶπε· τίς ποτίει με

Chro. ὕδωρ ἐκ τῶν λακκῶν Βηθλεεμ τῶν ἐν τῇ πυλῆϊ;

Sam. ὕδωρ ἐκ τῶν λακκῶν τῶν ἐν Βηθλεεμ τῶν ἐν τῇ πυλῆϊ;

Chro. - - - - -

Sam. τὸ δὲ συσῆμα τῶν ἀλλοφυλῶν τότε ἐν Βηθλεεμ.

In this Verse (which seems to contain, not David's bare Longing for the Water of Bethlehem,

hem, but his passionate Wish to see his Native Bethlehem freed from the Troops of the Philistines) there is no Difficulty, nor any Variation in the words --- except, that the ה is omitted at the end of the first word in Chronicles; and the word for *Well* is writ sometimes with a *Vau*, and sometimes with an *Aleph* having an *Holem* understood; as in the two next verses, and again in verse the 20th of Samuel and 22d of Chronicles. The LXX in Samuel have here a Clause, which is not in the Original, but is very improperly repeated from the preceding Verse.

The English Version is --- *And David longed and said, Who will give me to drink of the Water of the Well of Bethlehem, which is by the Gate?*

1 Chron. XI, 18; 2 Sam. XXIII, 16.

Chro. ויבקעו השלשה במחנה פלשתים

Sam. ויבקעו שלשת הגברים במחנה פלשתים

Chro. וישאבו מים מבור בית לחם אשר בשער

Sam. וישאבו מים מבאר בית לחם אשר בשער

Chro. וישאו ויבאו אל דוד ולא אבה דוד

Sam. וישאו ויבאו אל דוד ולא אבה

Chro. לשתותם וינסך אתם ליהודה:

Sam. לשתותם וינסך אתם ליהודה:

Chro. Καὶ διερχήσαν οἱ τρεῖς τὴν παρεμβολήν

Sam. Καὶ διερχήσαν οἱ τρεῖς δυνατοὶ ἐν τῇ παρεμβολῇ

Chro.

Chro. των αλλοφυλων και υδρευσαιλο υδωρ εκ τς λακ-

Sam. των αλλοφυλων, και υδρευσαιλο υδωρ εκ τς λακ-

Chro. κς τς εν Βηθλεεμ, ος ην εν τη πυλη, και ελα-

Sam. κς τς εν Βηθλεεμ τς εν τη πυλη. Και ελα-

Chro. τον και ηλθον προς Δαυιδ· και εκ ηβελησε

Sam. τον και παρεβημοντο προς Δαυιδ, και εκ ηβελησε

Chro. Δαυιδ τς πειν αυτο, και εσπεισεν τω Κυριω.

Sam. πειν αυτο. Και εσπεισεν αυτο τω Κυριω.

Instead of שלשת 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. 17 and Chron. 19; 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 ויסך in Samuel is in Chronicles וינסך; (the LXX in both the same -- εσπεισεν) but tho' the latter Hebrew word is never us'd 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 wish'd, that the Verbs in every other place had also those radical Letters restor'd, which have been omitted by the Masorets, and supply'd by their Punctuations. The

The Action of *pouring out Water before the Lord* was us'd with great Solemnity, as we read in 1 Sam. 7, 5. And here David seems (in consequence of that sacred Custom) to have pour'd out the Water, which was thus unexpectedly brought him; either by way of *Prayer* --- that God would forgive his having thus (undefignedly) hazarded the Lives of Three of his bravest Warriors; or else (according to Josephus, Lib. 7; Cap. 12;) as an Act of *Thanksgiving* for their safe Return from so very dangerous an Enterprize.

The English Version is --- *And the three Mighty Men brake through the Host of the Philistines, and drew Water out of the Well of Bethlehem that was by the Gate, and took and brought it to David; but David would not drink it, and he poured it out unto the Lord.*

1 Chron. XI, 19; 2 Sam. XXIII, 17.

ויאמר הלילה לי מאלהי מעשות זאת הדם Chro.

ויאמר הלילה לי יהוה מעשתי זאת הדם Sam.

האנשים האלה אשתה בנפשותם כי Chro.

האנשים ההלכים בנפשותם -- Sam.

בנפשותם הביאום ולא אבה לשתותם Chro.

ולא - - - - - Sam.

אלה עשו שלשת הגברים: Chro.

אלה עשו שלשת הגברים: Sam.

Chro.

Chro. Καὶ εἶπεν· Ἰλεως μοι ὁ Θεὸς τὸ ποιῆσαι τὸ ῥημα

Sam. Καὶ εἶπεν· Ἰλεως μοι, Κύριε, τὸ ποιῆσαι

Chro. τὸτο· εἰ αἶμα ἀνδρῶν τῶτων

Sam. τὸτο, εἰ αἶμα τῶν ἀνδρῶν τῶν πορβύθεντων ἐν

Chro. πῖομα ἐν ψυχαῖς αὐτῶν; ὅτι ἐν ψυχαῖς αὐ-

Sam. ταῖς ψυχαῖς αὐτῶν πῖομα. - - - - -

Chro. τῶν ηνεγκαν αὐτο· Καὶ ἔκ ἐβουλετο πῖεν αὐτο.

Sam. - - - - - Καὶ ἔκ ἠθελησε πῖεν αὐτο.

Chro. Ταῦτα ἐποίησαν εἰ τρεῖς δυνατοί.

Sam. Ταῦτα ἐποίησαν οἱ τρεῖς δυνατοί.

These two Verses vary considerably; yet in such a manner, that we can easily see they were originally the same. The present reading in Chronicles, in the middle of the verse where the Difference is greatest, is exactly regular; and compleatly expressive of the Wonder and Surprise of David on such an occasion: but the present reading in Samuel is evidently broken, and wants all that spirited Emphasis, which gives so much Beauty to the other. That it is so broken and defective is clear from the loss of the verb *הִבַּמְ* (*bibam*) which is found in the ancient Versions, and therefore existed formerly in the Original. And as the Text of Samuel is plainly deficient in *that verb*, so is it in *many more words*, which are regular in the corresponding Passage.

The

The participle **ההלכים** seems foisted in by some Transcriber, to make the Passage Sense, as it now stands; but, even *with* that word, it is apparently incompleat, wanting still the necessary word **אשתה**. Or, at least, if we could suppose the Sense to have been ---- *Is not this the Blood* &c. then there must have been originally the Pronoun **הוא**, or something else, to perfect the Sentence. As to the Variation between the words **יהוה מעשתי** in Samuel and **מאלהי מעשות** in Chronicles; the last word of each may be right: for the Pronoun is found added to an Infinitive in the present manner, 1 Kings 21, 3; tho' such Infinitive generally is without it, the Pronoun immediately preceding the Infinitive being sufficiently expressive of the Person. Thus in Gen. 44, 17; we have the very same words as here --- **חלילה לי מעשות זאת**.

It does not appear, that **אלהים** is ever us'd in this solemn form of Appeal to the Deity, the word being constantly **יהוה**; as in 1 Sam. 24, 6; 26, 11: and 1 Kings 21, 3. But then the word **יהוה** should have the *Mem* prefix'd, as it is before **אלהי**; and as we find it in the several instances just referr'd to. This Preposition is improperly omitted also in some other places; as Joshua 10, 13; and in this very chapter of Samuel, ver. 24 and 32.

How the sacred Name of יהוה *Jehovah* came to be exchange'd into אלהים *God* in this place, may probably be owing to the Superstitious Veneration the later Jews paid, and do still pay, to the Name *Jehovah* (the *Nomen ineffabile*) which therefore they pronoun'd *Adonai* or *Elohim*. A Jew then, who was dictating to a Transcriber, reading *Elohim* in this place instead of *Jehovah*, and not giving notice of such Variation, the former Word was set down instead of the latter: and probably the same Mistake has been made in many other Places.

The original Cause of this Superstition (the not pronouncing the Name *Jehovah*) probably was --- that *Jehovah* was the Name of *the God of the Jews*, in contradistinction to all the Deities, or false Gods of other Nations; as being the Name of the *necessarily-existent Being*. And the Jews, perhaps, had learnt at Babylon, amongst other Heathenish Superstitions, to conceal the true Name of the God of their Country, to prevent its Destruction. For the Heathens had very early a superstitious Notion, that a Country or City could not be taken, till the tutelar God or presiding Genius was invited out of it, by invoking him in *his Real Name*. The Jews, finding this a sacred Custom observ'd by other Nations, absurdly adopted the same precaution; and resolv'd,

resolv'd, that the true Name of *their* God should also be a Secret, by declaring it unlawful to pronounce it.

That such a Custom did obtain in the World very early, is evident from those celebrated Lines in Virgil; *Æneid.* 2, 351 &c.

*Excessere omnes, Adytis Arisque reliētis,
Dii, quibus Imperium hoc steterat ---*

On which words Servius remarks --- *Romani celatum esse voluerunt, in cuius Dei tutelâ urbs Roma sit; & jure Pontificum cautum est, ne suis Nominibus Dii Romani appellarentur, ne exaugurari possent: & in Capitolio fuit Clypeus consecratus --- Genio Urbis Romæ, sive Mas sit sive Fæmina.* Macrobius gives a whole Chapter upon the words of the Poet just cited, and says --- *De vetustissimo Romanorum more, & de occultissimis sacris vox ista prolata est: constat enim omnes urbes in alicujus Dei esse tutelâ, moremque Romanorum fuisse, ut cum obsiderent urbem hostium, certo carmine evocarent tutelares Deos: propterea ipsi Romani & DEUM in cuius tutelâ urbs Roma est, ut (&) ipsius URBIS Latinum Nomen ignotum esse voluerunt; caventibus Romanis, ne quod sæpe adversus urbes hostium fecisse se noverant, idem ipsi quoque hostili Evocatione paterentur.* Lib. 3; Cap. 9. This then being the Custom of the Romans at other Sieges, and no such Evocation having been practis'd at

the Siege of Jerufalem; 'tis probable, that their Omission of that Custom at a Siege so remarkable was occasion'd by their Ignorance of the true Name of the God of Jerufalem.

This Verse concludes with --- *These things did these three Mighty Men*; i. e. thus much for the wonderful Exploits of the three Generals of the first Series: and truly wonderful their Exploits are, whether we consider the Actions of each, as they are celebrated at first distinctly; or this last daring Exploit, which (without the command of David, through their own unparallel'd Boldness, under favour of the Night, or by some Stratagem) was perform'd by them all together.

And here, at the Conclusion of the Honours of these Three Heroes, it may be proper to mention a Mistake of the Learned Dr. *Lightfoot* upon this Subject; who has made the Number of the Mighty Men to be *but Thirty Six*, when the Text expressly tells us --- they were *Thirty SEVEN in all*. He has also plac'd the Heroes of the two Ternaries in the following remarkably-false Order --- 1st *Joab* --- 2d *Adino of Ezni*, call'd *Jashobeam* by Office --- 3d *Elcazar*: and in the Second Rank --- 1st *Abiskai* --- 2d *Shammah* --- 3d *Benaiah*,

In direct Contradiction then to the regularity and truth of the History, the Dr. places *Shammah* as the Second General of the Second Series, who was (as we have just seen) the Third General of the First Series: and *Jashobeam* (whom he calls by the strange Name of *Adino the Ez-nite*) he makes the Second General instead of the First, in the First Series of Three. For, as he allows *Abishai* to rank as First General of the Second Series, from his being call'd *Head or Chief of three*; so must *Jashobeam* rank as First General of the First Series, for the very same reason.

The truth is ---- having unfortunately plac'd *Joab* as Head of the first Three (when he was not one of either Series of Three, but Superior to Both as being *Captain General*) he found himself oblig'd to degrade *Jashobeam* to the Rank of the Second General of the First Series; and then, as *Eleazar* compleated the First Three, to degrade *Shammah* much more, by ranking him Second of the Second Series, instead of Third in the First; and by placing him *after Abishai*, whom he undeniably precedes in the Text and in all the Versions. For we have already seen the honours of *Shammah*, and proceed now to those of *Abishai*, according to the regular Order of the History.

The English Version is ---- *And he said, the Lord forbid, that I should do this thing! Shall I drink the Blood of these Men, with their Lives?* (shall I drink this Water, which may be consider'd as the Blood of these Men, who have brought it at the hazard of their Lives?) *for, at the hazard of their Lives, they have brought it!* --- *And he would not drink it. These things did these three Mighty Men.*

1 Chron. XI, 20; 2 Sam. XXIII, 18.

Chro. וַאֲבִישִׁי אֶחָיו יוֹאָב הוּא הִיָּה

Sam. וַאֲבִישִׁי אֶחָיו יוֹאָב בֶּן צְרוּיָה הוּא

Chro. רֹאשׁ הַשְּׁלוּשָׁה וְהוּא עוֹרֵר אֶת חַנִּיתוֹ עַל

Sam. רֹאשׁ הַשְּׁלֹשִׁי וְהוּא עוֹרֵר אֶת חַנִּיתוֹ עַל

Chro. שְׁלֹשׁ מַאֲוֹת חִלָּל וְלֹא שָׁם בַּשְּׁלֹשָׁה:

Sam. שְׁלֹשׁ מַאֲוֹת חִלָּל וְלוֹ שָׁם בַּשְּׁלֹשָׁה:

Chro. Καὶ Ἀβείσαι ὁ ἀδελφὸς Ἰωάβ, οὐ-

Sam. Καὶ Ἀβίσαι, ἀδελφὸς Ἰωάβ, υἱὸς Σαρβίας. αὐ-

Chro. τοὶ ἦν ἀρχῶν τῶν πατριῶν· ὁ δὲ ἐπαρσατο

Sam. τοὶ ἀρχῶν ἐν τοῖς τρισὶ, καὶ αὐτὸς ἐξήγειρε

Chro. τὴν ῥομφαίαν αὐτῶ ἐπὶ ἑξακσίαις τραυματίας ἐν

Sam. τὸ δόρυ αὐτῶ ἐπὶ τετρακσίαις τραυματίας.

Chro. καὶ ῥῶ ἐν, ὁ δὲ ἦν ὀνομασθεὶς ἐν τοῖς τρισὶν.

Sam. Καὶ αὐτῶ σέμα ἐν τοῖς τρισὶν.

The

The first Variation here is in the Proper Name of the Hero, it having a *Yod* less in Chronicles (and every where in Chronicles, as well as here) than in Samuel, where it is uniformly writ with two *Yods*. That השלושה in Chronicles has been corrupted into השלשי in Samuel, has been already prov'd in the 2d and 4th Observations on the 8th Verse of Samuel. Both the Hebrew Copies, and all the Versions, agree here in fixing the Numeral to 300 --- excepting, that the *Alex.* reads here ἑξακοσις, which is of no Authority against the Agreement of the Hebrew with itself and with all the other Versions.

And וּלֵא in Chronicles is evidently a Corruption of וּלִי in Samuel; a word exactly of the *same Sound*, and therefore easily mistaken by *the Ear*, tho' not easy to be mistaken by *the Eye* of a Transcriber.

Thus the words לִי and לֵא have been mistaken in the famous Answer of Elisha to Hazael, concerning the Recovery of Benhadad, King of Syria; 2 Kings 8, 10 --- *Go, say unto him, Thou mayest certainly recover; howbeit the Lord hath shewed me, that he shall surely die.* Now, tho' this Answer may be defensible, as Benhadad's Sickness was not mortal, and his Death was from Violence; yet the present Reading in the Text of the Hebrew Bibles (לֵא *non*) seems preferable

ferable to the Marginal Reading in this place; and the Answer will be then ---- *Go say, Thou shalt not recover; for the Lord hath shewed me, that he shall surely die.* The Mistake of these two words then (לֹא and לוֹ) makes a very material Difference in the Sense of a Passage; turning it, indeed, to a Sense quite opposite to what it should be: and as this Mistake has been sometimes made, these two words should be every where very carefully attended to and examin'd.

The particular Nature of the Exploit here celebrated has been explain'd in the 7th Observation on the 8th verse in Samuel; to which therefore it may be proper to refer, to avoid unnecessary Repetition.

The English Version is ---- *And Abishai, the Brother of Joab, the son of Zeruiab, he was chief among Threc; for he lift up his Spear against 300 Soldiers, and had (therefore) a Name among Threc.*

1 Chron. XI, 21; 2 Sam. XXIII, 19.

כֹּהֵן הַשְּׁלִישָׁה בְּשָׁנִים נִכְבַּד וַיְהִי לָהֶם לְשָׂרִי Chro.

כֹּהֵן הַשְּׁלִישָׁה הַכִּי נִכְבַּד וַיְהִי לָהֶם לְשָׂרִי Sam.

וְעַד הַשְּׁלִישָׁה לֹא בָּא : Chro.

וְעַד הַשְּׁלִישָׁה לֹא בָּא : Sam.

Chro. ΑΠΟ ΤΩΝ ΤΡΕΩΝ ΥΠΕΡ ΤΗΣ ΔΥΣ ΕΝΔΕΣΣΟΣ, ΚΑΙ ΗΥ

Sam. ΕΚ ΤΩΝ ΤΡΕΩΝ ΕΚΑΘΕΝ ΕΝΔΕΣΣΟΣ, ΚΑΙ ΕΨΕΜΕΤΟ

Chro.

Chro. αυτος εις αρχοντα, και εως των τριων εκ ηρχησο.

Sam. αλωις εις αρχοντα, και εως των τριων εκ ηλθε.

The only various Reading here is --- that הכי in Samuel is in Chronicles בשנים; which Variation does not affect the Sense, and therefore *both* words may have been *original*. For, as *Abishai* has been prov'd to be the first General of the second Ternary, the Sense is the same, whether we say --- *Of the three was he not most honourable?* or --- *Of the three he was more honourable than two.* But, as the ancient Versions do not acknowledge an *Interrogation* in the first instance, and as the first instance is evidently corrupt in the LXX by reading *εκεινων* (which is extremely improper, as *his Inferiors had not been yet mention'd*) it seems much more eligible to prefer the last reading, as in Chronicles; which is adapted with great propriety to the Circumstances of the History. To which it must be added, that one of the Greek Versions in Origen's Hexapla seems to have read בשנים in *Samuel*; by rendring the words there --- υπερ τας δυο ενδοξος.

That the Version of this word בשנים is truly υπερ τας δυο, as we have it *uniformly in all the Editions of the LXX*, may be farther inferr'd from the Authority of *Noldius*; who appeals to *this* word, among *several others*, for this use of the

Preposition prefix'd to it: another instance of which will occur soon in the mention made of Afahel, Sam. 24; where, as in this present instance, *Junius* and *Tremellius* render this Preposition by *supra*. And what entirely confirms this uniform Authority of *all the Editions of the LXX*, together with the Authorities of *Noldius*, and of *Jun.* and *Trem.* is --- the Impossibility there seems to be of explaining the word properly in any other manner.

In this Verse then we have a full Proof of the Arrangement here given to the Seven Heroes, who were more honourable than the Thirty. *Abishai* is here declar'd to be *inferior* to *Three*, who must be the Generals of the first Series --- *Jashobeam*, *Eleazar* and *Shammah* --- who have been already mention'd before him, in their order; and he is here also said to belong *to Three*, over two of whom he himself was *Superior*. And accordingly he is first mention'd, as being *the Head of the second Series*, and after him the History proceeds to *the two Generals his Inferiors* --- who were *Benaiah* and *Afahel*; the former of whom is first mention'd in the very next verse.

The English Version is --- *Of the Three he was more honourable than two, therefore he was their Captain; and yet he attained not unto the first Three.*

I Chron. XI, 22 ; 2 Sam. XXIII, 20.

Chro. בניה בן יהודע בן איש היל רב פעלים

Sam. ובניהו בן יהודע בן איש הי רב פעלים

Chro. מקבצאל הוא הכה את שני אריאל

Sam. מן קבצאל הוא הכה את שני אראל

Chro. מואב והוא ירד והכה את הארי בתוך

Sam. מואב והוא ירד והכה את האריה בתוך

Chro. הבור ביום השלג :

Sam. הבאר ביום השלג :

Chro. Καὶ Βαναίας υἱοῦ Ἰωδαε, υἱος ἀνδρὸς δυνατοῦ,

Sam. Καὶ Βαναίας υἱοῦ Ἰωιαδαε, ἀνὴρ αὐτὸς

Chro. πολλὰ ἔργα αὐτῶν ὑπὲρ Καθεσαηλ, ἔτος

Sam. πολλοὺς ἐργαίῳ ἀπὸ Καθεσεηλ, καὶ αὐτὸς

Chro. ἐπατάξῃ τῶν δύο Ἀριηλ Μωαβ, καὶ ἐτῷ

Sam. ἐπατάξῃ τῶν δύο υἱὸς Ἀριηλ τῶν Μωαβῶν καὶ αὐτῷ

Chro. κατέβη, καὶ ἐπατάξῃ τὸν Λεονία ἐν τῷ λακ-

Sam. κατέβη καὶ ἐπατάξῃ τὸν Λεονία ἐν μεσῶ τῶν λακ-

Chro. κῶ ἐν ἡμέρᾳ χιονοῦ.

Sam. κῶ ἐν τῇ ἡμέρᾳ τῶν χιονοῦ.

This second General of the second Series was *Benaibu*, 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

X 2 from

from the next repetition of it in these two chapters, Sam. 22d and Chron. 24th; and also from 1 Chron. 27, 5 and 6. And it is properly so express'd, to distinguish this Hero (whose Character is truly illustrious, see 1 Kings 1, 32 &c.) from one of the Thirty mighty men, who is mention'd in the present chapter of Chron. ver. 32d; and in 1 Chron. 27, 14, is recorded as the *eleventh Captain* in waiting on the King: whereas this בניהו *Benaiku* was the *third Captain* in waiting on the King, as appears from 1 Chron. 27; 5, 6, just before appeal'd to.

The word הַי is evidently defective, for want of the last Letter ל, which is preserv'd in Chronicles; and which is also preserv'd in the Margin of most Editions in Samuel, and in the Text there of the Complutensian. The word אַרְאֵל in Samuel should be אַרְיֵאל as in Chronicles; and, being compounded of אַרִי *Leo* and אֵל *Deus*, is us'd here as the strongest Compound word for *a Man* or *Men of Valour*: and this Sense of the word is confirm'd by Vitringa, in his excellent Commentary on Ifaiah; Vol. 2, p. 138. The Courage of a Lion is so singular, that a Man of extraordinary Heroism is frequently call'd *a Lion*, by way of Emphasis; and the word *God* is frequently apply'd in Scripture to things particularly Great, the more emphatically to express such particu-

particular Greatness. Wherefore the conjunction of both these Metaphors strongly points out in these two Moabites the most surprizing Courage, and Bravery *almost* unparallel'd --- for we must except *the braver Israelite, who slew them*; and of whose Heroism nothing greater need be said, than that he slew *two such Heroes*.

We may observe, that the LXX in Samuel have a different Version of the words --- שני מואב ישראל τας δυο υς Αρηλ τς Μωαβ. But this is no exact Version of the words; and perhaps they were not thus translated at first, even here in Samuel; because these words are join'd to others, which, in Breitingers Edition, are distinguish'd by a smaller Character, as lost, or omitted in the ancient Translation, and supply'd from some other quarter. And the LXX in Chronicles have no such word as υς, but seem to have taken the Original words in the very Sense here assign'd them; reading --- τας δυο Αρηλ Μωαβ. And a farther Confirmation of this Sense of the words may be deriv'd from the Observation of *Bochart*, in his Hierozoicon (P. I. L. 3. C. I.) --- that the two words اسد الله *Leo Dei* signify to this day, among the Arabians, a *Man of extraordinary Valour*: and as such we find them given to *Ali*, the Son-in-Law of *Mohammed*.

I shall only add, that we have here in *the Greek* of Samuel an instance of what has been before observ'd as to *the Hebrew* --- that Mistakes have frequently been made by Transcribers on account of *the same* or *like words* occurring in different places: since we see, that the reason, why *the nine original words in the true Copy of the LXX* in Chronicles were omitted in Samuel, is --- *the repetition* of the verb $\epsilon\pi\iota\tau\alpha\zeta\epsilon$. For the Transcriber, having writ *the first* $\epsilon\pi\iota\tau\alpha\zeta\epsilon$, and, upon the next application to his Book, casting his Eye upon *the second* $\epsilon\pi\iota\tau\alpha\zeta\epsilon$, writ on from thence, as if he had before regularly ended with that latter word.

See other instances of the same Accident in the Original of this Chapter of Samuel ver. 17; and in the LXX at ver. 21. There is a very remarkable Observation, of this same kind, made by Dr. Milles, on the controverted Text of St. John --- *There are Three, that bare Record &c.* After enumerating the strongest Arguments *for* and *against* the Authenticity of this Text, he gives his own opinion thus --- 1. *Pericopen hanc, utcunque postea disparuerit, in ipso certe Johannis Autographo extitisse, aliisque aliquot ad illud descriptis Exemplaribus.* --- 3. *Unde igitur factum dicamus, ut Codicibus exciderit hic Versiculus? Minime quidem dolo malo, quod arbitror; sed omnino casu,*

*casu, ac pura puta negligentia Librarii; qui cum forte inter scribendum tolleret oculos ad illud οι μαρτυρουντες ver. 6, mox in idem incidens, ver. 7, intermedia εν τω χωρω ο Πατηρ ο Λογος και το Αγιον Πνευμα; και ετοι οι τρεις εν εσοι. Και τρεις εσοι inta-
 eta præterierit. Proclivi admodum errore; quod norunt, quibus cum veteribus membranis res est.*
 2 Edit. 1723. p. 584.

The English Version is --- *And Benaibu, the son of Jeboiada, the son of a valiant Man of Kabzeel, mighty in Exploits; he slew two Men of Moab, who were stouter than Lions: he also went down, and slew a Lion, in a pit, in a snowy day.*

I Chron. XI, 23; 2 Sam. XXIII, 21.

Chro. והוא הכה את האיש המצרי איש מדה

Sam. והוא הכה את איש מצרי אשר מראה

Chro. חמש באמרה וביד המצרי חנית כמנור

Sam. וביד המצרי חנית

Chro. ארגים וירד אליו בשבט ויגזל את החנית

Sam. וירד אליו בשבט ויגזל את החנית

Chro. מיד המצרי ויהרגהו בחניתו:

Sam. מיד המצרי ויהרגהו בחניתו:

Chro. και αυτος επαταξε τον ανδρα τον Αιγυπτιον, αν-

Sam. Αυτος επαταξε τον ανδρα τον Αιγυπτιον, αν-

Chro. δρα ορατον πενταπηχον, και εν τη χειρι εδ Αιγυ-

Sam. δρα ορατος εν δε τη χειρι εδ Αιγυ-

Chro.

- Chro. πτις δδρυ ως αντιον υφαινοντων, και κατεβη επ'
 Sam. πτις δδρυ ως ξυλον αλααδρας και κατιση προς
 Chro. αυτον Βαναμιας εν ραβδω, και αφειλατο εκ της
 Sam. αυτον εν εκδω, και ηβκασε το δδρυ
 Chro. χειρος τδ Αιγυπτιας το δδρυ, και απεκτεινεν αυτον
 Sam. εκ της χειρος τδ Αιγυπτιας, και απεκτεινεν αυτον
 Chro. εν τω δδρατι αυτδ.
 Sam. εν τω δδρατι αυτδ.

The words **איש מצרי** in Samuel should be, as in Chronicles, **האיש המצרי**; for the second word is twice repeated in this very Verse with the article prefix'd in Samuel; all the three places have it in Chronicles and it is prefix'd in Samuel before both words by the LXX. The next variation is between **אשר כראה** in Samuel and **איש באמה מדה המש באמה** in Chronicles. The first word **אשר** in Samuel must have been writ by a very careless Transcriber instead of **איש**; which latter word is plac'd in the Margin of Samuel.

The next word **כראה** is very similar in its Letters to **מדה**, and therefore one *may* have been corrupted from the other. But, if we consider the Sense of each word, and observe that **מדה** is follow'd by two other words, which do not follow **כראה**; we may more rationally suppose, that both words are original, each being proper in its present text; and that the three words in
 Chroni-

Chronicles were at first intended as a Paraphrase upon the word in Samuel. For אִישׁ מְרֹאֵה *a Man of great Aspect* may very properly be explain'd by אִישׁ מְרֹאֵה חֲמִשׁ בְּאַמָּה *a Man, whose Stature was five Cubits high*. Josephus calls this Egyptian --- *Ἰαυμασος το μεγεθους*. Lib. 7; Cap. 12.

The two words כַּמְנֹר אַרְגָּיִם are evidently wanting in Samuel, as the Sense is otherwise defective --- *an Egyptian, a Man whose Stature was five Cubits high; and in the hand of the Egyptian was a Spear* --- certainly --- *like a Weaver's Beam*: since this is the usual Comparison for the vast Spear us'd by one of these Giants. And we find, the LXX read here *ως ξυλον ἀργαθρας*, which puts the omission in the Text of Samuel beyond Dispute. We have here another instance in the LXX of the Eye of the Transcriber having been misled by the same word occurring in different places; and of his copying on from the last word, when he had writ only the first: for the several words inserted in Samuel in the small Character were omitted between *δερυ* and *δερυ*.

The English Version is --- *And he slew an Egyptian, a Man (in Sam. of great Aspect) whose Stature was five Cubits high; and in the hand of the Egyptian was a Spear, like a Weaver's Beam: but he went down to him with a Staff, and pluck-*

ed the Spear out of the Egyptian's hand, and flew him with his own Spear.

1 Chron. XI, 24; 2 Sam. XXIII, 22.

Chro. אלה עשה בניהו בן יהוידע ולו שם

Sam. אלה עשה בניהו בן יהוידע ולו שם

Chro. בשלושה הגברים :

Sam. בשלשה הגברים :

Chro. Ταυτα εποιησε Βαναϊας υιος Ιωδαε, και τρω

Sam. Ταυτα εποιησε Βαναϊας υιος Ιωιδαε, και αυτω

Chro. ονομα εν τοις τρισι τοις δυνατοις.

Sam. ονομα εν τοις τρισιν τοις δυνατοις.

These things did Benaibu, the son of Jeboiada ; and he had a Name among three mighty Men.

1 Chron. XI, 25; 2 Sam. XXIII, 23.

Chro. מן השלושים הנו נכבד הוא ואל השלשה

Sam. מן השלשים נכבד ואל השלשה

Chro. לא בא וישימהו דוד על משמעתו :

Sam. לא בא וישימהו דוד אל משמעתו :

Chro. Υπερ τας τριακοντα ην ενδοξος αυτος, και προς τας

Sam. Εκ των τριων ενδοξος, και προς τας

Chro. τρεις αυ ηρχετο και κατεσησεν αυτον Δαυιδ επι

Sam. τρεις αυ ηλθε, και εταξεν αυτον Δαυιδ προς

Chro. τιν πατριαν αυτη.

Sam. τας αρχας αυτη.

In Samuel the Alexand. and Vatic. Copies of the LXX have τριων, as if השליש had been השלישה; but in the Complutenfian the words are υπερ τριων, which is the true Translation of the Hebrew words and the true Sense of the Place. This will appear from recollecting what has been already prov'd --- that *Benaibu* was one of the *Seven* Generals, who were *more honourable than the Thirty* Mighty Men, being the *Second* General of the *Second* Series. The Text then must have been, as we now have it both in Samuel and Chronicles --- *He was honourable (or honoured) above the Thirty; or (as in Chronicles) --- Above the Thirty (behold him!) he was honourable: but yet he attained not unto the first Three.* And that the Original words cannot properly signify *præ tribus honorabilis*, is evident; because *Benaibu*, in consequence of this Title, must have been *the first General of a Ternary*: whereas it is certain from the History, that he was only *second* in the *Second Ternary*.

It is plain, that the extraordinary want of Propriety, so visible in the ancient Versions of this piece of History, and particularly of this Verse, has been principally owing to their several Authors not attending to the Nature and Subordination of these Mighty Men, as here explain'd. Thus in Samuel the Chaldee Paraphrast reads ---

Præ robustis honorabilis, sed ad tres Fortitudines non pervenit. The Syriac Version gives us --- *Præclara facinora gerebat ut triginta.* The Arabic has --- *Agitabatur in bello, & triginta virorum operam exercebat.* The Vulgat --- *Qui erant inter triginta nobiliores, veruntamen usque ad tres non pervenerat.* And the Vulgat in Chronicles is equally remarkable for want of Sense --- *Qui erat inter tres robustos nominatissimus, inter triginta primus &c.*

It only remains to be observ'd --- that לָא in Samuel should be עַל as in Chronicles; and that the last word has been very differently interpreted, which Interpretations have been owing to different Readings of the word in question. The LXX in Chronicles, by rendring it πατριά, seem to have read משפחתו. Others, as Grotius observes, seem to have read משמרתו, by rendring it *Custodiam suam.* There is no great Impropriety in the present reading both in Samuel and Chronicles על משמעתו *super Auscultationem vel Obedientiam suam* i. e. Benaihu was set over those, whose particular Duty it was to *hear* and *obey* the King's Orders, by being nearer his Royal Person.

And we find this to have been exactly the Case. For we read 1 Chron. 18, 17; and 2 Sam. 20, 23 --- that this *Benaiku* was over the *Cberethites*

thites and the Pelethites: and, from 2 Sam. 15, 18; 20, 6 and 7; 1 Kin. 1; 33, 38, it appears, that the Cherethites and the Pelethites compos'd David's *Body-Guard*. *Benaibu* then, in being plac'd over these, was properly *Captain of David's Life-Guard*; and therefore the words before-mention'd must be render'd --- *over his Guard*. Thus Josephus --- Βαναϊα δὲ τῷ Ἰωαβοῦ πῶν ΤΩΝ ΣΩΜΑΤΟΦΥΛΑΚΩΝ ΑΡΧΗΝ ἐξεδίδωσκον. Lib. 7; Cap. 12. But these Authorities seem more strongly to recommend the word משמרתו.

The English Version is -- *Behold! he was more honourable than the Thirty, but he attained not unto the first Three; and David set him over his Guard.*

1 Chron. xi, 26; 2 Sam. xxiii, 24.

וגבורי החילים עשהאל אחי יואב Chro.
: עשהאל אחי יואב בשלשים Sam.

Chro. Καὶ οἱ δυνατοὶ τῶν δυναμεῶν, Ασηλ, ἀδελφὸς Ἰωαβ,
Sam. Ασηλ ἀδελφὸς Ἰωαβ· ἕτος ἐν τοῖς τριακονταί.

Here is a considerable Difference between the two Texts; and the Occasion of it seems to be this --- that the Author of the Catalogue in Chronicles, not confining himself to the consideration of the *Exact Number* of these Mighty Men (which had been before expressly mention'd in Samuel) does

does not at all distinguish *Afabel*, as to his Rank amongst the Thirty Seven. But, tho' *Afabel* was more honourable than the Thirty, yet nothing particular being recorded of Him, more than of the following Thirty (who are celebrated by their Names only, and not by their Exploits) the Author of Chronicles barely sets him at the head of the following Thirty.

The Author of the Catalogue in Samuel observes a different method. He, having been exact with regard to *the Rank and Number* of these famous Heroes, tells us --- that *Afabel was over the Thirty*, whose Number, as a Body of the same Order, had been so often mention'd; and therefore, that *He* (*Afahel*) was the last of the second Three, of which his brother *Abiskai* was the *first*. For it is impossible, that *Afahel* should be one *of* or *among* the Thirty, because there follow Thirty exclusively of him; and because *Afahel* must be the last of the second Ternary, which otherwise is incompleat: consequently the Preposition ב, prefix'd in this verse to שלשים *Thirty*, must be here render'd *over* or *above*; as it has been already prov'd to signify, in the Observations on the 21st verse of this chapter of Chronicles. See pages 165 and 166.

And there is this farther Proof of its signifying Preeminence (and not Equality) in this place,

place, that the Arabic Version renders the word בשלשים by *princeps triginta* (fortium) *triginta præfuit*, or rather (according to the primary Idea of this verb) *triginta Caput fuit*: so that no word could more strongly express Afahel's Superiority over the Thirty, *whose Names* (as the Arabic Version adds) *are these*. *Shamma &c.*

The English Version in Chronicles is --- *Also the valiant men of the Armies were Afahel, the brother of Joab: &c.* and in Samuel --- *Afahel, the brother of Joab, was over the Thirty.*

1 Chron. XI, 26; 2 Sam. XXIII, 24.

: אלהנן בן דודו מבית לחם: Chro.

: אלהנן בן דודו בית לחם: Sam.

Chro. *Ελεαναν υιος Δωδωαι* *εκ Βηθλεεμ.*

Sam. *Ελεαναν υιος Δεδει πατραδελφω αυτω εκ Βηθλεεμ.*

This First Hero, in the Body of Thirty, is express'd exactly the same in both the Original Texts; excepting, that the *Mem* is dropt at the beginning of his Local Name in Samuel: just as the *Beth* was before the same Name in the 14th verse of this chapter of Samuel. How this Worthy's Name is properly distinguish'd from *Eleazar, the son of Dodi, the Abobite*, has been already observ'd in page 134.

We

We have here another Instance of the Confusion and Jumble of Versions, which is now found in the LXX; for in Samuel the word הַרְרִי , which had been render'd by one Translator $\Delta\omega\delta\epsilon\iota$, and $\text{πατεραδελφου αυτου}$ by another, is here translated by Both. Or rather, those two Translations are by some Transcriber or Editor injudiciously thrown together: and of this there are, in the several Editions of the LXX, many Instances.

The English Version is --- *Elbanan, the son of Dodo, of Bethlehem.*

1 Chron. XI, 27; 2 Sam. XXIII, 25.

שְׁמוֹת הַהַרְרִי Chro.

שְׁמֵה הַחֲרָדִי Sam.

Chro. $\Sigma\alpha\mu\omega\theta \Theta\alpha\delta\iota$,

Sam. $\Sigma\alpha\mu\mu\alpha\iota \sigma \text{ Αρξαδαιος}$.

That this Mighty Man, the Second in the Body of Thirty, cannot be the same with *Shammab the Hararite*, the Third General of the first Series of Three, we may conclude at once. But that he is the same with *Shamboth* (שְׁמֵהוֹת) mention'd in 1 Chron. 27, 8, as being the *Fifth* Captain in waiting on the King, seems very evident; because *Four* of the Twelve Captains in waiting, who are mention'd presently after *Shamboth*

both there, are mention'd presently after *Shammoth* here. To which it must be added, that the several Copies of the LXX agree in rendring the Name in Chronicles $\Sigma\alpha\mu\omega\theta$; but do not agree to read $\Sigma\alpha\mu\mu\alpha\iota$ in Samuel, since the Ald. Copy reads $\Sigma\epsilon\mu\omega\theta$ there.

One of these Names then being now improperly express'd in the Original Text, we may conclude, that the Name שמה *Shammab* in Samuel is corrupted from either שמורת *Shammoth* or שמהות *Shamboth*; if from the former, by a change of the two similar Letters ה and ת --- שמה from שמת; if from the latter, by an Omission of the last, or two last Letters --- שמה from שמהת or שמהות.

As this Worthy is thus distinguish'd from *Shammab* (one of the first Seven) by the different Termination of his *Proper* Name, *Shamboth*; so of the different *Local* or *Family* Names now found in Chronicles and Samuel, it may be proper to prefer *that*, which farther distinguishes this Man from the former. The former then being *Shammab the Hararite*, this will be *Shamboth the Harodite*; the last Name being taken exactly as it is in Samuel. A farther Reason for preferring the Name of *Harodite* is, that the Worthy, mention'd immediately after *Shammoth*, is also an *Harodite*; and two Heroes of

the same Place or Family are frequently mention'd together in the following parts of this Catalogue.

And that Shamhoth was an *Harodite*, as in Samuel; and not an *Hararite*, or (more strictly) *Arorite*, as in Chronicles; appears yet more evidently from the Alexand. Copy of the LXX; which makes the Termination of the Word in Chronicles the very same as in Samuel --- $\delta\iota, \Theta\alpha\delta\iota$; the Ald. Copy --- $\delta\iota, \text{Αδδ}\iota$; and the ancient Cambridge Greek MS retains also --- $\delta\iota, \text{Αδ}\iota$. To all which we may add lastly, that not only the Bomberg and Complut. Editions agree in reading this Name ההררי in Samuel; but that the English Polyglott has the very same Termination (רי) also in Chronicles. This different Termination then, together with the difference of a ח in this Name of *Harodite*, instead of an ה in *Hararite*, or *Arorite*, sufficiently distinguish the one from the other.

The English Version is --- *Shamboth, the Harodite*.

2 Sam. XXIII, 25.

: אליקא ההררי : *Εναα ο Αρδαυς*

This Mighty Man is uniformly mention'd in this place, in all the Original Copies of Samuel --- *Elika, the Harodite*; and therefore *Εναα* in the

the Alexand. Copy of the LXX should be *ελικα*, as it is in the Complutenfian.

It is remarkable, that this Hero, thus uniformly inferted in Samuel, is as uniformly omitted in all the Copies of this Catalogue in Chronicles; and, that after *Uriab* (the last of the Thirty Seven) *Zabad* is univerfally added, and compleats the Number. A very probable Reason for this is assign'd by Junius and Tremellius, which is --- that *Elika* dying foon, and being fucceeded by *Zabad* in his Military Honours, as one of the Thirty Seven Worthies; *Elika*, tho' nam'd in the middle of the *first* Catalogue is omitted in the *second*; and *Zabad*, his Succelfor, is added at the end of the remaining Thirty Six, as being of later Appointment.

The English Verfion is --- *Elika, the Harodite*.

1 Chron. xi, 27; 2 Sam. xxiii, 26.

: חלץ הפלוני Chro.

חלץ הפלטי Sam.

Chro. *Χελλης ο Φαλλωνι*,

Sam. *Ελλης ο Φελλωνες*

That the Local or Family Name of *Heletz* was *Pelonite*, as in Chronicles, and not *Paltite*, as in Samuel, is eafily inferr'd from the LXX;

but is certain from 1 Chron. 27, 10; where this same Worthy is recorded as the *Seventh* Captain in waiting on the King; and there both his Names are express'd literally the same, as here in Chronicles. The *Teth* therefore, like many other complicated Letters, is here in Samuel corruptly made up of the original *Vau* and *Nun* --- ט of ון.

That a Letter, thus compounded of two or more strokes, may be mistaken for two Letters whose strokes coincide with the strokes of the Letter so compounded, is easy to imagine. And, that such a complicated Letter has been elsewhere so mistaken for two more simple Letters, see page the 19th of this Dissertation, in the words הנה and הננו. See also 1 Sam. 17, 32; where אדם is by the LXX render'd *κρυπτος μν*, and was therefore read by them אדני; which, perhaps, was the true Reading. And there is a remarkable instance of this Change, in two words succeeding each other; or rather, in the same Proper Name repeated (or intended to be repeated) in Ruth, 4; 20, 21 --- *And Amminadab begat Nahshon, and Nahshon begat שלמה Salmah, and שלמון Salmon begat Boaz &c.*

The English Version is --- *Heletz, the Pelonite.*

1 Chron. XI, 28 ; 2 Sam. XXIII, 26.

עירא בן עקש התקועי Chro.
: עירא בן עקש התקעי Sam.

Chro. Ωραι υος Εκκης ο Θεαωι,
Sam. Ιρας υος Εκκας ο Θεαωιης

The Original Texts agreeing as to the Names of this Mighty Man (excepting the common Omission of a *Vau* in Samuel) nothing farther need be observ'd of him, than that he was the *Sixth* Captain in waiting on the King ; as appears from 1 Chron. 27, 9.

The English Version is --- *Ira, the son of Ikesb, the Tekoite.*

1 Chron. XI, 28 ; 2 Sam. XXIII, 27.

אביעזר הענתותי Chro.
: אביעזר הענתתי Sam.

Chro. Αβιεζερ ο Αναθωθι,
Sam. Αβιεζερ ο Αναθωθιης.

This Worthy's two Names are express'd uniformly, as the last ; excepting the same Omission of a *Vau* here again, in the Local Name in Samuel. He appears (from the List in 1 Chron. 27, 12) to have been the *Ninth* Captain in waiting,

ting, for the Ninth Month. His Local Name, in conformity to the LXX, and all the other ancient Versions, may be more properly render'd *Anatbothite* than *Antothite*; especially, as the Place, which gave this Name, was *Anatboth*, as appears from Jerem. 1, 1.

The English Version is --- *Abiezer, the Anatbothite*.

1 Chron. xi, 29; 2 Sam. xxiii, 27.

חֲשֵׁתִי סַבְנֵי Chro.

חֲשֵׁתִי סַבְנֵי Sam.

Chro. καὶ Σιββεχαὶ ὁ Ἀσωθί,

Sam. ἐκ τῶν ἡμετέρων Ἀσωθίταις.

Here is a very considerable Difference between the two Expressions of this Proper Name, in the English Version, and a still greater in some of the ancient Versions. In the English this Hero is call'd *Mebunnai* in Samuel, and in Chronicles *Sibbecai*. The English Translators here express the two Words, exactly according to the Masoretical Pointing; but the Name is evidently corrupted in Samuel by a Mistake of two very similar Letters מֵנ for סַנ. For, there being no such Biblical Name elsewhere as *Mebunnai*, the LXX, in the Alexand. and Vat. Copies, do not acknowledge it for a Proper Name here; but render

render it εκ των υων, which makes no Sense, and therefore cannot be admitted; and besides it occasions a Deficiency of a Proper Name.

The Ald. Edition of the LXX reads Σαβσαχαι also in Samuel; which alone is a strong Presumption, that *Sibbecai* was the true Name. But this is put out of all doubt, as soon as we observe --- that this same Hero, call'd *Sibbecai the Husbatbite* here in Chronicles, is call'd also *Sibbecai the Husbatbite* in Chapter the 27th of this same Book; where he is celebrated as the *Eighth* Captain in waiting upon the King. And lastly, his two Names are express'd exactly in the same manner in 2 Sam. 21, 18; and in 1 Chron. 20, 4.

The English Version is --- *Sibbecai, the Husbatbite*.

1 Chron. xi, 29; 2 Sam. xxiii, 28.

: עילי האחוזי Chro.

צלמון האחתי Sam.

Chro. Ηλι ο Αχωρ,

Sam. Σελμων ο Ελωιτιης.

The *Local* or *Family* Name of this Mighty Man being here the same both in Samuel and Chronicles, we may safely infer, that his *Proper* Name also, in these two corresponding Places, in the very same part of the Catalogue, was originally

ginally the same in both (like every other Hero's here mention'd) tho' at present the Proper Name in Samuel differs greatly from that in Chronicles. Neither of these words (I believe) occurs elsewhere in the Bible, as the Name of a Man; and there seems therefore to be no other way of determining what was the *real* Proper Name here, but by referring to the LXX; to learn from thence, whether the Corruption of this Name be זלמן *Zalmon* from עילי *Ilai*, or the contrary.

The Name *Ilai* is regularly and uniformly render'd ΗΛΙ in all the Copies of the LXX, and in all the ancient Versions, in Chronicles. But in Samuel the Copies are confus'd. The Vatican reads Ελλων, the beginning of which word intimates it to have been originally the same with ΗΛΙ. In the Alexandrian copy, the Original Name being lost, it is supply'd by Σελλωμ in the Margin, and Σελμων (in a small Character) in the Text, taken from some later Translation. This therefore we may fairly suppose to have been the Version of the Proper Name in Samuel, as it stood at the time of that later Translation; after the true Name, which we find uniformly in the Original and the Versions of Chronicles, had been corrupted. And the Corruption will more readily be suppos'd in this Name in Samuel, on
account

account of the evident Corruption *there* of the Name immediately preceding, and the Preservation of the true Name in Chronicles.

That the two principal Letters in these two Words, γ and ζ , may have been mistaken for each other, is easy to infer from their Forms; the difference between them being only the Turn of the bottom Stroke, either return'd horizontally, as in the latter, or drawn below the line a little obliquely, as in the former. And that these two Letters have been elsewhere mistaken for each other, appears from 2 Kings 20, 4; where העיר *Urbs* is corrupted from חצר *Atrium*.

The English Version is --- *Ilai, the Abobite.*

1 Chron. xi, 30; 2 Sam. xxiii, 28.

מהרי הנטופתי Chro.

: מהרי הנטפתי Sam.

Chro. Μαργαι ο Νετωφαθι,

Sam. Μαργαδ ο Νετωφαθιτης

This Mighty Man (the *Tenth* Captain in waiting on the King, 1 Chron. 27, 13) is so uniformly express'd in the Original Text and the Versions, that we need only remark the Omission of a *Vau* in the Local Name; and that the Proper Name in the Vat. Copy of the LXX in Chronicles is Μαργαι. A a The

The English Version is --- *Maharai, the Netophathite.*

1 Chron. xi, 30 ; 2 Sam. xxiii, 29.

: חֵלֶד בֶּן בַּעֲנָה הַנְּטוֹפְתִי Chro.

הֵלֶב בֶּן בַּעֲנָה הַנְּטַפְתִּי Sam.

Chro. Ελαδ υιος Βαανα ο Νετωφαθι.

Sam. Αλαφ υιος Βαανααι τς Εφραθαις.

That the Name of this Mighty Man was originally *Heled*, as it is now express'd in Chronicles, and not *Heleb*, as in Samuel, is plain from 1 Chron. 27, 15 ; where he is recorded as the *Twelfth* Captain in waiting on the King. It is there indeed writ, with a *Yod* added at the End ; which small Letter is frequently found to have been added improperly in other places, and in words less likely to be mistaken : see the word *נִשְׂאֵר* *ferens*, in the 37th verse of this Chapter of Samuel.

The Original and the Versions not only agree to read *Heled* here in Chronicles, but in Samuel also the Complutensian Text has *חֵלֶד* *Heled*, and it is there also *Heled* in the Vulgat. In Samuel, in the Vatican Copy of the LXX, this Name with the three words following it is entirely omitted (from the Cause frequently before observ'd

serv'd --- the repetition of the word *Νετωφαθι* or *Νετωφαθιτης*) and in the present Alexandrian Copy, the words foisted in are far from agreeing with the Original Words, which are regular and uniform in the corresponding places; excepting the common Omission of a *Vau* again in Samuel, and the Mistake of a ב for a ד ---- a Mistake, which has also been made in Josh. 15, 47; where we have גבול *terminus*, instead of גדול *magnus*; and in Ezek. 40, 2, מנגב *a meridie* was read by the LXX מנגר *ex adverso*.

The English Version is --- *Heled, the son of Baanah, the Netophathite.*

1 Chron. XI, 31; 2 Sam. XXIII, 29.

Chro. איתי בן ריבי מגבעת בני בנימן
 Sam. אתי בן ריבי מגבעת בני בנימן;

Chro. איתאי בן ריבי מגבעת בני בנימן Βενιαμειν,
 Sam. איתאי בן ריבי מגבעת בני בנימן Βενιαμειν.

The Proper Name here may reasonably be presum'd to have been איתי *Ithai*, as in Chronicles; which distinguishes this Mighty Man of *Gibeab* from אתי *Ittai* the *Gittite*, who came to David long after his Possession of the Throne (2 Sam. 15, 19) and therefore could not be one of those Mighty Men, who adher'd to David in

his humbler Fortune, and whose Valour contributed *to make him King* להמליכו; as is observ'd of them by the Author of Chronicles in this chapter, at the 10th verse.

It is probable then, that this Name should have been express'd in Samuel, as we find it in Chronicles. And that it was originally writ in Chronicles with a double *Yod*, as at present, seems evident from the Vatican Copy of the LXX, which renders it Αἰθι instead of Αιθι; and in the Complut. Copy it is Ιθαι. But the Copies of the LXX in Samuel are evidently confus'd. In the Vatican the words are very improperly translated Εθαι υἱος Ριβα εν Γαββαθ υἱος Βενιαμιν τῶ Εφραθαισ; and in the Alexand. the words have been lost; but both these Copies agree at present in making the Place here unintelligible, by rendring the word בני υἱος: whereas the least Reflection must have told them, that υἱος there was applicable to no Name preceding, and that *Gibeab* was a *Town*, belonging to the Sons of Benjamin. Judg. 19; 14, 16.

The English Version is --- *Ithai, the son of Ribai, of Gibeab of the sons of Benjamin.*

1 Chron. XI, 31; 2 Sam. XXIII, 30.

: הפרעהוני בניה Chro.

פרעהני בניהו Sam.

Chro.

Chro. Βαναίας ο Φαραΐωνι,

Sam. Βαναίας ο Φαρεΐωνιτης

This Mighty Man was the *Eleventh* Captain in waiting upon the King; and is call'd, in 1 Chron. 27, 14, בנייה הפרעתוני; an Authority sufficient to decide between the two disagreeing Copies here, in favour of Chronicles. It has been already observ'd indeed (page 163) that this Name should be *Benaiah*, and not *Benaiku*; that being the Proper Name of the illustrious Hero, who was the second General of the second Ternary. The ך therefore, which is redundant at the end of the Proper Name here in Samuel, is certainly part of the ה, which is lost at the beginning of the Local Name, which Name is defective for Want of that emphatic Article.

The English Version is --- *Benaiah, the Pirathonite.*

1 Chron. XI, 32; 2 Sam. XXIII, 30.

חורי מנחלי געש Chro.

הדי מנחלי געש Sam.

Chro. ουρι εκ Ναχαλη Γαας

Sam. Αθηα εκ Νααλγαιας

Several of the preceding Names having been mistaken in Samuel, and their true Readings preserv'd

prefer'd in Chronicles, we may be inclin'd from thence to think, that the Defect continues to be in the same Catalogue; consequently that *הרי* *Hiddai* has been corrupted (as it easily might) from *חורי*, or (the *Vau* omitted) *הרי* *Hurai*. The Syriac and Arabic Versions would incline one to prefer *Hiddai*; but the Greek Versions uniformly declaring for *Hurai* in Chronicles; and, tho' they are confus'd and broken in Samuel, yet the Ald. Copy *there also* reading *ουρι*, that Name seems to deserve the preference.

The English Version is --- *Hurai, of the Brooks of Gaash.*

1 Chron. XI, 32; 2 Sam. XXIII, 31.

: *הערבתי אל* Chro.
אביעלבון הערבתי Sam.

Chro. *ΑΒΗΛ ο Σαραβελβον*,
 Sam. *ΑΒΙΕΛΒΟΝ ο Αρβελβον*.

The true Reading here seems to be that in Samuel, *Abialbon*; since we can more easily conceive three original Letters to have been carelessly dropt by a Transcriber, than three Letters to have been arbitrarily and rashly inserted, where there seems to have been no assignable reason. The Particles *אל* and *על* appear to have been frequently

frequently mistaken in other places, on account of their nearly similar Pronunciation; see pages 144 and 176. The last Syllable of the Proper Name in Chronicles seems to have been formerly detach'd, as עלבון in some of our printed Copies is from אבני; and therefore might easily be taken for בן *filius*. And בן *filius* might be omitted by some injudicious Transcriber, as unnecessary before a Local Name; since the article ה, prefix'd to such a Name is found to be equivalent to, and supply the place of the word בן in other places: see two instances in these very chapters, page 82; and another, page 209.

That this really was the Case seems greatly confirm'd by the Syriac and Arabic Versions, which have both render'd the word in Chronicles by *Abiel filius*. This they certainly would not have done, if the word had been only אביאל *Abiel*, as it is at present; but 'tis extremely probable, their Copies read the word בן, (which, with the *Vau* omitted, will be *bon*) and that this Syllable was writ at some distance, as a distinct word: and lastly, that, being a distinct word, it was afterwards injudiciously omitted for the reason before assign'd. The Local Name is exactly the same in both Copies.

The English Version is --- *Abialbon, the Arabbite*.

1 Chron. XI, 33 ; 2 Sam. XXIII, 31.

עֲזֹמֹת הַבְּהַרְוּמִי Chro.

: עֲזֹמֹת הַבְּרַחְמִי Sam.

Chro. Αζωμθ ο Βαρταμι,

Sam. Ασμωθ ο Βαρωμι:δης

The Proper Name of this Mighty Man being exactly the same in both Places, we need only remark here, that his Local Name is in Chronicles the *Babarumite*, and in Samuel the *Barbumite*; which Difference is owing to a Transposition of the two Letters ה and ר: and, as the Name of the Place from whence this Hero is denominated was probably בְּהַרִּים *Bakurim* (2 Sam. 3, 16) that in Chronicles seems to be the true Local Name. And indeed the Syriac and Arabic Versions seem to have read these two Letters right; the former rendring the Local Name here by *ex Hurim*, and the latter by *filius Hurim*.

This Transposition of two Letters will be admitted without the least Difficulty by such, as have observ'd the much greater Transpositions of Letters, that have been made elsewhere by the carelessness of the Jewish Transcribers; and we cannot easily suppose a greater Transposition, or Inversion of the Letters of a word, than what

we find 2 Sam. 11, 3, and 1 Chron. 3, 5. In the former place we read of *Bathsheba* (בת שבע) Uriah's Wife, that she was the Daughter of אליעם *Eliam*; and in the latter place --- these four (Solomon &c.) were born to David by *Bathsheba* (בת שוע *Bathsua*) the Daughter of עמיאל *Ammiel*.

The English Version is --- *Azmaveth, the Barbarumite*.

1 Chron. XI, 33; 2 Sam. XXIII, 32.

: אליהבא השעלבני Chro.

אליהבא השעלבני Sam.

Chro. ελιαβα ο Σαλαβωνι.

Sam. ελιαβ ο Σαλαβωνιτης

As there is nothing observable here on the Names of this Mighty Man in the Original Text, we may just remark (on account of the different Termination of his Local Name in the two Greek Chapters) that the Learned seem to have drawn an unanswerable Argument against the Greek Version's being the Work of *One* Man, or the Work of *Many* concurring in the same Method of translating ---- from that great Difference, which is found thro' the several Books of the Old Testament, in the Greek Expression of the very

same Proper Names. For in this, and the adjoining Verses, we see that the Translator of Chronicles renders the Local Names by a Literal Expression of the Hebrew Words; but the Translator of Samuel gives them a Greek Termination. Hence in the former we have ver. 28, Θεκωι; in the latter, ver. 26, Θεκωιτης --- and afterwards Αναθωθι, Αναθωθιτης ---- Νετωφαθι, Νετωφαθιτης --- Φαραθωνι, Φαραθωνιτης --- Βαρσαμι, Βαρσαμιτης --- Σαλαβωνι, Σαλαβωνιτης &c.

The English Version is --- *Elibaba, the Sbaalbonite.*

1 Chron. xi, 34; 2 Sam. xxiii; 32, 33.

: בני הישמ הגזוני יונתן בן שגיא ההררי Chro.
בני ישן יהונתן : שמה ההררי Sam.

Chro. Υιοι Ασημ' ο Γωνι, Ιωναθαν υος Σαγη ο Αραρι,
Sam. υιοι Ασαν Ιωναθαν. Σαμη ο Αρωδης.

The Hebrew Copies of this Place are at present corrupted in Chronicles, and very imperfect in Samuel; and there is no ancient Version, which has rightly preserv'd the Original Reading. We must therefore attend carefully to the Words themselves; and the more care will be here necessary, as the Jews have render'd this corrupted Place more perplex'd by making the
Verse

Verse end in Samuel at the word *Jonathan*. That the Verse could not end with this word originally, will be soon evident; and perhaps the best method of resettling and illustrating this very difficult Passage may be to discover first --- what Connexion the Name *Jonathan* has with the words preceding or following.

We read 2 Sam. 21, 21, that יהונתן בן שמעי (which the Marginal *Keri* tells us should be שמעא) *Jonathan, the son of Shamba, the brother of David*, slew the Great Giant, that had six fingers on each hand &c. and in 1 Chron. 20, 7, we find the same Exploit of the same Warrior יהונתן בן שמעא אחי דוד *Jonathan the son of Shamba, the brother of David*. *Jonathan* being then so deservedly celebrated in both these Places; and being celebrated in Chronicles in company with *Sibbecai*, who slew the Giant *Saph* (or *Sippai*) and in Samuel not only with *Sibbecai* but *Abishai* also, both of whom are found in the honourable Catalogue of David's Mighty Men; we might reasonably expect to find *Jonathan* also in the same Catalogue, especially as he was David's Brother's Son. And there seems to be now no room for doubting of his being so recorded in the words of the two Chapters at present under consideration.

For the Proper Name *Jonathan* is preserv'd in Samuel exactly the same as in the two other Passages just referr'd to; and in Chronicles, with the omission only of a single Letter. The Name of Jonathan's Father is express'd a little differently; but yet so, that we can easily see it was the same Patronymic as in the two preceding Passages. In Chronicles here it is שגא, and in Samuel שגה; and in the two other Passages it is שמעא. Not that this Name of David's Brother is always express'd שמעא; but he is twice elsewhere called שגה. And from hence 'tis evident, that the Catalogue in Samuel expresses the Name exactly according to this latter form; and the Catalogue in Chronicles according to the former, שגא corruptly written for שמעא, as it occurs in a third place, 1 Chron. 2, 13.

The Authorities therefore of the printed Copies being nearly equal (from the Number of Places) where this Name occurs; we cannot determine absolutely, which was the true Original Name שגה or שמעא: and perhaps it may be proper to prefer the *latter*, as it will the more effectually distinguish this Mighty Man from שגה *Shammah*, the son of אגא *Agee*, the *Harrite*, recorded in this Catalogue as the Third General of the first Series of Three. The Name *Jonathan* then being certainly connected with the
words,

words, which follow it, we see how absurdly the Termination of this Verse has been fix'd; and we shall soon see (what is much more material to our purpose) how to understand the words preceding *Jonathan*, as they are to make compleat Sense by themselves.

The three words to be now consider'd are, in Chronicles ---- בני השם הגזוני; which in Samuel are strangely reduc'd to two ---- בני ישן. It scarce needs Observation, that the words *Filii Jafen* cannot contain the Name of any Man; and that the words *Filii Hasbem Gizonita* do not much mend the matter. The first word then must have been originally בן *filius*, as it is at present render'd 405 in the Vatican Copy of the LXX in Chronicles; or the Preposition *Mem* must be understood at the beginning, or have been originally prefix'd (but dropt in transcribing, as the same Letter *Mem* is before בית in the 24th verse of this chapter of Samuel; see page 197) and then the word will signify *ex filiis*.

The Word immediately following must be the Name of the Father --- *Of the sons of* --- *Jafen*, in Samuel; but *Hasbem* in Chronicles. And of these two words, we may prefer the last, as more likely to be genuine --- because No Greek Version acknowledges the *Yod* at the beginning,
--- be-

--- because it is likely, that the *Yod* in Samuel is part of the *He* in Chronicles, as it is in other places; (Isaiah 53, 10, החלי *morbo affecit* instead of החלה; Hosea 6, 9, חכי *expectare* instead of חכה &c.) --- and because there is so great a Mistake in Samuel as the Omission of the next long word in Chronicles, 'tis more probable that the Mistake in the preceding Letter has been made also in Samuel; especially as the *Nun* is more likely to be a Corruption of the *Mem*, than the contrary.

The two first words being בני השם *Of the sons of Hashem*, the only remaining Difficulty is to ascertain the Signification of the third word הגזוני. If this word be suppos'd to signify (what it usually is suppos'd to signify) *the Gizonite*, it must then be applied to the Patronymic *Hashem*; the consequence of which will be, that we shall have no *Proper* Name of this Mighty Man at all. This word therefore, which occurs no where else as *a Gizonite*, must have been a *Proper* Name; and accordingly the LXX in the Alex. and Ald. Copies give us ο Γωυι, and the Complut. Edition ο Γουι: and, tho' this Name is entirely omitted in the present Hebrew Text of Samuel, yet the Ald. Copy of the LXX *there also* reads ο Γωυι, as in Chronicles.

There

There can be then but little room for doubting, whether this be the Proper Name of Our Hero; especially, as this is a Literal Version of the word גזוני; excepting the the change of a ך into a ך --- two Letters so similar, that it is frequently very difficult to distinguish them. And that this is a Biblical Name appears from 1 Chron. 5, 15, where we have the Proper Name גוני; which may be the same Name, with one *Vau* omitted as an *Holem* (so very frequently the case elsewhere) and indeed we find this word exactly so render'd by the LXX, Vat. Edit. Γαυι, Alexand. Γουυι. That the Article ה is sometimes prefix'd to a Proper Name, is evident from Josh. 1, 12; where we read הַמְּנַשֶּׁה *Manasseh*.

The English Version is --- *Gouni, of the sons of Haskem; Jonathan, the son of Shamba, the Hararite.*

1 Chron. xi, 35; 2 Sam. xxiii, 33.

Chro. אַחִיאִם בֶּן שֹׁנֵר הַהַרְרִי

Sam. אַחִיאִם בֶּן שֹׁרֵר הָאֲרָרִי :

Chro. Αχιαμ υιος Σαχαρ ο Αραρι,

Sam. Αμναν υιος Σαση, ο Αραριτης.

As there is a Mistake in the Name of this Hero's Father, occasion'd by the Likeness of a כ and

and a ר, 'tis probable, that שָׁכָר in Chronicles is right; as we find a Person of that Name in 1 Chron. 26, 4: whereas the Name שָׁרָר never, perhaps, occurs elsewhere. That the Corruption has been in Samuel, we may farther presume from the Bomberg Edition having there in the Margin שָׁשָׁר. The Local Title has also the wrong Letter in Samuel; as we may infer from the Hero immediately preceding being also an *Hararite*; and because the Name there, both in Samuel and Chronicles, is expres'd with an ה, as here in Chronicles.

The English Version is --- *Abiam, the son of Shacar, the Hararite.*

1 Chron. xi; 35, 36: 2 Sam. xxiii, 34.

Chro. אליפל בן אור: חפר המכרת

Sam. אליפלט בן אהסבי בן המעכתי

Chro. Ελιφααλ υιος Ωραφερ, ο Μιχαραθι,

Sam. Ελιφαλεθ υιος τσ Ασδιδσ, υιος τσ Μαχαταισ

We have here a very remarkable Difference in the two Catalogues, and the Difference is evidently owing to a Corruption of the Original Names in Chronicles. For according to Samuel there is given us only *one* Mighty Man, but in Chronicles we have *two*; but *two* cannot possibly

bly be included in these words, because the Catalogue will be then made to contain more Worthies than *Thirty Seven*, which is the Number expressly said to be contain'd in it. And it must be observ'd, that the long words in Samuel are exactly preserv'd, and express'd here just as they occur in other places ---- *Eliphelet*, which frequently occurs; but *Eliphal*, I believe, never: --- and so the Local Name *Maacathite*, which we find express'd the same in 2 Kings 25, 23.

The Variation of the several Copies of the LXX here in Chronicles is very observable --- Alexand. *ελιφααλ*; Vat. *ελφατ*; Ald. *ζιφααλ*; Complut. *ελιφαλ* --- Alexand. *ωραφερ*; Vat. *ουροφαρ*; Ald. *ωρ, αφερ*; Complut. *ωρ, αφαρ* --- Alexand. *μεχωεθρι*; Vat. *μεχωεθρι*. We may take notice, that the Syriac and Arabic Versions seem to have read the last Name without the Article prefix'd *בן מעכתי*, by rendring it *qui de Maacath*, and *ex Maacath*; and it has been already observ'd in pages 82 and 192, that the Noun *בן* prefix'd to a Name does not always imply, that the Name following expresses the *Father* of the person preceding; but that it sometimes expresses the Place or Division of the Country, in which the person before mention'd was born or dwelt. Wherefore it seems more likely, that this last Name was here intended to express

Eliphelet's or his Father's Local Name, than the Name of his *Grandfather*; the mention of whom does not seem to be particularly necessary in this place.

As to the present Corruption of the Letters here in Chronicles from their correspondent Letters in Samuel; if we compare them, we may easily trace the Manner of the several Alterations --- the ט at the end of the first word in Chronicles, is in Samuel omitted --- the ו and ר in אור are parts of the two Letters ה and ס in אחסבי --- the word חפר is corrupted from ביבן --- and in the last word the ר is mistaken for ע and transpos'd. That the Corruption here has been properly attributed to Chronicles, will be farther evident; when we consider the next words, and find the Corruption continue to be in the same Copy.

The English Version is --- *Eliphelet, the son of Abasbai, the Maacathbite.*

1 Chron. xi, 36; 2 Sam. xxiii, 34.

| | | |
|---------|-----------|-------|
| : הפלני | אחיה | Chro. |
| : הגלני | בן אחיהפל | Sam. |

| | | |
|-------|----------------------------------|------------|
| Chro. | Αχια | ο Φελλωνι, |
| Sam. | Ελιας υιος Αχιτωφελ τσ Γειλωνιτς | |

The three long Words here in Samuel occurring regularly, and being exprefs'd in other places with the very fame Letters; we may presume them to be properly preserv'd in this place. Chronicles also, having here less in its Copy, is probably, on that account also, corrupted; since it is a confess'd Maxim with all good Critics --- that a Sentence, or a Word, or a Letter, may much more easily be omitted than added; and especially, where there can be no particular Reason to influence the Transcriber. It need only be added, that the Proper Name here, which has been chang'd in the Alexand. Edition to *Ελιαβ*, is in the Complut. Edition *Ελιαμ*; as it is in the Hebrew Text, and in all the other ancient Versions.

The English Version is --- *Eliam, the son of Abithophel, the Gilonite.*

1 Chron. xi, 37; 2 Sam. xxiii, 35.

חֲצֵרוֹ הַכְּרַמְלִי Chro.

חֲצֵרוֹ הַכְּרַמְלִי Sam.

Chro. Ασαραμ ο Καρμηδης,

Sam. Ασαραμ ο Καρμηλιος.

The Proper Name is חֲצֵרוֹ *Hetzro* in both the Hebrew Copies at present; but probably was originally

originally *הַצְרִי* *Hetzrai*. For it is at present *הַצְרִי* in the Text of the Complut. Edition; it is *הַצְרִי* in the Margin of the Bomberg, and the other Editions of the Hebrew Bible; it is not only *הַצְרִי* in the Targum on Samuel, but also *הַצְרִי* in the Chaldee Paraphrase on Chronicles, publish'd by Dr. Wilkins; it is render'd *Hetzri* or *Hetzrai*, in all the ancient Versions, except the Vulgat, which reads *Hezro*; and we find it *Afra* among the Various Readings of the Latin Translation by St. Jerom, lately publish'd by *Blanchini*, in his *Vindiciæ Canon. Scripturarum Vulg. &c.* Romæ, 1740.

We may observe here, that the Alexand. and Vat. Editions of the LXX agree in reading the Local Name here with a λ in Samuel (which is right) and with a δ in Chronicles; and it may be proper to remark the Cause of this Mistake, as it will frequently lead us to discover the Cause of Mistakes in the present Copies of the LXX in other places. Montfaucon, in his Preface to Origen's Hexapla, tells us, page 44 --- that, in Origen's time and for some Ages after, the Greek Bibles were writ in Capital Letters without Accents; and in that large Character there being many Letters very similar, they were frequently mistaken for each other; and hence arose a great Number of Various Readings. The Letters, which

which he mentions as most similar, and consequently most frequently mistaken, are --- A Δ Λ --- ε θ c --- and M N. Thus, as to the three first, in Judg. 1, 31, אהלב Ααλαβ was writ in some Copies Δαλαφ; Pf. 31, 16, עתתי οι κληροι μσ was by some Transcribers writ οι καιροι μσ; and hence καρμηλι has been chang'd into καρμηλι in our present Text of Chronicles.

The English Version is --- *Hetzrai, the Carmelite.*

1 Chron. XI, 37; 2 Sam. XXIII, 35.

: נערי בן אזבי Chro.

: פערי הארבי Sam.

Chro. Νοορα γος Αζβι,

Sam. Φαραισ Αραχειαισ.

The Proper Name of this Mighty Man is probably corrupted also in Samuel; principally because the Syriac and Arabic Versions of Samuel call him *Gari*, which is a strong Presumption that the Copies, which they were translated from, read נערי; and the נ and the ג are so much alike, that it is difficult to distinguish them, unless they are very accurately express'd. Besides; the Corruption will be the more easily admitted in the first word in Samuel, because the second word

word seems to be corrupted there also. For if the Family or Local Name of this Worthy was really *Arbite*; it would then have been writ, not הארבי, but הארבעי, as we find the Place *Arba* writ ארבע Josh. 21, 11.

The Copies of the LXX are very confus'd in Samuel. The Alexand. translates הארבי Ἀραχίαις; --- and the Vat. renders the two Names by a very strange Conjunction of Letters in one word ἄρα οὐρανοσπολά; from both which Versions we may learn, that the Authors of them read another Letter different from what it is at present, and that is a כ for a ב --- הארכי. But that the present Reading with a *Beth* is right, we may infer from its being a *Beth* in the word in Chronicles; and from its being render'd ἄρα in the Ald. Copy of the LXX we may infer also, that the *Rsch* in Samuel was originally a *Zain*; which makes the two words the very same --- excepting, that here again we have the word בן *filius* in one Copy answering to the Article ה prefix'd in the other; as has been frequently before observ'd.

The preceding extraordinary Version of the Words פערי הארבי by one barbarous Term ἄρα οὐρανοσπολά makes one apply to many of the Proper Names here and elsewhere that severe Censure, which St. *Jerom* (in his Epistle to *Domnio* and *Rogatian*)

Rogatian) has pass'd upon the Transcribers of the Book of Chronicles --- *Liberè enim vobis loquor : ita in Græcis & Latinis Codicibus hic Nominum Liber vitiosus est, ut non tam Hebræa quam Barbara quædam & Sarmatica Nomina conjecta arbitrandum sit. --- Hoc Scriptorum culpæ adscribendum, dum de emendatis inemendata scriptitant ; & sæpe hic tria Nomina, subtractis e medio syllabis, in unum vocabulum cogunt ; vel e regione unum Nomen, propter latitudinem suam, in duo vel tria vocabula dividunt.* And if this should not be the genuine Epistle of St. Jerom, as there are some who question it ; yet, in that undoubted Epistle of his to *Chromatius*, by way of Preface to the same Book of Chronicles, he begins with asserting the great Corruption of the several Copies of the LXX --- *Si Septuaginta Interpretum pura, & ut ab eis in Græcum versa est, Editio permaneret ; superflue me, Chromati, impelleres, ut Hebræa Volumina Latino Sermonem transferrem.* But let us return from this Hint, or rather from this unanswerable Authority, as to the Corruptions in the Greek Translation of the LXX ; which it may have been the more proper to observe, on account of the Confidence with which some would securely depend upon it, as truly expressing at present the Sense of the Divine Original.

The English Version is --- *Naarai, the son of Azbai.*

1 Chron. xi, 38; 2 Sam. xxiii, 36.

Chro. יואל אחי נתן מבחר בן הגרי:
Sam. יגאל בן נתן מצבה בני הגרי:

Chro. Ἰωὴλ ἀδελφὸς Ναθαν, Μαβάρ υἱὸς Αἰαράι,
Sam. Γααλ υἱὸς Ναθαν πλεῖστος δυναμείως, υἱὸς Γαδδί.

In these words are evidently included the Names of Two Mighty Men, concerning whom it is difficult to know what to determine; since not only the two Original Copies, but the Versions also vary considerably. The safest Rule, when two Copies disagree in a Case of so obscure a Nature (as the bare mention of a Warrior's Name in the days of David must be to us at this distance of time) seems to be --- to determine in favour of that Copy, which has the Agreement of a greater Number of the Ancient Versions. This seems to be the safest Rule in all Cases, where the Names are not elsewhere repeated in the Hebrew Text; and where we are not contradicted by the Nature of the Original Language, or by some accidental Circumstances in the History.

The Proper Name of the first Mighty Man in Chronicles יואל *Joel* is in Samuel יגאל *Igal*; two words, which differ only in one Letter; the *Vau* being mistaken for the similar Letter *Gimel*,

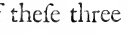
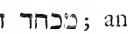
or the contrary. *Joel* is a common Scriptural Name; one, the Prince of the half Tribe of Manasseh, *Joel, the son of Pedaiab*, 1 Chron. 27, 20; and another, *Joel, the son of Jebieli*, one of David's Lords of the Treasury, 1 Chron. 26, 22. *Joel* then being the Name of some considerable Men in David's time; and *Igal* occurring (perhaps) but once, as the Name of a Contemporary with Joshua, Numb. 13, 7; 'tis probable from hence, that the former was the true Name of the Hero here celebrated. And another Circumstance in favour of *Joel* is, that all the ancient Versions agree in reading *Joel* in Chronicles; but they vary very much as to *Igal* in Samuel --- the Alexand. and Vat. Copies of the LXX Γααλ, both omitting what is now the first Letter --- the Ald. Ιγαλλα, and the Complut. Ιγααλ --- the Vulg. *Igaal*, and the Chald. *Igal* --- but the Syriac and Arabic Versions read it widely different *Neael*.

The next point is, whether Joel was the *Brother* of Nathan, or his *Son*; and it is probable, that the former was true. First, because it was very easy for a careless Transcriber to write Son instead of Brother --- *Joel the son of Nathan*; *the son of* being the common Connection of two Proper Names; but *the brother of*, being a Relation very seldom express'd, can hardly be imagin'd to

have been fet down by a Transcriber, unless it had been so exprefs'd in the Copy from whence he was transcribing. Besides; Joel being no where recorded as the Son of Nathan, but in the place under consideration; and one of the Name in David's time being expressly mention'd, as the Son of *Pedaiah*, and another of *Jekieli*: 'tis probable on this account, that Nathan was not Joel's *Father*, but his *Brother*: and so the second Error in Samuel accompanies the first.

As to the next word, the Sense of *that* will depend upon the two words that follow it. For if the two last words compleatly express the Proper and Local (or Family) Name of another Mighty Man, as in Samuel, then the word מַצְבָּה in Samuel must belong to two words preceding: consequently, if the two last words were originally incompleat, as at present in Chronicles --- *the son of Haggeri*; the word מַבְחָר in Chronicles must be then the Proper Name, and precede the two words following.

Let us begin with the last word; which in Samuel is הַגְּדִי *the Gaddite*, but in Chronicles הַגְּרִי *Haggeri*, which perhaps occurs no where else in the Bible as a Proper Name. The Ancient Versions unanimously (except the Ald. Copy of the LXX) declare for the present Reading in Samuel. But in Chronicles the Versions are very

very disagreeing; and (which seems sufficient to determine in favour of Samuel) the Syriac and the Arabic Versions of Chronicles evidently read the last word as in Samuel: for the Syriac Version of these three words is --- ; and the Arabic . These two Versions of Chronicles agreeing with the several Versions of Samuel, in the present reading of the last word in Samuel *הגדי the Gadite*; we may conclude *that* to have been the originally true word.

But if this last word be *the Gadite*, the two preceding words cannot be suppos'd to have been *בן מבהר Mibhar the son of*; for what Propriety is there in saying --- *Mibhar the son of the Gadite*? And it may be remark'd, as a farther Proof that the word *מבהר Mibhar* has been corrupted; that the Syriac and Arabic Versions read it *מכחר Michad*; the Complut. Edition of the LXX *μαα-σαρ*, and the Vat. *μεσααλ*. 'Tis probable then, that the true Reading was *Bani the Gadite*; as we have it at present in Samuel: as a consequence of which Concession, we must allow *מבהר* in Chron. (which we see has been corrupted, and read different ways) to have been originally *מצבה ex Tzobá*, as at present in Chronicles.

The famous *Lud. Cappellus*, in his *Critica Sacra*, pag. 20, observes on this Passage --- 1 Chron. 11, 38; 2 Sam. 23, 36: *qui duo loci paralleli medicâ manu egre videntur* --- He then mentions the Disagreements of the Verses, without attempting to correct the words that are corrupted; 'till he comes to מְבַהֵר בְּנֵי הַגֵּרִי in Samuel, which words should be (he says) מְצַבֵּה בֶן הַגֵּרִי as at present in Chronicles.

The English Version is --- *Joel, the brother of Nathan, of Tzobab; Bani, the Gadite.*

1 Chron. XI, 39; 2 Sam. XXIII, 37.

צֶלֶק הָעַמּוֹנִי Chro.

צֶלֶק הָעַמּוֹנִי Sam.

Chro. Σελληκ ο Αμμωνι,

Sam. Σελεζκ ο Αμανιτης

Nothing farther need be observ'd here, than that the two Names of this Mighty Man are regularly the same in the two Hebrew Copies; tho' the true Greek Version of the Proper Name Σελληκ in Samuel has been corrupted into the strange Name of Σελεζκ in Alexand. Copy of the LXX in Chronicles.

The English Version is ---- *Tzelek, the Ammonite.*

1 Chron.

1 Chron. xi, 39; 2 Sam. xxiii, 37.

Chro. נַחְרִי הַבְּרִתִּי נִשְׂא כְּלִי יוֹאֵב בֶּן צְרוּיָה׃
 Sam. נַחְרִי הַבְּאֲרֵתִי נִשְׂאִי כְּלִי יוֹאֵב בֶּן צְרוּיָה׃

Chro. Νααβαί ο Βηρωθι, αἰρων σάσση Ιωαβ υἱ

Sam. Γεδωρε ο Βηρωθαιθι, αἰρων τα σασση Ιωαβ υἱ

Chro. Σαρβιας,

Sam. Σαρβιας

The Proper Name of this Worthy is regularly the same in both Samuel and Chronicles; and is distinguish'd from another Worthy already mention'd (page 209) by a difference in the second Letter of his Name. The Local Name being properly express'd in Samuel, an *א* is omitted in it in Chronicles. The Participle נִשְׂא has a *Yod* very improperly added at the end of it in Samuel; and as this is the least of all the Hebrew Letters, so there are many Instances of its being improperly inferted elsewhere---the Transcribers of the ancient Manuscripts having probably taken for a *Yod* what was only part of some adjoining Letter.

I shall mention two very remarkable Places, where this *Yod* has been inferted improperly; tho' in *these* the Infertion of it may possibly have been made, not from Chance, but by Design. The Jewish Transcribers have added the *Yod* improperly,

properly, at the end of the Noun דְּבַרְתָּ in that famous Prophecy of the Psalmist, Pf. 110, 4; *Thou art a Priest for ever*, על דְּבַרְתָּי after the Order of Melchisedek: which Place has been excellently illustrated by Mr. Langford in his late *Objections to a Pamphlet* intituled *Critical Notes on Scripture*. But according to the present Reading, the Sense and Force of this Text (on which the Author of the Epistle to the Hebrews expatiates so much) sinks into just Nothing; for the literal Version of the words now is --- *Tu es Sacerdos in æternum, secundum Ordinem MEUM Melchisedek*.

There is also another Text of equal Consequence, where the strong Reasoning of the Apostles St. Peter and St. Paul is invalidated by the improper Insertion of this same Letter, in Psalm 16, 10; *Thou shalt not leave my Soul in Hell, neither shalt thou suffer* (Thy Holy One, according to all the Versions; but, if we adhere literally to the printed Hebrew Copies, which have this *Yod* inserted, it will be) *Thy Saints* to see Corruption: as the same word הַסִּדִּיק is render'd in Psalm 52, 9; 79, 2; 132, 9; 145, 10. But, not to multiply instances of the improper Insertion of this Letter; these may be sufficient to shew the Reasonableness and Necessity of expunging it in some other Places, as it ought to be in the Verse now under

under consideration. And these Instances may perhaps put all Serious Christians upon deliberating --- whether they should any longer maintain the Absolute Integrity of the Present Hebrew Text.

The English Version is --- *Nabarai, the Beerothite, the Armour-Bearer of Joab the son of Zeruiah.*

1 Chron. XI, 40 ; 2 Sam. XXIII, 38.

: עירא היתרי גרב היתרי Chro.

: עירא היתרי גרב היתרי Sam.

Chro. Ιρας ο Ιεθρεβ, Γαρηβ ο Ιεθρεβ,

Sam. Ειρας ο Εθραιος· Γαρηβ ο Ιεθρεβ.

The English Version is --- *Ira, the Ithrite ; Gareb, the Ithrite.*

1 Chron. XI, 41 ; 2 Sam. XXIII, 39.

: אוריה החתי זבר בן אהלי Chro.

: אוריה החתי כל שלשים ושבעה Sam.

Chro. ουριας Χεθρι, Σαβατ γος Ολι,

Sam. ουριας ο Χεθραιος· παυλες τριακοντα και εβδα.

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

are properly express'd 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 Ablai*; for this Hero, succeeding one of the Original Thirty Seven, (who is omitted in this Catalogue of Chronicles) is added here at the End to recompleat the establish'd Number. See pages 17 and 183.

The English Version in Chronicles is---*Uriah, the Hittite*; *Zabad, the son of Ablai*: and in Samuel ---*Uriah, the Hittite. Thirty and Seven in all*.

THUS ends the CATALOGUE of DAVID'S THIRTY SEVEN WARRIORS; a Body of Men (if we may infer the Merit of them All from the well-known Characters of Some) equal, perhaps, in Heroic Bravery and true Military Glory, to any Body of Men, of the same Number, that ever liv'd at one time. Men! Who, adhering to David, after his Divine Designation

to

to the Throne, were the INSTRUMENTS of fixing him in his Kingly Government over the Twelve Tribes of Israel: enabling him, not only to raise one of the most illustrious Monarchies in the World; but to stop the wide-spreading Idolatry of his Age --- to establish the Worship of THE ONE TRUE GOD --- and, by the united Assistance of Poetry the most Sublime, and of Music proportionally perfect, to proclaim the Name of JEHOVAH to the World, and *make His Praise to be Glorious.*

Such are the MIGHTY MEN, who were thought Worthy of being recorded in Holy Scripture; and Who have been recorded there by Two Historians, as Men, whose *Names were to endure for ever*, and whose Fame was to be transmitted down *among all Posterities for evermore.* But *how are the MIGHTY fallen!* All their Virtue, all their Heroism has hardly secur'd them from the Sentence pass'd upon Men of opposite Characters --- *The Name of the Wicked shall rot.*

For, from the preceding Observations it has appear'd, that such Corruptions have been introduc'd by Transcribers into the true Names of these Worthies, that they were in danger of being (some of them) *utterly blotted out from under Heaven.* Has not *Jashkebeam the Hachmonite*, that

Mighty Man of Valour, who encountred a whole Regiment of Philistines, dwindled in the first Catalogue into *Adino the Eznite*? And has not the brave *Shammah*, who defeated a Party of the Philistines by his own single Arm, in the second Catalogue been totally omitted? But, not to recapitulate the other Warriors, whose Names have been omitted or corrupted through the Carelessness of Transcribers, this we may rationally maintain --- that as these Heroes were at first thought Worthy of being celebrated *once, and twice also*, in the Sacred History; it cannot be improper to preserve their True Names, in order to continue to them the perpetual Honours which were design'd them.

But be the Merit and the Fame of these *Mighty Men* more or less illustrious, their Histories are interwoven in THE BOOK OF SCRIPTURE; which, being *given by the Inspiration of God*, is infinitely valuable: consequently every the least Mistake, introduc'd into the present Copies of the Divine Original, instead of being superstitiously consecrated by Age, should be religiously pointed out and rationally corrected --- that so THE BIBLE, the gracious Gift of God to Man, may be universally receiv'd, unexceptionably admir'd, and beyond all Contradiction appear to be, what it really is, *Worthy of God*, and
Worthy

Worthy of all Acceptation. And if every incautious Error of the Transcribers should be carefully attended to; most certainly the closest Attention should be paid to all such Mistakes, as introduce *Confusion* and *Contradiction*. Neither of these could have obtain'd Originally; and both of them have frequently been objected by the Advocates for Infidelity --- and might not some Objections be urg'd very strenuously, if we were to maintain the absolute Integrity of the present Hebrew Copies, or not to correct the Errors of Translators?

The Two Catalogues of David's Chief Mighty Men, who were *Thirty and Seven in all*, have been now compar'd; in order to discover their several Mistakes and Corruptions. But, tho' 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,

neral, and to the Three Generals of the Two Ternaries; so were these *Fifteen* inferior to the *Thirty*. And indeed this is expressly observ'd of Adina; and very properly observ'd of *Him*, as being the First of the following Number. For in Verse the 42d of this Chapter of Chronicles we read --- *Adina, the Reubenite, the Captain of the Reubenites*; ועליו שלשים *but the Thirty were superior to him, or his Superiors*: which is just the Reverse of what is said of *Benaibu* (Chap. 27, 6) על שלשים *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 mention'd 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 ועליו שלשים do not signify --- *Et cum eo Triginta*; but, as Junius and Tremellius have render'd them (and as the Nature of the History and their remarkable Situation in the Chapter require they should be render'd) --- *attamen superiores eo Triginta*.

Dr. Delany, in his Life of David (Vol. 2, pag. 44) observes --- that David had Three Commanders in chief of the first order, three of the
second,

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 mention'd must be mention'd 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 assign'd; 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. D. Jany) *of the same Order*, is evident from hence; that they would then have been expressly mention'd by Name, equally with Adina; as the Warriors of the other several Orders had particularly been: and indeed whoever is not nam'd, is certainly not celebrated at all. Besides; if Adina be here mention'd 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 mention'd in this Chapter after him, who are but *Fourteen*, could never be intended to compleat an Order of *Thirty*; and there-

therefore they must be introduc'd without any Order or Regularity at all, without the least Reason assign'd for their making part of the Company thus honourably recorded.

But upon the Supposition, that the Thirty here mention'd 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 mention'd, 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 co Triginta*. To this Authority of Jun. and Trem. may be added that of Ar. Montanus, who also renders them --- *& super co Triginta*.

And

And to these must be added the greater Authority of the LXX; who, in both the Alexand. and Vat. Editions render the words --- και επι αυτω τετακται; the Latin Version of which in the London Polyglott. is --- & super eum Triginta. The Syriac Version has here mistaken the true Sense, by rendring the words --- & iste prepositus 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 prepositi tricenis.

It may be now proper to give the Original Words of this 42d Verse, and of the few remaining Verses of this Chapter in Chronicles, together with the Greek Version, in the Order before observ'd.

1 Chron. XI, 42.

עדנה בן שיזא הראובני ראש לראובני ועליו
שלשים :

Adina υιος Σεχα, τρις Ραββιν αρχων, και επι αυτω τετακται,

The English Version is --- *Adina, the son of Shiza, the Reubenite, a Captain of the Reubenites; but the Thirty were his Superiors.*

1 Chron.

1 Chron. xi, 43.

חנן בן כעכה ויושפט הכותני :

Ἀναν υἱὸς Μααχα, καὶ Ἰωσαφάτ, ὁ Μιθθαιτι,

The English Version is --- *Hanan, the son of Maacab; and Josbaphat, the Mithnite.*

1 Chron. xi, 44.

עוזיא העשתרתי שמע ויעואל בני הותם הערערי :

Ὀζία ὁ Ἀστυρωθι, Σαμμα καὶ Ἰαηλ υἱοὶ Κωθμ τῶ Ἀραρι,

Several of the Brave Men here enumerated seem to have dwelt *beyond, or on the East Side of Jordan*; for the Places, from whence they are denominated, certainly lay in that part of the Country. In the last Verse we had *Hanan, the son of Maacab, or the Maacathite*; one from among that People, who were the old Inhabitants beyond Jordan: as appears from Josh. 13, 13. And in this Verse we have first *Uzzia, the Ashtarothite*; one of *Ashtaroth, a Town beyond Jordan*: Josh. 13, 12. The two Warriors next recorded were *Aroerites*; and *Aroer* was also beyond Jordan: Josh. 13, 9.

The Proper Name ויעואל should probably be ויעיאל; that being the Marginal Reading noted by the Masorets, and being exactly express'd in all

all the Copies of the LXX. 'Tis observable, that in 1 Chron. 5; 7, 8, we read --- יעיאל *Jebiel* --- and Azaz the son of שמע *Shema*, who dwelt בערער at *Aroer*; three Names, which, occurring in this last place with the same Letters as in the Verse before us, give us reason to think that the words in both places are uncorrupted. And as the Masorets have given the Sound of *Shema* to this Proper Name in the Fifth Chapter, it may be proper to give it the same Sound here in the Eleventh Chapter; as it will the better distinguish this Warrior from *Shammah* and *Shamboth*, the Mighty Men recorded in the preceding Catalogue: pages 142 and 180.

The English Version is --- *Uzzia, the Ashtarothite; Shema and Jebiel, the sons of Hotbam, the Aroerite.*

1 Chron. XI, 45.

ידיעאל בן שמרי ויוחא אחיו התיצי:

Ιεδηλ υιος Σαμαρι, και Ιωαζαε, ο αδελφος αυτου ο Θωσαι,

Jedibel, or (as it is sometimes express'd) *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 render'd *Shimrite* --- which shews, that the Translator or Translators of that Book took בן שמרי and השמרי to have the same

F f Signifi-

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 *Titzite*, and to be *Jedihel's Brother*; we may infer, that *Jedibel* was not a *Shimrite*, but the son of *Shimri*, who will therefore be Father both to him and to *Joha*.

The English Version is --- *Jedibel, the son of Shimri; and Joha, his brother, the Titzite.*

1 Chron. XI, 46.

אֱלִיאֵל הַמַּחֲוִים וַיְרִיבֵי וַיֹּשִׁיבָה בְנֵי אֲלֻנַּעַם
וַיִּתְמָה הַמּוֹאבִי :

Ἐλιηλ ὁ Μαωειν, καὶ Ἰαριβαί, καὶ Ἰωσιὰ υἱὸς αὐτῶν,
Ἐλνααμ, καὶ Ἰεθεμα ὁ Μωαβιτικῆς,

The first Proper Name here is אֱלִיאֵל *Eliel*, but the Alexand. Copy of the LXX renders it ἰελιηλ *Jeliel*; and the Versions are here confus'd: but they are uniform in having read אֱלִיאֵל *Eliel* as the first Proper Name in the Verse following. And it may be therefore right to prefer the Alexand. Reading here יֵאֱלִיאֵל *Jeliel*, as it will distinguish these two Warriors from one another.

The Local or Family Name of *Jeliel* here, being הַמַּחֲוִים, is render'd in the English Version
the

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 המהוי. And perhaps it was so writ here Originally, and the final *Mem* has been added improperly by a Transcriber; because the *Mem* is *not express'd* in any Copy of the LXX, except the Complutenian: but indeed all the Versions here are remarkably confus'd.

Perhaps there is no Bible Word that comes any way near this Local or Family Name, but הויים, *Hivites*; and if this word originally express'd Jeliel's being *an Hivite* or *one of the Hivites*, it must have been writ מהחויים; since the Preposition precedes the emphatic Article: see the word מהשלשים in page the 144th of this Dissertation, and the word מהעם Jugd. 20, 31. That *an Hivite* may be here recorded, is evident from the mention of *an Ammonite* in verse the 39th --- *an Hittite* in verse the 41st --- and *a Moabite* in verse the 46th.

Whether these Brave Men were associated Aliens, (born from Families that were *Hivites*, *Hittites* &c.) who revolting to David were list-ed among his own Troops, and rewarded with their deserv'd Honours; or whether they were so call'd from their being born or having liv'd in

the respective Countries of the *Hivites*, *Hittites* &c. is perhaps not easy to determine. But, whatever they were by Birth, whether Enemies or Friends to David; we need not doubt of their having distinguish'd themselves in his Service against the Enemies of Israel. But the Supposition of Jeliel's being an *Hivite* is not so probable, as the former Supposition of his being a *Mabarite*; since this last seems to receive the most Countenance from the several Versions.

The English Version is --- *Jeliel, the Mabarite; and Jeribai, and Joshaviab, the sons of El-naam; and Itkmah the Moabite.*

1 Chron. XI, 47.

אליאל ועבד ויעשיאל המצביה:

Αλιηλ και Ιωβηδ και Εωσηλ ο Μεσωβια.

In this last verse the Local or Family Name, which concludes the verse, is a word equally perplexing with the word **מִהַחֲוִים** in the verse preceding: and the Difficulty is nearly of the same nature. If this word signify --- *the Metzobaites*, as render'd in our English Bible; then the **ה** is improperly added at the end of this word, as the **ם** was at the end of *Mabarite*. If this be not the true Rending of it, there
seems

seems to be another Method of explaining it: which is to render it *ex Tzobá*, as if it was originally writ מהצובה --- with the two first Letters transpos'd again as in the former instance, and the *v* inserted instead of the *y* omitted. For the *Vau* is here understood universally; and in the Bomberg Edition it is express'd המצוביה. The word צובה *Tzobab* is the Name of the Capital City of Hadadezer King of Syria; and a *Man of Tzobab* 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 *Metzobaites*: and the only Corruption then will be that of a ט into the similar Letter ת, 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 6th verse of the next Chapter; which verse is --- *Elkanah, and Jesiah, and Azareel, and Joexar, and Jaskobeam, הקרחים the Korbites.*

Korbites. 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 Jafiel, the Metzobaites*.

I HAVE now laid before the Learned Reader my Observations on these Chapters; which have been thus particularly examin'd, not merely to establish the *Certainty of Corruptions* in the *printed Hebrew Text*, but in hopes of pointing out *the Original Reading* in *some of the many Places* here corrupted. As these Chapters contain the very same History, I have carefully compar'd them, in order to discover their several Variations; and have endeavour'd likewise to fix *the different nature* of these Variations --- *which* of them may fairly be suppos'd to have been originally intended by *the later Author*, and *which* of them remain to be charg'd upon the Ignorance and Carelessness of *the Transcribers*.

A large Share of them has indeed been ascrib'd to this *latter Cause*; and yet I am at the same time sensible, what Prejudices obtain *in favour* of those very Transcribers. I do not mean here
the

the Prejudices of *Jews* in favour of *Jews*; since there are sufficient Proofs, that the Existence of Mistakes has been, by the wiser part of *them*, in fact acknowledg'd in the Hebrew Text. For (not to insist upon *the Various Readings* now found in their own favourite Books of the *Misna, Talmud, Gemara* &c.) what else, but *the Various Readings of some different Copies*, are the 200 Differences in *Letters* and *Words*, collected from the Hebrew Copies us'd by the *Oriental* and *Occidental* Jews, i. e. the Jews who liv'd at *Babylon* and in *Palestine*? And what else are the 800 or 1000 Notes call'd *Keri* and *Cetib*, and mark'd in the Margin of their Bibles by the Jews themselves? --- directing, that such and such Words, tho' writ in the Text, are *not* to be read; and that such and such Words are to be read, that are *not* writ --- that *one* Word is sometimes improperly made *two*, and that sometimes *two* Words are improperly *united*. And it must be added, that the Jews unanimously acknowledge, that *there are at present TWENTY FIVE VERSES, which have in them an Hiatus or Gap, in which something is wanting to compleat the Sense.*

But, by the Prejudices before-mention'd, are meant such Prejudices in favour of the *Jewish Transcribers* as are entertain'd by *Christians*; but in different Degrees. *Some* there are of these, who

who resolutely maintain, that the Care of the Jews in transcribing the Holy Books was such, or that the Providence of God so superintended the Jewish Transcribers, that *they never mistook at all*. These men may perhaps imagine, that what the Jews have told us of their *Paraphrast Jonathan*, was true of *all their Transcribers*; namely, that *if a Fly pitch'd upon the Book or the Body of a Transcriber* (during his transcribing) *so as to be likely to divert his Attention, it was immediately consum'd by Fire from Heaven*.

That there are Persons, who maintain *the absolute Integrity* of the *present Hebrew Copies*, has been observ'd once already; and let the point (as it may seem incredible to Men, who know Mistakes have been made by the Transcribers of the *Greek Testament*, and of *all other Books* in the world) be farther prov'd by the Opinion of the the learned *Wolfius* (*Biblioth. Heb. Tom. 2. pag. 10*) --- *Literis & Vocalibus nullam Labem aut Corruptelam illatam esse existimamus*. And that this can possibly be the Opinion also (at least the *Exoteric Doctrine*) of *whole Societies* of Men, will appear from the words of this same celebrated Author, among many others; for, in page 27, he tells us --- *Helvetii Theologi, & speciatim Genevenses, anno 1678, peculiari Canone caverint, ne quis in ditione suâ Minister Ecclesiæ reperiatur, nisi*

nisi fateatur publice, Textum Hebræum, ut hodie est, in exemplaribus Masoreticis, quoad Consonantes & Vocales, Divinum & Authenticum esse. Or, as this solemn but wonderful Profession is, a little differently, express'd by Dr. Hody (De Bibl. Text. Original. pag. 567) --- Ab Ecclesiis Heveticis decretum est, ut qui ad Ministerium Sacrum, sive ad Munus Professorum proveherentur, subscriberent omnes (SIC SENTIO) Antiquitati Vocalium Hebraicarum, non quidem notularum sive apiculorum ipsorum hodiernorum, sed Lectionis hodiernæ; ita ut nihil in Textu Heb. hodierno punctato agnoscatur Errorum.

Others there are among Christians, and these a considerable Number, who agree --- that the few Mistakes, which the Jewish Transcribers have made, are very slight and inconsiderable; such as by no means materially affect the Context, or pervert the true Meaning of the inspir'd Writers. Whilst scarce any allow, or appear to allow, the existence of such considerable Mistakes, as have been pointed out in the Comparison of these Chapters. Indeed Mistakes, of the same kind with the preceding, are as obvious in other places; so that 'tis a Wonder they have not been long since universally acknowledg'd. And yet, strange as this may appear at first

fight, there are *certain Reasons*, which have led many ferious men to consider such places, *not as really corrupted*, but only as containing *Difficulties* beyond their power of Explanation. These Reasons are --- the Attacks of *Infidels* on one hand, and of *Catholics* on the other; from which they endeavour to defend themselves, as *Christians* and as *Protestants*, by maintaining *the Integrity* of the present Sacred Text; which they take to be an impregnable Defence against Both the adverse Parties.

For *the Infidel*, say they, will insist --- if there are Mistakes in the Original Text of the Bible, that our Divine Rule is then precarious and uncertain, and consequently can be no Rule at all. But if *the Infidel* will be *unreasonable*, must *Believers* indulge their *Fears*, where in reality *no Fear is?* Will not every sensible Christian allow, that *the True Text* of the New Testament is not render'd precarious by the Multitude of Various Readings there collated? And will not every sensible *Infidel* allow, that *the True Text* of all the *Heathen* Philosophers, Historians and Poets, is in fact *establish'd* by the careful Comparison of many Copies and Versions; since from the Various Readings collected from *them all*, he will be the better qualified to correct the Mistakes unavoidably made by Transcribers in every *single*

gle Transcript? And yet the same Infidel may be expected (among other Articles of *Unreasonableness*) to object to the Notion of Mistakes made by Transcribers in the Text of the *Two Testaments*; since, if these Mistakes were all clearly pointed out and fairly corrected, he would lose most of his Common-Place Wit and Invective.

But yet, say *these Protestants*, should we allow Mistakes in the present Text of the Hebrew Bible, *the Catholic* will tell us --- that We can have no safe Reliance on a *corrupted Text*; and must therefore refer, for the true and certain Sense of Scripture, to an *infallible Church* and an *authenticated Vulgat*. But Insinuations or Assertions of this kind are equally unreasonable with the former. For do not Protestants absolutely deny the Existence of *Infallibility* in any particular *Man* or *Society*, and consequently in *the Church of Rome*? And may they not safely deny it (if there were no other Argument) upon the strength of this plain Maxim --- *That a Bishop, or Council, which has err'd, may err; and therefore is not infallible*? And as to their *Vulgat* Version, though *authenticated* at the Council of *Trent*, the wiser *Catholicks* themselves now allow, that there are *many Various Readings* in the different Copies of it, and that it is capable of

much *Improvement*. And this; notwithstanding the Editors of the *Complutensian* Bible (in which the Vulgat is plac'd in the middle Column between *the Hebrew Verity* and the Version of the *LXX*) have, in the Prologue, *impiously* resembled the Vulgat so plac'd to *Jesus Christ crucified between two Thieves*.

If then the Scriptures of the Old Testament *could be in fact render'd precarious* by the acknowledgment of some Mistakes in the present Copies of it, no conclusive Argument, we see, would arise from it in favour of *the Church of Rome*, or of its *Vulgat Version*; since the one is not an *infallible Interpreter*, nor the other a *perfect Interpretation*. But that the *Old Testament* is *not render'd precarious* by the acknowledgment of some Mistakes in the present Copies of it, any more than the *New Testament*, is and must be undeniable: and that it is really the case in *neither* is evident, because no Mistakes could have obtain'd in *the Originals*; and consequently the Discovery and Correction of the Mistakes found in *the present Copies* must restore these Sacred Books nearer and nearer to that pure State, in which they came from the hands of their inspir'd Authors.

As I have just before-mention'd *the Council of Trent*, that famous Council, in which the Merits

rits of the Original Text of both Testaments and of their Versions were debated, and the *Vulgat Latin* was, by the Sacred Committee, on the memorable 17th of March, declar'd *Authentic*; it may be observ'd, that *Madruccius*, a German Bishop, who was among the loudest Advocates for establishing the *Latin Version*, in opposition to the *Hebrew* and *Greek Originals*, express'd his *Zeal without Knowledge*, in the following pathetic Periods ---- *Utinam nunquam hac advenissent Literarum Græcarum Hebraicarumque Professores! Nimirum, his nunc ærumnis non divexaretur Ecclesia.* It may have been the less improper to have produc'd the words of *Madruccius*, on this occasion; as the same sort of serious Complaint will be heard, perhaps, in these days of ours --- of *Uneasinesses rais'd*, and of *Disturbances given* by any Proposal, which, however rational and beneficial, has the Marks of *Innovation*; and especially, if the Author of it ventures, tho' with the utmost Veneration, to approach the Sacred Text, in order to correct *some* of the *many* Mistakes unhappily introduc'd by Transcribers.

One thing is certain, that if the Mistakes and Corruptions, pointed out in the preceding Observations, have been represented as *more* or *greater* than they really are; they have not been so repre-

represented from any Satisfaction, which the Writer would receive from the *Discovery* or *Publication* of Mistakes. Such a Satisfaction, in general, would be *ungenerous*; but, in the present case, it would be *impious*: and all good men would rejoice, if every Attempt of this kind was absolutely unnecessary.

But --- *Magna est Veritas, & prævalebit*. Or, to use another Maxim, which perhaps has not the less Beauty, because it is Rabbinical ---

חותמו של הקדוש ברוך הוא אמת
Sigillum Dei Optimi Maximi Veritas.

Whether Attempts *of this kind* are, in fact, needless; or, how far *this* Attempt may have been properly or improperly executed; is submitted, with all due Deference, to the Judgment and to the Candour of the Learned. The Author thinks of the Books of Holy Scripture, with the highest Veneration; and his point in View is --- *the ascertaining their Original Words and their True Sense*. On which account, it will yield him real Pleasure to see his Arguments, if false, rationally confuted; and to find these invaluable Books more clearly illustrated, and their True Sense more consistently establish'd, upon any other Scheme than his own.

It only remains to subjoin the preceding Chapters, regularly connected; in the manner, in which it is *now presum'd* they ought to be translated: the material Variations from the receiv'd English Translation being here distinguish'd by *Italic* Characters.

It would considerably improve us in our acquaintance with the Old Testament, if *every Hebrew Letter* had a *distinct characteristical Sound*; and was to be constantly express'd by such a Letter in English, as would immediately convey to the mind its correspondent Letter in the Original. But as this is a point of some Consequence, about which the Learned greatly differ in their opinions; nothing is here determin'd, or indeed attempted: but the Powers of the Hebrew Letters are express'd nearly in the *usual* way.

As to *the Division of the Verses*, the Reader will find *that* somewhat different in the following Chapters from what now obtains in the present printed Editions. For however strongly *Buxtorf*, *Leusden*, *Pfeiffer*, and their many Admirers, may insist upon it --- That the Division of the Verses of the *Old Testament* was not a work *merely human* (as that in the *New Testament* was made by *R. Stephans*) but had the peculiar Privilege of being fix'd by *the inspir'd Author* of each Book,

Book, or at the latest by *Ezra*: however strongly, I say, this may be insisted upon, yet if by it is meant, that the *modern* Division is of inspir'd Authority, I must presume as strongly to deny it.

I suppose it will readily be granted, that no inspir'd Author could separate words, which the Sense determines to be inseparable. And in this very 23d Chapter of Samuel, the 32d Verse *now* ends with such a word, as undoubtedly must be connected, *in the same Verse*, with the words following, which *now* begin the 33d Verse ---

Jonathán, the son of Shamba, the Hararite.

No great Penetration is necessary to determine, that these words should be join'd together *in the same Verse*; just as the *Proper Names* of *all the other Heroes* are every where connected with their *Family* or *Local Names*; and as *this very Hero* is actually express'd in the *corresponding Verse* of *Chronicles*.

'Tis probable, that the Division of the Verses of the *Old Testament* has been different at different times; and it seems certain, that *Verses* were not the same in *St. Jerom's* time as at present. For that learned Father, in his Preface to the Book of *Job*, observes --- *That there were 700 or 800 Verses* (some think the true reading to be 70, or 80) *wanting in the ancient Latin Translation*

tion of that Book: which cannot easily be suppos'd of such Verses as the present, there being but 1070 of our Verses in the whole Book.

F. Simon observes (in his *Critical History of the Old Testament*, Book I. Ch. 28.) that the Ancients meant by a *Versè* what the Greeks call'd *εἰχος*, and what we call a *Line*; and indeed the Word *Versus*, from *vertere* to *turn*, clearly points out its own original Signification. Agreeably to this, it appears from that part of St. *Augustin's Speculum*, which abridges the Book of *Proverbs*, that in his time every *Line* (whether it concluded with a *Pause* in the Sense, or not) was consider'd as a *Versè*; and that each *Line* of his consisted of about *six Words*: tho' the more natural Division thro' the Books of *Job*, *Psalms*, *Proverbs*, &c. would certainly have been, to have set every *Hemistick* in a distinct *Line*.

The Nature of Verses then having varied, and the present Verses (as Terminations of, or Pauses in the Sense) having been probably fix'd in the Hebrew Text, as in the Greek Version, some Ages after the publication of the Books of the *Old Testament*, as they confessedly were as to the *New*; we shall the less wonder, that some of the wiser Jews made no scruple to alter the receiv'd Division, where they found it to be erroneous. For F. Simon tells us --- that *Elias Levi-*

ta, the best Jewish Critic, affirms, the present Distinction of Verses was made by the *Masoret* Jews, *after the Talmud*: and --- that *Aben Ezra* mentions, amongst others, *R. Moses Cohen*, a learned Grammarian, who took the liberty of joining some Verses of the Bible *otherwise* than they were join'd by those who had mark'd them; affirming, that they were mistaken in those places.

Wherefore; as some of the Jews have thus fairly acknowledg'd the late Invention of the present Division of the Verses; and others of them have as ingenuously acknowledg'd the Existence of Mistakes in their Copies of the Sacred Books, and have honour'd the Correctors of them: we may fairly conclude, That *some Christians*, and these too *Protestants*, have carried their Superstitious Notions of *the Divinity*, not only of *the Rabbinical Copies* of the Hebrew Text, but of *every thing relating thereto*, much higher than *some* even of the *Jews themselves*.

I shall only add; that, though the preceding Chapters contain a part of History, which may be thought of little consequence; and certainly is so, consider'd *merely* as a History: yet, as it makes a part of the *History of the Bible*, in which every thing is *great and important*, either
in

in itself or in its Connexions; a proper Explanation must be a thing truly desirable. And *perhaps* the Remarks, which have been now submitted to the Public upon these Chapters, may be of real Consequence; as they *seem* to furnish a Demonstration of a Point greatly debated, and at present not generally believ'd; and this too a Point, which is certainly important enough to deserve the serious Attention of the Learned; namely ---

THAT there have been made, in the Copies of the Sacred Books of the Old Testament, *very many* and *very material* MISTAKES; which have greatly injur'd the true Sense of the inspir'd Authors: and that these Mistakes --- which were at first *introduc'd* by the *late* and *faulty* Manuscripts furnish'd by the Jews --- and which have been hitherto *retain'd*, from a false notion of *the Jewish Exactness in transcribing*, in concurrence with the unaccountable Authority of an imperfect, contradictory and corrupted *Masora* --- are now (unless the Friends of Revelation should take the Alarm, and endeavour soon to prevent it) *likely to be perpetuated* in the printed Hebrew Bibles.

2 Samuel, V.

THEN came all the tribes of Israel to David unto Hebron; and they spake, saying; “Behold, we are thy bone and thy flesh.

2 “Moreover, in time past, while Saul was king over us, thou leddest out and broughtest in Israel: and the Lord said unto thee, Thou shalt feed my people Israel, and thou shalt be ruler over *my people* Israel.”

3 So all the elders of Israel came to the king unto Hebron; and king David made a covenant with them in Hebron, before the Lord; and they anointed David king over Israel.

* * * * *

6 Then the king and his men went to Jerusalem, unto the Jebusites, the inhabitants of the land. And they spake unto David, saying; “*Thou shalt not come hither: for the blind and the lame shall keep thee off, by saying, David shall not come hither.*

7 But David took the strong hold of Zion; the same is the city of David.

8 And David said, on that day; “*Whosoever first smiteth the Jebusites, and through the subterraneous passage reacheth the lame and the blind, that are hated of David's soul (because the blind*
“and

I Chron. XI.

THEN all Israel were gathered together to David unto Hebron, saying; "Behold, we are thy bone and thy flesh.

2 "Moreover, in time past, while Saul was king, thou leddest out and broughtest in Israel: and the Lord thy God said unto thee, "Thou shalt feed my people Israel, and thou shalt be ruler over my people Israel."

3 So all the elders of Israel came to the king unto Hebron, and *king* 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 (*fulfilled*) by *the hand of* Samuel.

4 Then David and all Israel went to Jerusalem, which was Jebus; for there the Jebusites were the inhabitants of the land.

5 And the inhabitants of Jebus said to David; "Thou shalt not come hither." But David took the strong hold of Zion; the same is the city of David.

6 And David said; "Whosoever first smiteth the Jebusites, shall be head and captain."

2 Samuel, V.

“and the lame continued to say, He shall not come “into this house) shall be head and captain.” So Joab, the son of Zeruiab, went up first, and was appointed head.

9 And David dwelt in the strong hold, and called it The city of David; and David built *in a circuit from Millo, and round to the house (of Millo.)*

10 And David waxed greater and greater: for the Lord God of hosts was with him.

2 Samuel, XXIII.

8 These are the names of the mighty men, whom David had. *Jashobeam, the Hacmonite; head of (an order of) three: he lifted up his spear against three hundred soldiers at one time.*

9 And next to him was Eleazar, the son of Dodi, the Ahohite; he was one of the three mighties: *he was with David at Pasdammin.*

10 *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;*

1 Chron. XI.

So Joab, the son of Zeruiah, went up first, and was appointed head.

7 And David dwelt in the strong hold; therefore they called it The city of David.

8 And he built the city *in a circuit from Millo, and round to (the beginning of) that circuit: and Joab was made governour of the city.*

9 And David waxed greater and greater: for the Lord of hosts was with him.

10 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.

11 And this is the number of the mighty men, whom David had. Jashobeam, the Hacmonite; head of *(an order of) three*: he lifted up his spear against three hundred *soldiers* at one time.

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 Pasdamim.

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;*

2 Samuel, XXIII.

sword; (and the Lord wrought a great deliverance on that day) and the people returned after him, only to spoil.

11 And after him was Shammah, the son of Aga, the Hararite.

12 And the Philistines were gathered together *at Lebi*, 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.

13 Now *these* three, *who were head men, superior to the (body of)* thirty, went down and came *over the rock*, to David, into the cave of Adullam: and *the host* of the Philistines was encamped in the valley of Rephaim.

14 And David was then in the hold, and the advanced guard of the Philistines was then at Bethlehem.

15 And David longed, and said; "Oh, that I could drink of the water of the well of Bethlehem, which is by the gate!"

16 Then the three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, which is by the gate; and took and brought it to David: but he would

I Chron. XI.

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 Shammah, the son of Aga, the Hararite.

15 And the Philistines were gathered together at Lebi, 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.

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.

17 And David was then in the hold, and the advanced guard of the Philistines was then at Bethlehem.

18 And David longed, and said; "Oh, that I could drink of the water of the well of Bethlehem, which is by the gate!"

19 Then the three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, which is by the gate; and took and brought it to David: but David

2 Samuel, XXIII.

would not drink it, and he poured it out unto the Lord.

17 And he said; "The Lord forbid, that I should do this thing! *Shall I drink the blood of these men, who have thus hazarded their lives? For, at the hazard of their lives, have they brought it.*" And he would not drink it. These things did these three mighty men.

18 And Abishai, the brother of Joab, the son of Zeruah, he was *head of (an order of)* three; for he lifted up his spear against three hundred *soldiers*; so he had a name among three.

19 Was he not most honourable of the three? Therefore he was their captain: but he attained not unto the (first) three.

20 And Benaihu, the son of Jehoiada, the son of *a man of valour, mighty in exploits, of Kabzeel*; he slew two men of Moab, who were stouter than lions: he also went down, and slew a lion in a pit, in a snowy day.

21. And he slew an Egyptian, *a man wonderful to behold*; 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.

22 These

I Chron. XI.

would not drink it, and he poured it out unto the Lord.

20 And he said; “*The Lord* forbid, that I should do this thing! Shall I drink the blood of these men, who have thus hazarded their lives? For, at the hazard of their lives, have they brought it.” And he would not drink it. These things did these three mighty men.

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.

23 And *Benaiku*, the son of Jehoiada, the son of *a man of valour, mighty in exploits, of Kabzeel*; he slew two men of Moab, who were stouter than lions: he also went down, and slew a lion in a pit, in a snowy day.

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.

2 Samuel, XXIII.

22 These things did Benaihu, the son of Jehoiada; and he had a name among three mighty men.

23 He was more honourable than the thirty; but he attained not unto the (first) three: and David set him over his guard.

24 Afahel, the brother of Joab, *was (also) above the (following) thirty.*

25 Elhanan, the son of Dodo, of Bethlehem: *Shamboth*, the Harodite:

26 Elika, the Harodite: Heletz, *the Pelonite*:

27 Ira, the son of Ikkesh, the Tekoite: Abiezer, the Anathothite.

28 *Sibbecai*, the Hushathite: *Ilai*, the Ahohite:

29 Maharai, the Netophathite: *Heled*, the son of Baanah, the Netophathite:

30 *Ithai*, the son of Ribai, of Gibeah of the sons of Benjamin: Benaiah, the Pirathonite:

31 *Hurai*, of the brooks of Gash: Abialbon, the Arbathite:

32 Azmaveth, the *Baburimite*: Elihaba, the Shaalbonite:

33 *Gouni*, of the sons of Haskem: *Jonathan*, the son of Shammah, the Hararite:

34 Ahiam, the son of *Sbacar*, the Hararite: Eliphelet, the son of Ahasbai, the Maacathite:

35 Eliam,

I Chron. XI.

25 These things did Benaihu, the son of Jehoiada ; and he had a name among three mighty men.

26 Behold, he was more honourable than the thirty ; but he attained not unto the (first) three : and David set him over his guard.

27 Also the mighty men of the armies were Afahel, the brother of Joab. (*Then*) Elhanan, the son of Dodo, of Bethlehem :

28 *Shamboth, the Harodite* : Heletz, the Pelonite :

29 Ira, the son of Ikkefsh, the Tekoite : Abiezer, the Anathothite :

30 Sibbecai, the Hushathite : Ilai, the Ahohite :

31 Maharai, the Netophathite : Heled, the son of Baanah, the Netophathite :

32 Ithai, the son of Ribai, of Gibeah of the sons of Benjamin : Benaiah, the Pirathonite :

33 Hurai, of the brooks of Gaash : *Abialbon*, the Arbathite :

34 Azmaveth, *the Baburimite* : Elihaba, the Shaalbonite :

35 *Gouni*, of the sons of Hashem : Jonathan, the son of *Shammah*, the Hararite :

36 Ahiam, the son of Shacar, the Hararite : *Eliphelet, the son of Abasbai, the Maacathite* :

37 *Eliam*,

2 Samuel, XXIII.

35 Eliam, the son of Ahithophel, the Gilonite : Hetzrai, the Carmelite :

36 *Naarai, the son of Azbai : Joal, the brother* of Nathan, of Tzobah :

37 Bani, the Gadite : Tzelek, the Ammonite :

38 Naharai, the Barothite, armour-bearer to Joab, the son of Zeruiah :

39 Ira, the Ithrite : Gareb, the Ithrite :

40 Uriah, the Hittite. Thirty and seven in all.



1 Chron. XI.

37 *Eliam, the son of Abithophel, the Gilonite : Hetzrai, the Carmelite :*

38 Naarai, the son of Azbai : Joal, the brother of Nathan, *of Tzobab :*

39 *Bani, the Gadite : Tzelek, the Ammonite :*

40 Naharai, the Barothite, armour-bearer to Joab, the son of Zeruiah :

41 Ira, the Ithrite : Gareb, the Ithrite :

42 Uriah, the Hittite : Zabad, the son of Ahlai.

43 Adina, the son of Shiza, the Reubenite, and head of the Reubenites ; *but the thirty were his superiors.*

44 Hanan, the son of Maacah ; and Josphat, the Mithnite :

45 Uzzia, the Ashtarothite : Shema and *Jehiel*, the sons of Hotham, the Aroerite :

46 Jedihel, the son of Shimri ; and Joha, his brother, the Titzite :

47 *Jehiel*, the Mahavite ; and Jeribai, and Josphaviah, the sons of Elnaam ; and Ithmah, the Moabite :

48 Eliel, and Obed, and Jashiel, the Metzobaites.





P A R T II.

AFTER that the preceding Observations had been writ, and the greater part of them printed off; I found that the BODLEIAN LIBRARY, that justly-celebrated Magazine of Learning, contain'd, among its other Treasures, several *Manuscript* Copies of the Books of the Hebrew Bible. These therefore I consulted; in order to see, how far they might favour or discountenance the notion of *Corruptions in the printed Text*, in general; and whether any Assistance was to be obtain'd from them, for the Explanation of *these Chapters* in particular.

I enter'd upon the Examination of these MSS, without expecting any great matters from them; having frequently been assur'd by considerable Writers --- that the Jews (the *later* Jews, at least) had transcrib'd their sacred Books so carefully, and with a superstitious Exactness number'd every Sentence and Word and Letter, that no material Differences could be found in any of the MS Copies now extant.

But I soon found this Information to be false. A very different Scene of things presented itself. The MSS indeed, in general, were writ with great Care; but yet, the very best and most accurate of them wore the Marks of human Imperfection. It appear'd, that the *Various Readings*, if all carefully collected, would be many in number; and not a few of them seem'd to be very considerable: --- some, that illustrate Passages darken'd by Mistakes in the printed Copies, in *other* places --- and some, that throw Light upon *the preceding Chapters*; and indeed are the very Readings, which I had recommended as true, upon Conjecture. I must confess, that I was *greatly* and *agreeably* surpriz'd at this Discovery. But here --- as I tread upon dangerous Ground, there is a necessity for Caution; and I shall therefore declare my Meaning fully, in order to be understood properly.

It could be *no Pleasure* to any man, who firmly believes the Inspiration of the Books of Holy Scripture, and heartily wishes them to be universally receiv'd, and as universally understood, admir'd and practis'd; to such a one it certainly could be no Pleasure to be convinc'd of *the Imperfection* of those *printed Copies* of the Scriptures, which are spread through the World for the Instruction of Mankind.

But,

But, on the contrary; if a man, duly warm'd with these religious Sentiments, should, upon perusing these printed Copies, find in some places Expressions, which *seem* to be absurd, and quite contrary to the Genius and Idiom of the Language itself, as express'd in all other places ----- if he should find the Letters of a Word, which is well known (because uniformly writ in many other places) *transpos'd*; and not only *Letters* transpos'd in a word, but *Words* also remov'd from their usual situation in a sentence, to the *seeming* detriment of their own Sense and that of the Context; and further, even a *Sentence* remov'd from the place, which it should *seem* most likely to have fill'd originally ----- if there should any where *appear to him* to be a Deficiency of Sense from the *Omission* of a Letter, Word or Sentence; or an Interruption of the Sense by (what in other Writings would be concluded to be) an *Addition* or *Interpolation* ----- if he should find the *same* Historical Matters, when related by different Historians, not only express'd in different Phrases and with different Circumstances (for that undoubtedly may be done in the strictest consistency with Truth) but *the very same Circumstances* so express'd by these different Historians, that there *seems* to arise Inconsistency or Contradiction ----- and if he should not only

meet with some *seeming* Inconsistencies in different Books, or in different parts of the same Book, in the *Old* Testament; but should also find, that some Passages in the *New* Testament, which are cited from the *Old*, seem to owe their present Difference and Disagreement to a small Transposition or Mistake of Letters in the present Hebrew Text ----- if such a man, in such Circumstances, should be told, That these Differences, Difficulties, Inconsistencies &c. must exist only in his own Imagination, and be set down to the disagreeable article of his own Dulness; since the Jews, the original Proprietors and (perhaps) constant Transcribers of the Hebrew Books, had copied them with so much Care as to prevent the least Mistake; or, if a Mistake could have been made, they had *their Divine MASORA* (or traditional Enumeration of every Sentence and Word and Letter) by which grand Touchstone every such Mistake would immediately have been discover'd and corrected ----- With the most serious Expostulation I would ask, *What is such a man to do?*

Buxtorf, that strenuous Defender of *the Integrity* of the present Hebrew Copies, has given his Advice in the following very round and dogmatical Periods ----- *Adfer Judicium solidum & mascu-*

*masculum, fide Textui Hebræo, diligenter eum ex-
pende, Linguae Hebrææ accuratam cognitionem ti-
bi compara, Interpretes consule; & SEMPER in Tex-
tu Hebraico HODIERNO veram, commodam, & cum
antecedentibus & consequentibus convenientem lectio-
nem invenies. --- Loca multa εναντιοφάνη esse conce-
dimus, εναλλα negamus! Anticrit. p. 145 & 918.*

But what, if the serious Enquirer should comply with the *whole* of this Advice; if he should, in particular, bring with him to the Enquiry not only his own stock of Judgment, but (to supply the Deficiencies of *that*) the Judgment of others, whose Learning and Sagacity are undeniable; and if, besides the diligent exercise of his own knowledge of the Original Language, he should (according to the last article of the preceding Advice) *consult the Interpreters* --- and supposing, that in some of the places, which *seem* to him unintelligible or inconsistent in the present Hebrew Text, those Interpreters (particularly *the Authors of the most ancient Versions*) should give a clear, regular and consistent Sense; which would likewise be the natural Sense of the present Hebrew words, admitting only the Mistake sometimes of *a Word*, and sometimes only of *a single Letter* ---- Would not such a man be strongly tempted to believe, that the Authors of those
Versions

Versions read *differently* from our *printed* Hebrew; and that their ancient written Copies contain'd the *True Readings* in those places, where our later written or printed Copies have been *corrupted*? Would he not *wish* to find this the real state of the Case; and that too, in' defiance of the pretended Divinity and unaccountable Authority of an *imperfect, contradictory* and *corrupted* Masora?

But lastly: if, happily discovering any ancient MSS of the Books of the Hebrew Bible, he should find, that the Jewish Transcribers of the Old Testament had made *the same sort of Mistakes*, with the Christian Transcribers of the New Testament, and with the Transcribers of all other Books in the world (as they must have done, without a Miracle constantly wrought in favour of every such Transcriber): and if, besides this general state of things, he should find in particular, that these MSS, *late* as the Oldest of them must be with respect to the MSS us'd by the Authors of the most ancient Versions, contain'd Readings, which are not only different from the printed Hebrew, but are the very Readings express'd in such ancient Versions --- he has then not only Reason for believing that the Authors of those Versions *might* have read differently; but he has all the Demonstration, which the thing

thing can possibly admit, that they *did* so: unless it can be suppos'd, that the Various Readings found in these MSS, which only agree with and are perfectly express'd in the words of the ancient Translations, were inserted by the Jews in *Complaisance* to these very Translations; which, perhaps, is a Supposition too absurd to be maintain'd.

For, not to insist upon the general want of *Greek, Syriac* and other Learning, which would render the Jewish Transcribers *incapable* of conforming their Hebrew Text to such Translations; and not to urge the *Veneration* of the Jews for their own Hebrew Text, and the *Detestation* in which the Greek Version of the LXX has been held by them ever since the second Century (two things, which would effectually have prevented them from receding from their Text, in favour of that Version, had they been properly qualified for the Task) not, I say, to insist upon these Points, which seem sufficient to prevent Surmises of this kind; there are other Arguments, arising from the *Nature* and *Number* of the Places now found to vary, which are decisive.

Every reasonable man will suppose, that, if any Transcriber of the Hebrew Bible could have intended to alter, and had alter'd the Hebrew Text, in conformity to, and to raise the Credit
of

of the Greek or any other ancient Version; the Alterations would have been made *uniformly* in favour of such Version; and in *many* places, and these places of some *consequence*. But as the places, in which these MSS are found to vary from the printed Hebrew, are not made uniformly conformable to any particular Version; but sometimes preserve a Reading of the *Greek*, and sometimes of the *Syriac* or *Arabic* Version, sometimes of the *Chaldee* Paraphrase, and sometimes of the *Samaritan Text* itself; the possible Suspicion of an Intention to justify any one Version is totally remov'd.

Again: as the places, in which the printed Hebrew Text now differs from the most ancient Versions, are *very many*, and yet the instances of the concurrence of the MSS with any of these Versions in opposition to the printed Text are *very few*; hence also arises a convincing Argument against any Suspicion of *Design*.

Farther: as the ancient Versions vary in their Sense from the printed Text in many *considerable* articles; and yet the places, in which these MSS are found to agree with the Versions in opposition to the printed Text, are places of *small consequence* in comparison, and of *little moment* in themselves; we seem to have all reasonable Satisfaction, that such Instances have not
been

been designedly made to vary, but are the true genuine Remains of older Copies.

Lastly: had these Instances been either *many in Number*, or *material in their Nature*, and these *uniformly concurring with any one particular Version*; there had indeed been then some sort of Foundation for suspecting the Honesty of the Transcribers. But the Case is happily the Reverse. They are neither frequent enough, nor material enough, to raise Suspicions of foul play; and yet they are sufficiently frequent to prevent the Notion of *Accident*, and are sufficiently powerful to establish one another --- as being truly transcrib'd from true Copies, and strictly and properly such Various Readings from our modern printed Copies, as once obtain'd in the old written Copies us'd by the Authors of the most ancient Versions.

And now, if there certainly are Errors in the printed Text of the Old Testament, may we not be permitted to discover them, and humbly to propose Corrections of them? And if the Copies us'd by the Authors of the ancient Versions undoubtedly were different in some instances from Ours, may we not presume these Differences to lie chiefly in such places, as, being perplex'd or contradictory in the modern Hebrew Text, are

clear and consistent in these Versions? And, however warm the Dispute has been *hitherto*, Whether the Differences from the printed Hebrew Text, which are now found in the Greek and other ancient Versions, are *sometimes* owing to *Variations in our printed Copy from the MSS us'd by the Authors of these Versions*; will not this important Point be now determin'd, in favour of those Translators, when it appears, that *many of their very Readings are preserv'd in the MSS now exstant*? And lastly: in cases where the Assistance of the ancient Versions is made necessary by the Mistakes of the later Jewish Transcribers, may we not more safely recur to these Versions, and more religiously adopt their Various Readings, *now* --- when this strong Sanction is given to the Authority of these Versions, by the *Concurrence* even of the present MSS with *them*, in *Opposition* to the *printed* Reading?

Surely, it must be a proper Foundation for Satisfaction and Joy to every Friend of Revelation (and what is a Foundation for Joy to a *Believer* can be no Cause of Triumph to an *Infidel*) I say then, it must be a proper Foundation for Satisfaction and Joy to every Friend of Revelation, to find --- that the Difficulties and Obstructions, which he now meets with in the printed Copies of the Old Testament, are not so necessa-

necessarily owing to *Moses and the Prophets*, as to demand his absolute Assent and resolute Vindication.

But he will be full of Gratitude to the Supreme Being, who, as *the Author of every good and perfect Gift*, gave these Books originally perfect, free from Error and universally consistent. And if they have suffer'd some Alterations, in the less important articles, by being transcrib'd in so many hundred and perhaps thousand Copies, during the long period of near 2200 years since the latest Writer in them; he has the utmost reason to be thankful for the Preservation of those several *Ancient Versions* (however imperfectly deliver'd down themselves in some instances) by the help of which he may be enabled to remove many Difficulties found in the printed Text of the Original --- not forgetting a proper Thankfulness for the Preservation also of such *Hebrew MSS*, as will either, of themselves, restore the true Reading in any instances however few, or will confirm the Authority of the Ancient Versions, which afford much more plentiful Assistance.

It may not be improper, in this place, as I have already us'd the phrase *Various Readings* and the word *Corruptions*, and shall frequently have

occasion to exprefs myself in the fame manner hereafter, to explain my meaning fully as to the Sense here affix'd to this word and phrafe. And however needlefs fuch an Explanation may be thought by fome, yet the more converfant in thefe matters will allow the Neceffity of it, on account of the Miftakes committed by confiderable Writers on thefe very points.

As to a *Various Reading* then, my Opinion is --- *Varia est Lectio, ubicunque varie legitur* --- Wherever in two Copies of the fame Writing the one differs from the other in Word or Letter, or in the Pofition of the fame Words or Letters, *every fuch Difference* is properly a *Various Reading*. And fince every Variation from the Original of an inspir'd Author is a Variation *for the worfe*, every fuch Variation is properly a *Corruption*. Confequently, though every *Various Reading* *proves* a Corruption to have happen'd, every *Various Reading* is *not itfelf* a Corruption; becaufe *one* of the *Various Readings* may be the true Reading, which obtain'd at firft in the Original.

Now, as every Author expreffes himfelf in one certain and determinate manner, all *Various Readings*, found in any two Copies of the fame Work, muft be made either by *Omission*, *Addition*, *Transpofition*, or *Change*. And thefe

these four different Species of Variation, or either of them, can be owing only to one of these two general Causes --- *Chance* or *Design*.

Chance includes the articles of *Ignorance* and *Carelessness*, thro' which a Transcriber, for want of either Knowledge or Care, writes differently from his Copy, or mistakes the person who dictates to him; and this, both without intending it at first, and without perceiving it afterwards.

Design includes the permitting a Mistake to continue, without correcting it, tho' made involuntarily; and this, to prevent a Blot, and consequently to preserve the apparent Value of the Copy: but chiefly it comprehends all such Variations of Letters, Words or Sentences, as are made *knowingly*; whether for the intended Correction and Illustration, or for the Corruption and Embarrassment of the Copy so transcrib'd.

If this then be the real Nature of Various Readings, and all Various Readings must be owing either to *Chance* or *Design*; we may certainly conclude, that where *neither* of these Causes are admitted, there can be no such thing as a Various Reading at all. And therefore, the learned *Dr. Whitby*, tho' he has given us a Treatise call'd *Examen Variantium Lectionum D. Millii*, yet, in the overflowings of his Zeal against the multiplication of Various Readings, seems to

to have denied the very Existence of any such thing.

For, as to the article of *Chance*, he says (pag. 11.) --- *Non illæ Variantes Lectiones merito dicendæ sunt, quæ ex oscitantia, incuria, inscitia, aut ignorantia Scriptoris aut Librarii evenerunt.* And as to the other article, that of *Design* --- including such Variations, as are made wilfully, either with a good or bad Intention, and consequently either by *Friends* or *Enemies* --- he says, as to *Enemies* --- *Multo minus pro Variis Lectionibus habendæ sunt, quæ adulterinis Evangeliiis aut Hæreticorum prævitati ortum suum debent.* And lastly as to *Friends*, he says --- *Est valde incongruum Patrum glossemata aut interpretamenta pro Variis Lectionibus exhibere.* The Doctor therefore, having thus excepted the wilful Alterations of both Friends and Enemies, and the *undesign'd* Alterations made both by ignorant and careless Transcribers, may well say --- he has *lessen'd the Heap and lighten'd the Burden* of Various Readings; since he seems totally to have *annihilated* them; and to have prov'd, not only that *Dr. Mills* spent 30 Years, but that he himself had spent much time and much pains about a *Non-Entity*.

This, as it seems to be an Error of Consequence, deserv'd some Notice; and especially in this place, where Various Readings are consider'd;

der'd; and consequently, where it is necessary to have clear Ideas, not only of *the Existence* of Various Readings, but of their *particular Nature*.

The Jews have sometimes been charg'd with *wilfully* corrupting the Old Testament, in points of material Consequence; but this severe Charge seems never to have been clearly prov'd upon them. And yet there can be no doubt, but that the later Jews, where they have found Copies reading differently in any Passages relating to the Messiah, may have sometimes preferr'd that Reading, which was the least favourable to the Christian Cause.

Had the Jews ever intended to *omit* or *alter* any of the Prophecies predictive of the Messiah, and which so circumstantially describe the Messiah of the Christians; they would most probably have omitted or alter'd some of those, which are now universally extant, and are the strongest because the plainest Proofs of the *past* Advent of the Messiah. And the reasons, why they *did not*, may be --- either that high degree of Veneration, with which they treated *the Oracles of God*, which might *religiously* restrain them --- or that Sense, which they must have, of the *Impossibility* of making any material Alteration, *with-*
out

out being detected; because the Greek Version, which universally obtain'd, had (thro' the good Providence of God) been made long before the Birth of Christ, and consequently long before the Jews could be under any Temptation to falsify on this head; and this Consideration might *politically* restrain them from making any material Alterations.

But as to the other Cause of Various Readings, that of *Chance*, whether particularly owing to the want of *Care* or the want of *Knowledge* in the Jewish Transcribers, *that* appears to have been the fruitful Parent of Corruptions. And yet, so much Justice must be done these Transcribers, as to say --- That if any other Book in the world, of *equal Bulk*, could have been of *equal Antiquity*, and had been *so often* transcrib'd, as the Old Testament; from the many Thousands of Mistakes now found in other Books, tho' transcrib'd but in *few* Copies in proportion, and in Languages *less* liable to Mistakes, we may fairly infer, that the modern Copies of such a Book would have had Mistakes multiplied to a much greater number, than can be found in the present Hebrew Copies: and indeed in proportion, as the *religious* Care of the Jews (at least of the *later* Jews) was undoubtedly greater than that of the other Transcribers of Books in general.

Whoso-

Whosoever therefore is rationally convinc'd, that there are such Mistakes, Errors, or Corruptions, in the modern *printed* Editions of the Old Testament, must (if he believes *the Inspiration* of the Original of this Book, and its *infinite Consequence* to Mankind) must think himself bound to desire of others, and to endeavour himself at the Correction of every such Mistake; and at the Discovery of every Truth, which, *proceeding out of the Mouth of God*, was recorded by his holy Prophets since the World began. And when he has certainly made such Discovery, whether of a *Word*, or if but of a *single Letter* (for as the learned *Bengelius* observes on this subject--**THE LEAST PARTICLE OF GOLD IS GOLD**) that warm Principle of Benevolence, which animates the human Breast, should induce him as a *Man*; but, if seconded and enforc'd by the Sacredness of his Character, should command him as a *Christian Teacher*, to impart the Discovery to others. For, in the beautiful Parable of our blessed Saviour --- *What Woman, having ten pieces of Silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece, which I had lost.*

Various Readings have, at many different times, been collected and offer'd to the Public, on the *New Testament*; to the great Honour of *Mills, Bengelius* &c. and more continue to be offer'd, to the great Honour of *Blanchini, Wetstenius* &c. And Various Readings, thus collated, notwithstanding the Clamours of some and the Fears of others, have maintain'd their own Importance; have silenc'd those Clamours; have quieted those Fears; and, instead of rendring precarious the Sacred Text, have been its strongest Establishment. Not, that they have establish'd the *first, second, or any printed Edition* of the *New Testament*; but I mean, that, as every printed Edition has had Variations (more or less) from the Original Writings of the Evangelists and Apostles, so the Collation of many Various Readings, found in the ancient Greek Copies, Versions and Citations, has been an effectual, and the only effectual method of discovering many of the True Readings, which had been lost. --- A Remark this the more necessary, because many of the less learned seem to confine the word *Text*, or *the True Text*, to their own *printed Copy*; not reflecting, that an *Original Gospel* of St. Matthew, or any Evangelist, may possibly have been somewhat different from those
Copies

Copies of it, which fell into the hands of the celebrated *Rob. Stephans*, or any other Printer.

If this may be, if this has been abundantly prov'd to be, the Case; why may we not suppose, that some Differences may have happen'd also in the *Old Testament*; and that the MS Copies of *R. Ben Chaim*, in the year of Christ 1500, may vary in some instances from the *Autographa* of Moses and the Prophets, writ *two or three thousand Years before*? And if this can be prov'd also to be the Case, may it not --- surely it may and ought to be declar'd publicly; that so the same rational Means may be apply'd for the Correction of such Mistakes: since it will be allow'd, that a Physician, who should find a Friend out of Order, and yet assure him of his being perfectly in Health, would be guilty of great Unkindness to his Friend, and do no Honour to his own Character.

The Man, who first undertook to bring the Printed Text of the *Old Testament* to the Test of sound Criticism, was the learned and now justly-celebrated LUDOVICUS CAPPELLUS, in his *Critica Sacra*, the Work of Six and Thirty Years; a Work! which, notwithstanding the Violence with which the Publication of it was (for the space of Ten Years) oppos'd by some, notwithstanding the Virulence with which it was

condemn'd after Publication by many others (and is condemn'd to this very day by a few) and notwithstanding some undoubted Mistakes in particular places, will be a lasting Monument of Fame to its Author. But this celebrated *Protestant*, who bore so noble a Testimony to the Truth (i. e. the Mistakes made by Jewish Transcribers) seems to have been defective in one capital Proof of it --- of *the actual Existence of Mistakes* in any particular Hebrew MS, and especially of *great* Mistakes; of *the actual Existence of Various Readings*, and especially of *such*, as *varying* from the modern Hebrew Copies agree with the most ancient Versions. And this Defect of Proofs *from MSS* it is the Intention of the following Observations to supply.

But, as this is a Case of great Importance, that the Reader may the better judge of the true State of it, I shall mention first the general Scheme of *Cappellus*; then that of *Buxtorf* (the Younger) who labour'd to confute him: and then proceed to give some Extracts from the Hebrew MSS before-mention'd, which will tend to establish and compleat the Arguments of *Cappellus*, and to silence the principal Objection of *Buxtorf* and his other Adversaries.

Cappellus undertakes to prove --- That *Various Readings* may, and ought to be, collected on the
Books

Books of the *Hebrew* Testament, on account of *the many Mistakes* in the modern Copies, which Mistakes have been occasion'd by the *Ignorance* and *Carelessness* of Transcribers --- that one principal Means of discovering these Various Readings is a careful Examination of the Ancient Versions, and a judicious Comparison of them with the present Hebrew Text --- and that, from the many places, in which the printed Hebrew Text differs widely from the Sense of these Ancient Versions, and places where the Translators could have no reason for varying designedly, we may properly infer that *their written* Copies were in these places somewhat different from *our printed* Copies; consequently, that we may safely refer to those Versions, wherever the present Hebrew Text is unintelligible, absurd or contradictory.

Buxtorf, the Author of the *Anticritica*, maintains --- That we are *never* to recede from *the present Reading* of the Hebrew Bible, as to *Letters* or *Points*; since the Text at present will *always* give a true, proper and consistent Sense --- that we cannot collect a Various Reading from *any* or *all* the Ancient Versions put together, since the Text in the *ancient* Hebrew Copies was *the same* as in the *modern* --- and that, where these Versions differ from the present Hebrew, the Cause must be either that they translated *paraphrastically*

phrafically or *improperly* at firft, or that their Verſions have been ſince *corrupted*: ſince there are *no Traces in any MS, not the leaſt Mention, Memory or Remainder* of ſuch Variations in the Hebrew Copies, as are expreſs'd in thoſe ancient Verſions.

This laſt Point ſeems to have been the thing, which chiefly perplex'd the learned Critic; and we ſee, that he does not well know what Answer to make to it. --- *Itane vero, ſays he, etiamſi ad iſta quæſita reſpondere non poſſem, propterea ne verum non eſſet Codicem Hebræum, quo uſi ſunt LXX--- ab hodierno Judaico diverſum abire? An quia perierunt Vetera illa Exemplaria, non poteſt jam oſtendi ſic vel ſic in iis fuiſſe ſcriptum, ex Translationibus eorum quæ ex illis factæ ſunt? Quodnam vult Cenſor noſter clarius & certius veteris illius lectionis veſtigium --- niſi ipſam τῶν LXX Græcam Translationem? Annon enim ex ipſius cum hodierno Judaico contentione, Sole ipſo clarius liquet, LXX Interpretes longe aliter in codice ſuo legiſſe? An, quia non habemus Vetuſtas Membranas, & Exemplaria Hebraica, quæ nobis repræſentent lectionem Codicis Hebræi τῶν LXX, negandum eſt propterea nos, ex eorum Translationis cum hodierno textu Hebræo collatione, poſſe deprehendere quomodo ipſi in Codice ſuo legerint? Abſurdum & ridiculum.*

Pag. 570 & 572.

This

This way of Reasoning seems extremely fair and true ; and indeed is allow'd in all other Cases of the same Nature. And as a great deal depends upon the Propriety of this Reasoning, it may be necessary to observe, that *Cappellus*, in his Answer to *ABp. Usher*, states his Argument in the following manner --- *Excerpti aliquas posse Variantes Lectiones ex Vulgata Græca Versione, id pari modo & ratione de hac Translatione, quâ de reliquis omnibus ostenditur : nimirum, quum Translationis Verba apte quadrant & respondent Vocibus & Phrasibus Hebraicis, quæ ab Hodiernis facili Scribæ indocti lapsu & errore deformari potuerunt ; nec potest alia justa aut verisimilis reddi ratio, cur sic diverse à Textu Hodierno Hebraico Interpres discesserit, quam quia sic in Codice suo Hebraico, quo usus est, legit ; ostendendo utriusque lectionis afinitatem, quâ factum ut ex unâ in alteram facile transitus factus sit. --- Nec aliter deprehenditur, ex Translatione libri cujuscunque sive Latini sive Græci, sive Hebraici sive Arabici &c. Varia Lectio, quam hoc modo. Atque sic à doctissimo Salmasio deprehensæ sunt Autorum Græcorum, ex Arabica Translatione, plusquam millenæ Variæ Lectiones.*

And this same Argument *Cappellus* very properly urges, in his Defence against *Buxtorf* (pag. 570) --- *Interroget Censor noster hodiernos Criticos, eosque consulat ; videbit eos sæpe deprehendere, quomodo*

modo Cicero in codice suo Græco Phænomenων Arati (quæ ipse Latine reddidit) diverſe ab hodierno Græco legerit. Idem docebunt eum eruditi Philoſophi, qui interdum obſervant ex Averrhois & Avicennæ Latinâ Verſione, interpretem Arabem, quem illi homines ſecuti ſunt, aliter legiſſe in Græco Textu Ariſtotelis, Hippocratis, Galeni, quam hodie legatur, eſſi Veteres illi Codices Græci perierint.

But ſtill, notwithstanding the Juſtneſs of this Reasoning in general, *Cappellus* finds himſelf hard preſs'd by his Adverſary's chief Argument --- *no Footſteps* --- *no Traces* --- *not the leaſt Remainder* of ſuch Readings in any Hebrew MSS. *At, inquit Cenſor, Quomodo ex infinitis locis, in quibus LXX ab Hebræo diſſident, non UNUM SALTEM AUT ALTERUM Exemplum remanſiſſet?*

Cappellus's Obſervation immediately following is this --- that the later Jews did not compare their Hebrew Books with the Greek Verſion, in order to note the Differences; either becauſe they *could* not, as they were generally quite ignorant of the Greek Language; or becauſe they *would* not, as they held the Greek Verſion both abominable and deſpicable. Happy, I ſuppoſe, would have been this Great Author; if, (inſtead of making an Obſervation, which however true is certainly no Answer to his Adverſary) he could have answer'd the Queſtion by *denying* what is
taken

taken for granted in it; or by affirming --- That in some of the *most ancient MSS* now extant there is not *one only*, not *two only*, but *several* Various Readings; which, tho' entirely *different* from the *modern Hebrew Copies*, entirely agree with the *most ancient Versions*.

That this is certainly the Case will soon appear from the Extract of Mistakes and Various Readings, which I have made from the fore-mention'd MSS; and which, after a few Observations previously necessary, I shall lay before the Learned. By *this Extract* is not meant a Catalogue of *every* Mistake, and of *all* the Various Readings to be found in the whole Sum of *Forty* MSS, that are now *preserv'd*, or rather, that *lie mouldring and decaying*, thro' Age, in the *Bodleian Library*: for, to collate all these MSS with due Care and Exactness, would be a Work not of Months but of Years: and especially, if it should be the Work but of *one* person only. But by it is meant *a short List of some Mistakes and Corruptions* found, by dipping here and there, in some of the most ancient of these MSS; in order to draw from *them* an unanswerable Argument against the pretended *singular Exactness*, (or *Infallibility*, shall I say?) of the Jewish Transcribers; and in proof, that they have committed Mistakes of *Letters, Words and Sentences*:

And by it is also meant *a ſhort Liſt of Various Readings*; *many*, that are undoubtedly true, where our printed Copies are falſe; and *ſome*, that are not only different from the printed Copies, but are the very Readings tranſlated in the Ancient Verſions.

And as theſe Ancient Verſions will from hence receive a ſtrong Sanction, in proof that their Authors *did* ſometimes read differently in their ancient Hebrew Copies; and ſince we may therefore *the more ſafely* recur to them for Aſſiſtance, in articles of real Difficulty and Diſtreſs; I ſhall, for the greater Confirmation of *the preſent General Scheme*, add ſome Obſervations on Paſſages, whoſe Illuſtration is owing to theſe Ancient Verſions *only*: and *both theſe*, for the more eaſy Compariſon of them with the Places, to which they reſpectively belong, I ſhall intermix according to their Order in the preſent Diſpoſition of the Books in the Engliſh Bible.

But before any particular Reference is made to theſe MSS, it may be neceſſary to offer ſome Obſervations on their *Age* and *Authority*; in order to determine, with the greater Certainty, *how far* any of their Variations may have a Right to be admitted, in preference to the printed Readings.

The

The Foundation of this Enquiry may be laid thus. There are, in the *printed* Editions of the Hebrew Bible, *a few Instances*, in which these printed Editions differ from one another; therefore there have been made *a few Mistakes*. And there are found, in the *MS* Copies of the Hebrew Bible, *many Instances*, in which these MSS differ from the printed Editions and from one another; therefore *many Mistakes* have been made in transcribing the Sacred Books of the Old Testament.

Now the Rule, which should determine the greater or less Propriety of a Reading in one printed Edition, which differs from any other printed Edition; and indeed the Rule, which usually is allow'd to determine in favour of either Reading, as the most likely to be genuine and authentic, is this --- to prefer that Reading, which is (*First*) more frequently repeated in other places; or which (*Secondly*) bears a greater Analogy to, and makes a better Harmony with other places: which (*Thirdly*) is more strongly recommended by the most ancient Versions; and (*Fourthly*) which is confirm'd by the oldest printed Editions and a greater Number of them.

Of these Four Kinds of Authority, *the three first* seem to be superior; and, as their Authority is generally acknowledg'd, so the Nature of

that Authority in each is, in general, properly understood. But as to the *Fourth* kind of Authority, there are strong Reasons, for concluding, that it is, in general, greatly mistaken. This then being a Point of real Consequence, and the Consideration of it being absolutely necessary in this place; let it be consider'd with a due share of Attention.

Were there but Two printed Editions of the Books of the Hebrew Bible, and did these Two sometimes read differently (supposing, for example, that the one Edition read אֵל *non*, in 2 Kings 8, 10, and the other read אֵי *ei*) as both Readings could not be true, these two printed Editions, being in this instance absolutely contradictory, would destroy the weight of each other's Testimony; and the Reading would remain to be determin'd by the three superior kinds of Authority. But yet, as two *opposite* Forces do not *totally* destroy each other, unless they are at the same time *equal* Forces; so neither will this be the consequence of two *contradictory* Readings, unless the two printed Editions, in which they are found, should be of *equal Authority*: concerning which it may be proper to specify the following Cases.

1. If these two Editions were printed *from one another*, the Authority of the *latter* will be then annihilated, or be resolv'd wholly into that of the *former*. And this would also be true, even tho' an hundred Editions should have been deriv'd, either mediately or immediately, from this first Edition as their great Archetype or Exemplar. Since an hundred Persons in a Court, who had not been Eye-witnessees of a particular Fact; and who could only depose, that they had heard of such Fact from one and the same Person; would be so far from being consider'd as many distinct Witnessees of the Fact, that the only valuable Evidence would be the single Testimony of him, who was the Eye-witnesse.

2. If these two Editions were not printed from one another, but *both exactly from the same single MS*; the Authority of both would be equal, but would resolve into the Authority of that One MS, from which they were both taken.

3. If these two Editions were printed from *two different MSS*; yet, if one of these MSS should have been exactly transcrib'd from the other; the Authority of the four Copies would resolve into the Authority of the first MS, as before.

4. If

4. If these two Editions were printed, *each from several MSS*, and these not directly copied from each other; the Authority of these Editions would then weigh more or less, in proportion to the greater or less Authority of their respective MSS, and the greater or less Judgment and Care with which they had been printed.

5. If the MSS, made use of for each printed Edition, should be valuable for their *Antiquity* and intrinsic *Goodness*, and their *several Variations* should have been exactly noted, and *the best Readings* should have been judiciously selected by the Editor of each; the Authority of Both Editions would be then very great: but the greater Excellence of either would remain to be determin'd upon a close Examination of the greater Antiquity and Correctness of the particular MSS, together with the greater Skill and Fidelity of the particular Editors.

6. But if these Editors, instead of being Men of true Critical Judgment and free from improper Prejudices, should be the very Reverse of Both --- if they should be so strongly prejudic'd in favour of the *Rabbinical MASORA*, as to set up THAT as the Great Standard, by which every disputable Reading was to be determin'd --- if this *Masora* was not very early begun, and became reverenc'd but *late*ly, and that most improperly

perly and unjustly, to the Exclusion of many true Readings in *Letters, Words* and *Sentences* --- if some of the later Jews alter'd such MSS as they could meet with, so as to make them more conformable to this *Masora*, by erasing *Letters, Words* and *Sentences*; which, however injudiciously done, was well intended and weakly call'd *Correcting* --- if by this means the latest MSS became the most uniform; and those only were consider'd as *completely correct*, which were thus made *completely conformable to such a Masora* --- Men, thus unhappily prejudic'd, when about to print an Edition of the Hebrew Bible, as they would choose what they judg'd *the best* MSS, so they would undoubtedly choose *the latest*, and consequently *the worst*: and if they had MSS more ancient, their Variations, however material, being *Anti-Masoretical*, would be rejected at once, as of no Authority, and as entirely unworthy of being noted even in the Margin of their Editions. And in fact we find, that the Jews have only deliver'd down to us in the Margin *a few Various Readings*, known by the Names of *Keri* and *Cetib*, inserted by one or more of their *wiser* Forefathers (tho' not always with the greatest Judgment) and these collected from a very few MSS; for had *many* ancient MSS been collated, and had *all* their Variations been noted, they

they must have been more in Number and of much greater Consequence.

These Six Cases being premis'd, let us now consider --- What is most likely to be the true Cause of the general Uniformity so observable in all the printed Editions of the Hebrew Bible.

The Advocates for *the Integrity* of these printed Bibles assert, That the Jews having never made any material Mistakes in transcribing the Holy Books, this general Uniformity is accounted for at once; since every Edition, from whatever MS or MSS it should be printed, would necessarily furnish nearly the same Readings. But this Notion of the Integrity of the printed Hebrew Bibles, and of the peculiar Exactness of the Jewish Transcribers, has been already confuted; and will be yet more fully confuted by the following Catalogue of Observations drawn from *the Bodleian MSS &c.* And therefore those, who maintain *the Imperfection* or *Corruption* of the printed Hebrew Bibles, must assign another Cause.

Father HOUBIGANT, Presbyter of the Oratory at *Paris*, who, by his late excellent *Prolegomena*, has greatly rais'd the Curiosity of the Learned, and made them with the speedy Publication of his *Hebrew Bible with Various Readings*,

ings (a kind of Work, than which *none* is more wanted) this learned Father (pag. 189 &c.) accounts for the Uniformity of the printed Hebrew Bibles upon *the first Case*, which I before specify'd --- that they are all Streams from one common Fountain, having been all deriv'd from the first Edition, which was printed, at *Venice*, by *R. Jacob Ben-Chaim*; consequently the Authority of *them All* resolves into the single Authority of *that One* --- and he observes, that this Edition of *Ben-Chaim* was printed from *late* and *faulty* MSS; which appears not only from the Nature of the printed Work itself, but from the very account which this *Rabbi* has given of *the MSS* he made use of.

This is a Consideration of very great Importance; and therefore I shall produce this Author's own words --- *Quoniam in Impressis menda non pauca exstant, quæ eadem absunt à quibusdam bonæ notæ Codicibus, id jam non dubium relinquitur, Bibliis imprimendis adhibitos fuisse Codices notæ inferioris, minimeque omnium laudandos. Cujus mali, Sacras in Literas invec̄ti, causa princeps fuit in eo R. Jacob. Ben-Chaim, qui Biblia Hebraica primus omnium typis mandavit. Quamvis enim inferioris notæ Codices adhibuisset, tamen ejus Editionem Venetam cæteri omnes Editores, qui post fuerunt, secuti sunt, & tanquam Archetypum habuerunt.*

buerunt. Testis est ipse Ben-Chaim, non fuisse se optimorum Codicum Editorem. Nam cum is multum conqueratur, quod in suis Codicibus MASORA MAGNA, variis Animalium figuris non tam ornata quam deformata, inexplicabiles Errores contineret; eo ipso declarat Codices suos fuisse omnium recentissimos (most certainly admodum recentes) quoniam talia Ornamenta vetustiores Codices non habent. Et sæpe observat Rich. Simonius, Codices tales esse minimè omnium æstimandos & sèligendos.

As a Proof of this, *F. Houbigant* observes --- That when *Leusden* had publish'd an Edition of *Athias's* Hebrew Bible; and, in the Title, declar'd it to have been collated *cum antiquissimis & accuratissimis Exemplaribus*, because his MSS had the *Great Masora* in the Margin under the Forms of Bears, Dogs and other Animals; he was so much ridicul'd by *F. Simon* for his want of Judgment, that, in his next Edition, the splendid mention of his *most ancient* and *most accurate MSS* was prudently and honestly omitted.

F. Houbigant, having settled the Character of this first Edition, as printed from *late* and *bad* Copies by *Ben-Chaim*, and having mention'd the celebrated Editions since printed from it, concludes thus --- *Eundem lapidem volebant omnes Editores, ut priores Editiones, Typographicis mendis exceptis, putarent fuisse quam accuratissimas. Et,*
cum

cum plerique Codicibus carerent, ad Editiones illi omnium primas se conferebant, quas haberent ut Normam suam. Quid vero ille Opitius, cujus exstat Editio Kiloni in Germaniâ, 1709, quam Editionem dixit Jacob. le Long esse ACCURATISSIMAM? Habuit Codicem quemdam Opitius, quem adiret; vide, Lector, qualem & quam antiquum. Filius meus, inquit, primo nactus est Codicem magnum quatuor tomorum in folio Regali, Targum Masorâ magna & parva instructum, à Judæo quodam Sondalio filio Hillelis Gerson, anno 1455 scriptum vel punctatum; quem omnium esse optimum, & cum accuratioribus Impressis plerumque conspirare fui expertus. Utrum igitur ex eo Codice Opitius novum quidquam protulit? Certe Editionem Opitianam cæteris omnino similem habemus, mendisque tantum typographicis ipsi propriis deformatam. Atque idem dixeris de cæteris multis nominis inferioris Editionibus, quarum alias ad Basiliensem, alias ad Athianam Editores expressere. Sic ut omnes eas, quas adhuc vidimus, tanquam unam eandemque habere possis.

Our Author concludes this Point with the following corroborative Testimony from *Morinus* ---
Hic sane insolentissima confidentia cum ignoratione maxima conjungitur. Hebraica Biblia sunt sincerissima. Quamobrem vero? Non aliâ ratione ducuntur, quam quod excusa sibi invicem consentire

animadvertant. Idem de MSS omnium ætatum, quorum ne Specimina quidem unquam viderunt, affirmandum esse temerè pronunciant. Nec cogitant omnes fere libros editos ex uno & eodem fonte dimanasse; ideo Consensum illum non magis admirandum esse, quam Editionum Vulgatæ Versionis auctoritate Clementis VIII recensitarum unitissimam Concordiam. Quanquam illud ipsum, quod de libris Judaicis in lucem editis prædicant, iniquè dictum sit. Reclamant enim Judæi; Mendasque innumeras, ingentesque à MSS Dissensiones, non dicam in Christianorum Editionibus, sed in iis quas ipsi Judæi emenditasse elaborarunt, Rabbini adnotant.

Thus has this learned Author, who allows *many Mistakes* to have been made by the Jewish Transcribers, accounted for *the Uniformity* of the several printed Editions of the Hebrew Testament. And his Method of accounting for it, I humbly presume, is *in a great measure* right; *perhaps* it may be strictly just and fully conclusive. I think it *most certainly* would be so; if to the Cause which he assigns, and which falls under *the first Case*, we should add another Reason, which is explain'd in *the sixth and last Case* before laid down.

For, if it be allow'd, that *All* the present Editions were printed *from One*, either mediately or

or immediately; the Authority of *All* will be then but the Authority of *One*, and the *Uniformity of All* is at once accounted for. But if this should be denied; and if either of the later Editions could be prov'd to have proceeded, not from any previously-printed Edition, but directly and absolutely from MSS; yet still --- if these MSS were very *late* ones --- if the Jews corrected their late MSS to the *Masoretic* Standard --- and if, by accounting no MS to be *completely accurate*, but what was *completely conformable* to that Rule, they brought all the *latest* MSS to be nearly *uniform* and almost literally *the same* --- in such a case, I say, the Uniformity now observable in all the printed Editions is fairly and fully accounted for, even tho' they were not universally printed from one another.

This material Point may be sufficiently Evident to any reasonable Person, who will examine the Hebrew MSS now extant. Since he will find --- that the *Older* MSS have a *greater* number of Variations from the printed Copies --- that many *true* Readings are eras'd and alter'd in the MSS, to make them more conformable to the *Masora*; many parts of which must therefore (a Truth, worthy our Consideration) have been form'd from Observations made on *bad* Copies --- and that in the later Centuries, the *Rabbies*,
having

having thus corrected some of the MSS which were *less* conformable, and transcrib'd others so as to make them *more* conformable to this *Masora*, have by these means made the later MSS generally uniform.

The most ancient and best MSS then not being thus uniform, and this Uniformity being only the Character of such later MSS as are strictly *Masoretical*; the Consequence is clear --- that all our printed Editions must have been *either* printed from one another; *or*, from such MSS, as being reduc'd to one Standard, may be consider'd but as One MS. But if they had been taken from MSS, which were in fact older and therefore had many Variations; yet, as none of these Variations have been noted and preserv'd, but the Readings extracted from them have been only such, as were agreeable to the *later Editions* and to the *Masora* --- these MSS, tho' ever so *ancient* and truly *valuable*, are in effect brought down to the low level of the *latest* and *worst* MSS; and an Edition printed from *them* can be only of equal Value with an Edition from the *latest* MSS, because it would be *just the same*.

Instances, wherein the MSS now extant have been thus injudiciously corrected, will be produc'd hereafter. That many Variations have been made to bend and bow down to this *Masora*, as their
 their

their Judge infallible, is clear from Fact; and it might be confirm'd by a Variety of Testimonies, of which I shall only produce Two. *Wolfius* (in his *Biblioth. Hebr. Tom. 2, pag. 330*) tells us from *F. Simon* --- *Judæi, qui Opus Masoreticum veluti quid Divinum respiciunt, Codices Bibliorum MSS ad Illud reformare veriti non fuerint; erasis Literis, Dictionibus, imo & Sententiis integris, in MSS exemplaribus; ut ita Masoreticis conformarentur. Assertionem hanc probat Simonius, exemplo Cod. MSS. Biblioth. Reg. & Orator. Paris. in Epist. select. Amstel. 1700.* But, what is more surprizing, is, that the warmest Declarations should have been made in Honour of this *Rabbinical Masora* by CHRISTIANS; who, animated with the same *blind Zeal*, have been ready to applaud and espouse the wonderful Opinion of *Henr. Opius*; who tells us --- *Si OMNES CODICES convenirent in asserendâ Lectione quadam, contrarium vero pronuntiaret MASORA, confidenter EJUS secuti sumus Auctoritatem.*

This same *Opius*, who (as has been observ'd, pag. 295) was, in 1709, the Author of an Edition of the Hebrew Bible, and an Edition which *Le Long* has honour'd with the Character of *most accurate*, tells us --- *that, for the Benefit of his Edition, he had Recourse to an Hebrew MS Bible, contain'd in four large Folio Volumes, writ*

or pointed in the year 1455; which he had found by Experience to be (optimum) the best, or a very good MS, because it almost always agreed with the more accurate printed Editions. Upon which words it may be proper to remark by the way --- that, as all the late MSS were writ and pointed at the same time, and as none but very late MSS are so nearly agreeable to the printed Editions; therefore this MS of *Opitius*, which did so nearly agree, was both written and pointed in the year 1455.

These words then of *Opitius* contain a clear Proof --- that the printed Editions agree most with the latest MSS; since the most accurate (i. e. the most Masoretical) printed Editions agreed most with this MS; which it should seem was so ancient, as to be writ just at the time when MSS ceas'd to be writ at all --- just at the Æra of the Invention of Printing. And consequently the MS or MSS, from which the first printed Edition was taken about fifty years afterwards, and which so exactly agreed with this MS of *Opitius*, might have (for any thing that appears to the contrary) and most probably had (as the Uniformity loudly declares) the high Honour of being FIFTY YEARS OF AGE! --- an Age so profoundly venerable, that who can wonder, to see all future Editors doing it sovereign Homage; and

and agreeing to print from *That*, as *their Great Archetype*; or from other Copies, which, by being compleatly like it, would be equally worthy of *Veneration*!

But I forbear to urge the Method, in which THE HEBREW TESTAMENT! --- that *only true Narrative* of the greatest Events past, and that *compleat Chain of Prophecy* of the greatest Events then future! --- that firm *Foundation* of the *New Testament*! --- that *Gift of GOD*! --- has been transmitted to these times, in the printed Hebrew Bibles. I most readily acknowledge the *Accuracy* and *Truth*, which happily obtain in the Printed Editions, in Matters relative to our *Faith* and *Practice*; and, from the Harmony of the present Hebrew MSS with all the Ancient Versions in these most important Articles, I think *That Point* clearly demonstrable. But yet, as *many Mistakes* of Transcribers have been admitted into different Books, and perhaps *some* into every Book of the Old Testament, in all the Printed Editions; and as *many true Readings* have been consequently excluded, to the undoubted Injury of the Sense of the Inspir'd Writers; 'tis Our Duty to examine (before it be *too late*) what Assistances may be obtain'd for *the Correction* of such Mistakes, and for *the Recovery* of such True Readings.

Here then THE HEBREW MSS, whether *Older* or *Later*, will be found to be *invaluable*.

The LATER MSS, having *fewer* Variations from the printed Editions (and *the very late* MSS have *a very few*) these few Variations may contain *some* better and truer Readings; and therefore such MSS will have their proportionable Merit. But the chief Advantages to be deriv'd from the *later* MSS are --- *first*, the Proof of the *Uniformity*, which obtains between *them* and our several *printed* Editions --- *secondly* the Proof to be deriv'd from *them*, and indeed from all Hebrew MSS, (and this the Proof of a Point, which is therefore the more necessary to be prov'd, because obstinately denied) that the Jewish Transcribers were *very fallible*; and have, notwithstanding all their Care, made *many Mistakes* in Letters, Words and Sentences --- and *thirdly*, we shall be enabled by *these* and by *all* Hebrew MSS the more judiciously to correct the Mistakes found in the printed Hebrew Bibles, than we could possibly have been, without seeing Hebrew MSS; because when we know *the Manner* of the Jewish Writing, the lengthning and shortning of their Letters, and the *Nature* of the several Mistakes made in these *later* MSS, we can the better judge how to correct *similar Mistakes* made in the *older* MSS now lost. The

The OLDER MSS, not having been render'd so conformable to the lately-establish'd *Masoretic* Standard, (tho' they were therefore consider'd by the Rabbies as *faulty* and *inaccurate*) will be deservedly reputed *much more valuable*, because they will be found to contain a much greater number of Variations; and consequently may furnish us with *many* true Readings. These *Older* MSS are also very valuable, as they contain many of the Letters (׀׃ׂ׃) call'd the *Matres Lectionis*; which, as the Rabbinical Punctuation began more and more to obtain, and *at last* to be writ at the same time with the Letters of the Text, began more and more to be omitted for Expedition in writing, and to be supply'd by their respective Points. --- A Matter, which deserves serious Consideration: since, if these Letters are frequently omitted, and if the Omission of either of them will sometimes give a Word a very different Meaning; it should seem truly adviseable for Men of Hebrew Learning to acquaint themselves with the Rabbinical Points, as these Points frequently discover the Places where such Letters have been omitted. And the Discovery of every such Letter is the more important, because without the regular Restoration of these ejected Letters (which, I presume, are *four* of the *five Original Vowels* of the Alphabet) perhaps we

shall never be able to recover *the true Nature, Rythmus, or Quantity of the Hebrew Poetry*. If this Remark should appear to be of Consequence, the Reader is indebted for it to the Learned *John Robertſon, M. D*; a Man, of whom I have the Pleaſure to know, that his Worth in other Inſtances is equal to his Learning: and this Gentleman, in his late Pamphlet on *the True and Ancient Method of Reading Hebrew*, has offer'd ſome New and Curious Obſervations on *the Hebrew Verſification*.

But tho' the *Older Hebrew MSS* are valuable on both the preceding Accounts, yet there is another and ſuperior Conſideration in their favour. All the Hebrew MSS now extant are *late* with reſpect to their Diſtance from the *laſt* inſpir'd Writer in the Old Teſtament; and as we cannot therefore expect to find *very many* true Readings preſerv'd in the *oldeſt* of them, which are not alſo preſerv'd in the printed Editions; the greateſt Value of theſe *older MSS* ſeems to be --- the Sanction, which they give to the Authority of the Greek and the other ancient Verſions; and theſe ancient Verſions, thus authoriz'd, will, when judiciously examin'd, and carefully compar'd with the Hebrew Text and with one another, furniſh us with True Readings in a much greater Number and of greater Importance.

And

And indeed this we might naturally have expected; since the Hebrew Copies us'd by the Authors of the ancient Versions were older than the oldest MSS now extant by many hundred Years. And therefore, when we reflect how Errors multiply with Age, since the more Copies the more Errors; and especially, if whilst *new ones* are for want of *Care* introduc'd, the *old ones* are for want of *Judgment* retain'd; if we were to give a Poetical Personality to these MSS, we might suppose them to lament in the following Stanza ---

*Damnosa quid non imminuit Dies?
Ætas Parentum, pejor Avis, tulit
Nos nequiores, mox daturos
Progeniem vitiosorem.*

Having submitted to the Learned Reader the preceding Observations on the Authority of the printed Editions of the Hebrew Bible, and on the Nature of the Hebrew MSS in general; I shall proceed to speak of these MSS somewhat more particularly.

I presume, it may be taken for granted --- that *very few* Copies of the Hebrew Bible, and probably *none at all*, have been taken off in *Writing*, since the Invention of *Printing*; if we except the Copies of *the Law*, and some other particular

ticular Sections of the Old Testament, transcrib'd for and preserv'd in the Jewish Synagogues. And as Printing was introduc'd about 300 years since, and the first Hebrew Bible was printed about 50 years after; *the latest Hebrew MS* will be about 300 years of Age, and 50 years older than the first printed Edition. The MSS, which are of this *latest* Age, or but a little older, will be found remarkably uniform in their Text with the printed Editions, and so are of less Service; as before observ'd. And they are these *late* MSS, of between 300 and 400 years of Age (which were therefore writ between the years 1350 and 1450) which make the greater Number of the Hebrew MSS now extant.

But there are Others, much more Ancient than these, to grace the Catalogue. There are in *Europe* already made known (and who can say, what more ancient and more valuable Treasures may be happily discover'd, *when their Importance shall be publickly confess'd?*) there are MSS, I say, already celebrated by the Ages of about 700 years; and some, we may presume, are Older. The celebrated *Blanchini*, who, in his *Evangelium Quadruplex*, has lately printed a *MS* of the Gospels in the *Old LATIN Version*, writ by *Eusebius*, who died in the year 371 (which may therefore be above 1380 years old)

and

and who supposes the famous *Alexandrian* and *Vatican* GREEK MSS of the Bible to have been writ before the year 395 (which, according to this Critic, will be above 1350 years old; about 100 years more, than is generally allow'd) this Author says, as to the HEBREW MSS --- *Antiquitas maxima, quæ iis tribui tutò possit (licet Morino iudice ad annos 600 non extendatur, Codicum tamen Vetustiorum documentis) ad 800 vel 900 circiter annos pertingere putanda est.* Vind. Can. Script. Vulg. Præf. pag. 33.

Perhaps there are no Hebrew MSS extant, that extend their Antiquity to a 1000 Years; but besides the Authority of *Blanchini* and others, I have Reasons founded upon the MSS already discover'd, for supposing that there are some, which may boast 800 Years of Age, at least. And perhaps between the Extrems of 800 or 900 and 300 years (from the year 950 or 850 to 1450) will fall the several Hebrew MSS now extant; and these, sooner or later, as they shall be able to fix their respective Claims and Pretensions.

Not that the real Merit of these (proportionably *late*) MSS will be always and universally as their Antiquity; nor will it follow, that any MS must be *better* than another, merely because it may be *more ancient*. For, tho' that will be
true

true in general; yet it may so happen, that a MS of 600 years of Age may be transcrib'd from a MS of 700; whilst a MS of but 500 years of Age may be transcrib'd from a MS of 800; or from a Copy, which had *more and better Various Readings* from the printed Editions.

The Reader will be pleas'd to observe --- that, as the Study of the Hebrew Language has been only *reviving* during the last 100 Years, Books in this Way have not as yet, perhaps, been sufficiently examin'd --- and as THE MSS OF THE HEBREW BIBLE have been but *very lately* consider'd as of any Importance (tho' an high Value has been allow'd to be due to *the MS Copies of the New Testament and of all other Books in the World*) for these Reasons the exact Ages of the several Hebrew MSS, excepting a few that are dated, will not be easily determin'd. And perhaps it will be impossible to fix some to any particular Century; till *the different Characters* in which they are writ, *the different Countries* from whence they came, and the *different Marks of Age* arising from the Insertion or Omission of the *Masora* and the *Points*, have been as thoroughly examin'd, as *the Characters of the Greek MSS* have been, and as their several Ages have consequently been determin'd, by the celebrated *Montfaucon*.

I pretend not therefore to any *exact* Determinations, as to the MSS before-mention'd; but shall think myself, together with the Public, greatly indebted to Persons of superior Skill and Judgment, who shall hereafter fix the several Ages of these invaluable MSS, and who shall more particularly secure to each its deserved Honours.

The Hebrew MS, which is usually reputed *the most Ancient*, that is as yet discover'd in Europe, is the celebrated *Pentateuch* at *Bononia* in *Italy*, reported to be the Handwriting of *EZRA*; and the following Account given of it by *Montfaucon* is worth transcribing. --- *Codicem, quem a multis annis acceperam esse Librum Esdræ αρωγαφον, me assequi curarunt Patres Dominicani --- Duplici clave obseratum tenetur ingens hoc Volumen, seu convolutus Liber. Estque pellis vituli subacta & tractabilis, in qua Pentateuchus habetur, more Bibliorum quæ etiamnum apud Ebræos in Synagogis asservantur; pauculas recentiore manu marginales Notas observavi. Literæ vix quidquam nigredinis amiserunt; quod pelli tribuitur atramenti tenacissimæ. Codex a Judæis huic Monasterio dono oblatus fuit, quo tempore Aymericus Magister Ordinis erat, initio sc. 14 sæculi, ab annis 400; inscriptio in medio Volumine assuta rem*

*denunciat his verbis --- Hic Rotulus Legis est, quem scripsit Esdras scriba manu suâ &c. --- Hæc, ut ex Charactere liquet, tempore Aymerici conscripta sunt, A.D. 1308. Hinc palam est, a vero aberrare eos, qui æstimant Hebraica Biblia nulla occurrere, ab annis plus 400 exarata. Nam anni 400 sunt (post) quam hic Codex dono oblatus Aymerico fuit; qui tum perantiquus habebatur. Ac licet fabulam sapiat, quod aiunt Esdræ ipsius manu exaratum; negari sane posse non videtur, aliqualis saltem Vetus-tatis tum fuisse, cum traditus Aymerico fuit. See Montfaucon's *Diarium Italicum*, 4to. 1702, pag. 399.*

Now if this famous MS was thus presented about 450 years since, and was then presented and receiv'd as writ by *Ezra* more than 2000 years since; 'tis scarce possible to suppose, that so surprizing an Age could have been impudently pretended or credulously believ'd, unless the MS had been in fact *very ancient*: and therefore it may perhaps be a moderate Supposition, to imagine it writ as long *before* the time it was so presented, as it has been *since* --- which will set the Antiquity of it at about 900 Years.

I observ'd before, that this is usually reputed *the most ancient Hebrew MS*; but the same *Montfaucon*, who examin'd this Pentateuch, examin'd a MS Hebrew Copy of the Book of *Esther* preserv'd

serv'd also in *Bononia*, which he thinks to be Older --- *Megillat Esther, Volumen ex pelle vituli subacta, vetustissimum & usu tritum, quale supra depinximus Volumen Pentateuchi ab ipso Esdra ut æstimant exaratum, & videtur sane ipso Pentateuchi Volumine antiquius. Pag. 406.*

As the Report, which ascribes the preceding Pentateuch to *Ezra*, is deservedly discountenanc'd by *Montfaucon*; so undoubtedly ought all Reports of the same nature, with respect to other Hebrew MSS. Such as *the Pentateuch at Helmstad*, which *Saubertus* seems to allow, in concurrence with the common Report, to have been writ *before the Birth of Christ*; a Claim, which tho' not quite so presumptuous as some others, because the MS is of some considerable Antiquity, has been judiciously rejected by *Tenzelius*. Such as the MS, which in the last Century was offer'd to Sale at *Amsterdam*, with an Inscription and Date declaring it to have been writ about 300 years before *Christ*; notwithstanding it was full of the Masoretic *Minutiæ*, in Figures and Images in the Margin. And, to name no more, such as the MS Copy of *the Samaritan Pentateuch* said to be preserv'd at *Sichem*, and pretended to have been wrote by *Phineas*, the son of *Eleazar*, the son of *Aaron*! Totally discarding then all such fanciful and ridiculous

Pretensions to *extream* Antiquity, we may fairly presume, from the two preceding MSS mention'd by *Montfaucon* --- that there are Hebrew MSS now extant, of about 900 Years of Age.

The next Hebrew MS, which I shall mention, is *Number 53*, in *the Oratory at Paris*, celebrated by *F. Houbigant*, in his *Prolegomena*, pag. 195; which famous MS it may be very useful to take some Notice of. For as the Age of *That* is known, by its being dated; we shall be greatly assisted by it in ascertaining the Age of Two of the *Bodleian* MSS, which are not dated: Two MSS, which have the same general Marks of *Excellence* with the MS of the *Oratory*; and seem to be of *greater Antiquity*, as they have some Marks of Age not belonging to the Other.

This learned Critic then tells us --- *Oratorien-
sum Hebr. Codicum antiquissimus anno 827, ut
Judæi numerant, hoc est post Christum natum 1069,
fuit exaratus.* Now, that the Reader may the better understand the Nature of this Date, and that of other Hebrew MSS, it may be proper to remark (what *F. Houbigant* has subjoin'd in a Note) that --- the Destruction of the Temple at Jerusalem happen'd, according to the *Jewish* Account, in the Year of the World 3828; but, according

according to the *Christian*, in 4070; so that as we Christians reckon 242 Years (or thereabout, for other Authors reckon 240) more forward than the Jews, *that Sum* must be added to *their Date*, to make it coincide with *our Computation*.

This MS then, which by this Date is determin'd to be near 700 years old, is said to contain --- *ea omnia, quæ in melioris notæ Codicibus Hebr. inesse viri docti dicuntur*. 1°. *Ut sint Hispanici; quoniam in Codicibus describendis diligentiores fuerunt Hispani, quam aut Galli, aut Itali, aut Germani*. 2°. *Ut sine Punctis Vocalibus fuerint primum descripti*. 3°. *Ut Literis nudis atque elegantibus*. 4°. *Ut 5 libros Mosis non majori intervallo separatos habeant, quam quo Legis Sectiones separari solent*. 5°. *Ut in iis adsint Masoræ notæ paucissimæ*. As to the last Article, this same Critic makes it one Proof of the Antiquity of his *Sixth Hebrew MS*, N°. 59 (which he supposes to be as old as his *First*, i. e. almost 700 years of Age) --- that it has *the Great Masora much more thinly scatter'd in the Margin*, than his four intermediate MSS.

The Antiquity of a MS being one principal article of Enquiry, the Reader will receive Satisfaction from seeing the preceding Rules, as to Hebrew MSS, farther confirm'd by the Testimony of *Jablonski*, given us by *Wolfius* in his
Biblioth.

Biblioth. Hebr. Tom. 2. pag. 326. --- Ubi Inscriptio & Nota ætatis prorsus abest, ad alia recurrendum erit signa; quæ scitè commemoravit eruditissimus Jablonskius, in Præf. ad Bibl. Hebr. Berolin. Antiquum Codicem æstimari vult 1 --- ex Scripturâ; si sit elegans, sine artificio, & priscâ simplicitate venerabilis: ubi etiam putat, a Codice verè antiquo Keri & Cetib abesse debere. (Confer R. Simonem, in Hist. Crit. V. T. lib. 1. cap. 23. pag. 117.) 2 --- ex Masorâ; si vel nulla adsit, vel parca; quippe quam olim in libros singulares scorsim relatam esse constat. Si igitur Codex, cætera antiquus, nullam prorsus habuerit, perantiquus erit; si vetustus solam Masoram parvam præferet, mediæ erit ætatis; si utramque, Textum habere possunt antiquum, Masora autem novitatis suspecta erit. 3 --- ex continuâ Scriptione; ubi vetustissimi Codicis indicium foret, si 5 libri Mojsis non magis quam reliquæ Sectiones Legis ab invicem distinguantur: quia tota Lex, Cabbalistarum testimonio, olim unus veluti Versus fuit --- and he might have added here, what he observes, page 42 --- quorundam testimonio, tota Lex olim fuit instar unius Vocis.

Let us now apply these general Marks of Antiquity to the Two *Bodleian* MSS before-mention'd.

HEB. MS. BODLEIAN. N^o. I.

The *First* of these MSS was originally a beautiful Copy of the whole *Pentateuch*, writ in a strong Character, on *Vellum*, in *Folio*; it is now imperfect, having unfortunately lost from the Beginning to *Gen. 27, 31*. The Proofs of its Excellence and Antiquity are --- 1. It is a *Spanish* MS; as appears from the Squareness of its Letters, such as we see in the *Antwerp Polyglott* and in the Bible of *Rob. Stephens* --- 2. The Letters, which are moderately large, are plain, simple, and elegant, but universally unadorn'd --- 3. It was originally writ *without Points*; as is evident from the different Colour of the Ink in the Letters and in the Points. These three Marks are exactly coincident with those of the *Oratorian* MS.

But --- 4. Whereas in the *Oratorian* MS the 5 Books of *Moses* are separated by the space of 3 Lines, in the *Bodleian* they are separated by the space of 4 Lines; and are in the latter, as well as in the former, begun with Letters of the same Size with the Letters following, without Picture or Decoration. Between *Gen.* and *Exod.* indeed some *later* hand has inserted the first word of *Exodus* (ואלה) in large Gold Letters: but this

is clearly a *later* Infertion, because the same word ואלה begins the Book uniformly with the words following, and at the beginning of the first line; whereas the initial word was always omitted *in* the first line, when there was an intention to decorate it at large *over* the first line. Between *Numb.* and *Deuteron.* the Space is greater; there being left vacant, out of the two Columns in a Page, about one Column and a half. --- 5. Whereas the *Oratorian* MS has had a few Observations from the *little Masora* inserted by a later hand in the Margin, and of the *great Masora* at the top and bottom of the Pages, and the Various Readings of *Ben-Asher* and *Ben-Naphtbali* at the beginning; the *Bodleian* has NONE, and is entirely free from all these *Rabbinisms*, as well as from the Notes of *Keri* and *Cetib.* And as it has been determin'd by the general Marks of Antiquity before specified, that a MS is, in general, so much the Older, by how much the less it has of these Marginal Observations; so an absolute Freedom from them is on all hands allow'd (if the MS has other Marks of Age) to be a strong and indisputable Proof of *very great Antiquity*---
Si Codex, cætera antiquus, nullam prorsus habuerit Masoram, erit perantiquus.

Lastly. To the preceding Marks of Antiquity, may be added another, and that a very considerable
 able

able one, belonging to the *Bodleian* MS, which we are faithfully told does *not* belong to the MS of the *Oratory* --- namely; that the Letters, tho' boldly express'd at first, have been *obliterated* in many places, and would have been now not at all legible in those places, if they had not been *writ over a second time*; and tho' such places were rewrit in the same strong Character, yet many of the Words are becoming *a second time invisible*. This MS then, having these many Marks of Great Antiquity, and some of much Greater Antiquity than the MS of the *Oratory*; as the Age of *That* is near 700 Years, I presume (with due Submission to better Judgments) we shall not do *This* MS Justice, if we do not allow it to be 800 Years of Age. The Number and Place of this MS in the *Bodleian* Library is *Laud. A. 172.*

HEB. MS. BODLEIAN. N^o. 2.

The MS, which demands our next Consideration, was presented to the *Bodleian* Library by the same Great Friend to *Learning* and the University of *Oxford* --- A-Bp. LAUD; and is catalogued *Laud. A. 162.* This MS is writ also on *Vellum*, in *Folio*; and as the former originally contain'd *the Pentateuch*, this contains *the Re-*
R r *mainder*

mainder of the Hebrew Bible : it is not quite so much impair'd by Use as the preceding, but it has *the very same general Proofs of its Great Antiquity*, and seems to have been originally a *Second Volume to it*. I say *originally* ; because it certainly has not always been so consider'd. For these MSS, as they are bound in a different Manner, seem to have been in different hands ; and from (perhaps) distant parts of the World have been at last happily reunited, tho' they have not been catalogued together, as if they were

NOBILE PAR FRATRUM.

I had been for some time strongly inclin'd, notwithstanding the Difference of their Dress, to consider Them as *real Brothers*, because of their very similar Features ; and at last, by an accidental Comparison of them, discover'd such a Proof of their being *writ by the same Hand*, as seems to be, together with the other Circumstances, fully conclusive. I found, not only that they *both* contain'd two Columns in each Page, but that *every Column in both* was most exactly of *the same Height and Breadth*, with the same intermediate *Space* between the Columns ; and therefore were undoubtedly measur'd out by the very same Rule ; that *every Line* in each Column contain'd about *the same number of Letters*, and *every Column in each* contain'd *the same number of*

Lines

Lines --- excepting the Ten first Leaves in the Second Volume, which (I suppose thro' Mistake) have one Line less than every Column in the First Volume, and than every Column in the same Volume afterwards.

The Two MSS then, thus equally Ancient as proceeding from the same Hand, thus uniformly simple in their true *Spanish* Character, thus uniformly writ without Points, thus equally free from Maforetical Observations in the Margin as well as at the Beginning and End, both in many places obliterated with Age, and both long since rewrit in many places to secure the disappearing Letters --- as they seem to claim the Antiquity of 800 Years, and contain many considerable Various Readings, have been the MSS, to which I have principally confin'd my Examination. I shall only add --- that as there is, in the Second Volume, an Exception to the General Rule of 23 Lines in a Column; so there is also in it an Instance or two, wherein the Initial Word of a Book is writ larger than the Words following.

HEB. MS. BODLEIAN. N^o. 3.

The next MS which I shall mention, is a Copy only of *the Psalms*, writ on *Vellum*, in *Duo-*
R r 2
decimo;

decimo; and is catalogued *Bodley, E. 1, 24*. Tho' a small Volume this, it seems to be very valuable, as it has all the general Marks of Antiquity --- excepting, that the Letters are not much obliterated, unless at the Beginning and in a few other places. It has *no Masora*, either Great or Small. It was writ *without Points*; as is extremely evident, not only from the different Colour of the Ink where it is now pointed, but because several Psalms remain unpointed still. The initial Words and Letters of all the Psalms are universally unadorn'd; and of the same Size with the other Letters, that follow them. The Character, tho' less than that of the two preceding MSS, greatly resembles it in most of the Letters; and the whole appears in an elegant Simplicity, free from every fanciful Embellishment. To the preceding Marks of its great Antiquity must be added one more, arising from the many Variations in it from the printed Copies; and in places, where almost all the MSS now extant have been made to agree --- in particular, that it has preserv'd the incommunicable Name of God JEHOVAH in several places; where the Superstition, which long ago prevented *all the Jews* from *pronouncing* that awful Name, encreasing more and more, has in the later Centuries prevented *some of the Jews* even from *writing* it; who

who therefore exprefs'd it imperfectly --- some thus " --- others thus 'י --- others thus 'י --- others thus 'י --- and others have totally dropt the Original Name, and instead of it have writ the word אֲדֹנָי *Lord*. This MS therefore, on all the preceding Accounts, is not only valuable for its *Variations*, but venerable for its *Age*, which may be full 700 Years.

HEB. MS. BODLEIAN. N^o. 4.

The next MS is writ on *Vellum*, in Two Volumes, in *Folio*; and originally contain'd *the Whole Bible*: it is catalogued *Huntingdon*, 11 and 12. Both Volumes are now imperfect; the First having lost from the beginning of *Genes.* to Chap. 34, and 21st Verse; and the Second having lost from 2 *Chron.* 9, 4, to the end of that Book --- which is usually writ, in other MSS as well as in this, the *last* Book of the Old Testament. In this MS, immediately after the Book of *Kings*, comes the Prophet *Jeremiab*, then *Ezekiel*, and then *Isaiab*; which proves, that *Jeremiab* was sometimes plac'd at the head of the Prophets: a Circumstance, from which some Learned Men have inferr'd, that the whole Volume of the *Prophets* (properly so call'd) might formerly go under the Title of *Jeremiab*; and upon this principle

principle they have endeavour'd to solve the Difficulty in *St. Matth. 27, 9.*

The Character of this MS is somewhat smaller than that of the First and Second MS, and begins to be obliterated in many places. It is now surrounded with some of the *Masoretical* Criticisms; but, perhaps, was writ *without Points* at first, as there are some Lines even now *unpointed*. The Pages are, almost universally divided into 3 Columns; and the initial Words of the several Books are generally writ somewhat larger than the words which follow them. This MS has some remarkable Various Readings; and perhaps its *Age* may be about 600 Years.

HEB. MS. BODLEIAN. N^o. 5.

The only remaining Hebrew MS, which I have particularly inspected, was originally *a complete Copy of the Hebrew Bible*; and has now lost but *One Leaf*, which contain'd from *Genes. 24, 16, to 25, 22.* It is writ in a *small Letter*, on *Vellum*, in *Quarto*; and is catalogued *Selden, Arch. A. 65.* The initial Words and Letters are not larger than those which follow; the Five Books of Moses are separated by the Space of 4 Lines; and about one Quarter of the MS was not pointed, when the Text was writ --- favourable Circumstances

cumstances these, and such as would have induc'd a person, perhaps, to consider it as 500 Years of Age at least; if its Age had not been limited to 448 (or 446) Years by an Account of it *in Italian*, added about an 100 Years since at the Conclusion --- but upon what Authority the Date in that Account is founded, does not appear. The Account of it is, in English, as follows --- *This MS Bible hath been carefully examin'd by me, and found faithfully transcrib'd; written with all Care, as well in the Points as in the Accents, in the 5064 year from the Creation of the World; together with the small Masora, and the Exposition of Rabbi Salamon upon the Pentateuch: and, in every Doubt of the Printed Books, Recourse may be had to This, which, on account of its Antiquity and Accuracy, is most true and good. John Leon Modena, Hebrew Rabbi in Venice; the 8th of October, 1628 after Christ; which is, according to the Computation of the Hebrews, 5388 from the Creation of the World.*

The high Encomium, pass'd upon this MS by the Rabbi before-mention'd, is exalted beyond the Truth. But yet, there are even now *some True Readings* preserv'd in it, that are not found in the printed Copies; and *more True Readings* might have been found in it, if *John Leon Modena*, or some other Rabbi, full fraught with Zeal

Zeal for the *Masora*, had not eras'd the original Writing in many places to make it more conformable to That invariable Test of Verity --- But, must not *That Rule* have been founded on *very Excellent MSS*, if *many true Readings* must be eras'd, to make *any MS* conformable to it! --- And must it not have been founded on *very Ancient MSS*, if *very late MSS* must be corrected, to cure their Variations from it!

But to conclude the Account of this MS. It has one considerable Excellence --- that the Verses in the *Poetical Books* are divided into *Hemisticks*, as they certainly ought to be; and as our First MS is divided, in *the Song of Moses*. I shall only observe farther, that this seems to have been the very MS mention'd by *Bp. Walton*, in his Prolegomena, pag. 32; where he says --- *Habeo Exemplar MS, quod olim erat Joh. Seldeni, scriptum annis abhinc 350, cum Variis Lectionibus Ben-Asher & Ben-Naphtali; ex quibus quædam supplevimus in nostris Bibliis, quæ nec in Venetis, nec in Basiliensibus habentur. Erat quondam Leonis Modenæ; scriptum anno æræ Judaicæ 5064, Christianæ 1304, ut in fine Libri notatur.* This learned Editor mentions his having supplied some things in his Bible from this MS; and therefore it may be proper to remark, that such Supplements were made *only*
from

from the Various Readings of *Ben-Asher* and *Ben-Naphtali*, which are Variations that respect not *the Letters* but *the Points*. Whereas he might, from this MS, have also supplied *some whole Words*. For, 'tis the great Honour of THIS MS ---- to preserve *Two entire Verses* in one Place, which I shall mention in its Order; *Two Verses*, which are found but in *very few* of the most ancient and best MSS; which are however most certainly a part of the *Original Text*; and which, tho' *totally omitted in many* printed Editions, are not *complatly inserted* (perhaps) in *any one* printed Edition, not even in *the English Polyglott*.

These FIVE HEBREW MSS seem to be the most valuable, and have therefore been somewhat particularly describ'd. And as the many other Hebrew MSS, which have been generously presented to the *Bodleian Library*, are also worthy the Attention of the Learned; and as some of them will be referr'd to in the following Papers; it may be proper to give a short Catalogue of their *Names* --- their *Places* in the Library --- the *Books* which they contain &c.

The Catalogue of the *Bodl. Heb.* MSS.
briefly continued.

6. POCOCK -- *Compleat Bible* -- beautiful MS -- Initials of the same Size with the Letters following -- some places unpointed -- the Poetic. Books writ in Hemisticks -- Vellum -- 4^o. -- 2 Vol -- N^o. 347, 348.
7. BODLEY -- *Compleat Bible*; except *Josb. Jud. Sam. Kin. Jer.* and *Ezek.* (which probably made another Vol. now lost) Germ. Character -- Initials larger and decorated -- generally 4 Columns in a Page -- Vell -- 3 large Vol. Fol -- Archiv. A. 95, 96, 97.
8. HUNTINGTON -- *Pentateuch* -- Three large Rolls -- no Masora -- no Points -- no Distinction of Verses -- Space of 4 lines after every Book -- Initials not larger -- N^o. 1, 2, 3.
9. HUNTINGTON -- *Pentateuch* -- beautiful Character -- Initial Words wanting -- Vell -- Fol. -- N^o. 69.
10. LAUD -- *Pentateuch* -- Heb. and Chald -- Initials large and decorated -- generally 3 Columns -- Vell -- large Fol -- G. 97.
11. MARSHALL -- *Pentateuch* (Heb. and Chald.) -- *Megilloth* and *Job* -- Initials larger -- 3 Columns -- Vell -- Fol -- N^o. 1.

12. POCOCK -- *Pentateuch* -- Heb. Chal. and Arab -- Initials not larger -- 1 Column -- Eastern Paper -- writ 1450 -- 2 Vol -- large 4° -- N^o. 395, 396.
13. POCOCK -- *Pentateuch, Psalms and Megilloth* -- Initial Word or Letter gilt, with a red Decoration -- Vell -- 8° -- N^o. 30.
14. MARSH -- *Pentateuch*, imperf -- *Gen.* 4, 20 -- 36, 7; then *Exod.* 5, 8 -- 40, 19; then *Deut.* -- no Masora -- no Points -- Rabbin. Charact. -- Paper -- 12° -- N^o. 10.
15. BODLEY -- *Genesis* -- no Masora -- Initial Word not larger -- large Letter -- Paper -- Fol -- C. 7, 8.
16. POCOCK -- *Exodus* -- beautiful Charact -- Initial Word not larger -- Vell -- 12° -- N^o. 7.
17. HUNTINGTON -- *Lev. Num. Deut.* and *Megilloth* -- no Masora -- no Points originally -- Initial Word not larger -- Space of 4 Lines between two Books of *the Pentat* -- 2 Line Space between the *Megilloth* -- Vell -- 4° -- N^o. 235.
18. MARSHALL -- *Numb.* from 4, 44; and *Deuteron* -- Heb. and Chald. with a Comment -- Vell -- 8° -- N^o. 51.
19. HUNTINGTON -- *Deuteron.* from 3, 12; with some Parashoth of *Samuel* intermix'd by the Writer -- greater part unpointed -- Paper -- 12° -- N^o. 475.
20. HUN-

20. HUNTINGTON -- *Josbua* and *Judges* -- Initials not larger -- Vell -- 4^o -- N^o. 396.
21. MARSH -- *Judges* and *Kings* -- no Masora -- *Kings* not pointed -- Initials not larger -- dated 5000 i. e. 1242 i. e. 510 years of Age -- East. Paper -- 4^o -- N^o. 607.
22. MARSH -- *Ruth*, *Dan.* *Ezra*, *Nebem* -- Initials larger, not decorated -- Paper -- 4^o -- N^o. 21.
23. BODLEY -- *Ruth*, *Ezra*, *Nebem.* *Job.* *Lam.* *Esther* -- Initials wanting -- Vell -- 4^o -- Arch. F. 7.
24. LAUD -- *Ruth*, and the other *Megilloth* -- no Masora -- Initials larger -- Vell -- Fol -- A. 171.
25. MARSH -- *Samuel*, begins 1 *Sam.* 2, 3 -- East. Paper -- 4^o -- N^o. 91.
26. MARSHALL -- *Samuel* (from 1 *Sam.* 6, 10) *Kings* and the *Prophets* -- Initials larger -- Vell -- Fol -- N^o. 3.
27. HUNTINGTON -- *Chro. Pf.* *Job*, *Prov.* *Megill.* *Dan.* *Ezr.* and *Nebem* -- Initials not larger, nor decorated -- Poet. Books in Hemisticks -- small Letter -- much obliterated and injur'd -- Vell -- 12^o -- N^o. 591.
28. HUNTINGTON -- *Ezra* and *Daniel* -- Initials not larger -- East. Paper -- 4^o -- N^o. 367.

29. SELDEN -- *Esther* -- a little Roll, most beautifully writ -- no Masora, nor Points, nor Distinction of Verses -- Initial Word not larger -- Arch. A.
30. HUNTINGTON -- *Job*, with 2 Arab. Versions -- Initial Word not larger -- East. Paper -- 4^o -- No. 511.
31. LAUD -- *Psalms* -- no Masora -- no Points originally -- Paper -- 12^o -- A. 43.
32. LAUD -- *Psalms* -- Initials larger, with Decorations -- Vell -- 4^o -- E. 22.
33. LAUD -- *Psalms* -- Initials larger and decorated -- Vell -- 4^o -- L. 16.
34. BODLEY -- *Psalms* -- Initials larger and decorated -- Vell -- 8^o -- A. 3, 6.
35. PRIDEAUX -- *Psalms* -- first Letter larger -- *Sophpasuk* red -- Vell -- 12^o -- Bodley, Arch. B. 20.
36. SELDEN -- *Psalms* -- first Word in Gold Letters, red Decoration -- no Masora -- dated לה'ר'לה ליצירה (5235 à creatione) i. e. 1477 -- oblong form -- Vell -- 8^o -- No. 105 *superius*.
37. POCOCK -- *Psalms* -- Heb. and Arab -- in Hemisticks -- Vell -- 4^o -- No. 281.
38. BERNHARD -- *Psalms* -- a Comment round it -- first Letter larger -- *not* old -- Vell -- 8^o -- N. C. I, 10.

39. POCOCK -- *Proverbs* -- Heb. and Arab -- Initial Word not larger -- East. Paper -- 4^o -- N^o. 285.
40. POCOCK -- *Proverbs* -- Heb. and Arab. with a Comment -- Initial Word not larger -- East. Paper -- little Fol -- N^o. 70.
41. POCOCK -- *Ecclef.* with a Comment -- Initial Word not larger -- East. Paper -- 8^o -- N^o. 274.
42. HUNTINGTON -- *Ecclef.* with a Comment -- defective at begin. and end -- East. Paper -- 4^o -- N^o. 616.
43. BERNHARD -- *Isaiab* -- Initial Word not larger -- East. Paper -- 8^o -- NE. C. 1, 22.
44. HUNTINGTON -- *Isai. Jerem. Ezek* -- Initials not larger -- Vell -- 4^o -- N^o. 261.
45. BODLEY -- *Ezekiel* -- Heb. and Lat. Version in the Margin seems coeval with the Letters, and an interlineary Lat. Version seems later and coeval with the Points -- begins at the left hand -- Vell -- 4^o -- A. hypero. 159.
46. HUNTINGTON -- *Ezek. Hosea &c. to Malachi* -- no Masora -- Initial Word larger -- Vell -- 24^o -- N^o. 604.

To the preceding *Bodleian Heb. MSS* may be added the following Copies of the

SAMARITAN PENTATEUCH;

which

which *Bp Walton* calls --- *κειμηλιον admodum pretiosum, ac Auro contra non carum*: and these Copies contain, not a *Version*, but the *Hebrew Pentateuch* in the *Samaritan Character*.

47. BODLEY -- *Folio* -- large Character, and a little obliterated in many places -- Imperfect -- begins *Gen. 1, 21* -- *Exod. 8*, and *Exod. 17*, supply'd (in each place) by 2 leaves writ in a finaller Character -- *Lev. 4, 2*, One leaf of East. Paper, late hand -- then 2 leaves of the Orig. Vellum -- 8 leaves of Paper, late hand -- 2 of Orig. Vellum -- 31 of Paper, late -- 10 of Orig. Vellum -- 28 of Paper, late -- 3 of Vellum, less in Size and Character than the Orig. Book -- 4 of Paper, late -- 6 of Orig. Vellum -- 1 of Vellum, less Size and Character -- 4 of Orig. Vellum -- 2 of less Vellum -- the remainder from *Deut. 11, 25* to *Deut. 34, 4*, of Vellum, and large Character beginning to be obliterated -- the last 8 Verses wanting. It is catalogued, *Bodley, Arch. C. 1*.
48. BODLEY -- large *Quarto* -- Parts of the Samar. Pentateuch, with an *Arab. Version* (in Samar. Letters) plac'd in the opposite Column -- begins *Gen. 1, 11* -- and proceeds, with several intermediate Deficiencies, to the End of *Gen* -- the same the Case of *Exod.* to
 Chap.

Chap. 18, 4 -- defective from thence (except from *Num.* 18, 20, to 19, 9) to *Deut.* 8, 13, and then continued to the end ; but the Concluding Chapters of *Deut.* seem the work of a later hand -- Vellum and Paper -- *Arch. C. 2.*

49. BODLEY -- *Quarto* -- begins *Gen.* 25, 29 and ends *Deut.* 22, 21 -- diff. Characters writ by diff. hands -- generally Vellum, but some leaves of East. Paper -- *Arch. C. 3.*

50. LAUD -- large *Quarto* -- On a vacant Leaf at the beginning is this Inscription -- *Pentateuchum hoc Samaritanum est (in principio & sine mutilatum) antiquissimis Phœnicum literis descriptum. Ab Ecclesiasticis scriptoribus, Eusebio, Diodoro Tarsensi, Hieronymo, Cyrillo &c. sæpius est citatum. A Cuthæis vero hodiernis, una cum aliis aliquot eorum monumentis, redemit*

Jacobus Ufflerius,
Armach. Hibern. Primas.

(Then follow these words, in another hand ; sign'd by A-Bp Laud)

Qui librum hunc mihi dono dedit. W. Cant.

-- First Leaf Paper, very late hand -- 2d Leaf Paper, not so late, another hand -- 2 leaves of Vellum, Character older -- then begins *the Orig. Book, East. Paper* ; Letter moderate

derate Size, and seems not very ancient -- this Paper and Character continues to *Deut.* 17, 2 -- then 8 leaves of Vellum, the Character perhaps older -- 5 of Paper, diff. from the body of the Book -- 6 concluding leaves of Paper, by a very late hand, which were transcrib'd (as the Inscription subjoin'd tells us) at the Command of *A-Bp Laud* --- *ex vetusto, eoque integro, Bibliothecæ Cottotianæ Exemplari, quod A. D. 1362 fuit exaratum.* Catalogued, *Laud. B. 143.*

51. MARSH -- 12^o -- Vellum -- Totally obliterated in many places, especially at the beginning and end -- the 4 last leaves by a very late hand -- Catalogued N^o. 15.
52. POCOCK -- 24^o -- fine Vellum -- Character very small -- obliterated in many places -- 3 first pages not legible, the 4th begins at *Gen.* 6, 21 -- ends at *Deut.* 22 -- Catalogued N^o. 5.

To this Catalogue of the *Bodleian* Hebrew MSS it may not be improper to add the Names of such Hebrew MSS, as are in the Libraries of our several *Colleges*; that so the Learned may see, collected together, the Whole Treasure of *Hebrew* MSS now preserv'd in THE UNIVERSITY OF OXFORD.

ORIEL College

53. Catalogued 72 -- *Gen.* 1, 24 -- to end of *Deut.* -- then *Haphtaroth* from *Isaiab* &c. -- then *Psalms*, beginning at *Pf.* 32, 8; *Job*; *Ecclef.* beginning at 3, 5; *Cantic. Lament. Daniel*; *Esther*; *Ezra*; *Nebem. Chron.* to the last Chap. 20 Verse -- Initials not larger -- Vell -- Fol.

LINCOLN College

54. *Pentateuch* -- a Roll, very small, most beautifully writ, on the finest Vellum -- no Masora, nor Points, nor Distinction of Verses -- the first Letter larger than the Letters following it, but in the other Books of the same Size -- the Space of 4 Lines between every two Books -- This MS, extremely elegant, but not old, was presented to the College-Library by its present very worthy *Rector*.
55. *Esther* -- a Roll, large and fair Character -- Initial Letter and Word not larger than the following -- no Masora, nor Points, nor Distinction of Verses.

CORP. CHRIST. College

56. Catalogued *W. B.* 4, 7 -- *Pentateuch* -- Vell -- Fol -- Initial Words omitted -- 4 Columns; the 2 middle containing the Vulgat Version, the 2 external contain the Hebrew Text.
57. Catalogued *W. C.* 4, 9 -- *Josh.* *Jud.* *Sam.* *Ecclef.* *Esther* -- a Commentary in the Rabbin. Charac-

Character -- no Points -- Initial Words not larger than the rest -- Vell -- Fol.

58. Catalogued *W. D.* 1, 5 -- 1 *Samuel*, to Chap. 20, 15; and the 2 Books of *Chronicles* -- Vell. in 80 -- The Part of *Sam.* proceeds from left to right, but *Chron.* regularly from right to left -- *Sam.* has a Lat. Version in the Margin, and also between the greater part of the Lines; *Chron.* has the interlineary Version only -- Perhaps originally *without Points*; and the *Pointer* seems to have added the interlineary Version.
59. Catalogued *W. B.* 4, 6 -- *Psalms* -- 3 Lat. Versions -- Vell -- Fol -- begins at the Left.
60. Catalogued *W. D.* 2, 1 -- *Psalms* (with a Lat. Version in the Margin) and *Proverbs* -- Initial Words larger than the rest -- Vell -- Fol.
61. Catalogued *W. B.* 4, 8 -- *Prophets* (all the *latter*) except *Daniel* and *Obadiab* -- Heb. and Lat. -- 4 Columns, dispos'd as N^o. 56 -- Initial Words omitted at first, in order to be decorated; and not since inserted -- Vell -- Fol.

ST. JOHN BAPT. *College*

62. Catalogued N^o. 143 in *Abaco* 3 -- *Josh. Judg. Cant. Ecclef* -- the whole writ from the left to right -- Initial Words wanting -- Lat. Version in the Margin seems to have been writ

by the Writer of the Heb. Text; and an interlineary Lat. Version seems to have been added afterwards by the *Pointer* -- Vell. in 4^o -- Presented to the Library by the learned *Dr. Bernard*, 1667.

JESUS College

63. *Pentateuch*, with Chald. Paraphrase in the Margin -- Initial Words larger -- Vell -- 2 Vol. Fol. -- bought by Mr. *Lewis Roberts*, Factor at *Constantinople*, in 1624; and, together with the Book following, presented to this Library -- Catalogued 46 and 47.
64. *Cant. Ruth, Lam. Ecclef. Esfher*, and some *Haphtaroth* out of *Isaiab* &c. the 3 Books of *Pfal. Prov. and Job* writ without Points in the Margin -- Initials larger -- Vell -- Fol -- Catalogued 48.
65. *Psalms* -- dated 1602 -- Paper -- 12^o.

To all which MSS may be added

66. *Pentateuch* -- a Compleat Copy -- small Character -- Initials not larger, nor decorated -- Space of 4 Lines after each Book -- Vell -- 12^o -- in the Library of the Rev. and Learned *Dr. Barton*, Canon of *Christ-Church*.

It may be necessary, for the sake of the less conversant in these matters, to explain somewhat
more

more particularly, why the *written Samaritan Pentateuchs* have been plac'd in the preceding Catalogue with the *Hebrew MSS.* And the Reason is --- Because the *Samaritan Pentateuch* is *not a Version* of the *Hebrew Pentateuch*, but is *The Hebrew Pentateuch* in *another Character*; the *Samaritan* and *Hebrew Text* having been originally *the same*. And, tho' these Two Copies of the same Text are not, at present, *exactly* the same; yet, where they vary, perhaps the *Samaritan* more frequently gives the *truer Reading*. Since the Law of Moses, in the *Samaritan*, or (more properly) in the *Old Hebrew Character*, will be found to have been in general more carefully preserv'd, or (by not having been so often transcrib'd) to have contracted fewer Blemishes, than the Same Law, which has been also deliver'd down in the *Hebrew*, or (more properly) in the *Chaldee Character*, adopted by the Jews after their Return from the Babylonish Captivity.

I am aware, that the preceding Sentences contain Positions contradictory to the Sentiments and Decisions of *some* Learned Men. But I know also, that these Positions have been maintain'd and insist'd on by *other* Learned Men; *Whom*, as they seem to have TRUTH with them, I venture to follow.

The

The History of the Samaritans, the Antiquity of Their Pentateuch, and the Authority of Our Copies of it, have been well consider'd by *Morinus, Walton, Houbigant* &c. but perhaps by no one more fully and satisfactorily than *Du Pin*, in his Canon of the Old Testament; *Book 1. Chap. 5. Sect. 1.* &c. And this Author, with his usual Moderation, like a truly-judicious Man, concludes--- that we are not to declare absolutely for One of these Pentateuchs against the Other, but to *prefer the true Readings in Both*. His Conclusion of this important Point stands thus ---

“Tho’ the *Hebrew Samaritan* Text be not
 “wholly conformable to the *Hebrew Common*
 “Text, and different only in Characters; there
 “is not however any Difference so considerable,
 “as to make it to be accounted *Another Text*.
 “All that can be said of it is, that *they are Two*
 “*Copies of the Same Hebrew Text, Two Copies of*
 “*the Same Original Text*; betwixt which some
 “Difference hath happen’d, either by the direct
 “*Intention* of the Copiers, who designed to make
 “some Additions or Changes, or by their *Neg-*
 “*ligence*, which hinders not but both may be
 “the True Original Text. ’Tis not absolutely
 “necessary, that we should always follow the
 “*Samaritan Pentateuch*; nor are we always ob-
 “lig’d to follow the *Hebrew Text*. We must
 “judge

“judge of it, according to the Rules which we
 “have prescrib’d and applied to the principal
 “Differences of those Two Texts. This is *the*
 “*Medium* we must take between the opposite
 “Sentiments concerning the Samaritan Penta-
 “teuch, which some extol too high, and others
 “despise too much.”

I shall just remark --- What a strong Proof
 is given by the *Samar.* to the Truth of the *He-
 brew* Pentateuch, at the same time that the for-
 mer proves many Corruptions in the latter.
 Since, after more than a *Thousand* Years from
 the first existence of the Samar. Pentateuch, se-
 veral of the Christian Fathers made Extracts
 from one or more Copies, or from a Version of
 it --- And, after having been unheard of, or at
 least unseen by the European Christians, for *an-
 other Thousand* Years, this inestimable Treasure
 was recover’d in the Seventeenth Century; when
 a few Copies, and Parts of Copies, were pur-
 chas’d in the East of the Descendants of the Sa-
 maritans --- And since these Copies not only an-
 swer exactly to the Quotations made by the Fa-
 thers, but by their general Agreement with *the*
Hebrew Copies prove *Their* Truth, and the Truth
 of each other, beyond all Contradiction.

It must be observ’d, that there has been *but*
One Copy of the Samar. Pentateuch, *as yet*, print-
 ed;

ed; and no wonder, that *any One Copy*, however excellent, should contain some Faults: as *that* undoubtedly does in the *French Polyglott*, and also in the *English Polyglott*, which (in that instance) is copied from the *French*. *F. Houbigant* makes mention of *Six Copies* of the Samar. Pentateuch; and says, *Prolegom. pag. 188* --- *Nullum vidimus, quanquam esset satis mendosus, a quo multa Menda non absint, quæ Hebræos Codices deturpant*. *Montfaucon*, in his *Diarium Italicum, pag. 11*, tells us --- *In Bibliothecâ Ambrosianâ Mediolanensi servantur Biblia Samaritana antiquissima, quàm minimæ formæ, in 120*. --- and adds --- *Hæc sane, si cui vacaret, vellem collata cum editis*. To these *Seven* then may be added those, which have been before-mention'd, as preserv'd in the *Bodleian Library*.

Having thus offer'd such Observations, as seem'd previously necessary, on *the Printed Editions* of the Hebrew Bible, on *the Hebrew MSS* in general, and on the *Oxford Hebrew MSS* in particular; I proceed now to give the Extract of Mistakes and Various Readings, which I have made from Some of These MSS. And as the *Nature* and *Intention* of this Extract have been already explain'd, in pages 285, 286; I beg to refer the Reader to those pages, before he proceeds to peruse the following Particulars. The

The Extract, thus explain'd, shall be begun, as soon as I have mention'd 4 other Hebr. MSS, which are preserv'd in the University of CAMBRIDGE; the perusal of which MSS was lately granted me, in the most obliging manner, by the Worthy Persons to whose Care they are entrusted.

The *First*, and most ancient, is a valuable MS preserv'd in CAIUS College, catalogued N^o. 404; writ on Vellum, in 8^o. and contains the whole Heb. Bible, except the Pentateuch. It was given to the College by Dr. *Caius* himself; as appears from these Words at the end -- *Joannes Caius collegio Goneuilli & Caii suo dedit a^o. 1557*. One column fills each page; and the initial words of the books are larger, but not decorated. It seems to have been writ without Points, at first; because *some words are unpointed still*; and these were probably so left by the Pointer, on account of his finding them *different* from the words in other later and pointed Copies. That *the Age* of it is between 500 and 600 years, may be presum'd from the *Number* and *Nature* of its Various Readings; and because the *Keri* is usually found in the Text. I say *usually*; for this is not the case *universally*, though we find it asserted in Bp Walton's Prolegom. to the Polyglott (pag. 32) where he calls this MS *exemplar antiquissimum*;

and fays --- *nullum Keri in margine notatur*. Indeed this MS was not examin'd by Walton himself, but by a Friend of his, who sent him some of the Various Readings, which however he made no use of. This MS has the following remarkable Peculiarity, that *the Order of the Books is the same as in the English Bible*.

The *Second* MS, which contains the whole Heb. Bible, is in *the Public Library*. It is writ on Vellum, in 4^o. there are 2 columns in a page; the beginning of each book is decorated; and it has some considerable Variations. The writing by Hemisticks takes place at the conclusion of Pf. 13; Prov. 4, 9; and Job 3, 20. This MS was writ by *Jacob Levi*, and is dated ה'תור'ה ליצירה.

The *Third* MS is also a compleat Heb. Bible, in 3 Vol. Fol. on Vellum; given by Bp *Bedell* to EMANUEL College; and is catalogued *Claff. 1. Num. 27*. This MS is later than the preceding; it contains 2 columns in a page; and has the initial word larger and decorated, with an Illumination round the first page of each volume. The Order of the Books is also uncommon in this MS; the 3d volume begins with Chron. then the Pſalms, Job, &c. and ends with Nehemiah.

The *Fourth* MS contains only the *Pſalms*. It is writ on Vell. in Fol. with 3 Lat. Versions; and is mark'd R 8, 6, in the justly-admir'd Library of TRINITY College. THE

THE EXTRACT

OF MISTAKES AND VARIOUS READINGS.

GEN. 3, 12 --- הוּא נָתַןָהּ *And the Man said, The Woman, whom thou gavest to be with me, SHE gave me &c.* Thus our English Version renders the words; but they are in truth --- *The Woman* --- הוּא נָתַןָהּ *HE gave me &c.* And, at verse 20 --- הוּא הִיאָה *Adam called his Wife's name Eve, because SHE was the mother &c.* But here also the printed Hebrew is --- *because HE was the mother &c.*

The great Propriety, and indeed absolute Necessity, that the Pronoun of the 3d person should have its different Genders, or be differently express'd, is elegantly demonstrated in a late excellent Treatise, call'd *a Philosophical Enquiry on Universal Grammar*, pag. 70. And every one knows, that the Pronouns *He* and *She* are distinguish'd in the *Hebrew*; as they are, and ought to be, in *all* Languages.

'Tis not a little surprizing then, that הוּא *He* should be frequently found instead of הִיאָה *She*, in the Hebrew Bibles; which Mistake frequently repeated, as none but a *Jewish Transcriber* could make in writing, so none but a *Jewish Critic* could publish by printing it. The *Samaritan* Text knows no such Absurdity; reading

היא *She* in both places here, as (perhaps) in every other, where this Pronoun has been corrupted in the *Hebrew*. Some of the Hebrew MSS also read היא *She* in these two places: in ver. 12. --- N^o. 7, 53, 56; and in ver. 20 --- N^o. 7. 15, 53, 56. And the *Second* Cambridge MS reads היא properly, in both verses.

To the Testimony of these MSS may be added that of MSS preserv'd elsewhere. And here it may be remark'd, that (perhaps) the only Hebrew Bible, which has been yet publish'd, with Various Readings collected from any MSS, was publish'd by *John Henry Michaelis*, at *Hall* in *Saxony*, 1720, in 2 Vol. *Quarto*; a Copy of which scarce Edition is in the curious Collection of Books presented to *Christ-Church College* by *A-Bp. Wake*. The Author of this Edition tells us, he collated *quinque* (Codices) *MScriptos membranceos, quos possidet Bibliotheca venerabilis Ministerii Erfurtenfis Evangelici*. He distinguishes these 5 MSS by the Numbers 1, 2 &c. and says, in his Note on the preceding 20th Verse, that MS 2 reads here היא *illa*; as it frequently does in *other* places, where the printed Editions improperly read הוא *ille*.

F. Houbigant observes, pag. 98, that the Pronoun here is היא *illa*, in the *Oratorian* MSS; in N^o. 53 writ in the 12th Century, and in N^o. 42 writ

writ in the 13th: and he adds --- *in priori multa ה"א quæ nunc ה"א; in posteriori fere semper. Sed tamen Judæastro cuidam id cum non placeret, ille transverso calamo litteram ׳ sæpe delevit; quoniam Masora sic jubebat; ne ille Codex cum Masora non concordaret.*

To the preceding Authorities may be added that of the *Printed Copies* against *themselves*. For most of the Copies have *the Points*; and the Points evidently direct to the true reading of ה"א *She*, by having an *Hirek* under the first letter, in these two instances and perhaps in every other now found corrupted. As for *the Points* in general, I do not incline to the notion of their *necessary Essentiality* or *extream Antiquity*; much less to (what the Author of a late Dissertation on the Hebrew Vowel-Points calls) *a Superior Sanctity* in *Them* above the Letters themselves. But yet, *the Points* seem to have their Uses, and these not inconsiderable; and to have this Use, among others --- that, as many Hebrew *Letters* have been *corrupted* since the Invention of the Points, and as the *Points* subjoin'd originally to the true Letters have been in many of these places regularly *preserv'd*; these Points will frequently concur (as they do here) in proving the Truth of such Corruptions, and will point out the Method of correcting them.

There

There are *Three Observations*, which, as they must be frequently recollected in the following instances, may be mention'd here once for all. As *First* --- that many Mistakes, easily seen in the printed Hebrew Bible, are not visible in the English Translation; the Translators having often given the English, not of what *really is*, but of what they imagin'd (and sometimes very justly imagin'd) *ought to have been* printed in the Hebrew Text. *Secondly* --- that where any MS is not quoted, in this Extract, as confirming a particular Reading; it is not to be concluded, that such a MS contradicts it, or reads differently. For several of the MSS may be defective in that place, as some of the Oldest are in the instances preceding; but the more general Cause of Silence will be, that the MSS have not been all examin'd. And the *Third* Observation is --- that the Advocates for the Integrity of the *printed* Hebrew Copies have *Two Words*, which solve almost every Difficulty. If Confusion or Absurdity is introduc'd by the *Exchange* of one *Pronoun*, *Number* or *Tense* for another; it is, we are told, the beautiful Figure ENALLAGE: if a total Deficiency of Sense is objected, thro' the *Omission* of a *Word* or *Sentence*; it is vindicated under the Name of an ELLIPSIS --- Two Figures, which had not been now held so useful in explaining

plaining the Hebrew Language; if the *Samaritan Pentateuch* had been sooner known and better attended to. For, as *F. Houbigant* observes, pag. 92 --- *Error iste eripiendus est, Testamenti Veteris Scriptores fuisse rerum Grammaticarum aut rudes aut negligentes. Nec vero talia portenta somniantium Grammaticorum nunc haberemus, nisi nimium sero advenisset ille Codex Samariticus, quem mille annos tenebris confepultum, Europa nostra seculo ultimo tandem recuperavit. Quippe mirum, quam egregie eorum indoctam doctrinam confutet is Codex; a quo exulant miracula illa Ellipseων & Enallagων, aut si quod aliud genus est Solœcisismorum.* (Pag. 86.) *Negat Morinus, Hebræam Linguam sine Lege usurpassè Genera, Numeros & Personas; quod cum eo negare Quis dubitabit?*

GEN. 4, 8 --- וַיֹּאמֶר קַיִן אֶל הָאֵל אָחִיו • וַיְהִי
And Cain talked with Abel his brother: and it came to pass, when they were in the field &c. The true Version of these words is --- *And Cain said unto Abel his brother; and it came to pass &c.* The Phrase of *talking with* is properly express'd by דָּבַר עִם, as *Exod. 33, 9.* But the present Phrase אָמַר אֵל is us'd, when one person speaks to another in words that are express'd after this introductory Phrase: as, *And the Lord said unto Moses, Speak unto the children of Israel &c.* *And*
Moses

Mofes said unto Pbaraob, Thus faith the Lord &c. This Phrafe then being us'd here, *And Cain said unto Abel*; we naturally expect to read *the Words*, which Cain spake unto Abel: but our present Hebrew Text does not inform us. So far indeed has the Honesty of the Jews prevail'd, as to acquaint us --- that *something is here wanting, to compleat the Sense*; having generally left a *Vacant Space* in their MSS, which Space is left also in many of the printed Editions: and in the English Polyglott the Omission is signified by a *little Circle*, as before express'd.

Van der Hooght has left a small Space here, and no Circle; but tells us, in his Preface --- *Addimus medio 28 Versuum Circulum o, & eorundem margini פסקא באמצע פסוק ad significandum ibidem esse Hiatum in medio Versu, & sensum illic defectivum esse supplendum.* *Leusden* tells us, in his *Clavis Heb. Vet. Testamenti*, --- *In hoc Versu relinquitur in multis Bibliis Spatium vacuum, quasi ibi deesset vel subintelligeretur aliquid --- dantur in V. T. circiter 28 Versus, in quorum medio communiter est Spatium vacuum, quasi Sensus ibi esset biulcus; sed primus Versus talem hiatum admittens est Genes. 35, 22.*

We may remark here, that there can be no stronger Confessions of *the Fallibility* of the Jewish Transcribers, and of their having made *Great Mistakes*

Mistakes, than the honest Acknowledgments made by the Jews themselves of so many and such material Omissions. We may also observe, that as *the Great Masora* on this Verse says, *there are 28 Verses thus defective*, but it is contradicted by *the Little Masora*; and as the same Great Masora, at Genes. 35, 22, contradicts itself, by asserting *there are but 25 defective Verses*: we may hence infer *the Fairness* of those *Rabbies*, who have told us so much Truth, as to the Contradictions of their Great Rule; and we must infer *a great Defect of Judgment* in those *Christians*, who yet insist so much upon the Infallibility of this Rule, as to admit in or shut out of the Bible any Reading at the Command of this Masora, in defiance of the Context and Common Sense. It may be farther observ'd, that as the exact Places of such Omissions are not uniformly acknowledg'd; 'tis possible, that *the little Circle*, the sign of Omission, may be now plac'd, where it should not, and may be omitted, where it should have been inserted: as will be made more probable hereafter. And from this, and other confess'd Contradictions of the *Masora* to itself, we may lastly infer --- that we seem to have no great Occasion for the Book of the learned *Danzius*, which (*Wolfius* tells us) he writ, but has not been yet publish'd, call'd

--- *The Masora tumbled from its Throne of Divinity.*

If then, as *Van der Hooght* observes, the Defect of Sense at every such Hiatus is to be supply'd, we are fortunate in having the fullest Evidence for supplying it in this place; in the following manner --- *And Cain said unto Abel his brother, Let us go into the field. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.* This short Speech of the insidious Cain is preserv'd uniformly in the *Samar. Text*, in the *Greek, Syr. and Lat. Versions*; and also in the *Targums of Jerusalem and Jonatban*, tho' not in the *Chald. Paraphrase* which is the *Targum of Onkelos*. This Omission then, tho' perhaps older than most Hebrew MSS now extant, was made later than some other Omissions, which are not supply'd by the ancient Versions, or at least the present Copies of them. And this Speech was omitted in the Hebrew Copy us'd by the Author of *the Arabic Version*; which reads here, not as the other ancient Versions, but as the printed Hebrew --- a direct Proof this, that the *Arabic Version*, or some Part of it, was not made from either of the other ancient Versions, but *directly from an Hebrew Copy*. And therefore we may expect, that this *Arabic Version* will give us *some Assistance*

Assistance in the present Enquiry; and we shall not be deceiv'd in this Expectation.

Before this Note be concluded, it may be proper to observe ---- that some Advocates for the Integrity of the printed Heb. Text, seeing how dangerous a Concession was made by every Masoretic *Piska*, provided such *Piska* was allow'd to denote a *Defect* in the Text, have receded so very far from this Concession, as to insist, that this *Piska* denoted rather *Perfection* than *Deficiency*. For thus *Carpzovius*, who (in his *Crit. Sacr. Vet. Test. pag. 33*) calls the present Heb. Bible *Codicem ab universali labe omnino immunem*, tells us, in pag. 815 --- *Toto cælo aberrant, qui Piska defectum notare autumant, quin indicium potius completi sensus in medio versu præbet.*

But this Assertion, however decisively deliver'd, must subject itself to Examination. The noun פסקא is deriv'd from פסק *rumpere, abrumperere, cessare, desinere, deficere*; and hence פסיק *MUTILUS membris*. Buxtorf. Here then we may remark first, that wherever this marginal note is found, a *vacant Space* is, or should be, left in the middle of the opposite verse; whence arises the strongest presumption, that some words were *suppos'd*, or *known*, to be *there omitted*. And secondly, from the preceding Derivation it appears, that the sense of *breaking off* and *failing*

perfectly coincides with this suppos'd signification of the blank Space. Let us now examine some verse, to which the word *Piska* has been affix'd; in order to see, whether the Sense be remarkably complete and finish'd in the middle of such verse, or remarkably imperfect and defective. And let us take this very verse: for Buxtorf tells us, in his *Clavis Masoræ* --- *primus versus, in quo datur spatium vacuum, extat Genes. 4, 8.* The Hiatus here is thus situated. *And Cain said unto Abel his brother* and it came to pass, when they were in the field &c.

Now, is the Sense at this Chasm, remarkably complete, or is it remarkably defective? If most certainly the latter, then the Masoretic *Piska*, fix'd at and causing this Chasm, does clearly denote such Deficiency --- agreeably to the nature of a vacant Space --- agreeably to the true meaning of the Noun --- agreeably to the preceding Explanation of Van der Hooght --- agreeably to that of Leusden (*Philol. Heb. Dissert. 22*) --- *relinquitur spatium vacuum; quia Masorethæ judicarunt sensum ibi esse hiulcum & ellipticum, ac voces quasdam subintelligi, quæ ad perfectum sensum exprimendum videntur requiri* --- and agreeably to that of Buxtorf (*Anticrit. pag. 534*) *Masora notat, 25 esse versus lacunam in medio versu habentes, ubi sc. aliquid ad sensus integritatem deficit.*

As

As these Reasons and Authorities seem fully sufficient to determine against the Assertion of Carpzovius, I shall only add, that the same Buxtorf is severely censurable, for what he says farther on this point; namely --- *Dum notat Masora lacunam, non ea mente facit, quasi docere velit, Scribarum lapsu, incuria, casu, aut errore id accidisse, sed recte ita esse, & sic esse debere. --- Sit lacuna & hiatus (ubi aliquid ad sensus integritatem deficit) quod si autem ille hiatus certo consilio sit factus ab ipso Scriptore Sacro, imo a Spiritu Sancto, nostrum non est eum in textu supplere.*

GEN. 19, 30. The following 9 Words are omitted in MS 5 --- *בהר ושתי בנתיו עמו כי ירא* --- an Omission evidently occasion'd by the same Word *וישב* occurring in two different parts of this Verse. For the Transcriber, having writ the *first* *וישב*, upon referring again to his Copy, cast his eye on the *second* *וישב*; and so, to the utter Forfeiture of his Infallibility, writ on from the second instead of the first --- an Accident, which will soon have others produc'd to keep it in Countenance, and to establish *the Certainty of considerable Mistakes made by Jewish Transcribers.*

GEN. 20, 4. Instead of the word אֲדֹנָי *Adonai* (Lord) here, MS 66 and *Erfurt* MS 2 read יהוה *Jehovah*: which is very remarkable. The Jews, after having *all of them* for many Ages (perhaps from the Babylonish Captivity) avoided *pronouncing* the incommunicable Name JEHOVAH, became at last, *some of them*, so superstitious as not to *write* it; but express'd it, as they pronounc'd it, sometimes אֱלֹהִים *Elohim* (God) and sometimes אֲדֹנָי *Adonai* (Lord): and that most awful and majestic Name seems to have been, by this Superstition, excluded the Bible, in several places in the later MSS and printed Editions. That this Superstition grew upon them more and more, is evident; because the *Older* MSS now extant have this Word JEHOVAH more frequently; and because in our *Oldest* MS, N^o. 1, when the Letters were retouch'd in many places, the Word JEHOVAH was frequently left in its former state, scarce visible, totally untouch'd by the person who rewrit the words immediately before and after it, and who rewrit even the Preposition frequently prefix'd to it.

This Superstition then, as it might be the Cause of a Jewish Transcriber's exchanging the Word JEHOVAH, where he found it express'd in his Copy; so it cannot well be suppos'd to have permit-

permitted him to write it, where he did not find it in his Copy. And therefore, tho' we may presume it to have been sometimes improperly *omitted*, we can hardly presume it to have been ever improperly *inserted*. As the Presumption then is in favour of the Word JEHOVAH being the true Reading, wherever it is now found; so it is the Honour of these two MSS to preserve it here; more Instances of this sort will be produc'd hereafter.

I shall only add, at present, a Reflection of *Bp. Walton, Prolegom. pag. 48* --- *In variis Lectionibus Orientalium & Occidentalium, observarunt nonnulli pro nomine יהוה, quod extat apud Occidentales, ponere Orientales ארני appellativum; vid. Thren. 5, 21; quod plane probat, Masoretharum calculum incertum esse de numero singularum Literarum, cum incertum sit utram Lectionem sequaris.*

GEN. 20, 5 --- הלא הוא אמר לי אחתי הויה והיא גם הוא אמרה אחי הוא In these 12 Words we find the Pronoun of the 3d person 5 times; twice properly *He*, and three times originally *She*; but in the printed Editions 2 of the 3 *feminine* Pronouns have been most absurdly chang'd into *masculine*. So that the preceding Words, if *closely*, or rather if *truly* translated, contain the follow-

following Expostulation of Abimelech on account of Sarah --- *Said HE not unto me, HE is my Sister? And SHE, even HE said, HE is my Brother!* And is This the boasted Integrity of Jewish Transcribers? I should humbly presume, that this single Specimen, read seriously but twice over, is sufficient to convince Men the most obstinately prejudiced, that every Hebrew Letter is *not printed*, as it was *writ originally*.

Several other Instances might be produc'd of the same Mistake in other places of the printed Hebrew Text; in which however the Samar. Text is exactly regular: and places, in which some of the present Hebrew MSS read **היא** properly. Particularly N^o. 53 *had it so at first* in *Genes.* 12; 14, 18, 19 --- 20; 2, 3, 5 twice --- 26; 7 twice, 9 twice &c. in all which places some injudicious Corrector has evidently alter'd the original **י** into a **י**, out of a profound Veneration for his *Idol*, THE MASORA. The *Second Cambridge MS* has **היא** thrice in this verse.

GEN. 23, 2. *And Sarah died* (being 127 years old) *and Abraham came to mourn for Sarah, and to weep for her.* The last word of this Sentence is, in the Hebrew, **ולבכתה**; in which the fourth of the six letters is less than the rest. It may be observ'd here, that all our printed Hebrew Bibles

bles have several Letters express'd uncommonly ; some *greater*, some *less* than the adjoining, some *suspended*, some *inverted* &c. ---- Irregularities these, so offensive to the Eye, that one should think on that account only (unless they were certainly *original*) they must have been omitted by judicious Editors. But, it should seem, these Irregularities contain mighty Mysteries ; and were the curious Contrivances of Moses and the Prophets to convey high and important Meanings. So say the Cabalistic Rabbies, and so believe the Christians --- for otherwise, they had certainly been long since annihilated, or reduc'd to their primitive State of uniform Regularity. Indeed the Mysterious Senses assign'd, in order to consecrate these Inaccuracies of Transcribers, are many of them so exquisitely absurd, that a Writer runs but a small hazard in passing severe Reflections on them ; barely to name them is effectually to expose them.

In this Instance, we have two Verbs expressive of *Abraham's* Sorrow for the Death of *Sarah* and his Tears at her Funeral. And in the second Verb, which expresses his weeping for her, *the fourth* Letter is less than the *three* preceding and the *two* following *in the same word* ; which little Letter, we are told, was so writ by Moses, to intimate to us --- *that we are not to in-*

dulge Grief for our departed Friends, since Abraham wept but little for Sarah, as appears from this little Caph; and that Abraham indeed wept but little, because, tho' he had lost his Wife, yet it was in her Old Age.

But, let the Judgment of the Great Author of the Pentateuch, and of every inspir'd Writer, be vindicated from such injurious Imputations. And let these *Irregularities* (the like to which have, perhaps, been admitted into no other Book in World) be truly call'd *Inaccuracies of the Transcribers*, and let them be remov'd for ever. The *Samar.* Pentateuch acknowledges none of them. And they are evidently the Mistakes of *late* Transcribers; since the *older* MSS now extant are free from most, if not all of them. And indeed some of the *later* MSS were either copied from MSS, which had them not; or else their Transcribers had too much Judgment to perpetuate them. This same *Caph* is regular, in MSS 7, 9, 11, 12, 13, 14, 15, 53, 63, 66 (in 66 the ζ has been alter'd) and in R. Stephen's printed Edit. of 1543.

GEN. 25, 8. *Then Abraham died in a good old age, an old man and full of years; and was gathered to his people.* The English Translators have faithfully distinguish'd by *Italic* Characters all such words, as they have insert'd to compleat
the

the Sense, but were not in their Copies of the Hebrew Text. They acknowledge therefore, and very justly, that the true English of the present Hebrew Words is --- *Abraham died in a good old age, an old man and full; and was gathered to his people.* The Sense now being absolutely imperfect, there seems a Necessity for allowing, that the word ימים *days* is here omitted; since that Word is now found regularly in the Samar. Pentateuch, and in the Greek, Syr. Arab. and Vulg. Versions. And indeed זקן ושבע ימים --- *an old man and full of days* is the customary Phrase on such occasions. Thus Gen. 35, 29, *Isaac died זקן ושבע ימים an old man and full of days*: see also 1 Chron. 23, 1; 29, 28: Job 42, 17 &c.

GEN. 26, 18. *And Isaac digged again the wells of water, which they had digged in the days of Abraham his father.* The Relative *they* having no Antecedent but *Isaac*, with which no *Enallage Numeri* can make it agree, we may suppose some Mistake; and we are fully authoriz'd to correct it by the Samar. Text reading here עבדי *servi*, instead of בימי *in diebus* --- two Hebrew Words not very similar in their Letters. This Correction is not only made necessary by the present Hebrew Context, but the Samar. Reading is confirm'd by the Greek, Syr. and Vulg. Versions.

The Sentence will be now --- *And Isaac digged again the wells of water, which the servants of Abraham his father had digged; for the Philistines had stopp'd them after Abraham's Death.*

GEN. 29, 1. *Then Jacob went on his journey, and came into the land of the people of the East.*

2 *And he looked, and behold a well in the field; and lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth.*

3 *And thither were all the flocks gathered; and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.*

4 *And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we. &c.*

7 *And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together; water ye the sheep, and go and feed them.*

8 *And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep.*

It seem'd necessary to give these 6 Verses entirely, that the Reader may the more easily see the Necessity of a few Alterations. We have here a Dialogue, and yet *no Man* is mention'd but

Jacob;

Jacob; the only living Creatures present besides him being *Three Flocks of Sheep*. If therefore there were no other way of accounting for this Dialogue, the Reader would be apt to infer --- that *Shepherds* must be *understood*, tho' not *express'd*. But the Truth seems to be, that the word for *Shepherds* was *originally express'd* in these Verses; and that the strange Narration, now given us in them, will be restor'd to its first beautiful Simplicity, by allowing that some Transcriber has, in 3 places,

instead of הרועים *Pastores*

writ העדרים *Greges*

a Mistake, which early obtaining in some Copy of high Repute, has been transcrib'd into all the later MSS. That the above Mistake has actually been made, is certain from *the Samar. Text*, and *the Arabic Version* in the English Polyglott; whose Honour it is to have preserv'd the True Reading in Verses 3 and 8; and from *the Greek Version*, which also has preserv'd it in *the latter*.

But tho' the Samar. Text, and the Greek and Arabic Versions, read *Shepherds* instead of *Flocks* in the 8th Verse; and tho' the Samar. and Arab. Copies read also *Shepherds* in Verse the 3d, yet this Passage is not yet clear of all its Difficulties: since the 3d greatly interferes at present with the 8th Verse. The 3d, as translated with the Correction

rection before-mention'd, tells us, that (when Jacob first came into the field and saw the well) *all the shepherds were there gathered together, and watered their sheep, and replaced the stone upon the well's mouth.* But the 8th Verse tells us, that *the shepherds were not yet assembled all together*; and therefore those, who were present could not uncover the well, and water their own flocks separately.

The true Method of reconciling these two Verses is, to say --- that the 3d speaks only of *the Custom* of the Shepherds assembling at that Well, and watering their Flocks all together: a Sense this, which the words most naturally admit. For all the Verbs in the 3d Verse, tho' *preter*, have a *future* Signification, on account of the conversive Particle prefix'd to every one of them; and therefore, as *futures*, cannot express a *past* Assembly or Action. But, being *frequentative*, and *implying the Continuance and Custom of doing a thing* (the known Signification of Hebrew future Tenses) remarkably expresses this Sense --- *And there (at this well) all the shepherds usually met together, and rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth.* Consequently when Jacob would have the Shepherds then present to water their Sheep; they might well answer ---

We

We cannot, until all the shepherds be gathered together, and roll the stone from the well's mouth; then we water the sheep.

But then --- if these Shepherds, who were before suppos'd to be assembled at the 3d Verse, were not assembled; and if that Verse be expressive *only of the Custom* of their assembling; shall we not be thought to destroy the whole Advantage of the Samar. Reading? For, it will be said, if the 3d Verse does not express Shepherds so assembled, no preceding Verse expresses the Presence of any Shepherds; and so Jacob will be again left with only the 3 Flocks of Sheep, and of *them* he is once more to make his Enquiries. This Difficulty, however formidable at first sight, may be satisfactorily remov'd. We have seen, that the word העררים *Flocks* has been writ instead of הרועים *Shepherds*, in the 3d and 8th Verses; and certainly the same Mistake *may* have been made also in the 2d Verse: the Admission of which third Mistake, or rather of the same Mistake in a third Place, will compleat the Beauty and Propriety of this Passage --- a Passage, not properly translated (perhaps) in any one *Version*, nor properly explain'd by any one *Commentator*.

1 *Then Jacob went on his journey, and came into the land of the people of the East.*

2 *And*

2 *And he looked, and behold a well in a field; and lo, three shepherds were lying by it, for out of that well they watered their flocks: and a great stone was upon the well's mouth.*

3 *(And there all the shepherds usually met together, and rolled the stone from the well's mouth, and watered the sheep; and put the stone again upon the well's mouth, in its place.)*

4 *And Jacob said unto them, My brethren, whence are ye? And they said, We are of Haran. &c.*

7 *And he said, Lo, it is yet high day; neither is it time, that the cattle should be gathered together: water ye the sheep, and go, feed them.*

8 *And they said, We cannot, until all the shepherds shall be gathered together, and roll the stone from the well's mouth; then we water the sheep.*

Before we leave this Passage, it may be proper to add a few Remarks. As first, that the word *Shepherds* is express'd in Hebrew either by רועים or רועי צאן; as in Gen. 46, 32; Exod. 2, 17 &c. And that the Participle רבצים *cu-bantes, recubantes or recumbentes*, may be properly apply'd to the Shepherds (lying by the Well in expectation of their Brethren) is sufficiently evident from Isaiah 13, 20; where we read רועים לא ירבצו שם LXX --- ἄρα ποιῶντες ἄμην ἀναστρέψουσιν ἐν αὐτῷ. Another Remark may be, that by correcting עדרֵי *Greges* into רועי *Pastores*

in the 2d Verſe, we have a regular Nominative Caſe to the Verb יִשְׁקוּ *bibere fecerunt, adaquarunt*. And laſtly, the Signification here given to the 3d Verſe, as expreſſing a Cuſtom, receives Confirmation from the *Vulgat* Verſion; which renders the Verſe --- *Moriſque erat, ut cunctis Ovis* (it ſhould have been *Paſtoribus*) *congregatis, devolverent lapidem &c.*

GEN. 29, 10. MS 1 omits the 3 words מַעַל פִּי הַבַּאֵר *deſuper ore putei*; words, which are undoubtedly omitted through a Miſtake of the Tranſcriber, as they are found in the Samar. Text and all the ancient Verſions. The ſame Tranſcriber has alſo omitted אָחִי *frater meus* in the 15th Verſe, and בֶּן *filius* in the 34th.

GEN. 31, 18. This Verſe is expreſſ'd in MS 1, with a remarkable Variation. The MS omits 4 words together; which are alſo omitted in the *Greek, Syr. Arab.* and *Vulg.* Verſions, and alſo in the *Chald. Paraphraſe*: the words are --- מִקְנֵה קְנִינֹו אֲשֶׁר רָכַשׁ. The Verſe, as it ſtands in the preſent Heb. and Samar. Text, is properly expreſſ'd in our Engliſh Tranſlation thus --- *And he (Jacob) carried away all his cattle, and all his goods, which he had gotten, the cattle of his getting, which he had gotten in Padan-aram &c.*

The English of this MS, agreeably to the Sense of these ancient Versions, will be --- *And he carried away all his cattle, and all his goods which he had gotten in Padan-aram &c.*

Now we must either suppose, that the *second* mention of the Cattle must have been inserted by some Transcriber in some *late* Copy of the Heb. Text, and that the Samar. Text with its Version has been made to conform to it; or that this *second* mention of the Cattle must have been omitted by some Transcriber of an *ancient* Copy, which gave the Verse thus imperfect to the Copies, from which has been deriv'd the present Reading in the ancient Versions and in this old MS. Whether the last of these Cases is not the more probable, I leave to the Determination of the Learned. And I shall only observe, that we have here a very remarkable Instance, not only of a *Various Reading*, but of *such a Reading*, as is *entirely different from the printed Heb. Text*, and yet *entirely agrees with the ancient Versions*.

GEN. 31, 33. *And Laban went into Jacob's Tent &c.* The Greek Version has also *ἠρδύθησεν scrutatus est* --- *And Laban went, and searched in Jacob's Tent &c.* The printed Samar. Text also has here the verb *𐤌𐤒𐤁𐤌𐤕* & *ligavit, prostravit &c.* which probably has been corrupted from

𐤌𐤒𐤁𐤌𐤕

אֲחַרְיֵהוּ & *perscrutatus est* &c. exactly the Sense of *ἡρευνήσεν*, and perfectly consonant to the Samar. Version, which reads אַרְיֵהוּ & *diligenter scrutatus est* &c. It may be added, that the verb וַיַּחֲפֹשׂ is found in the *Heb.* Text but two Verses after; where also it is corrupted in the printed *Samaritan* into אַחֲרֵהוּ, but the word is again right in the *Samar. Version*. *Le Clerc* has a remarkable Note on this Word. *The Samar. Text*, says he, *has here the verb וַיַּחֲפֹשׂ, which signifies in other places ligavit, stravit, but must signify here quæfivit, scrutatus est: Strange*, says he, *that so diligent a man as Castell should omit the verb חָפַשׂ with this Signification. But, must the word חָפַשׂ of necessity have this Signification? May not the word be mistaken for חָפַשׂ? Why truly, he allows that it is חָפַשׂ in the Hebrew Text just afterwards; and adds, that the Letters of the same Organ, as every one knows, are easily mistaken for one another. The Wonder then is, not that Castell should forget to give a Verb a Sense, which it never had; but that this Critic would censure so great a Man for a Mistake, and yet seem to own, that the Mistake is not his but the Transcriber's.*

Some time after writing the preceding Note, in which I had suppos'd the printed Samar. Reading corrupted in the two words before quoted, I

consulted the 6 Samar. MSS in the *Bodleian Library*; and, upon examining them, I found --- that N^o. 48 was agreeable to the printed Copy --- that N^o. 49 was defective in those two places --- but that the other 4 MSS, 47, 50, 51 and 52, contained in both places the very Reading, which I had recommended upon Conjecture.

GEN. 31, 39. The Participle גנבתִי *furto ablatum* occurs twice in this Verse, being doubly irregular; having an unnecessary י, and not having the necessary ך. There can be no great Doubt then, but the י is the ך chang'd and transpos'd; especially as the *Samar.* Text regularly reads גנבת in both places.

GEN. 31, 52. The following 10 Words are omitted in MS 1, between הגל הזה and הגל הזה -- ועדה המצבה אם אני לא אעבר אליך את הגל הזה

GEN. 31, 53. Having already mention'd several Mistakes by *Omission*, I shall now mention one Mistake, and a very remarkable one by *Addition* or *Interpolation*: and this an Addition so ancient, as to have been introduc'd into the Hebrew Copies, from whence *all the ancient Versions* were made, except *the Greek*; for *that* reads this Verse properly.

Laban,

Laban, having reminded Jacob of the Heap and Pillar then erected, as Witnesses of their League of Friendship, concludes his Speech in this solemn manner --- *The God of Abraham and the God of Nabor judge betwixt us, the God of their father.* This is the express Version and Order of the present Hebrew Words; and what then can be the meaning of *the God of their father*? These Words, from their Situation in the Sentence, do not seem capable of contributing to the Sense of it; neither would they, perhaps, be more capable of it, if plac'd in any other part of the Sentence. As Laban speaks to Jacob, the Pronoun *their* can refer only to *Abraham* and *Nabor*; and *their father* was *Terah*. But no such Expression any where occurs as *the God of Terah*; and *Terah* was an Idolater. On *this* account then there seems to be some Mistake, as well as on account of the Order of the Words --- *the God of Abraham and the God of Nabor judge betwixt us, the God of their father.*

The LXX happily explain this Difficulty, by shewing us, that the words אלהי אביהם were not in the Heb. Copy, from whence they translated; reading --- ο Θεος Αβρααμ και ο Θεος Ναχωρ ζειναι αναμνησιν ημων. If the 2 Heb. Words then are interpolated, as they seem to be; there can be no doubt, but the Interpolation was made by
the

the Transcriber's beginning to write the same Line twice; in the following manner.

His Copy contains the two following Lines---

אלהי אברהם ואלהי נחור ישפטו בינינו

וישבע יעקב בפחד אביו יצחק: ויזבח יעקב

having writ the first Line, he begins again with

אלהי אברהם

but then finding his Mistake, he refers to the second Line; and transcribes וישבע &c. without either blotting out or erasing the two words he had inserted, that he might not hurt the Sale of his Copy by the Discovery of his own Carelessness. Several Proofs of Accidents similar to this will be given from the Heb. MSS, in the course of this Extract; and as the Jewish Transcribers are therefore prov'd *capable* of acting thus, perhaps there will be but one Objection against admitting it to be the Case in the instance now before us. And the Objection is --- that the two Words, here suppos'd to be repeated, are not exactly the same in both places; since the first reads אלהי אברהם, and the second אלהי אביהם. But that the ך in the first place was also a ך formerly (and has been since chang'd into a י) in the second place, is clear from the Samar. Text and its Version; which have the ך now also in the latter. The Samar. Text therefore proves this Repetition or Interpolation most remarkably;

markably; since *that* reads the Text thus ----

אלהי אברהם ואלהי נחור ישפט ביננו

&c. אלהי אברהם וישבע

*the God of Abraham and the God of Nabor
judge betwixt us*

the God of Abraham. And Jacob swore &c.

This Instance of *two Words* interpolated at one place strongly confirms what has been before offer'd (see pag. 81 and 82) to prove the Interpolation of *a Word in two other places*; especially, as the Number of Letters in this Line remarkable agrees with the Number of Letters in the Lines before referr'd to.

GEN. 33, 18. MS 1 omits **בבאו מפרן ארם**; an Omiffion, *not* occasion'd by the fame or fimilar Words. But in ver. 24 of the next chapter, this fame MS omits these 7 Words ---- **וימלו כל זכר כל יצאי שער עירו**; an Omiffion, occasion'd by (the *general* Cause) the exiftence of the fame words in different parts of the fame verfe.

GEN. 35, 22. This is one of the 25 or 28 Places, where the Jewish Transcribers have left a vacant Space in their MSS (as there is in MS 1 &c.) in the middle of the Verfe; and where a Space has been alfo left in the printed Editions with these words in the Margin **פסקא באמצע**

פסוק

פסוק *Hiatus in medio Versûs*. This Verse, as it is at present, reads thus --- *And it came to pass when Israel dwelt in that land, that Reuben went and lay with Bilhab his father's concubine; and Israel heard it* *Now the sons of Jacob were twelve &c.* As the Jews then acknowledge something wanting here to compleat the Sense, the Greek Version has preserv'd the Words omitted in the Heb. Text. And the Supplement in the Greek acquaints us, that this Act of Reuben's was consider'd by his father as vile and flagitious --- και πονηρον εφαινη εναντιον αυτου --- a Censure, which is naturally expected in the History; and that Israel *greatly resented* this Action of Reuben's, see chap. 49, 4. Let us see then how the verse reads with the *Hiatus* thus supply'd --- *And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhab his father's concubine; and Israel heard it, and it appeared evil in his sight. Now the sons of Jacob were twelve &c.*

GEN. 36, 2. This verse, in the present Heb. Text, tells us, that one of Esau's Wives was *Aholibamah, the daughter of Anab, the daughter of Zibeon the Hivite*. But *Anab* appears to have been Zibeon's Son; as is evident from verse the 24th of this Chapter --- *And these are the sons of Zibeon,*

Zibeon, Aiab and Anab; (הוא *hic*) HE was that Anab, who found (מציא *mafc.*) the Mules (הימם a word differently exprefs'd and more differently interpreted) in the wilderness, as HE fed the asses of Zibeon HIS father. Here then is a mistake of בת *filia* writ instead of בן *filius*; and indeed we have it Son now in the Samar. Text and Version, and also in the Greek and Syriac Versions. The same mistake has been also made in the 14th verse --- *And these were the sons of Abolibamah, the daughter of Anab, the daughter of Zibeon*; where the Greek Version has again *Ανα, τὰ υἱὰ Σε- Σεγων* and also the Samar. Text reads here בן *filius*, tho' falsly exprefs'd in its Lat. Version by *filia*. These are Authorities fully sufficient to prove this Change; and we shall without hesitation admit the possibility of such small alterations, when we shall see by repeated proofs, that the Jewish Transcribers have in fact made much greater; an instance of which will be given in the next Article.

As the Heb. Text, both in the 2d and 14th verses, reads בת *filia*, and the Samar. Text in both verses בן *filius* (which ever of the readings be the truer) it does not seem probable, that these two Changes of *the same true* word into *the same false* word should have happen'd by *Chance*, either in the Heb. or Samar. Text. But 'tis most

probable, that when the mistake had been made undefignedly in one verse, the Alteration was designedly made in the other, that so the 2 verses might agree --- a remark this, that well deserves Consideration. For it will perhaps be found, that this Doctrine of *Affimilation* (or the voluntarily altering one or more Words, to render it, or them, conformable to some other Word, and that other Word itself mistaken) has been the Cause of several Corruptions introduc'd by the Jewish Transcribers.

Every the least mistake in the Text of the Bible should be carefully corrected; as such a wrong Reading, however inconsiderable in itself, may be brought to confirm a Point that is material. An Instance of this is now before us. For *Whitby*, in his 2d Note on St. Matthew's Gospel, quotes this very Mistake --- *Alibamah* (which should have been *Abolibamah*) *the daughter of Anah*, and *the daughter of Zibeon*. But we have already seen that Anah was *the Son* of Zibeon: and if the word had properly been *Daughter*, the Passage had been even then nothing to the Dr's Purpose; since *Abolibamah* would not have been mention'd as the *Daughter both of Anah and of Zibeon*, but as the *Daughter of Anah, who* (and not *Aholibamah*) was the *Daughter of Zibeon*.

GEN. 36, 6. As MS 11 has a remarkable Change of 3 words near together, I shall give the present Text, and subjoin the different Readings of this MS. ---

בארץ כנען וילך אל ארץ כפני יעקב אחיו :

בפדן ארם וילך אל ארץ כפני עשו אחיו :

The Historian speaks here of *Esau's* removal from Canaan to mount Seir; and therefore the printed Text is the truer Reading. But even the printed Text seems to have one considerable Fault; and the different Reading of the Samar. Text and Greek Version seems more agreeable to the Context. The literal Version of the present Heb. Text is --- *& accepit Esau --- omnem substantiam, quam acquisierat in terra Canaan, & iivit ad terram, a facie Jacobi fratris sui.* But according to the Samar. and Greek Copies --- *quam acquisierat in terra Canaan, & iivit ex terra Canaan, a facie Jacobi fratris sui.* This latter Sense seems very preferable, as Jacob continued in Canaan.

GEN. 36, 8. *And Esau dwelt in mount Seir; Esau, he is Edom.* But MS 1, not having the word *Esau* the 2d time, reads --- *And Esau dwelt in mount Seir, that is Edom.* The Name *Esau* is omitted (in the latter part of this sentence) in

the *Vulgat*, which also reads --- *Habitavitque Esau in monte Seir: ipse est Edom*. 'Tis observable, that the *Samar. Text* has the word, tho' it's Latin Version has it not; that Latin Version being evidently here taken from the *Vulgat*. And this shews the Necessity of referring to the *Text itself*, and not confiding entirely in Versions.

GEN. 36, 16. The two first Words in this Verse (*duke Korah*) are interpolated. The 15th and 16th Verses of the present Heb. Text read thus --- *These were dukes of the sons of Esau. The sons of Eliphaz, the first-born son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz, duke Korah, duke Gatam, duke Amalek*. Now is it certain from ver. 4, that *Eliphaz* was Esau's son by *Adab*; and, from ver. 11, 12, that *Eliphaz* had but 6 sons --- *Teman, Omar, Zepho, Gatam, Kenaz*, and (by his concubine *Tinnab* he had) *Amalek*. It is also certain from ver. 5 and 14, that *Korah* was the son of *Esau* (not of *Eliphaz*) by *Abolibamah*; and, as such, he is properly enumerated in ver. 18 --- *And these are the sons of Abolibamah, Esau's wife; duke Jcusb, duke Jaalam, duke Korah*.

Hence then it is sufficiently clear, that some Transcriber has improperly inserted *duke Korah*, in the 16th verse. And tho' this mistake is of long

long standing, as being found in the Greek Version, at least in the present copy of it; and also in the *Chald. Vulg. Arab. and Syr. Versions* (in the latter indeed the two words are inserted at a different place) yet, to the great Honour of the *Samar. Text and Version*, in *them* the 2 words are properly omitted; or rather, they are regular, without them.

GEN. 46, 10. *And the sons of Simeon; Jemuel, and Jamin, and Obad, and Jachin, and Zobar, and Shaul.* But, as these Proper Names are express'd differently in other places, it may be worth while to compare them.

Genes. 46, 10; ימואל ימין אהד יכין זחר שאול

Exod. 6, 15; ימואל ימין אהד יכין זחר שאול

Num. 26, 12; נמואל ימין יכין זרח שאול

I Chro. 4, 24. ימואל ימין יריב זרח שאול

Out of the 6 true names in the 1st and 2d lines, we have in the others 2 names properly preserv'd, 3 corrupted, and 1 omitted; as seems clear from the *Syr. and Arab. Versions*. For it is ימואל in the *Syr. Version* of *Num.* and in the *Syr. and Arab. Versions* of *Chron.* And here in *Chron.* the name, that has been dropt in the Hebrew, is preserv'd, tho' not perfectly, in both; the *Syr.* has אהר, and the *Arab.* האר transpos'd from אהר; in each the ר is mistaken for ד ---
the

the next two words יריב זרה, corrupted from יבין צהר (or יבין) are *twice* express'd, both in the Syr. and Arabic; first according to the true Reading in Gen. and Exod. and then according to the corrupted Reading in Chronicles. This remarkable Circumstance proves, that the Readings of 2 different Copies have been sometimes thrown together; or, that some Various Readings have been taken into the Body of these ancient Versions from the Margin.

The *fifth* of the preceding Names has been greatly alter'd, not only by a Transposition of the two last letters, but by a Change of the first. And that the ז and the צ, *two letters of the same organ*, have been exchange'd by mistake elsewhere, is evident from the 16th verse of this very chapter, compar'd with *Numb.* 26, 16. For in the former, one of the sons of Gad is call'd אצבון *Atzbon*; but in the latter אזני *Azni* --- the א the same, צ chang'd into ז, ב into ג, and ו into י. There are several other instances of Variation in the Proper Names of this chapter; but I shall only add one: and that is in ver. 23 --- *And the sons of Dan, Huskim* וּבְנֵי דָן הוּשִׁים. But this son of Dan in *Numb.* 26, 43, is call'd *Sbubam* שׁוּחַם; by both Transposition and Change. As there is but this one son of *Dan*, וּבְנֵי *fili* seems to have been writ hastily, according

ording to the general run (as in 2 *Kin.* 23, 10) by mistake for *וּבֶן* & *filius*; as the *ARABIC Version* only, to its peculiar Honour, has perserv'd it, reading here *وَابْنُ دَانَ* & *filius Dan* &c.

It may not be improper to conclude this Note with observing --- that, besides the *Keri* and *Cetib*, which must be allow'd to be the *Various Readings* of some different Copies, or *intended Corrections* of some Mistakes in the Text, the Jews have noted in the *Masora* 18 words, which they call *תקון סופרים* *Ordinatio five Correctio Scribarum*; and 5 words, which they call *עטור סופרים* *Ablatio Scribarum*. And (which is more immediately to our present purpose) they have thought it *lawful* to endeavour at the discovery and correction of Mistakes in the Text, *even upon Conjecture*; having inserted into the Margin of their Bibles (and that upon the authority of the *Masora*) various Notes call'd *סבירין* *Conjecturæ*, from *סבר* *conjicere, arbitrari, censere, opinari* &c. Of these *Masoretic Conjectures* Cappellus enumerates above *an hundred*; and says (*pag.* 419) *vocantur סבירין, quia Judæis videtur ita esse legendum, quomodo in libri Margine ab ipsis notatur per סביר legendum esse.* The *Masora* then *conjectures*, that *וּבְנֵי* & *fili* is writ *four times* instead of *וּבֶן* & *filius*; of which four instances *וּבְנֵי* in this Note is *one*.

EXOD. 3, 18. *And thou shalt go with the elders of Israel to the king of Egypt, and ye shall say unto him --- יהוה אלהי העבריים נקרה עלינו*

Jehovah Deus Hebræorum occurrit super nos.

Instead of נקרה *occurrit* the Samar. Text more properly reads נִקְרָא *vocatus est*. The Greek Version has προσεαγγηλασθημας, and the Vulgat *vocavit nos*. The verb ends with an א in MSS 1 and 4, tho' in the latter some Corrector has added the Strokes of an ה; and the 2d *Camb.* MS reads also נִקְרָא. See also ch. 5, 3. MS 4, in this verse, instead of וְנוֹבַחַהּ *& sacrificemus*, has וְזָבַחַהּ *& sacrificabunt*.

EXOD. 7. 7. *And Moses was 80 years old, and Aaron 83.* But MS 1 reads שְׁלֹשִׁים וְשָׁלוֹשׁ 33, by mistake indubitably. It is however such a mistake, as greatly vindicates the supposition of a mistake of the same sort, in pag. 96; for, if שְׁמֹנִים and שְׁלֹשִׁים, 80 and 30, have been mistaken for one another, certainly an Exchange may have been made of their two singulars שְׁמֹנֶה and שָׁלוֹשׁ, 8 and 3.

EXOD. 7; 18, 19. Among the many instances, in which the Samar. Text differs at present from the Hebrew, one of the most remarkable is

is --- that, as to the Commissions given by God to Moses, and executed by Moses before Pharaoh, the Samar. Text expresses every Speech *twice*; but the present Heb. Text *once only* --- generally as given in charge by God, without mentioning the punctual execution of the Commission by Moses; and twice we have the Speech of Moses to Pharaoh, (and that denouncing two of the severest Judgments) without having read of any such Commission previously given him.

Now, as no man, acquainted with ancient Learning, can doubt, but that the Samar. Copy, which gives these Speeches *twice*, derives the stronger presumption in its favour from ancient Custom; so, if Repetitions were ever necessary or proper, to shew the Fidelity with which such Commissions were executed, one should expect them on the present Occasion --- when Jehovah sends Moses to Pharaoh on an Embassy the most important, with Denunciations of Vengeance the most astonishing. And we have this farther presumption in favour of such Repetitions, that Moses, who executed these awful Commissions, was himself the Writer of the History that records them.

Another Argument, that such Repetitions obtain'd *originally*, may be drawn from the seeming Impropriety consequent upon the Omission

of such Repetitions. As, for instance, in this very Chapter. At ver. 14, 15 &c. we read --- *And* JEHOVAH said unto Moses, *Get thee unto Pharaoh, and thou shalt say unto him; JEHOVAH, the God of the Hebrews, hath sent me unto thee, saying, Let my people go, that they may serve Me in the wilderness; and behold! hitherto thou wouldest not bear --- Behold! I will smite with the rod, that is in mine hand, upon the waters which are in the river; and they shall be turned to blood &c.* After this we expect to read, that Moses went and spake unto Pharaoh, as the Lord commanded. But the present Heb. Text, having concluded the Speech of God to Moses, immediately expresses God's Command for turning the waters into blood, and then mentions the Judgment; without having at all mention'd the Execution of the Commission, which, if attended to, was to have prevented the Judgment.

More instances of this kind may be observ'd in Chap. 8; 4, 5, 23, 24. In this 24th verse, the initial words (*And the Lord did so*) more naturally follow the Repetition of God's Speech by Moses before Pharaoh, as in the Samar. Text, than the Speech of God to Moses, as in the present Hebrew. So again, in ch. 9; 5, 6, 19, 20. In the last instance, the Commission was for Moses to denounce before Pharaoh the Judgment

ment of the *Hail*; with orders to declare, that every Man and Beast, found in the field, should be destroy'd. The Delivery of this Message is not recorded in the Heb. Text; but, immediately after God's Speech to Moses, we read --- *He that feared the word of the Lord amongst Pharaoh's servants, made his servants and cattle flee into the houses*: which conduct of Pharaoh's Servants must have been in consequence of *the Delivery* of the preceding Message; tho' the Delivery is not recorded in the Heb. as it is in the Samar. Text.

The Inference from these passages is--- that, if these Speeches were originally express'd *twice*, as seems probable from the Irregularity of the present Heb. Text, which sometimes records the Speech only as from God, and sometimes only as from Moses; if this is probable (and it will be made more probable hereafter) we must conclude, that the Repetitions, now regularly obtaining in the Samar. Text, were *designedly* omitted in the Heb. Text *for brevity*; and that they were omitted *very early*, as in the *Greek* and *the other Versions* they are express'd *once only*.

EXOD. 8; 10, 11. MS 5 omits the two verses---
 ויאמר למחר ויאמר כדברך למען תדע כי---
 אין כיהוה אלהינו: וסרו הצפרדעים ממך ומבתך
 ומעבדך

: ומעבדיך ומעמך רק ביאר השארנה : At ver. 24, instead of ויעש יהוה כן & *ita fecit Jehovah*, MS 1 reads improperly ויעש אלהים & *fecit Deus*. In ch. 9, 12, instead of ויהוק יהוה את לב פרעה the words in MS 1 are ויהוק לב פרעה as we find the expression, in the printed Heb. Text, in ch. 7, 13. And in ch. 10, 12, this same MS omits these 4 words --- ויעל על ארץ מצרים. At ver. 17, the Samar. Text (instead of the words
 שא נא חטאתי --- והעתירו ליהוה)
 reads

שאו נא חטאתי --- והעתירו אל יהוה
 and MS 1 reads אל יהוה as in the Samaritan.

EXOD. 11. Some Observations have been already offer'd, in favour of the Samar. Text, on account of its expressing the Speeches both as deliver'd by God to Moses, and as repeated by Moses to Pharaoh. It was presum'd, that these Speeches were *originally* express'd *twice* in the Heb. Text also; and this chapter seems to furnish a strong Confirmation of it. For if we have here, in the printed Heb. Text, not only *the Speech* as deliver'd by Moses to Pharaoh, but some Sentences which must have been *Parts* of the same Speech as deliver'd by God to Moses; then I think, we may fairly presume, that *the whole Speech of God to Moses* was express'd originally.

As

As this is a Point of Importance, and as several places in this chapter seem to require some alteration; the Reader will do well to peruse the chapter, before he proceeds farther in these Observations on it.

The 2 verses, which conclude the preceding chapter, are---28. *And Pharaoh said unto Moses, Get thee from me, take heed to thy self, see my face no more: for in the day thou seest my face thou shalt die. And Moses said, Thou hast spoken well; I will see thy face again no more.* Such then being the conclusion of the preceding chapter, the Question is ---Whom does Moses address, in the 4th and following verses of this chapter? Or rather the Question will be, as it is certain from ver. 8, that he speaks to Pharaoh --- How can Moses be mention'd, as speaking again to Pharaoh in *this* chapter; when, in the chapter *before*, Pharaoh had order'd him finally from his presence, and Moses had told him, he would obey? Indeed there is but one way to solve this Difficulty; and that is, by saying, that this last Speech of Moses to Pharaoh was deliver'd then, *at that very Interview*, before he went out from Pharaoh's presence.

But, if we attend to the Heb. Text, we shall see this Solution clogg'd with a material Difficulty. For, the former chapter having concluded
with

with Pharaoh's Command to Moses to withdraw, and Moses's Promise to obey; this chapter begins with the Orders given by God to Moses in the 1st and 2d verses. And then, the 3d verse containing *no part of any Speech*, and being purely *the Narration of the Historian*; we totally lose sight of Pharaoh --- the Interview is entirely at an end --- and we wonder to read in the verse following *And Moses said, Thus saith the Lord &c.* when it is not obvious, to *whom* he can be addressing himself. Such is the Difficulty attending this Passage, according to *the present Hebrew Text*. But if we consult *the Samar. Text*, we shall be led to a clear view of this important Transaction; and shall see the Unity of a very awful Interview happily preserv'd, *almost* in its original Perfection.

Pharaoh, soften'd but not subdued by a series of astonishing Miracles and severe Judgments, offers Moses and his Brethren Leave to go and serve Jehovah; provided, their Flocks and Herds remain'd in Egypt --- Moses tells him, *Our cattle also shall go with us, there shall not an hoof be left behind &c.* --- Upon this Pharaoh kindles, and commands him to withdraw; adding, *In the day thou see'st my face again thou shalt die* --- Moses replies, that Pharaoh had spoken well, for this was the last Visit he should make him ---

This

This then being by Agreement to be *the final Interview*, God immediately tells Moses --- “ He
 “ had one Judgment yet in store, which he
 “ would now execute on this presumptuous Of-
 “ fender; and a Judgment, which should effec-
 “ tually secure their Dismission: that the time
 “ was therefore come, for him to order his Bre-
 “ thren (as soon as he should be gone forth from
 “ Pharaoh) to ask, every man of the Egyptians
 “ that were his neighbours, for Silver and Gold;
 “ and that he would give them such Favour in
 “ the eyes of their severe Masters, that they
 “ would readily give them whatsoever they
 “ should desire --- for he commanded him *now*
 “ to declare to Pharaoh, he would on that very
 “ Night smite all the First-born in the Land of
 “ Egypt; but amidst this dreadful Calamity of
 “ the Egyptians, not even a Dog should move
 “ his tongue against an Israelite: and that, as to
 “ Moses himself, tho’ he had been just before
 “ threaten’d with Death by Pharaoh, he should
 “ be greatly honour’d in the sight of Pharaoh’s
 “ Servants, and also of all the People.” These
 several notices being *instantly* convey’d to the
 mind of Moses, he at once addresses himself to
 Pharaoh; denounces the Death of the First-
 born; humbles the haughty Monarch by fore-
 telling, that his Servants should soon bow down

to *him*, and entreat him to leave Egypt with all his Brethren: and thus, having faithfully executed the final Part of the most solemn Commission, that Man was ever delegated to discharge, he goes out from Pharaoh with great Indignation. I shall now give an English Version of this Chapter, as I presume it stood originally; and shall subjoin such Remarks, as offer themselves in vindication of the several Alterations.

1. *And* JEHOVAH *said unto Moses*; “*Yet will I bring one plague more upon Pharaoh and upon Egypt; and afterwards he will send you out hence: when he shall send you away, he will drive you out hence altogether.*”

2. “*Speak now in the ears of the people; and let every man ask of his neighbour, and every woman of her neighbour, vessels of silver and vessels of gold and raiment.*”

3. “*And I will give this people favour in the sight of the Egyptians, so that they shall give them what they ask.*”

4. “*For about midnight I will go forth into the midst of the land of Egypt.*”

5. “*And every first-born in the land of Egypt shall die; from the first-born of Pharaoh, who sitteth upon his throne, unto the first-born of the maid-servant, that is behind*
“*the*

“ the mill : and even unto the first-born of every beast.

6. “ And there shall be a great cry throughout all the land of Egypt ; such, that there hath been none like it, nor shall be like it any more.

7. “ But against any of the children of Israel shall not a dog move his tongue ; against man, nor even against beast : that thou mayest know, that J E H O V A H doth put a difference between the Egyptians and Israel.

8. “ *And Thou also shalt be greatly honoured in the land of Egypt ; in the sight of Pharaoh’s servants, and in the sight of the people.*”

9. Then said Moses unto Pharaoh ; “ Thus saith J E H O V A H ; Israel is my son, my first-born ; and I said unto thee, Let my son go, that he may serve me.

10. “ But thou hast refused to let him go ; behold ! therefore J E H O V A H slayeth thy son, thy first-born.”

11. *And Moses said, Thus saith J E H O V A H : About midnight I will go forth into the midst of the land of Egypt.*

12. “ *And every first-born in the land of Egypt shall die ; from the first-born of Pharaoh, who sitteth upon his throne, unto the first-born of the maid-servant, that is behind the mill ; and even unto the first-born of every beast.*

13. “ *And there shall be a great cry throughout all the land of Egypt ; such, that there hath been none like it, nor shall be like it any more.* ”

14. “ *But against any of the children of Israel shall not a dog move his tongue ; against man, nor even against beast : that thou mayest know, that JEHOVAH doth put a difference between the Egyptians and Israel.* ”

15. “ *And all these thy servants shall come down to me, and bow down themselves to me, saying ; Go forth, thou, and all the people that follow thee ; and then I will go forth.* ”

16. *And he went out from before Pharaoh in great Indignation.*

17. *And JEHOVAH said unto Moses ; “ Pharaoh doth not hearken unto you, that my wonders may be multiplied in the land of Egypt.”*

18. *And Moses and Aaron performed all these wonders before Pharaoh ; but JEHOVAH hardened Pharaoh’s heart, so that he would not let the children of Israel go out of his land.*

Having thus attempted a true English Version of this Chapter, I proceed to offer some observations in defence of the more material Alterations, which are distinguish’d by a different Character.

The first thing remarkable is the rendring וַיִּשְׁאַל, in ver. 2, not by *borrow*, but *ask* ; an alteration,

teration, which wants no other vindication than to observe, that to *ask*, *beg* and *pray for* are the proper significations of this verb שאל. See Pf. 21, 4; 122, 6: Prov. 20, 4 &c. The rendring כלי *Vessels* seems more proper than *Jewels*, since a *Silver Jewel* or a *Golden Jewel* is not so intelligible as a *Silver* or *Golden Vessel* or *Thing* in general; besides, the most common translation of כלי is *vafa*. And 'tis probable, that the *Chargers*, *Bowls* and *Spoons* of Silver and Gold, which the Princes offer'd about a year after, at the Dedication of the Tabernacle (as recorded *Numb.* ch. 7) were the very *Vessels* given them by the Egyptians. The words *and Raiment* are added in ver. 2, not only on the authorities of the Samar. Text and Version, and of the Greek Version at this very place; but also because the Israelites were commanded to beg *Garments* (ch. 3, 22) and because 'tis observ'd (ch. 12, 35) that they *did so*.

As to verse the 3d, the giving *that*, not by way of historical Narration, as in the present Heb. Text, but as the continuation of God's Speech to Moses, as in the Samaritan; 'tis *this*, which gives the Consistency to the Chapter, by preserving *the Unity of the Interview*. Whereas, not only the Consistency of this with the preceding chapter is broken, and the Regularity of

it's own several Parts is destroy'd, by the present Heb. Text; but also a great Impropriety or Anachronism is introduc'd into this particular verse. For the time, when God *actually gave the People this favour* (so that the Egyptians gave them every thing which they requested) was, not *before Moses had declar'd to Pharaoh the Destruction of the First-born*, but *after that this Judgment had been executed*: and therefore we find *the History of this matter regularly given in ch. 12, 36.* The Addition, made at the end of this verse in the preceding Translation, has the authorities of the Samar. Text and Version, and also of the Greek Version, at this place; and is confirm'd by the description of the Event, in ch. 12, 36.

The Jews, who omitted the Speech of God to Moses in general, retain'd the Passage --- *And I will give this people favour in the sight of the Egyptians*, as it conduc'd not a little to the Honour of their Nation; but then they threw the Words into the form of an historical Observation *And the Lord gave the people favour &c.* So again, they retain'd the passage in ver. 8 --- *And Thou shalt be greatly honoured &c.* as it aggrandiz'd Moses their Leader and their Lawgiver; but then they divested *these words also* of their original dress, and gave them the turn and appearance of

Narra-

Narration, *And the Man Moses was greatly honoured &c.* This seems to be the only rational Explication of two very difficult Passages; since it is more than probable, that they could not be *Observations* or *Articles of Narration* made by the inspir'd Historian. And, as to the latter, 'tis not likely that God, in addressing himself to Moses, should speak of Moses in the *third* Person, *And the Man Moses &c.*

The 9th and 10th verses have been totally bannish'd the *Heb.* Text, and are only preserv'd in the *Samaritan*, to it's peculiar Honour. If we look back to ch. 4; 21, 22, 23; we shall find, that, as Moses was on the Way to Egypt, to demand the Dismission of his Brethren, God commanded him --- that, when he had done all the several Wonders, which he had enabled him to perform, before Pharaoh, and to no purpose; *then* he should say unto Pharaoh, "*Thus saith* " JEHOVAH; *Israel is my son, my first-born; and* " *I said unto thee, Let my son go, that he may* " *serve me: But thou hast refused to let him go;* " *behold (therefore) I slay thy son, thy first-born.*" This then being expressly in the original Commission of Moses, we find it not in the Speech of God to Moses in this chapter. But as Moses was told, that he was *now* to denounce the Death of the First-born, he immediately recollects *that*

Article

Article in his original Commission; and accordingly begins his Speech to Pharaoh with what had been first commanded him. And having deliver'd this most solemn Preface or Introduction, he proceeds more particularly to denounce the Destruction of the First-born, as God had *immediately before enjoin'd him*. And as these were two distinct Injunctions, he carefully preserves them so, beginning the latter as well as the former with, *Thus saith* JEHOVAH.

It may be added, in favour of the Authenticity of these two Verses --- that, as God *had expressly commanded* Moses to speak to Pharaoh the words of these two Verses, we cannot doubt but *he did speak them* --- as no other time could be proper for him to speak them, but the time of his denouncing the Destruction of the First-born, we cannot doubt but *he spoke them then* --- and, if he spoke them, and at that time; we can hardly doubt, but that, as they are material Words, *he actually recorded them* afterwards (in proof of his faithful Discharge of the Divine Commission) and that he recorded them *in this very Place*.

EXOD. 12; 15 &c. We have here a very long, and therefore a very remarkable *Omission*, in MS 11; a MS, in which the Heb. Text of the Pentateuch

tateuch and its Chald. Paraphrase are express'd alternately. This Omiffion is evidently owing to *the same 3 words* occurring at the end, and immediately before the beginning of it; but this is a cause, which by no means excuses the very criminal Carelessness of the Transcriber. I shall give the Omiffion at full Length; and, it consists of the following 153 words.

מישראל מיומא קדמאה עד יומא שביעאה : וביום הראשון מקרא קדש וביום השביעי מקרא קדש יהיה לכם כל מלאכה לא יעשה בהם אך אשר יאכל לכל נפש הוא לבדו יעשה לכם : וביומא קדאשה מערע קדיש וביומא שביעאה מערע קדיש יהי לכון כל עבידא לא יתעבד בהון ברם מרה דמתאכל לכל נפש הוא בלהודוהי יתעבד לכון : ושמרתם את המצות כי בעצם היום הזה הוצאתי את צבאותיכם מארץ מצרים ושמרתם את היום הזה לדרתיכם הקת עולם : ותטרון ית פטירה ארי בכרן יומא הדין אפקית ית הליכון מארעה דמצרים ותטרון ית יומא הדין לדריכון קים עלם : בראשן בארבעה עשר יום לחדש בערב תאכלו מצת עד יום האחד ועשרים לחדש בערב : בניסן בארבעה עשרה יומא לירחא ברמשא תיכלון פטירה עד יומא עסרין וחד לירחא ברמשא : שבעת ימים שאר לא ימצא בבתיכם כי כל אכל מחמצת ונכרתה הנפש ההוא מעדת ישראל בנר ובאזרה הארץ : שבעא יומין חמירא לא ישתכח בבתיכון ארי כל דייכול מחמעא

That

That this may not be thought the *only* considerable Omission, I shall just mention a few other instances. In MS 2 there is an Omission of 61 words, in Ezek. 7, 4 &c. --- in the 1st Camb. MS 23 words are omitted at 2 Kin. 17, 25 &c. at Jer. 29, 17 &c. 70 words: at Ezek. 7, 5 &c. above 60 words ---- in the 2d Camb. MS 47 words are omitted at 2 Kin. 1. 11. As the Reader therefore will never more doubt, *Whether a Jewish Transcriber could be guilty of great Mistakes in transcribing*; I shall not give many more instances of *Omission*, tho' I have observ'd many more in my short acquaintance with Heb. MSS. The Omissions here mention'd are very material, as to *Quantity* and *the Number of words*, and as to the proof thence arising *against the peculiar Exactness of the Jewish Transcribers*; and farther than this they are not material, since other MSS have the words here omitted. I shall next mention an Omission; which, tho' consisting but of *few words*, is very material as to its *Quality*; and it obtains, perhaps, in all the present Heb. Copies.

EXOD. 12; 40. *Now the sojourning of the children of Israel, who dwelt in Egypt, was 430 years.*

This Place has been consider'd by some as inexplicable, upon the notion of the Integrity of the present Heb. Text; and indeed, as to the
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Advocates for that notion (if they merit the name of *Critics*) it seems to be a *Crux Criticorum*. For that the Children, or Descendants, of Israel did not sojourn, or dwell, 430 years in Egypt, may be easily, and has been frequently, demonstrated. Some therefore would fancy, that by *Egypt* are to be understood here (by a strange kind of a figure) both *Egypt and Canaan*. But neither will this greater latitude of *Place* do the business; since the children of Israel, including also *Israel* their father, did not sojourn 430 years in *both* Countries, before their Departure out of Egypt. And therefore others, sensible of a Deficiency still remaining, would not only have *Egypt* to signify *Egypt and Canaan*, but (by a figure yet more comprehensive) would have *the children of Israel* to signify *Israel's children and Israel their father and Isaac the father of Israel and part of the life of Abraham the father of Isaac*.

Thus indeed we arrive at the exact sum; and by this method we might arrive at *any thing* --- except *Truth*; which, we may presume, was never thus convey'd by an inspir'd Writer. The *stone of stumbling*, in this and many other instances, is evidently the notion of the Integrity of the present Heb. Text, which will lead its Votaries for ever into inextricable Difficulties ---

Puzzled with Mazes, and perplex'd with Errors;

while the Inspiration and Authority of the Holy Scriptures lose more credit than they gain by such indefensible and unprecedented illustrations. Strange! that good men should permit Absurdity or Contradiction to be charg'd upon an *inspir'd Writer*, rather than allow Fallibility or Mistake to be imputed to a *Rabbinical Transcriber*!

But, leaving others in the endeavour to extract the true sense of Moses out of words not his own, or rather, out of a sentence not now found in the Heb. Text, as he express'd it; let us see what the Samar. Text, that valuable Copy of the Pentateuch, gives us in this place (and the following is the uniform reading of all the Samar. MSS in the preceding Catalogue) ----

שׂאֲזַבְאֲזִי 2אֲזַבְאֲזִי מִן 2אֲזַבְאֲזִי
 מִן 2אֲזַבְאֲזִי מִן 2אֲזַבְאֲזִי מִן 2אֲזַבְאֲזִי
 2אֲזַבְאֲזִי מִן 2אֲזַבְאֲזִי מִן 2אֲזַבְאֲזִי מִן 2אֲזַבְאֲזִי

שׂאֲזַבְאֲזִי מִן 2אֲזַבְאֲזִי All here is truly consistent, and worthy the pen of Moses --- Now the sojournings of the children of Israel and of their fathers, which they sojourned in the land of Canaan and in the land of Egypt, was 430 years. This same sum is given by St. Paul (*Gal. 3, 17*) who reckons from the Promise made to Abraham (when God commanded him to go into Canaan) to the giving of the

the

the Law, which soon follow'd the Exodus of the Israelites: and this Apostolical Chronology is exactly concordant with the Samar. Pentateuch. For, from Abraham's entering Canaan to the birth of Isaac was 25 years (*Gen.* 12, 4: and 17; 1, 21) Isaac was 60 years old, at the birth of Jacob (*Gen.* 25, 26) Jacob was 130, at his going down into Egypt (*Gen.* 47, 9) which 3 numbers make 215 years --- and then Jacob and his children having continued in Egypt 215 years more, the whole sum of 430 is regularly completed.

Thus Josephus says expressly (*lib.* 2. *cap.* 15) that the Departure out of Egypt was --- μετ' ετη τριακοντα και τετρακοσια η Αβραμον εις τω Χανααναιαν ελθειν της δε Ιακωβου μεταναστασεως εις τω Αιγυπτον γενομενης, τετρακοσις προς τοις δεκαπεντε ενιαυτοις υπερον. Thus also the Greek Version (*Alex.* and *Ald.* Edit.) reads ---- Η δε παροικησις των υων Ισραηλ, ην παρωκησαν εν γη Αιγυπτω και εν γη Χανααν, αυτοι και οι πατερες αυτων, ετη τετρακοσια τριακοντα. And thus St. Augustin, in his 47th Question on Exodus --- *In Exodo scriptum est, Incolatus filiorum Israelis, quem incoluerunt in terra Ægypti, & in terra Canaan, ipsi & patres eorum, anni 430.*

EXOD. 13, 2. MS 1, after באדם ובנהמה has באדם ובבמה. And in ver. 18, it reads פרעה

Pbaraob instead of אלהים *Deus* --- words widely different (in every possible article) in *figure*, *sound*, and *sense*; and therefore this mistake proves strongly against the pretended Exactness of the Jewish Transcribers. This same MS, in ch. 16, 8, has the *two words* על יהוה *interpolated*, and left uneras'd; words, which seem to have been taken in improperly from the 2d line under it: the 3 lines are

את תלנתיכם על יהוה אשר אתם
מלינים עליו ונחנו מה לא עלינו
תלנתיכם כי על יהוה: ויאמר

EXOD. 15, 2. The present Heb. Text is עזי יהוה. But וזמרת יהוה. But וזמרת, being irregular, should probably be וזמרתִי & *laus mea*; agreeably to the Chald. Arab. and Vulg. Versions. MS 1 reads here, very remarkably --- יהוה עזי וזמרתיה; and in the printed Samar. Copy, the reading is also וזמרתיה. That the ה, in this Samar. Copy, has been added to the י of the preceding word, to make the word יהוה *Jab* (*Jehovah*) seems probable, because the י is necessary to וזמרת; but it is made more probable by the Testimony of our Samar. MSS, which I have lately consulted --- after having long since noted down the preceding correction. Four of these Six valuable MSS (N^o. 47, 50, 51, 52) agree in reading עזי וזמרתִי but

--- but No. 48 is here defective; and No. 49 has עֵי וּזְמַרְתִּיהָ with a transverse stroke over the ה, to intimate some peculiarity.

EXOD. 18; 5, 6, 7. Here we read --- *And Jethro, Moses father in law, came, with his sons and his wife, unto Moses into the wilderness. And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her. And Moses went out to meet his father in law &c.* Strange, that Moses should go out to meet Jethro, as in ver. 7; after that Jethro had been with him, and talk'd to him, as in ver. 6! The Heb. Copies us'd by the Authors of the Greek and Syr. Versions seem to have had the truer Reading, הִנֵּה *ecce*, instead of אֲנִי *ego*; according to which the place will be --- *And Jethro, Moses's father in law, came with his sons and his wife unto Moses into the wilderness. 6. And it was told Moses, Behold, thy father in law Jethro is come unto thee, and thy wife, and her two sons with her. 7. And Moses went out to meet his father in law &c.* That וַיֹּאמֶר, as the future in Niphal, may be render'd & *dictum fuit*, see Gen. 10, 9; perhaps it is us'd here *actively*, in the same manner as the verbs וַיִּבֵּא וַיִּגַּד are in 2 Kin. 5, 4 --- *And one went and declar'd it to his lord, saying &c.*

As

As a firmer Conviction will obtain with regard to the Necessity of any Emendation of the printed Text, whenever a Conjecture, *first founded on the Nature of the printed Text*, shall be afterwards confirm'd by one or more MSS; it may be necessary here again to observe --- that, since the preceding Remark had been made, as it now stands, (in which the printed Samar. Copy as well as the Heb. is suppos'd *corrupted*) I have found this Point remarkably establish'd by the Samar. MSS. For, tho' N^o. 48 is here defective, and tho' N^o. 49 reads אֲנִי *ego*; the other 4 Copies (N^o. 47, 50, 51, and 52) agree in reading הנה *ecce*.

EXOD. 19, 3. MS I has מִן הַשָּׁמַיִם הָהָר *e caelis monte*; undoubtedly two Various Readings put together, or one from the Margin added to the other in the Text: since the Original Reading was certainly either מִן הָהָר *e monte*, or מִן הַשָּׁמַיִם *e caelis*. The word הַשָּׁמַיִם is expung'd in the MS; or else it has not been writ a 2d time, as the words have been both before and after it.

EXOD. 25, 31. We have here the word תִּיעֲשֶׂה, which F. Houbigant properly calls *nullius formæ nulliusque interpretationis*. This word is evidently

ly compounded (as is remark'd in *Poole's Synopsis*) of 2 Readings יעשר *fiet* and תעשר *facies*; both the *formative* Letters being inserted by an injudicious Transcriber --- who, finding these two Readings in different Copies, or in the Text and Margin of the same Copy, resolv'd to have *the true* Reading, and so inserted *both*; as appears to be the case in other places.

There being a Necessity from the Context, and particularly from the same verse, for reading תעשר *thou shalt make*; the Rabbins have been shrewdly sagacious in discovering reasons for the insertion of the י; taking it for granted, that such an unparallel'd Irregularity must be big with Mystery. Two of their Solutions will perhaps be fully sufficient for the Reader's Satisfaction. The *older* Account is --- that, as *Moses was here commanded to make a Candlestick for the Tabernacle*, the י, being the *Numeral for Ten*, was here inserted to shew, that *Solomon was afterwards to make Ten Candlesticks for the Temple*; see 1 *Kin.* 7, 49. As this *Type* is far fetch'd and greatly labour'd (almost to a degree of *modern Typification*) it would have conduc'd more to the honour of the י, if this *Mosaick Candlestick* had contain'd *Ten Branches*; but, unfortunately in this respect, the very next verse tells us, that it contain'd *Six Branches only*. Such then was the Rabbi-

Rabbinical Solution, in the days *of old*: and the *later* account is --- that Moses has endeavour'd in this wonderfully-compounded word to convey the History of *the Making* this Candlestick --- that, when God had commanded him, saying, תעשה *thou shalt make* a golden Candlestick, after such and such a fashion, Moses being vehemently agitated in mind, and fearing he was unequal to the surprizing Fabricature, God order'd him to throw the Mass of Gold then in his hand towards Heaven, and said, יעשה *it shall be made* --- and the Candlestick fell down before him exquisitely finish'd!

'Tis worth observing, that Aben Ezra confesses, in his Remarks on this word, that there were *Variations* in the Jewish MSS --- *Vidi libros*, says he, *quos rimati sunt Sapientes Tiberiadis, ac jurarunt quindecim ex Senioribus eorum, quod ter diligentissime considerarint unamquamque vocem & unumquodque punctum, quamque dictionem plenam & defectivam, & ecce scriptum, in voce תעשה: neque tamen inveni sic in libris Hispanorum & Gallorum, neque in libris eorum qui sunt ultra mare.* We are told here, that *the Spanish Copies* (the best MSS) had not this ם; but that it was found universally in such Copies as were made use of by the Critics of *Tiberias*: whence may also be drawn an Inference not very

ry favourable to those Critics and their Copies--- and to the Observations form'd upon *those Copies* by *those Critics* we owe (it is said) the invaluable *Masora*. This, then, tho' the foundation of such entertaining Stories (as it has no existence in the *Sam.* Text---as it was not found by *Aben Esra* either in the *Spanish* or *French* MSS --- as it is not found in our MSS 1, 12, 13, 14, 66; not in the 2d and 3d *Camb.* MSS; nor in *Erfurt* 3, 4 --- and as it is not acknowledg'd by the ancient Versions) should certainly, for the sake of Truth and Seriousness, be utterly rejected.

Upon this proposal, to banish the letter, from this word of the Law, perhaps there will be the same Outcry as is mention'd in *Wolfius* (*Biblioth. Heb. Tom. 2. pag. 488*) where he gives us, from *Shemoth Rabba*, the following Prayer of a *Yod* just in the same perilous circumstances --- *Ascendit litera Yod, & supplex prostrata coram Deo dixit; O Dominator mundi! Nonne constituisti, ut ne ulla Litera periret de Lege in æternum? En Salomon occupatus est in eo, ut me delect: fortassis hodie abrogabit unam, & in crastinum alteram, donec tota Lex pereat.* But, however artfully the Petitioner here makes *his own* Cause the Cause of *the Public*, and represents *the whole Commonwealth of Letters* in danger, if *he* should be remov'd; yet if R. Salomon was justly convinc'd

E e e that

--- that no Right (in this instance) but one *absolutely hereditary* was *indefeasible*, and that the Petitioner had no better claim than *present Possession*, unjustly usurp'd and injuriously maintain'd --- doubtless this Rabbi, in his efforts for the Extirpation of this Yod, manifested a Zeal truly laudable and worthy our imitation. I shall only add, that the preceding Prayer is of some *real* use; as it proves, that even the Jews did not *universally* believe their later MSS absolutely perfect; since *R. Salomon* attempted to banish this Letter, and consequently to alter the then customary Reading.

EXOD. 27, 12. We have already seen proofs of the improper Repetition and Interpolation of *Words*; MS 1 reads *this whole Verse* twice: thus
 --- ורחב החצר לפאת ים קלעים חמשים אמה
 עמדיהם עשרה ואדניהם עשרה: ורחב החצר
 לפאת ים קלעים חמשים אמה עמדיהם עשרה
 ואדניהם עשרה:

In ch. 29, 11, we read ושחטת את הפר לפני יהוה & *maclabis juvencum coram Domino ostium tabernaculi conventus* --- but MS 1 has the Preposition אל *ad* before פתח *ostium*, which every one sees is necessary (as in *Deut.* 22, 21) and is found in the Greek, Syr. Chald. Arab. and Vulg. Versions: an Example
 this

this of a Reading *entirely different* from the printed Hebrew, and yet *entirely agreeing* with all the ancient Versions. The printed Sam. Text seems to have been here *taken from*, or *made conformable to*, some late and faulty Heb. Copy; since *that* also reads לפני יהוה פתח without the necessary Preposition: and it reads also לפני יהוה פתח אהל in ver. 10, where the printed Hebrew reads only לפני אהל.

In ch. 36, 11, MS 1, instead of מקצה, reads הקיצנה as in the following part of this same verse; the Sam. Text reads here בקצה, as it is now in the *Heb.* Text of the verse following. And this MS, at ver. 32, instead of the second המשכן without צלע preceding, reads צלע without המשכן following; the Sam. Text reads both words. And this same MS (ch. 59, 9) reads הארון *arca*, instead of החשן *pectorale*.

LEVIT. I, I. ויקרא The last letter of this first word in Leviticus is printed in a *less* size, than the 4 letters before it. First, it seems, this *little* ך is to shew, that *little children were to begin to read the Pentateuch at this word*. But secondly, we are told by others, that Moses intended at first to write, and had writ the word ויקר & *obviam factus est*; but that, God having suddenly call'd him with a loud voice, he (in order to

expres both) added *a little Aleph*, and made it ויקרא & vocavit --- Solutions these so equally surprizing, that one is at a loss which to admire most. This word then contains one of those *Irregularities*, which *Buxtorf* tells us (*Tiberias, cap. 14*) have been preserv'd, *ceu priscae sapientiae aeterna monumenta & testimonia*.

That this Irregularity must be plac'd, not to the intention of *Moses*, but to the fault of a *Transcriber*, seems sufficiently evident, without observing --- that this *א* is *regular*, not only in the *Sam. Text*, but also in the *Heb. MSS 1, 4, 7, 10, 11, 12, 66*: in the 2d *Camb. MS* it is *regular*; and it *was* so, originally in the 3d. I shall only add, that the Enumeration of the *Litterae minusculae*, given by the *Great Masora* on this word, is very different from the Enumeration, given by the *same Masora at the End*; and certainly such disagreements and inconsistencies in any Rule are no argument in its favour.

LEVIT. 4, 29. Instead of העלה במקום *in loco holocausti*, MS 4 reads אשר ישחט העלה במקום אשר ישחט *in loco quo mactat holocaustum*. The Sense of the MS seems very preferable; since *he shall slay the sin-offering in the place where he slays the burnt-offering*, is more clear than *he shall slay the sin-offering in the place of the burnt-offering*. This
very

very remarkable Various Reading is confirm'd by the Greek and Syr. Versions; and by the Heb. Text itself (before and after) at the 24th and 33d verses --- במקום אשר ישחט את העלה
 And lastly, it is fully confirm'd by the Samar. Text; which, together with the preceding Authorities, is sufficient to reestablish these two words, which have been happily preserv'd in this MS. In the Sam. Text indeed the verb is ישחטו *maclant*, in verses 24, 29, and 33; and this seems to be the truer reading.

LEVIT. 5, 1. The word לוֹא *non* is very remarkable. It occurs 35 times in this form; but is in other places more regularly express'd לֹא. 'Tis somewhat strange, that so common a particle should so frequently be express'd improperly; because, if a Transcriber knew *any one* word in the language, he must be suppos'd to know *this*. The true reason of our finding this short word, which occurs so many hundred times, express'd so often *with a Vau*, seems to me to be this. The words לוֹא *non* and לוֹ *ci*, being the same in sound, have been writ frequently instead of one another; לוֹא instead of לוֹ 15 times, even according to the *Masora* (according to some Critics *more frequently*, but according to others *less*) and לוֹ instead of לוֹא twice. These words then

then having been thus mistaken, some Transcribers, finding the Copies differ, writ *the one* Reading in the Text and *the other* in the Margin; whilst other Transcribers, of less judgment, resolving to have the true Reading in the Text, express'd *both* in the compound word לֹא; which has therefore been continued, as one way of expressing the Hebrew negative Adverb. The MSS read the word regularly לֹא in several of these places; as MSS 1, 7, 17, in this place. The Sam. Text reads the word regularly, without a ך, perhaps in every other place as well as here.

LEVIT. 5, 9. MS 1 has the word הַקְהָל between הַטֹּאת and הוּא This word seems inattentively inserted; since the Law speaks here of the Sin-offering of *a private person*, and not of *the congregation*, as in ch. 4, 21. And as this MS has some words *inserted*, it has also some *omitted*; for the word לֹא *non* (than which there is no one word of greater consequence) is omitted in ch. 11, 4; (and in Numb. 31, 23.) In ch. 19, 3, the 3 words וְאֵת שְׁבֹתָי הַשְּׁמֵרוּ are writ *twice*. In ch. 23, 29, instead of וּנְכַרְתָּהּ וּנְכַרְתָּהּ is has 3 *whole words added*, and reads וּנְכַרְתָּהּ הַנְּפִישׁ הַהוּא מִקֶּרֶב עֲמִידָה --- 'tis observable, that the next verse is universally concluded, in almost the same words with *this* verse in
the

the MS. In the 15th ver. of the following chapter this same MS has עונו instead of הטאו: and in Numb. 26, 50, instead of מאות 400, it reads (taken from the end of the verse following) 730. I shall only add here, that in Numb. 7, MS 4 has verses 66, 67, 68, 69, 70 71-(containing 66 words) twice.

NUMB. 3, 39. There are in the printed Heb. Bible 15 words, which have a Dot over every letter; the reason of which seems clearly to be --- that the word, so dotted, was suspected of being interpolated, not being found in some other Copies. In this verse we have the following word thus dotted -- וְאַהֲרֹן & Aaron; a word, which is not found in the Sam. Text, nor in the Syr. Version; and (which is very remarkable) it is not found in our *oldest* Heb. MS.

NUMB. 11, 15. We have here the Pronoun *fem.* את instead of the *masc.* Pronoun אַתָּה; and this, even in the speech of Moses to GOD himself --- an Absurdity so great, that the Reader scarce need be inform'd, that it is peculiar to the *Heb.* Text. As so extravagant a Mistake has been made and continued, it must be extravagantly accounted for --- and we are told (what we can hardly read with patience) that Moses writ

writ this Pronoun without the ה, to indicate, that he was so exasperated, during this his address to the Divine Being, as to be incapable of pronouncing *the whole word*, and could only speak *the first of the 2 syllables!* The same Mistake has been made in 1 Sam. 24, 19 --- where the Punctuation shews it to have been formerly הַתָּה; as it is now in MS 2, and was at first in MS. 5.

NUMB. 13, 22. The 2 verbs in the verse preceding, the 1st of the 2 verbs in this verse, and also the verbs in the following verses are universally *plural*; and yet the 2d verb in this verse (contrary to all the rules of writing) is, in the printed Heb. Text, *singular* --- וַיָּבֵן & venit. Should we not all agree that some *Transcriber* or *Printer* had mistook; if we were to read, in *Cæsar's Commentaries*, the following Verbs, each referring itself to the same nom. case plural --- & ascenderunt --- & exploraverunt --- & VENIT --- & venerunt --- & exciderunt --- & reversi sunt? This Verb, so absurdly *sing.* in the printed Heb. Text, is properly *plur.* in the Sam. Text, and in *all* the ancient Versions. This was also the Reading in our *oldest* MS; before some Corrector had injudiciously *eras'd the last Letter*. The Masoretic *Sebirin* have been mention'd, pag. 379; and

and the Masora conjectures, that, as the *sing.* number is 15 times writ where the word should be read *plural*, so the word יבא should be read יבאו in *this* and 7 *other* places.

NUMB. 27, 7. The History here tells us of a Petition preferr'd by *the Daughters of Zelophekad*; and, in ver. 5, we read, that Moses laid before the Lord משפטן *causam earum*. The pronoun suffix'd to this noun is regularly *feminine*, and distinguish'd in *some* written and *most* printed Copies by its being *much larger than common*; to denote, say the Rabbies, that these Daughters *did great Honour to their Sex*, and *had more than common Merit*. But, how then are the 2 Pronouns in ver. 7, (which equally respect these Daughters) found *masculine*? Why, say they, for the greater Honour of these young Women, because *they had behav'd themselves like Men*. Wonderfully-consistent Illustrations! The Petitioners are first honour'd with a *fem.* Pronoun of an *uncommon* Size, to shew they were honourable *as Women*; and then twice with a *masc.* Pronoun, to shew that, tho' they were Women, yet in their behaviour they were as honourable *as Men*! And does our Text want such explanations, as these are?

*Non tali Auxilio, nec Defensoribus istis
Tempus eget ---*

However, instead of censuring, let us compassionate these poor Critics; who have given the best accounts they could get of what *they were told* was, every letter of it, the Writing of Moses: and let us proceed to observe, that these Pronouns have been *corrupted*. For that **להם** and **אביהם** were *originally* **להן** and **אביהן**, is not only evident from the Sam. Text, but must be confess'd by all, who will allow the great Author of the Pentateuch to write with common sense and consistency ---- because the very two words **להן** and **אביהן** are found even in *the printed Heb. Text*, and in the very same verse, just after **להם** and **אביהם**. To which it may be added, that where it is **אביהם** *pater eorum* in the printed Text, it is **אביהן** *pater earum* in MSS 1, 4, 7, 10 (here chang'd) and 17; in *Erfurt MS* 4, and also in 3 originally; but *Michaelis* tells us, that in MS 3, the ך having been eras'd in obedience to the Masora, a ם is superscrib'd.

DEUTER. 6, 12. MS 1 has here preserv'd the word **אלהיך** *Deus meus* (MSS 4 and 10 have it in the margin) a word undoubtedly original, as it is found in the Sam. Text, in the Greek, Syr. and Arab. Versions; and as **יהוה אלהיך** is the phrase

phrase just before at ver. 10, and just after at ver. 13. But in ch. 13, 2, this MS has a Variation for the worse; reading, instead of אחרי *post*, ונעבדה & *serviamus*: the *printed* Reading here is certainly preferable, because the word ונעבדם & *serviamus eis* occurs afterwards, as the last word in this same verse. In ch. 15, 18, this MS also has או *vel* instead of אתו *illum*; and the Sense must be considerably varied, or rather be made Nonsense, by such an Omission, tho' it be the Omission but of one single letter. In ch. 16, 12, instead of במצרים it reads בארץ מצרים which reading is confirm'd by the Sam. Text and the Greek Version; when this MS was pointed, a little ב was prefix'd to the 2d word, and the 1st was left unpointed. In ch. 17, 16, instead of לכם *vobis*, it improperly reads אלי *ad me*. And, in ch. 20, 19, it has the word השדה *twice*; which should be observ'd, as every difference may furnish the Learned with some hint for the correction of this obscure and probably corrupted place --- כי האדם עץ השדה לבנה *quia homo lignum agri ad veniendum a faciebus tuis in coarctatione.*

DEUTER. 22, 19. The word נערה occurs 22 times in the Pentateuch, and is not once printed properly but in *this* place --- I mean, not in the

Heb. Text; for the Sam. Text reads it regular also in other places. That it *was* universally regular in the Heb. Text, is sufficiently clear from the Heb. Punctuation; for, a *Kametz* being even now express'd in the printed Copies under the ך (which is at present the last letter) an ה must have follow'd, when the Point was first subjoin'd to that letter. This word is properly express'd נערה *puella* in 2 *Kings*, 5; 3, 4; &c.--- and, when thus express'd, it has its true and necessary distinction from נער *puer*. Without which distinction such Mistakes might easily be made, as would cause Confusion; as in ver. 23, where the word being improperly נער, the verb has been made *masculine* to agree with it: and the Sam. Text has the verb there either taken from, or made conformable to, the Heb. verb so corrupted --- even tho' the noun be in the Sam. נערה. Indeed the Masora has corrected the 21 irregular forms of this Noun; having order'd the word at every place to be read נערה.

We have before us then a word, which occurs 22 times in the Pentateuch, and yet is but once writ regularly. Hence may arise this question --- Is it probable, that this word should be *undesignedly* writ נער, instead of נערה, *one and twenty times*? I presume the contrary. It seems evident from this and many other instances, that
some

some of the Transcribers, not being deeply acquainted with the language they were transcribing, finding a word once or twice mistaken, have designedly made *the same word in other places*, or *other words in connexion with it*, to conform to such mistaken word --- consequently, that some Transcriber, finding the word נערה carelessly writ נער in one or more places, omitted the ה in other places, and perhaps in every place in the Pentateuch; and probably the ה, now found in this single instance, crept in again by some *later* Transcriber's inadvertently deviating into Truth. For that this single instance was *formerly* conformable to the rest, we seem to have proof from some of the MSS, which read נער and not נערה here: see MSS 1, 7, 17, 66. The Reader will take it for granted, that the frequent Omission of this necessary Letter has tortur'd many a Rabbinical Invention to account for it, and produc'd some pleasant Solutions. It has so. And the word נערה *puella*, it should seem, is writ נער *puer*, when applied to REBEKAH --- *LAUDIS causa, quod cauta & provida fuerit, instar Pueri!* but, when applied to DINAH --- *VITUPERII causa, quod deambulatio ejus causam dederit stupro!* Buxt. Tiber. cap. 13.

DEUTER. 22, 19. Instead of לַאִשָּׁה לֹא, MS I reads לֹא לַאִשָּׁה תַּחַת אֲשֶׁר עִנָּה לֹא --- the 3 interpolated words were taken in here by the Transcriber's carelessly casting his eye *ten verses farther forth*; for at ver. 29 we read these 3 words, preceded and follow'd by the very same words as occur in this 19th verse. The same Transcriber, at ch. 28, 27, carelessly transferring his eye to ver. 35, (*eight verses farther forth*) has inserted, in ver. 27, 4 words that belong only to the 35th verse --- נִכַּף רִגְלֶךָ וְעַד קִדְקֹדֶךָ --- led again into Mistake by the sameness of the preceding words. To which it may be added, that in ch. 25, 19, this same MS has a surprizing Variation of רִגְלוֹ instead of נִעְלוֹ; so that the version of this MS (instead of *Œ solvet calccamentum ejus de pede ejus*) is *Œ solvet pedem ejus de pede ejus*.

DEUTER. 28, 57. Moses, in this solemn Chapter, foretells the astonishing Miseries, that should be inflicted on the Israelites, in case of their future Disobedience; and in this and the adjoining verses most affectingly paints one of the deepest Scenes so predicted. *F. Houbigant* has very judiciously remark'd (*Prolegom. pag. 69 &c.*) that the Sense here is greatly disturb'd by two corrupted words וּבִבְנִיָּה and וּבִשְׁלִיתָה. Let us then
 atten-

attentively consider the Passage; after referring the Reader to verses 49, 53, 54, 55, 56, 57 of this chapter.

Now by *the eye* of the *Man* or *Woman* being *evil* against each other, even against the *Wife* or *Husband of the bosom*, is most strongly describ'd their extreme Want; so that (as *Bp Patrick* expresses it) *they should grudge every bit, which they saw one another, or their nearest relations, eat; being ready to snatch it from their mouths thro' ravenous hunger.* The *Man*, says *Moses*, when thro' *Famine* he shall kill and eat one of his own *Children*, shall not give part of this *Child* to his other *Children*, nor even to his *Wife*: and the *Woman* (for even her softer *Soul* shall grow insensible to the *Miseries* of others, thro' her own dreadful *Necessity*) She also shall grudge the least refreshment to her *Husband*, *Son* and *Daughter*. So far all being clear, let us proceed to the next verse; which, at present, is closely connected with the preceding, thus --- Her evil *Eye* shall grudge the least refreshment *to her Husband*, and *to her Son*, and *to her Daughter* (57) and *to her After-birth* or *Secundine*, as the word (if there be such a word) is allow'd to signify. But is there propriety in saying --- She shall grudge every morsel eaten *by her Children* and *by her Secundine*? To these and the preceding let us add the

the

the words following --- She shall grudge every morsel to *her Son* and to *her Daughter*, and to *her Secundine*, and to *her Children*. The last Article, *her Children*, having been before particularly specified in *her Son and her Daughter*, seems to be totally redundant and unnecessary.

F. Houbigant observes, as to the word שליחה *secundinæ ejus* ---- *hujus significatus nullum aliud Heb. in Codicibus exemplum reperitur, nullum Veteribus in Linguis vestigium, vix ullum apud Veteres Interpretes signum certum & exploratum*. Let us now see how this learned Critic endeavours to correct this passage. He supposes one ב improperly inserted in the word ובבניה & *in filios suos*, so that the word should be ובניה & *filios suos*; and that some Transcriber, finding this word in ver. 57 *with* a Preposition, like the Nouns in ver. 56, concluded that the ב in *the first word* of ver. 57 must be *also* a Preposition; and so alter'd the word to make it regularly connected with the *suppos'd* Preposition prefix'd to it. The first word then (in ver. 57) having been alter'd, to make it conformable to ובבניה, which is suppos'd to have one ב not original, but improperly inserted; it is no small Satisfaction to me to inform the Reader --- that *Our Oldest MS*, N^o. 1, happily confirms this Conjecture, reading here ובניה & *filios suos*, *without* the Preposition ---

tion --- a Various Reading, which, if not found in other MSS (and *F. Houbigant* has not mention'd any such) does particular Honour to This *Bodleian* MS.

Having thus corrected וּבְנִיָּהּ to וּבְנִיָּהּ, and consequently restor'd וּבְשִׁלִּיתָהּ to its primitive form וּבְשִׁלָּהּ & *coquet*, let us now observe the Propriety of this Passage. 56. *The tender and delicate woman among you, who would not adventure to set the sole of her foot upon the ground for delicateness and tendernefs, her eye shall be evil towards the husband of her bosom, and towards her son, and towards her daughter.* 57. *And she shall boil that which cometh out from between her feet, even her children which she shall bear; for she shall eat them, for want of all things, secretly.* These words, being prophetical, are fulfill'd in 2 *Kings* 6, 29. For we read there, that 2 Women of Samaria having agreed to eat their own Children, One was actually *boil'd*; where the very same verb בָּשַׁל *coxit* is made use of.

It may be proper to remark, that the word in the MS is undoubtedly וּבְנִיָּהּ; but some ignorant Corrector has put a little crooked *Verb* over the word (evidently the addition of a hand different from, and later than, the Transcriber's) as if the word had been before defective.

DEUTER. 33; 1. *And this is the blessing wherewith Moses the man of God blessed the children of Israel before his death.*

2. *And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.*

3. *Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words.*

4. *Moses commanded us a law: even the inheritance of the congregation of Jacob.*

5. *And he was king in Jeshurun, when the heads of the people, and the tribes of Israel were gathered together.*

The printed Heb. Text.

1. וזאת הברכה אשר ברך משה איש האלהים
את בני ישראל לפני מותו: 2. ויאמר יהודה
מסיני בא וזרח משעיר לכו הופיע מהר פארן
ואתה מרבבת קדש מימינו אש דת לכו: 3. אף
חבב עמים כל קדשיו בידך והם תכו לרגלך
ישא מדברתיך: 4. תורה צוה לנו משה מורשה
קהלת יעקב: 5. ויהי בישרון מלך בהתאסף
ראשי עם יהוד שבטי ישראל:

These Verses being remarkably unintelligible, the following Correction and Translation are offer'd, with deference, to the Learned.

1. וזאת

1. וזאת הברכה אשר ברך משה איש האלהים את בני ישראל לפני מותו ויאמר:

2. יהוה מסיני בא

וזרח משעיר למו:

3. הופיע מהר פארן

ואתה מריבת קדש

מימינו אש אור למו:

4. אף חבב עמים

וכל קדושו ברך:

5. והם תכו לרגליו

וישאו מדברותיו:

6. תורה צוה לנו

מורשה קהלת יעקוב:

7. ויהי בישרון מלך

בהתאסף ראשי עם

יחד שבטי ישראל:

1. And this is the Blessing, wherewith Moses, the man of God, blessed the children of Israel, before his death. And he said ---

2. JEHOVAH came from Sinai,
And he arose upon them from Seir ;
3. He shone forth from mount Paran,
And he came from Meribah-Kadesh;
From his right hand a fire shone forth upon them.
4. Truly, he loved the people,
And he blessed all his saints :
5. For they fell down at his feet,
And they received of his words.
6. He commanded us a Law,
The inheritance of the congregation of Jacob.
7. And he became king in Jeshurun ;
When the heads of the people were assembled,
Together with the tribes of Israel.

The general Nature of this solemn Introduction is to shew *the Foundation*, which Moses had for *bleſſing* his Brethren; namely, because *God had frequently manifested his Glory in their favour*. And the ſeveral Parts of this Introduction are diſpos'd in the following order --- The Maniſtation of the Divine Glory on *Sinai*, as it was prior in time and more magnificent in ſplendor, is properly mention'd firſt --- That God manifeſted his Glory at *Seir*, is evident from *Judg.* 5, 4; *Lord, when thou wenteſt out of Seir, when thou marchedeſt out of the fields of Edom; the earth trembled, and the heavens dropped &c.* --- The next place is *Paran*; where *the Glory of the Lord appeared before all the children of Iſrael* (*Num.* 14, 10) --- And we read (*Num.* 20, 1) that, towards the end of the 40 years, they came to *Kadeſh*, which we learn from ver. 13 was call'd *Meribah*, on account of their contentious oppoſition to the Determinations of God in their favour; and there *the Glory of the Lord again appeared*, as we are inform'd in ver. 6 --- Theſe then, ſays Moſes, were the Places, from whence God manifeſted his Glory, in a fiery appearance; the more illuſtriouſly to proclaim his ſpecial Providence over, and Care of, Iſrael. --- For this is the Inference he makes from all thoſe glorious Appearances, *Truly he loved the People, and he bleſſed all*

all his Saints i. e. all those, whom he had chose unto himself to be, not only *a peculiar People*, but also *an holy Nation*. --- That, in order to *make them such*, God had display'd his Glory on mount *Sinai*; where they had fallen prostrate at his feet with the humblest Adoration, and vow'd the most sincere Obedience. --- For, that God had there commanded them *The Law*, which was to be the Possession and Inheritance of all the children of Jacob. --- And, to crown the whole, God had not only blest'd them as *their Lawgiver*, but had also vouchsaf'd to be *their King*; Honours, which had both been conferr'd at that most solemn Assembly, when the Chiefs and all their several Tribes were assembled together. Let us proceed now to the Observations, which offer themselves in favour of the preceding Alterations.

1. The words *מרבבת קדש* cannot regularly signify *with ten thousands of Saints*; because the general senses of *ב* are *ab* and *absque* (as in the 3 instances just before it in the same verse) and because *קדש* is not *Saints* but *Holiness*. But Moses seems in this, as in each of the preceding lines, to have given the name of a Place; and *קדש* is the constant name for *Kadesh*, otherwise call'd *Meribah-Kadesh*: and indeed the word is in this very place render'd by the LXX *Καδης*.

In

In the 8th verſe of this chapter 'tis call'd מריבה *Meribab*; but, in the 51ſt verſe of the former, we have מריבת קדש *Meribab-Kadeſh*: and ſo in *Ezek.* 47, 19, מריבות קדש, but in ch. 48, 28, מריבת קדש --- exactly the ſame as in the inſtance juſt quoted from the chapter preceding, and as in the inſtance before us, excepting the change of *one* letter. The 3 preceding lines then containing each the name of a Place, and theſe two words being (with the change of a ſingle letter) the name of a fourth Place, from whence alſo the Divine Glory was manifeſted in the Wilderneſs; it ſeems preferable to conſider theſe words as implying *this Place*, rather than to tranſlate קדש *Saints*, which it does not properly ſignify; the regular word being קדשים, and it occurs in the 3d line following.

Farther: if קדש could properly be tranſlated *Saints*; then, according to the rules of language, the relative Pronoun, next following, could have no other Antecedent: and hence it will follow, that *the fiery law* (generally ſuppos'd to be expreſs'd in the next words) *was given to theſe Saints* --- *he came with ten thouſands of Saints* (i. e. *Angels*) *from his right hand went a fiery law for them.* Beſides; the word *Saints* very ſeldom, if ever, ſignifies *Angels*; for the Prophecy of *Enoch*, taken literally, is --- *behold, the Lord cometh*

cometh with his holy Myriads: and in Zech. 14, 5, the Lord my God shall come, and all קדשיו his Saints (not עמך with thee, but probably עמו conformably to all the ancient Versions) with him; where the word Saints has frequently been applied to the spirits of just Men made perfect. If the Preposition מ be thought absolutely necessary before מריבת, we may conclude it has been omitted, as it frequently is elsewhere; and where it was not so likely to be omitted as here, the Noun beginning with the very same letter: thus we have בית frequently for בבית: see also page 157 of this Dissertation.

2. מינינו אש דת לנו from his right hand a fire of law for them. The word דת is Chaldee; and is not found in any book writ before the Captivity, but in this place: and here it is us'd very obscurely, because it follows אש; for certainly a fire of law (if we examine the ideas closely) is a phrase not very intelligible. But farther: the blessing of the Law is gratefully acknowledg'd in ver. 4, where the Law is express'd by its proper word תורה; and therefore we may presume it was not intended here in ver. 2, and express'd by the Chald. word דת --- a word, which is not here acknowledg'd by the Greek and Syr. Versions. And that דת was not originally the word here, may be farther presum'd, because

because one of the Sam. MSS, N^o. 51, reads דוה; and in another, N^o. 50, the *Vau* is plac'd over the word, as if omitted.

These several Reasons concurring against the present Reading, let us see what prospect there may be of a rational Emendation; and perhaps the true Sense of this difficult place may be best illustrated by its *parallel* place, in the sublime and justly-celebrated Ode of *Habakkuk* ---

3. אלוה מתימן יבוא

וקדוש מהר פארן

כסה שמים הודו

ותהלתו מלאה הארץ:

4. ונגה כאור תהיה

קרנים מידו לו

ושם חביון עזרה:

3. GOD came from Teman,

And the Holy One from mount Paran;

His glory covered the heavens,

And the earth was full of his praise.

4. And his brightness was as the sun;

The splendors (issuing forth) from his hand,

For there was the manifestation of his power.

Before this passage be applied, it may be proper to offer a few Observations upon it. As אור, in Job 31, 26, signifies *the Sun* (which, being the principal source of Light thro' this System, may properly be call'd *Light*, or *the Light*, κατ' ἐξουσίαν) *that*

that rendring seems to improve the sense here. As קרנים is deriv'd from קרן *splendere, radios splendoris emittere*, it is much better render'd here *Splendors* than *Horns*. And, as *the Hand*, and *Right Hand*, and *Arm*, are expressions frequently applied to God, upon any signal Display of the Divine Power; perhaps the Hand of God cannot so properly be said to *hide* and *conceal*, as to *exert* and *manifest* his Power and Majesty: and that the verb, from whence the noun הביון is deriv'd, had this idea of *shewing forth*, is evident from several places in the Sam. Version; as Gen. 41, 25, *what God is about to do* ההבי *he hath discover'd* (or *made known*) *to Pharaoh*.

In this illustrious Passage then, which is *parallel*, or at least remarkably *similar*, to that of Moses, we see the *brightness* or *splendor* is poetically represented as *streaming from the hand of God*; that awful Hand, which is *mighty in operation*, and has so often manifested the Divine Power to a wondring World. *Three* therefore of the four words here seem to be determin'd; for, as in Habakkuk *the brightness streams from the hand of God*, so here *the fire proceeds from, or kindles at, the right hand of Jehovah*.

נומינו אש ---- למו

From his right hand a fire ---- to them.

It only remains then to consider here, what

И h h was

was most probably the word, which originally completed this Proposition. And, amidst the uncommon confusion of Interpreters and Commentators, the Sam. Version alone seems to have preserv'd it. For that Version, which in general *exactly expresses the words of the Text*, reads the line here · צַחֲצִיחֵנִי · לְאֵר · אֲצַרְרָא · אֲצַרְרָא · --- so that the 1st word מימינו being the very same, and the 2d being the Chald. word for אֵשׁ, we have the 3d word אורה or אור to agree with אֵשׁ (which is sometimes of the masc. and sometimes of the fem. gender) and this word fills up the line, instead of the present irregular word דת, or as it has been sometimes writ דות. And indeed this Various Reading in the Sam. MSS strongly confirms this Correction; for, whence can the ך in דות be deriv'd, but from the middle of the original word אור, which has been corrupted in its other two letters? One of the other letters (ר) is very similar to, and therefore may easily have been mistaken for ת: and (which is extremely observable) the Sense with this verb אור perfectly coincides with the words of Habakkuk before cited; there it is --- *the splendors (issuing forth) from his hand*; and here --- *the fire shone forth upon them from his right hand*. It having been just presum'd, that the ך in דות is the middle letter of אור, we may remark, that
 this

this verb has the ו in the preter tense; as appears from *Buxt. Thesaur.* pag. 208, where we read --- אור *Cholcm per totum præteritum retinet.*

3. The next line, that requires Illustration, is בידך כל קדשיו בידך *omnes sancti ejus in manu tuâ*; and certainly if ever a line wanted Illustration, we have such a one now before us. Moses, speaking of Jehovah, is here suppos'd to say --- *Truly he loved the people, all his saints are in thy hand!* But *whose* Saints? And in *whose* Hand? According to the Vulgat the line should be כל בידו קדשיו בידו *all his saints are in his hand*; and the Chald. Paraphrase gives the same Sense. This indeed somewhat mends the matter; but yet the Syr. Version seems to have preserv'd the truer reading, which is ---

סבבוסן סגסוסט כנץ
ובל קדשיו ברך

Et omnibus sanctis suis benedixit.

This reading of ברך instead בידך is a very small variation, as to the Letters; but it makes a great improvement in the Sense of the line, which is now made perfectly to agree with the Context --- *Truly he loved the people, and he blessed all his saints.* This reading is confirm'd by the Sam. Version, which has בארך; which cannot signify *in manu tua*, but seems to be ברך with the addition of א to express the *Kametz*, and a ד for

a ו. The addition of ו before the first word כל has the authority, not only of the Syr. Version, but also of the Sam. Text.

4. The words לרגלך and מדברתיך should probably be לרגליו and מדברותיו; because it seems necessary to the Sense, that the Pronoun here suffix'd should be of the 3d person. There can be no doubt, but the Authors of the Greek Version read the latter word מדברותיו, as they have render'd it *απο των λογών αυτς*: and the Vulgat has the Pronoun in the 3d person, in both instances; reading --- *pedibus ejus*, and *doctrina illius*. The Variation seems to have been introduc'd by some ignorant Transcriber, who alter'd these 2 words, to make them agree with בידך, which had been before corrupted from ברך. (see pag. 417.) The Context is uniformly in the 3d person --- *JEHOVAH came --- he arose, --- he shone --- he loved --- he blessed*: consequently the Sense here should be --- *they sat down* (not at thy, but) *at his feet, and received of his words*. The first of these nouns, tho' *sing.* in the printed Hebrew, is *plur.* not only in the Sam. Text, but in Heb. MSS 1, 5, 11, 12, 14, 63; in *Camb.* 2; and in *Erfurt* 1, 2, 3, 4.

5. That the verb ישא should be וישאו, will be soon evident; because it follows a verb plural, refers likewise to time past, and has the same

same plur. nom. case. Accordingly we find, that in the Sam. Pentateuch the word is וישאו, which undoubtedly was at first וישאו; not only because the י, which is preserv'd in the Hebrew, is necessary, but because the word in the Sam. Version is ויקבלון & *acceperunt*. The Syr. Ar. and Chald. Versions have this verb in the *plur.* number, with the *conjunction* preceding it. The omission of ו both at the beginning and end of this word is just such another Corruption, as has been remark'd pag. 167; where בניה is writ instead of ובניהו.

6. That Moses should (in this his final Blessing) speak of himself by name, in the 3d person, is very *improbable*: and, as the Pronoun לנו *no-bis* occurs in the same line, it seems *impossible*. For could Moses say --- *Moses commanded Us* i. e. *Moses commanded Me and You* i. e. *Moses commanded Moses and You*? And if such language would be absolutely absurd, no friend to the character of Moses will, I suppose, insist upon its having dropt from him on this solemn Occasion. But farther: if *Moses* could have been the person here spoken of, (as well as the person here speaking) he must be also the person intended in the next verse, as *King of Jeshurun* or *Israel*. But this is a Title, which he never assum'd, or rather disclaim'd; see Deut. 17, 14; and

and indeed GOD himself was the only King of Israel before *Saul*: see 1 Sam. 8, 7 &c.

'Tis very probable then, that this word has been inferted by mistake, on account of its remarkable likeness to the very next word --- משה or מושה and מרשה or מורשה; for other instances may be produc'd, where a letter having been negligently omitted or added, Transcribers have afterwards inferted both the proper and improper word, that they might be sure of having the true reading in one of them. Wherefore, as the Transcriber of MS 4, (2 Kin. 15, 17) finding some Copies had עזיבו *Ozibu* and others עזריבו *Ozribu*, has inferted *both*; and as *Camb.* MS 1 has מאות *Maotb* and אמות *Amotb*, in Ezek. 45, 2; and lastly, as in the *printed* Text of *Isaiah* 12, 2, are inferted יה *Jab* and יהוה *Jehovah*; so here may have been inferted both מושה *Moshe* and מורשה *Morshé*.

I shall now subjoin one general Observation, which contains a solution of the following Difficulty. It will perhaps be urg'd, as a presumption in favour of the present Reading, not only in this passage but also in some others, that the printed Heb. Text is sometimes the same with the Sam. in words here suppos'd corrupted. In answer to which Objection it must be observ'd, that wherever there is Reason and sufficient Evidence

evidence

dence for proving a word corrupted; there, if the present Sam. and Heb. Copies agree, their agreement may be accounted for by supposing--- that some Samar. Copy has, in these instances, been either *taken from*, or *made conformable to* some Heb. Copy, which in such instances had been corrupted. The Descendants of the Samaritans being a people very few in number, their Copies of the Law were probably few in proportion. And as we know but little of their history, their few Copies may have been render'd defective and imperfect thro' time and accidents; and such Defects may have been supplied by their having recourse to an Heb. Copy, and transcribing in the Sam. character so much as would compleat their own Copy or Copies. That this may have been the case, will be thought probable by every reasonable Enquirer; when he considers the manner in which most Copies of the Sam. Pentateuch have been sent us --- scarce any, perhaps not one very ancient Copy, that is entirely transcrib'd by the same hand, and is perfectly free from that mixture of Vellum and Paper, and of earlier and later writing, which are so observable in the Bodleian Copies. See the state of the 3 *Perescian* MSS, in the Preface to the Paris Polyglott; and of the 2d *Orationian* MS, in F. Houbigant, pag. 183.

If

If this should not be universally the case; if there should be now extant in Europe any ancient Sam. Pentateuch, compleatly transcrib'd by the same hand, and perfectly preserv'd; yet that *Harleian* Copy, which was publish'd by *Morinus* and republish'd by *Walton* (the only Copy publish'd hitherto) does not seem to be preserv'd thus compleatly. For *F. Houbigant* observes, as to this very MS --- *plura folia infima parte lacera, & squalida longo usu atque tritu*. Prolegom. pag. 184. And (pag. 170) he tells us, that this same MS has been *corrected*; which, if it has been corrected with no more Judgment than the Heb. MSS, will be no argument in its favour: his words are *Emendationes in eo Codice quedam sunt, non quidem ad Marginem, ut hodiernis Heb. fere fit in Codicibus, sed ipso in Contextu collocatæ: nimirum Sam. Descriptor opus suum relegens, littera delet eas litteras, quæ scribi non debuissent, quas autem scriptum oportuerat, eas atramento eodem supra verbum, minori forma, suggerit*. From this condition of the Sam. Pentateuchs one may presume, that some Words, and perhaps Sentences, may have been transcrib'd from Heb. Copies, either in some of the Sam. Copies now extant, or in some Copy more ancient (but now lost) from whence one or more of the present Copies may have been deriv'd.

But

But this will, perhaps, be thought certain; when we observe, that in the 3d verse of the preceding passage we have 2 words **אש דת** which make one of the 15 instances mention'd in the *Masora*, as words *writ together*, but to be *read separately*: and we find them writ as *one*, in MSS 4, 6, 11, 13, &c. and in *Atbias's* printed Bible. Now this Conjunction obtains also in the Sam. MS, No. 47; and how are we to account for this strange Uniformity in Error? Whence this improper Conjunction of the same 2 words? That it was introduc'd into the Sam. from an Heb. Copy, which had that Conjunction, is highly probable at least; and especially, as this seems to be the case in a few other places. To instance only in one. It has been remark'd, on Gen. 31, 53 ---- that the words **אלהי אברהם** have been interpolated, both in the later Heb. and Sam. Copies; but can any man think, that these words were interpolated in both by *the very same accidental blunder*? Certainly 'tis more presumeable, that some old Sam. Copy was supplied in this verse, from some old Heb. Copy, that had been here interpolated: a Solution, which may be given of every other Difficulty of the same nature. But, perhaps, some Mistakes, common to both Copies, may be *so ancient*, as not to want this Solution.

JOSH. 6, 7. MSS 2, 5, and *Camb.* 1, 2, read here וַיֹּאמֶר & *dixit*; undoubtedly right, because the Speaker is *Joshua*: and this same Reading obtains also in the Text of *Erfurt* MS 1, which has in the Margin וַיֹּאמְרוּ & *dixerunt*; on which *Michaelis*, strongly prejudiced in favour of the *Mafora*, injudiciously remarks -- *perperam & contra Maforam*. The *Bomberg* and *Complut.* Editions read וַיֹּאמֶר.

The celebrated *John Leusden* has here a curious Note (a specimen of many others) in which he tells us --- *it would not be absurd* (that is, in his opinion) *to say, that there is intended in this word A DOUBLE LITERAL SENSE, a plur. sense denoted by the Letters, and a sing. sense by the Points: i. e. here are two Literal senses, one express'd by the Letters, and the other not express'd by the Letters!* How profoundly judicious is this rigid Advocate for the printed Heb. Text, and what a keen Investigator of double senses! Had he liv'd in *these* days, he had been a celebrated *Maker out of many Meanings*; for, if he had fail'd in *Spiritual* senses, he would in full proportion have exceeded in *Literal*.

JOSH. 10, 24. All the printed Editions and some MSS, without any marginal variation, read here

here ההלכוּ with an א at the end, exactly like a verb in *Arabic*; a form this, which occurs in the Heb. Bible only in this and 1 word more. The existence of this א seems entirely owing to the mistake of some *Arabian* Transcriber, who inattentively express'd these 2 verbs in the way of his own language: and many instances of this kind are observable in other places. *F. Houbigant*, pag. 55 --- *Si qua etiam verba Librarius fecerat scribendo vel Chaldaica vel Arabica, ne ejus quidem generis Emendator castigabat; quia linguam, in qua natus erat, Chaldaicam aut Arabicam norat, Hebraicam parum intelligebat: atque inde accidit, ut Heb. in Codicibus et Chaldaicis complures & Arabis quidam sint, quos Hebraica lingua numquam usurpavit.* MSS 2, 4, 5, 20, and *Camb.* MS 2, read ההלכוּ; and MS 2 reads אבוּ *voluerunt*, which, in *Isaiah* 28, 12, is printed אבוּ. In this same ch. of *Joshua*, MS 20 has verses 29 and 30 writ and pointed *twice*.

JOSH. 15, 47. The true reading הגדול is found in the Text of MSS 2, 5; and in the *Erfurt* MSS 1, 2, 3. This *was* the reading in *Camb.* MS 2, and *is* in MS 1. This last MS, in ch. 1, 3, has יהיה (pointed) instead of נתתי; see ch. 14, 9: in ch. 9, 13, instead of והנה, it has ועתה; and, in ch. 22, 4, וסעו instead of ולכו.

In ch. 15, 60, MS 2 omits the word קרית the 2d time; and has שש 6, instead of שתים 2.

JOSH. 18; 12, 14, 19. The verb היה is printed *sing.* in these 3 verses, tho' it agrees (or rather, should agree) with the same *plur.* noun. MS 2 reads והיו in the 2 last verses; and, if it should be plur. in all 3, (as the Sense and even the Pointing determine) then probably there has been some assimilating art shewn here, agreeably to what has been observ'd, pag. 417. *Camb.* MS 1 has the word plural, and MS 2 *had*, in all 3 verses. The plur. noun should be writ תוצאותיו (instead of תוצאתיו) in verses 12 and 14, and it has the 2 *Vaus* properly in ver. 19; but in this last verse the pronoun has (in *Van Hooght's Edit.* but not in *Walton's Polyglott*, nor in the *Bomb.* or *Complut.* Editions) been improperly added to it by Assimilation, because the same noun had the pronoun suffix'd to it in the 2 former instances. MS 2 has ver. 16 of the following chapter *twice*; the words of the Repetition being dotted, agreeably to the observation on *Numb.* 3, 39.

JOSH. 21; 36, 37. We have here the most convincing Proof of the *Fallibility* of a Jewish Transcriber, and of the *Imperfection* of the *Masora*. That the Transcriber and his Rule have fail'd

fail'd frequently in the case of *Letters* and *Words*, has been observ'd already; and we have here an instance of the failure of Both in *Two Whole Verses*---Two Verses, which, tho' certainly genuine, have been omitted in many MSS and in many printed Editions.

In this chapter the Historian gives an account of the 48 cities, which were given by lot to the Levites; to the *Kobathites* 23, to the *Gerſhonites* 13, and to the *Merarites* 12. In ver. 7 we are told, that the Tribes, out of which were allotted cities to the *Merarites*, were *Reuben*, *Gad* and *Zebulun*. All the cities allotted to the *Kobathites* are enumerated first, then all those allotted to the *Gerſhonites*; and then, from ver. 35, are enumerated the cities allotted to the *Merarites*, after which last enumeration we are told in ver. 40---*So all the cities for the Merarites were TWELVE*. But tho' it be certain, from the particular nature of this whole enumeration, that all the 12 cities of the *Merarites* were at first mention'd; and though it be certain, that they are all expressly nam'd in the Greek, Syr. Arab. Æthiop. and Vulg. Versions, and also in some copies of the Chald. Paraphrase; yet it is equally certain, that *Four* of these cities have been omitted in many MSS: and, because they were omitted in the particular MS or MSS, on which the Masora was

was form'd (and consequently are not allow'd genuine by the Masora) they have been omitted in the printed Bibles of *Buxtorf*, *Leusden*, *Van der Hooght*, *Michaelis*, and many others.

The Verses, thus surprizingly omitted, are the 36th and 37th in the London Polyglott, and in the English Bible are express'd thus --- *And, out of the tribe of Reuben, Bezer with her suburbs, and Jabazab with her suburbs; Kedemoth with her suburbs, and Mephaath with her suburbs: four cities.* These then are the Verses, which (as remark'd pag. 325) are found in the *Bodleian MS* N^o. 5; and they are also in N^o. 62. This last MS has these verses in the same manner, as they are in some of the printed Editions; but it makes for the additional honour of the *Bodleian MS*, to have preserv'd them more compleat and entire, there being *Four Words* in *that* which do not appear in any other Heb. Copy. According to this MS then these verses are --- ומיטה ראובן את עיר מקלט הרצה את בצר ואת מגרשה ואת יהצה ואת מגרשה: את קדמות ואת מגרשה ואת מיפעת ואת מגרשה ערים ארבע: *And, out of the tribe of Reuben, Bezer with her suburbs, to be a city of refuge for the slayer, and Jabazab with her suburbs &c.*

That the words *to be a city of refuge for the slayer* are genuine, is strongly presumeable from
the

the Greek Version, which has here *την πολιν το φυλακτικηον τσ φουδουαντ*. But it is made certain by the 7th and 8th verses of the preceding chapter, which tell us --- there were 6 cities of Refuge, 3 on each side Jordan, of which *Bezer* was *one*; and yet, though the other 5 cities are mention'd in this chapter as *cities of refuge*, *Bezer* is not mention'd as such, excepting in this MS --- I speak here only of the MSS before-mention'd. *Camb.* MSS 1 and 2 have these verses in the Margin.

R. Kimchi, who liv'd about 500 years since, tells us, that *he never found these verses in any ancient corrected MS* i. e. he never found them in any ancient MS, that had been *corrected by the Masoretic Standard*. It would have been surprizing if he had, since the Masora does not acknowledge them; and therefore a stanch Masoretic Corrector must have eras'd them, wherever he found them. The truth seems to be, that these Verses had been (on account of the Sameness of some Words) accidentally omitted in some Copy, or Copies, transcrib'd or corrected by R. Hillel; and that the part of the Masora, which reckons all the Verses in Joshua as 656 (instead of 658) was form'd upon this Copy of Hillel, or a MS transcrib'd from it; and so these Verses have been since eras'd in some Copies

Copies and excluded from others by *Masoretic Authority*. I shall only add to the preceding Proofs of the Authenticity of these Verses, that they are universally read in 1 *Chron.* 6; 78, 79; which, upon comparing the places, seems a clear proof, that they were originally read also in *Joshua*: tho' their existence in *Chron.* has been absurdly urg'd as a reason, why they should *not* be in *Joshua*.

JOSH. 22, 34. MSS 2, 4, and *Camb.* MSS 1, 2, 3, between the 2 last words of this verse, read הוּא; which not only gives an Emphasis (*the Lord HE is the God*) but is expressly confirm'd by the Chald. Paraphrase. And indeed this seems to have been a common Form of confessing the belief of the One True God; thus in 1 *Kin.* 18, 39, יהוה הוא האלהים יהוה הוא האלהים. The printed Text of this verse seems farther deficient --- *And the Reubenites and the Gadites called the altar* (Syr. *The altar of witness*) *for it shall be a witness betwixt us, that the Lord he is the God.* The English Translators have inserted the word עֵד *Ed* (Witness) which is put in the margin of Plantin's Heb. Bible, and is confirm'd by the Syr. Arab. and Vulg. Versions. Kimchi quotes the Chald. Paraphrase, as having the word סְהִיד (*testis*) twice; which, if read in two places formerly,

merly, has been lately omitted in one --- as many other alterations have *perhaps* been made in it, in conformity to the later copies of the Hebrew Text.

JOSH. 24, 30. Should we read in an Eng. History, that the renowned *Marlborough* was buried at *Blenheim* near *Woodstock*, and, a few pages after (upon a 2d occasion of mentioning his Burial) that he was buried at *Blenmeib* near *Woodstock*; we should conclude, that 2 letters had exchang'd their places. And may we not allow the same, in this part of the Sacred History, as it is univerfally printed? Since it tells us here, that *Jofhua* was buried at *Tinnath-ferab* in mount *Ephraim*; and yet tells us, in Judg. 2, 9, that he was buried at *Tinnath-beras* in mount *Ephraim*? That *הרם* is transpos'd from *סרה*, fee the Syr. Ar. and Vulg. Versions of *Judges*.

JUDG. 1, 22. Instead of *בית* *Camb.* MS 1 has *בני*, which seems to be the better reading; because the Context is *ויעלו --- יוסף גם הם Et ascenderunt (filii) Josephi, etiam ipsi.* It seems also to have been *בני* at first in N^o. 62. The LXX have *οι υιοι*, and so the Arab. Version. In ch. 15, 6, we read --- *the Philistines burnt her and her father with her.* But MS 4, *Camb.* 1, and
K k k Erfurt

Erfurt 1, 3, read **ובית אבירה** and *her father's house*: the word **בית** is confirm'd by the Gr. Syr. and Ar. Versions. MS 4 has also **שמישון** after **ויאמר להם** in ver. 11; and so have the LXX. In ch. 16, 18, we read --- *And she called for the Philistines, saying, Come up this once, for he hath shewed me all his heart* --- but according to the Text of perhaps every printed Edition (except the Complut.) it is *he hath shewed לה* her --- where **לי** has been assimilated to **לה** just before it. 'Tis **לי** *mibi* in MSS 2, 20, 21, and in *Erfurt* 1. In ch. 20, 13, we have *the Points* of a word, without any Consonants; these being remov'd to the Margin. But, as some of our MSS were antecedent to the Invention of this Myftery, or else their Writers did not enter into the Spirit of it; MSS 2, 4, 20, and *Camb.* 1, read **בני** *fili* in the Text; LXX *οι υιοι*.

RUTH 1; 8, 9, 11, 13, 19. In these verses the Pronouns are surprizingly corrupted. In ver. 8, we read **עמכם** and **עשיתם** instead of **עמכן** and **עשיתן** --- in 9 and 11, **לכם** for **לכן** --- in 13, **הלהם** twice for **הלהן**, and **מכם** for **מכן** --- in 19, **שתיהם** for **שתיהן**, as it is **עליהן** just after: and indeed it is **שתיהן** in MSS 17, 23, and in *Erfurt* 2, 3, 4. Here again Common Sense is insulted with a vindication of all these Mistakes.

For

For we are told, that *some* of the Pronouns here are *masculine*, tho' applied to Naomi's *Daughters in law*; because it was the *undoubted* intention of the Sacred Writer to mark the *rough* and *masculine* Disposition of these Daughters. But then, as *some* of the Pronouns here applied to them are *feminine*, are we not to suppose (since *contrario-rum contraria est ratio*) that these *fem.* Pronouns denote their *female Softness and Modesty*? And how then shall we determine their real characters? If there could be suppos'd a person capable of answering such *Queries*, we might ask farther --- Why is the Pronoun twice *feminine*, (ver. 13) when applied to Naomi's *Sons*? Does this *Enallage* of the Pronoun denote *their* gentle Nature? But it happens unluckily, that *these* *Sons* were never born, being here only talk'd of or imagin'd; and therefore, not being real Beings, have *no Nature* at all.

RUTH 3, 3. Naomi speaks here to Ruth; and the Version of the printed Heb. Text is --- *Thou shalt wash and anoint thee, and I will put thy raiment upon thee, and get me down to the floor; but make not thyself known &c.* The confusion arises from hence, that, of 4 verbs in the preter tense, 2 are express'd with a ' at the end in the 2d per. feminine; an irregularity occasion'd by the mis-

take of some Transcriber, who inadvertently express'd these 2 verbs in the Syr. form --- agreeably to the Observation on Josh. 10, 24. MSS 5, 17, have both these verbs without the ' ; MSS 2, 22, 23, 24, and *Camb.* 1, 2, have *the first* without it: the Complut. Edit. has only *the last* with ' , but the Bomberg has it in neither of the 4 verbs, in text or margin.

Cappellus (pag. 143) supposes this ' proper, to distinguish the 2d per. fem. from the 2d per. masculine; which are not else distinguish'd in Hebrew, except by the Points. But perhaps this great Critic did not consider, that, by adding this ' , the 2d p. fem. would be confounded with the 1st p. both masc. and feminine: and certainly the same form *in the 1st p. both masc. and fem. and in the 2d p. fem.* would introduce much greater perplexity, than the same form in *the two 2d persons* only. As this Mistake has been frequently made in the later MSS, and has been introduc'd from them into the printed Editions; it may be right to shew the confusion thence arising, and to vindicate the Heb. Language, which totally disclaims it. The Heb. form is founded upon just reasoning and strict propriety; having 1 form for the 1st p. both masc. and feminine, for the 2d p. both masc. and feminine, and 2 forms different from the preceding and from

from one another for the 3d p. masc. and feminine. Thus in Greek, Lat. and Eng. *εγω, ego, I*, masc. and fem. --- *ω, tu, thou*, masc. and fem. --- but *αυτος αυτη, ille illa, he she*, to express the 3d persons. The propriety of this Distinction is evident. But, would there be propriety, if (for instance) the Pronoun *I* was to signify *I* (Man) and *I* (Woman) and *Thou* (Woman)? Certainly not. And as the Heb. language knows no such absurdity, let no such be fasten'd upon it, merely because a blundering Transcriber has express'd several verbs improperly --- not that the same confusion attends the Syr. language as does the Heb. in this instance; because verbs in the 1st p. have no Yod either in the Syr. or Chald. languages.

RUTH 4; 4, 5. Ruth having claim'd Boaz for her 2d husband; and Boaz having resolv'd to be so, if her nearer kinsman should decline it; he here addresses this kinsman concerning Ruth and her Inheritance, which were to go together; but begins with proposing the latter. The words, as they are printed, are strictly thus --- 3. *And he said, Naomi selleth a parcel of land, which was our brother Elimelech's.* 4. *Therefore I said, I would speak unto thee, saying; Buy it, before the elders of my people. If then thou wilt redeem it, redeem it;*
but

but if he will not redeem it, tell me that I may know: for there is none but thee to redeem it, except me who am after thee. And he said, I will redeem it. 5. Then said Boaz, On the day thou buyest the land of the hand of Naomi, I will also buy it of Ruth the Moabites &c.

The Mistakes are יגאל (ver. 4) instead of תגאל as it is read in MS 23, and Erfurt 3; and as it was read by the Authors of all the ancient Versions --- וימאת (ver. 5) should be ואת, the ו being inserted here by way of Assimilation to ויד just before; the Preposition, which is absolutely destructive of the sense, is not acknowledg'd by the Syr. and Vulg. Versions --- and in this same verse קניתי should be קנית, as the Punctuation shews it was formerly in the Text; and as it is now in MS 22. These Errors being corrected, the sense will be regularly thus --- *If then thou wilt redeem it, redeem it; but if thou wilt not redeem it, tell me, that I may know: for there is none but thee to redeem it, except me who am after thee. And he said, I will redeem it. Then said Boaz, On the day thou takest the land of the hand of Naomi, thou must also take Ruth the Moabites &c. See ver. 10; and Cappellus p. 144 and 362.*

I SAM. 2, 3. The Eng. Version supposes 2 mistakes in this verse --- that the negative particle

ticle לֹא is omitted before יֵצֵא, because we find it in the Gr. Syr. Chald. and Ar. Versions --- and that וְלֹא should be וְלוֹ, as in the Keri; and indeed it is וְלוֹ in MSS 2, 4, and *Camb.* 1, 2. In ver. 16 we have the contrary mistake of לוֹ for לֹא; as in the Gr. Syr. Ar. and Vulg. Versions: *Camb.* MS 2 and *Erfurt* 1, 3, read here לֹא.

It has been observ'd on *Lev.* 5, 1, that both these readings are sometimes thrown together in one word לוֹא, which happens to be render'd *non*. But in ch. 10, 19, where we have לוֹ for לֹא, MS 2 and *Erfurt* 1 have both לוֹ and לֹא. In this latter instance Samuel refers to ch. 8, 19, where it is וַיֹּאמְרוּ לֹא כִי אִם מֶלֶךְ; but here it is וַיֹּאמְרוּ לוֹ כִי מֶלֶךְ; and, in ch. 12, 12, וַתֹּאמְרוּ לוֹ כִי מֶלֶךְ --- where, as לוֹ is not acknowledg'd by the Gr. Syr. and Ar. Versions, we may presume it to be an alteration of לוֹ inserted as above-mention'd; especially, since לוֹ is not pointed, as an authentic word, in MS 2. When some Defenders of the Integrity of the printed Heb. Text have been press'd with the argument of Var. Readings call'd *Keri*; they have replied, that such marginal Notes were not so properly Var. Readings, as Explanations of obscure words in the Text. But, is there obscurity in the words לוֹ *ei* and לֹא *non*? Or can these words, in any possible sense, be explanations of each other? Yet

Leusden

Leufden tells us (on 1 Sam. 2, 16) לֹי ei *potest explicari per* לֹי nequaquam --- !

1 SAM. 12; 5, 10; and 13, 19. The same verb is here printed *sing.* instead of plural. In the 1st instance the *Masora conjectures*, that the word is wrong; as in 11 other places. In the 2d instance, the Punctuation and Keri shew the word to be corrupted; MSS 2, 4, 5, 25, read now וַיִּאֲמָרוּ; excepting, that the ו has been eras'd in No. 5: *Camb.* MSS 1, 2, are also plural. And in the 3d instance, besides the Punctuation and Keri, MSS 2 and 5 read וַיִּאֲמָרוּ; tho' the ו has been eras'd in the latter: here also the same *Camb.* MSS are plural.

1 SAM. 14, 14. *And the first slaughter, which Jonathan and his armour-bearer made, was about 20 men, within as it were an half acre of land, which a yoke of oxen might plow.* By the many words in a different character, inserted to piece out the sentence, we see our Translators did not well know what to make of the concluding words: and no wonder, since they are, when literally translated --- *about 20 men, as in the half of a furrow of a yoke of a field.*

The learned Mr. Hallet, in his *Notes on peculiar Texts of Scripture*, 3 Vol. 8o. (which I had not

not seen, till the first part of this Dissertation was finish'd) has prepar'd the way to the Correction of this Passage, and has happily explain'd many others. *The LXX*, says he, (vol. 2, p. 21) *read the Hebrew in a different manner, and have render'd the verse thus*, That first slaughter was --- of about 20 men with darts, and stones, and flints of the field. *I suppose*, says he, *they read* בחצים ובמעות ; *what word they read instead of* צמר, *which they render flints, I cannot conjecture.*

As there seems to be great Probability so far, it remains to correct the word צמר, render'd by the LXX κοχλαξ. And the Arabic language has preserv'd a word so compleatly expressing the sense of the word in this place, and so nearly resembling it in its letters, that it seems likely to have been the very word in question --- it is جمر (גמר) *Silex minoris generis*; and Golius gives جمار *Silices*; both from the verb جمر *dedit pruinam ignis*, and *projecit lapillos seu siliculos*, *qui جمار Zjimâr dicuntur*: Gol. and Castell. As this so exactly hits the sense (Jonathan and his Servant destroying 20 Philistines by *throwing Stones and Flints*) probably it was the very word. The true reading then will be

בחצים ובמעות ובגמרי שדה ;

εν βολισι, και εν πετροβολοις, και εν κοχλαξι πεδισ.

I SAM. 16, 23. The word for *fruit* (which is the sense here) must be ויהי or ויהיה; and, for the honour of MS 2, it was originally writ ויהי here; tho' some late Corrector has eras'd it and put והיה in the margin. In ch. 17, 7, חץ *sagitta* is properly עץ *lignum*, in MS 2. In ver. 33, this MS reads דוד *David* instead of שאול *Saul*. In ch. 20, 1, this same MS properly reads מניורת, instead of מנוירת. And in ver. 2, the words לא יעשה *non faciet* have been corrupted into לו עשה *ei fecit*: All the ancient Versions read properly. MS 2 is still regular; but MS 5, tho' *that* also was right at first in both words, has been absurdly corrected in both: MS 4, and *Camb.* 2, have the 2d word right, reading לו יעשה; and *Camb.* 1 has the 1st word right, reading לא עשה. In ver. 38, the word ההצוי should be החצים, not being in construct; and so it is now read in MSS 2, 5, and *Camb.* 2: and it should be so read in ver. 36 and 37: see ver. 20 and 21. In ch. 23, 10, MS 4 has 2 letters inserted from the line under; which are left un-eras'd ---

וַיֹּאמֶר דָּוִד שֵׁם יְהוָה
אֱלֹהֵי יִשְׂרָאֵל שָׁמַע

It was observ'd, pag. 122, that נישוג, 2 Sam. 1, 22, should be נסוג; and it is נסוג in MS 2, in *Camb.* 1, 2, and in *Erfurt* 1, 3. This last MS and *Camb.* 1 read המלבשכן in ver. 24.

2 SAM. 5, 2. The participle מוציא, which (it was suppos'd, pag. 24) should be המוציא, is so writ in MSS 2, 4 and 5; MS 5 reads the verb also properly היית: and *Camb.* MS 2 has היית והמביא. MS 4 has 4 letters from the line above; which, tho' the Transcriber found he had improperly insert'd (by leaving the word unfinish'd, as in the preceding instance) are left uneras'd ---

אתה הייתה המוציא
 והמבי את ישראל
 ויאמר ישרא יהוה לך

2 SAM, 6, 6. Our celebrated Professor of the Oriental Languages (whose Name is justly honour'd by the Learned for giving new Life to Oriental Literature amongst us) has communicated to me his Conjecture, that there is here an Omision; since, instead of וישלה עזה אל ארון, the Original Reading more probably was וישלה את ידו אל ארון. The words את ידו *manum suam* are so necessary to the Sense, that they are insert'd in the Eng. Bible; and, that they were formerly in the Heb. Text, is evident, not only from the Chasm made by the Omision of them, but also from their being found in *all* the ancient Versions.

As there has been a Mistake then in the words expressing Uzzah's Crime; so has there been in

the next verse, which expresses his Punishment. His Crime was, that *he put forth his hand to the Ark*; and we naturally expect to read --- that *the Lord smote him, because he put forth his hand to the Ark*. This Reason indeed is not express'd in the Heb. Text; but it is in the Syr. and Ar. Versions. The Heb. Text reads על השל; and the noun של occurs no where else. But, had such a noun been ever found, signifying *Error* or *Temeritas*; it certainly would have had the pronoun here suffix'd to it. The Vat. and Ald. Editions of the Greek Version omit these words; but the *Alex. Edit.* has (inserted) επι προπητεια: words, which seem to have been adopted into this Copy from Theodoret. For *Nobilius* says --- *Theodoretus proponens quæstionem, cur Oza sit a Deo percussus, ac narrans quosdam putasse cum dedisse pœnas της προπητειας, videtur indicare hanc dictionem non se habuisse in Scriptura*. Probably then the Syr. and Ar. Versions have preserv'd the true reading; according to which the Text will be --- *and the Lord smote him על אשר ירו שלח את ירו* because he put forth his hand. So that we have here 2 letters transpos'd, and 1 chang'd; השל for שלח. The parallel place, 1 Chron. 13; 9, 10, strongly confirms both these Corrections; for there we read וישלח עוז את ירו and afterwards ירו אשר שלח ירו.

2 SAM. 7; 23, 24. Among all the methods of discovering the errors in the present Heb. Text, the best is *to compare parallel places*; the great use of which has been already demonstrated, and will the more fully appear, the more carefully such places are compared. The verses, parallel to those here refer'd to, are 1 Chro. 17; 21, 22; and the following Comparison of them will discover some Corruptions --- not *Variations* only, but *Corruptions* properly so call'd. For this Thanksgiving, or Prayer, of David was spoke in *only one* certain manner; consequently where two Copies of it express the same Parts in a different manner, it may be presum'd that one of the Copies is there corrupted.

S. וְמִי כַעֲמֹךָ יִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ אֲשֶׁר הִלְכוּ

C. וְמִי כַעֲמֹךָ יִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ אֲשֶׁר הִלַּךְ

S. אֱלֹהִים לְפָדוֹת לּוֹ לְעַם וְלִשְׂוֹם לּוֹ שֵׁם

C. הָאֱלֹהִים לְפָדוֹת לּוֹ עַם לְשׂוֹם לְךָ שֵׁם

S. וְלַעֲשׂוֹת לָכֶם הַגְּדוּלָּה וְנִרְאוֹת לְאַרְצְךָ מִפְּנֵי

C. גְּדֻלּוֹת וְנִרְאוֹת לְגֵרֶשׁ מִפְּנֵי

S. עֲמֹךָ אֲשֶׁר פָּדִיתָ לְךָ מִמִּצְרַיִם גּוִים וְאֱלֹהֵיוֹ :

C. עֲמֹךָ אֲשֶׁר פָּדִיתָ מִמִּצְרַיִם גּוִים

S. וְתִכְוֹנֵן לְךָ אֶת עַמְּךָ יִשְׂרָאֵל לְךָ לְעַם. &c.

C. וְתִתֵּן אֶת עַמְּךָ יִשְׂרָאֵל לְךָ לְעַם. &c.

There being mistakes here in both Copies, I shall subjoin what *seems* to have been the true Text;

Text; for certainly both Places, as they contain the same parts of one and the same Appeal to God, must have been one and the same originally.

ומי כעמך כישראל גוי אחד בארץ אשר הלך האלהים לפדות לו לעם ולשום לו שם ולעשות להם הגדולות ונוראות לגרש מפני עמך אשר פדית לך ממצרים גוים ואלהיהם: ותכונן לך את עמך ישראל לך לעם עד עולם ואתה &c.
And what one nation on earth is like thy people, like Israel! whom God went to redeem for a people to himself, and to make himself a name, and to do for them things great and terrible, to drive out from before thy people (whom thou redeemedst to thee out of Egypt) the nations and their gods! And thou hast confirmed to thyself thy people Israel, to be a people unto thee for ever; for thou, JEHOVAH, hast been their God.

I shall now compare the Variations, with which the Name of God is express'd in these 2 Copies of David's Prayer.

| | | |
|-----------|------------|-----------------------|
| 1. S. 18. | אדני יהוה | <i>Adonai Jehovab</i> |
| C. 16. | יהוה אלהים | <i>Jehovab Elobim</i> |
| 2. S. 19. | אדני יהוה | <i>Adonai Jehovab</i> |
| C. 17. | אלהים | <i>Elchim</i> |
| 3. S. 19. | אדני יהוה | <i>Adonai Jehovab</i> |
| C. 17. | יהוה אלהים | <i>Jehovab Elobim</i> |
| 4. S. 20. | אדני יהוה | <i>Adonai Jehovab</i> |
| C. 19. | יהוה | <i>Jehovab</i> |

- | | | |
|------------|-----------------------|-----------------------|
| 5. S. 22. | יהוה אלהים | <i>Jehovab Elobim</i> |
| C. 20. | יהוה | <i>Jehovab</i> |
| 6. S. 25. | יהוה אלהים | <i>Jehovab Elobim</i> |
| C. 23. | יהוה | <i>Jehovab</i> |
| 7. S. 26. | אלהים על ישראל | יה. צבאות |
| C. 24. | אלהים לישראל | יה. צבאות אלהי ישראל |
| 8. S. 27. | יהוה צבאות אלהי ישראל | |
| C. 25. | אלהי | |
| 9. S. 28. | אדני יהודה | <i>Adonai Jehovab</i> |
| C. 26. | יהוה | <i>Jehovab</i> |
| 10. S. 29. | אדני יהודה | <i>Adonai Jehovab</i> |
| C. 27. | יהוה | <i>Jehovab</i> |

The first Remark on these strange Variations may be, that אדני *Adonai*, being a word of very inferior dignity (us'd by a servant to his master) is a mean word to be substituted instead of THAT NAME, *which is above every Name*, the awful and incommunicable Name JEHOVAH. That the Jews have superstitiously omitted the latter, and supplied it by the former, has been observ'd pag. 158 and 321. And from some places it appears, that where they have retain'd the word JEHOVAH, they have put in *Adonai* before it, to strike the Reader's eye first, and so to prevent his pronouncing the word JEHOVAH after it. We have here several instances, in which the words יהוה אלהים have been chang'd into אדני יהוה, as appears from Chronicles, where the

the word ארני *is not found once*; but even in Samuel the words יהוה אלהים, are preserv'd in the 5th and 6th instances. That the words in the 1st instance were formerly in Samuel, as they are now in Chron. appears from the Syr. Version, the Vulgat and the Chald. Paraphrase; which same Authorities are uniform in the 2d, 3d and 4th instances. That Chron. had formerly יהוה in the 2d instance, may be presum'd from the Ch. Paraphrase; and that it had אלהים in the 4th, is confirm'd by Κυριε ο Θεος in the Gr. Version. As to the 7th instance, the words אלהי ישראל have perhaps been inferted by mistake; for they are not in Sam. and seem redundant. The 8th instance seems greatly defective in Chronicles. And the 9th and 10th instances seem to have been יהוה אלהים in both Copies; *Camb. MS 1* has it so in ver. 28, in Samuel. In the six places in Samuel now ארני יהוה, *the Points* belong to יהוה אלהים; so that *these* were certainly the words, when the Points were first invented: and these are now the words in the Chald. Paraphrase. I shall only add, that there appears to be a necessity for allowing --- that, in these 2 Copies of *the same* Prayer, spoke *once only*, the preceding Invocations *were at first the same*.

2 SAM. 8; 1 &c. The Advantages of thus comparing *parallel places* being obvious, I shall give a farther specimen; that we may at once see, what Mistakes obtain in the printed Heb. Text, and how this Method most happily discovers them. The *parallel place* is 1 Chro. 18, 1 &c.

: S. 1. -- ויקח דוד את מתג האמה מיד פלשתים:

: C. 1. -- ויקח את גת ובנתיה מיד פלשתים:

S. 3. ויך דוד את הדרעור בן רחב מלך צובה:

C. 3. ויך דויד את הדרעור מלך צובה:

S. 3. בלכתו להשיב ידו בנהר :

C. 3. חמתה בלכתו להציב ידו בנהר פרת:

S. 4. וילכד דוד ממנו אלף ושבע מאות:

C. 4. וילכד דויד ממנו אלף רכב ושבעת אלפים:

S. 4. פרשים ועשרים אלף איש רגלי --- 6. וישם:

C. 4. פרשים ועשרים אלף איש רגלי --- 6. וישם:

S. 6. דוד נציבים בארם דמשק -- 7. -- אל ---

C. 6. דויד בארם דרמשק -- 7. -- על ---

S. 8. ומבטחומברתי ערי הדרעור לקח המלך:

C. 8. ומטבחתומכון ערי הדרעוד לקח

S. 8. דוד נחשת הרבה מאד: 17. --- ואחימלך:

C. 8. דויד נחשת רבה מאד: 16. --- ואבימלך:

S. 17. בן אביתר כהנים ושריה סופר: 18. ובניהו:

C. 16. בן אביתר כהנים ושושא סופר: 17. ובניהו:

S. 18. בן יהוידע והכרתיה והפלתיה ובני דוד:

C. 17. בן יהוידע על הכרתיה והפלתיה ובני דויד:

S. 18. כהנים היו:

C. 17. הראשנים ליד המלך:

Without remarking all the differences in these passages, it may be observ'd in general --- that I by no means suppose every Variation here to be a Corruption, and yet that I cannot suppose these passages uncorrupted. Are we to believe, that the same man is properly call'd *Hadadexar* and *Hadarezer* --- or *Abimelech* and *Abimelech* &c. Are we to say, with Bp Patrick --- that *Metbeg-ammab* in Sam. is *expounded* to be *Gath and its territories* in Chron. --- or, that 700 in Sam. and 7000 in Chron. agree in sense, only the number in Sam. is express'd by an *Ellipsis*? Other Interrogatories might be put, and the impossibility of supposing the Text entire in these passages might be largely insisted on. But as judicious Remarks have been made on some of these Mistakes by Mr Hallet, I shall only mention one. The Text in Chron. tells us, that *David took 1000 chariots, and 7000 horsemen, and 20000 footmen*: but in Sam. that *David took 1000 (what?) and 700 horsemen, and 20000 footmen*. The Omission of the word רכב *chariots* seems indubitable: LXX *χλεια αρματα*. But, how are we to account for the surprizing Variation in *the Numbers*; since שבעת מאות 700 and שבעת אלפים 7000 differ widely in letters and signification. We have here then another Confirmation of what was suppos'd, pag. 96 &c. that the

Jews

Jews formerly exprefs'd the *Bible Numbers* by *single Letters*; and then the mistake is eafy --- $\dot{\imath}$ being 7000 and $\dot{\imath}$ 700. The fame mistake occurs in 2 Sam. 10, 18 --- 700 $\dot{\imath}$, which in 1 Chro. 19, 18, is 7000 $\dot{\imath}$. Will any other Hypothefis fo naturally folve this repeated Difficulty?

2 SAM. 11, 3. The proper names in the preceding instances feem to have been originally the fame; tho' fome of the letters are now different, and others are tranfpos'd. But if fuch Tranfpofitions have not been yet prov'd *fully*, let us try another fpecimen taken from this verfe.

Bathſheba, the daughter of ELIAM.

ב ת שבע בת אליעם
ב ת שוע בת עמיאל

Bathſhua, the daughter of AMIEL.

This laſt line is from 1 Chron. 3, 5, where *the ſame woman*, and (I fuppoſe) *her ſame father* are intended; ſince the letters of the father's name are *exactly the ſame* in both places; with the *almoſt* unparallel'd Tranſpoſition of the 2 firſt letters put laſt, and the 2 laſt letters put firſt.

In ch. 14, 26, what is printed 200 *ſhekels after the king's weight*, or more literally (באבן) *the king's ſtone*, is in MS 2 בשקל *after the king's ſhekel*, or *according to the royal ſhekel*; ſo the Gr. Verſion εν τω σικλω τω βασιλικω. In ch. 16, *Camb.*

2 Hemisticks are not otherwise compleated, and because עבוי is acknowledg'd in Sam. by the Syr. and Ar. Versions. But, as the 1st Hemistick is defective in Samuel, the 2d is corrupted in the Psalm. For, what propriety is there in --- *At the brightness of his presence his clouds removed; hail-stones and coals of fire?* Were hail-stones and coals of fire removed also? And whence, and whither were they remov'd? And how, and at whose command did they exist? In Sam. this last Hemistick is perfectly clear and regular --- *At the brightness of his presence his clouds removed; and coals of fire were kindled: or --- they kindled into coals of fire.*

The next verse is very irregular in the Psalm, having 3 Hemisticks; the last of which is not at all express'd in its corresponding verse in Samuel: wherefore we may presume, such a 3d Hemistick is not original. And that it has been interpolated, seems to be certain; because, even in the Psalm, it is not found in the Vat. Ald. Complut. or Alex. Copies of the LXX; tho' inserted in Bretinger's Edition of the latter, but in a less character, and with an ✕ Asterisk: and not in the Old Italic Version, publish'd by Blanchini. This Hemistick then seems to have been inserted into this verse from the preceding, as Cappellus supposes: and the manner of this insertion

feration is discover'd to us by MS 5, which has the Pſalms in Hemifticks, with a vacant Space between them. In this MS the lines ſtand thus--

| | |
|-------------------|----------------------------------|
| ברד וגהלי אש : | מנוגה נגדו עביו עברו |
| ברד וגהלי אש : | וירעם בשמים יהוה ועליון יתן קילו |
| וברחים רב ויהמם : | וישלח הציו ויפיצם |

Whence it appears, that the 2d Hemiftick of ver. 14 having been improperly writ cloſe to the 1ſt, a Vacancy was left in the place where it ſhould have been writ, which vacant Space was afterwards fill'd up by repeating the words immediately over it, to prevent a Diſcovery of the Writer's careleſneſs.

Let me now entreat the Reader to conſider this Ode attentively; and perhaps he will view the Greateſt Image that was ever expreſs'd in words. --- DAVID, overflowing with gratitude to the Divine Providence, for delivering him from his numerous and mighty Enemies, pours forth his Soul in the ſtrongeſt expreſſions of *his own Miſery* and of *God's Majeſty*---Diſtreſs, Danger, Death, had every way ſurrounded him --- he ſupplicated God; and that ſo repeatedly, ſo earneſtly, that his voice aſcended to Heaven, and his cry enter'd the ears of the Almighty---Then --- the Earth ſhook, the foundations of the Hills trembled; for God was wroth ---He bowed the Heavens, he came down; Darkneſs was under his

his feet --- He rode, he flew upon the Cherubim; he flew swiftly upon the wings of the Wind---Darkness was as yet his Pavilion; Waters furrounded, and Clouds concealed his Glory! But --- the brightness of his Presence soon scattered the Clouds; they removed, they kindled into coals of Fire! the blaze of Glory burst forth, and the whole Universe was in Flames!

*At the brightness of his presence his clouds removed;
They kindled into coals of fire.*

Then JEHOVAH thundered in the heavens;

And the most High uttered his voice:

And he sent forth his arrows, and scattered them;

And he multiplied lightnings, and destroyed them:

And the channels of the sea were seen;

And the foundations of the world were discovered:

At thy rebuke, O JEHOVAH!

At the blast of the breath of thy nostrils!

2SAM. 22, 23. This whole verse is writ *twice* in MS 25. In ver. 28 we read in Samuel

כִּי אַתָּה נִירִי יְהוָה

Quia tu lucerna mea, o Jehovah.

But the Image here seems so entirely unworthy of the Great *Father of Lights*, that we readily prefer the reading in the parallel verse ---

כִּי אַתָּה תֵאִיר נִרִי

Quia tu lucernam meam illuminabis.

That

That the verb תאיר *illuminabis* was formerly also in Samuel seems evident from the Syr. and Ar. Versions; and it is now in Sam. in MS 2, and *Camb.* 1. This last MS, in ver. 7, has לפניי between the 2 last words; agreeably to the Reading in the Psalm, and to the Syr. and Ar. Versions here in Samuel.

2 SAM. 23, 4. This Song of David's seems to contain a Prophecy of the Messiah; and will, I presume, be certainly determin'd to that important Sense, if a Various Reading in our Oldest MS N^o. 2 should appear to be genuine. It concerns that remarkable part, which expresses *the light of the Morning* and *the rising of the Sun*

וכאור בקר יורה שמש

Et sicut Lux matutina oriatur Sol.

If we take these words literally, are they Sense? --- Is not the Sun the Light of the Morning; or, is not the Morning-light the only and certain Effect of the Sun-rising? And can a thing be compar'd to itself, or the Cause to its Effect? The Various Reading, which (if true) not only frees us from this difficulty, but proves this passage to be *prophetical*, stands thus ---

וכאור בקר יורה יהוה שמש

Et sicut Lux matutina oriatur JEHOVAH Sol.

This word יהוה JEHOVAH is regularly writ in the

the MS, as here express'd; and, if the original Reading, seems to have been omitted in other Copies, on account of the Similitude of the adjoining words יורה and יהוה. This Reading receives a strong Confirmation from the Greek Version; which it may be necessary to compare with the printed Heb. Text ---

וכאור בקר יורה שמש בקר לא עבות מננה
 LXX, *Vat.* Copy --- και εν φωτι θεου πρωιας
 ανατειλαι ηλιος το πρωι & κυριος παρεληθεν εκ φεγ-
 γυς --- and the *Alex.* --- και εν θεω φωτι πρωιας
 ανατειλαι ο ηλιος το πρωι & παρεληθεν εκ φεγγυς. From
 which Versions, however unintelligible at present in themselves, an Argument arises in favour of the Reading in this MS. For in the *Vat.* Edition we have θεος and κυριος, and in the *Alex.* θεος; words, which have nothing in the printed Heb. Text to authorize or introduce them, and seem only to be accounted for by this MS Reading. According to which perhaps the Greek Version stood originally thus -- και εν φωτι (reading ובאור) πρωιας ανατειλει ο κυριος (in another Copy θεος) ο ηλιος, το πρωι ου παρεληθεν (reading עבר, which is generally render'd by παρερχομαι, instead of עבת or עבות νεφελα) εκ φεγγυς. The true Greek Version therefore seems to be --- και ως φως πρωιας ανατειλει ο κυριος ο ηλιος, πρωια & νεφελα (εν αυτη) εκ φεγγυς. Transpositions of words

are frequent in the present Gr. Version; which in some places is a Jumble of 2 or 3 different renderings of the same word or words thrown together: which seems to have been the case here. For the words Θεός and Κυριός seem to be different renderings of the same word יהוה or perhaps of that and אלהים writ in some Copies instead of it; and then both words have been transpos'd, both remov'd from their place after יזרה, where this MS and the Context require the word Κυριός should be station'd: and indeed there the Sense is excellently illustrated by its situation ---

Et sicut Lux matutina orietur Jehovah Sol.

It is impossible to read these words, without recollecting the Allusion to them in Malachi --- *shall the Sun of Righteousness arise &c.* which words, in the original, farther confirm the Reading in the MS. For in Malachi we have the same verb and the same noun, as in Samuel; but with a remarkable difference in their Connexion. In Samuel the Verb is *masculine*, but in Malachi *feminine*; and as the phrase seems copied by the latter from the former, one might have expected to find the same Verb, when join'd to the same Noun, in the same exalted Image, carefully express'd in the same Form. Hence also it is probable, that the word יהוה was originally in Samuel; as the Verb there is
mascu-

masculine, because more immediately connected with יהוה than with שמש.

Sam. --- *shall Jehovah, the Sun, arise* ---

Mal. --- *shall the Sun of Righteousness arise* ---

Jer. --- *Jehovah, our Righteousness.*

Isaiah 60, 1. *Arise, shine, for thy light is come; and the glory of Jehovah is risen upon thee.* 2. *For behold, the darkness shall cover the earth, and gross darkness the people: but (יזרח יהוה) JEHOVAH SHALL ARISE upon thee, and his glory shall be seen upon thee.* 3. *And the Gentiles shall come to thy light, and kings to the brightness of thy rising.* I leave the Inference to the Reader.

2 SAM. 23, 8. It was suppos'd, pag. 81, that the word בשבת was inserted from the line above it; which line was there suppos'd to consist of the following twenty nine letters ---

ובאיש שרף ישרפו בשבת: אלה שמות הגברים

I find this Conjecture remarkably confirm'd by MS 4; in which this line begins and ends in the very same manner; and as this and the line following begin with the same letters, as suppos'd, the words ישרפו ישב ישרת fall directly under ישרפו בשבת. The last word in this verse is, in this same MS, אחת; as it was corrected in pag. 127.

--- ver. 9. ואחרו was corrected to ואחריו in pag. 133; and it is so writ in MSS 4, 5, 25, and

Camb. 1. MS 5 and *Camb.* 1 read הגברים, as suppos'd pag. 135. --- ver. 11. The first word is here again ואחריו (as suppos'd pag. 140) in MSS 2, 4, 5, 6, 25, 26, and *Camb.* 1, 2. --- ver. 13. 'Tis שלשה in MSS 2 and 4, as suppos'd pag. 145; *Camb.* 1 has השלשה בן. --- ver. 17. 'Tis ביהוה in MSS 2, 5, 26, and *Erfurt* MS 1; as suppos'd pag. 157. --- ver. 18. 'Tis השלשה in MSS 2, 4, and *Camb.* 1; as suppos'd pag. 163. --- ver. 20. The word היל is compleat in MS 2, and *Camb.* 1; and 'tis אריאל in MS 5, and *Camb.* 1; as both were suppos'd pag. 168. --- ver. 21. 'Tis איש in MSS 2, 4, 5 (in MS 6 איש) and in *Camb.* 1; as suppos'd pag. 172. --- ver. 29. 'Tis הילך in MS 2, as suppos'd pag. 190. --- ver. 35. The Name הצרו seems to have been at first הצרי in MS 4, and is so in *Camb.* 1; as suppos'd pag. 208.

2 SAM. 24, 13. We have here, deliver'd by the prophet Gad, a most solemn Message; David is commanded to choose 1 of the 3 following Judgments --- 7 years Famine --- 3 months Flight before the Enemy --- or 3 days Pestilence. But in 1 *Chro.* 21, 12, the Proposal runs more regularly, (not 7 but) 3 years, 3 months, or 3 days. Can there be any doubt of a Mistake here? Did the prophet Gad deliver this Message twice? If only *once*, did he propose both 7 and 3 years

3 years of famine? If 3 years, the number 7 is wrong; and if 7 years, the number 3 is wrong: Common Sense seems fully sufficient to determine such a point as this is. And yet we find some men, and even A-Bp Usher in his Annals, pleading for the Truth of these different Readings! And this, notwithstanding that Great Man has express'd himself so strongly as to the Fallibility of Jewish Transcribers --- *Ad me quod attinet, sententia mea hæc perpetua fuit, Hebræum Vet. Testamenti Codicem Scribarum erroribus non minus esse obnoxium, quam Novi Codicem & libros omnes alios.* De LXX Versione Syntag. pag. 219. If then one of the numbers be corrupted, the Uniformity of the number *Three*, still observ'd in 2 instances in Samuel and in all 3 in Chronicles, will induce us to presume the 3 corrupted into 7; especially as the Greek Version has $\tau\epsilon\lambda\alpha\ \epsilon\tau\eta$ also in Samuel.

The Advocates for the Integrity of the Heb. Text may perhaps say with their Champion *Buxtorf*, as to the Differences of Bible Numbers --- *Satius est ignorantiam nostram agnoscere, & UTRUMQUE RECTUM ESSE PIE CREDERE. Historiæ enim illæ non sunt ita accurate secundum omnes circumstantias conscriptæ, sed breves tantum Epitomæ.* (*Anticrit.* pag. 401) But, when the same Circumstances are mention'd in 2 places, could

could there be originally *a Contradiction*? Or, can we, with any appearance of sense, assert that 3 is an historical Epitome of 7? But yet we shall be told perhaps, that we had better adopt *Buxtorf's Maxim*--*Utrumque bonum, quia utrumque scriptum*; (pag. 420) especially, as there is great Weight in one of his *Canons of Criticism*, (pag. 414) --- *Rei Veritas non in Verbis consistit, sed in Sententiâ* --- A Canon! the most wisely establish'd, because of its universal Influence! A Canon, that will excuse every blundering Assertion, not only of its Author but of all the Fraternity of Writers --- provided it be but *true*; which, I confess, if *a Sentence be compos'd of Words*, I shrewdly suspect *it is not*. I shall only add, that the Contradiction here again seems to have been occasion'd by the mistake of a Numeral Letter --- ג 3 for ז 7.

1 KIN. 9, 18. The name of the celebrated תדמור *Tadmor* (call'd by the Greeks *Palmyra*) is express'd תמר *Tamor* in the Text of the printed Editions; but the ד is preserv'd in the Margin. That this letter existed formerly in the Text is evident from the Gr. Syr. Ar. and Chald. Versions; and particularly from 2 Chro. 8, 4, where it is now תדמור *Tadmor*: MS 4, and *Camb.* 1, 2, read תדמור now in *Kings*. The possibility of omitting

mitting one letter will easily be admitted; especially, when we observe, that 13 *words* are omitted in the 16th ver. of the preceding chapter; as is evident from 2 *Chro.* 6, 4 &c. and that 18 *words* are omitted in *Judg.* 16; 13, 14; and 12 *words* in 2 *Kin.* 23, 16; as is evident from the Greek Version.

I KIN. 10, 11. Mention is here made of אֲלֻמִּים *Almug* trees; but in 2 *Chro.* 9, 10, these same trees are call'd *Algum* trees אֲלֻגֻּמִּים by a transposition of the letters א and מ; for I suppose it will hardly be said, that these Trees were both *Almug* and *Algum*. At ver. 22, MS 4 gives us another instance of a word taken in improperly from the line preceding, in the following manner ---

אני תרשיש למלך בים

עם אני תרשיש הים

In ver. 34 of the next chapter we have yet a more extraordinary instance of improper Insertion; there being the 3 following words והייתי עמך ובניתי inserted in MS 21; and inserted from ver. 38, at the distance of 4 verses.

I KIN. 11, 29. Instead of בשלמה *Camb.* MS 1 has בשמלה *in veste*. Should we find in any Lat. Author the word *Vestimentum* frequently repeated, and should we sometimes find the same word
(or

(or letters expreffive of the fame thing) writ *Veftinemtum*, we fhould correct the latter without the leaft fcruple. In the Heb. Bible we have שלמה (*Skilmab*) 16 times, and שמלה (*Skimlab*) 27 times; both fignifying *veftis*. I humbly prefume it fhould be שמלה (*Skimlab*) univerfally, as it is here in this MS; the Arab. verb شمل (*Shamal*) is *veftivit, totum fe operuit* &c. Let us only confider Exod. 22; 26, 27. Can we think, that Mofes, in ver. 26, writ שלמה; and, in the very next verfe, שמלה as the words are now printed? --- Since making the preceding Correction, upon referring to the Samar. Pentateuch, I find the word *there* properly שמלה (*Skimlab*) in every place.

I KIN. 12, 7. The verb וידבר & *dixit* is properly וידברו & *dixerunt* in MSS 2, 4, and *Camb. 1*, as it is in all the ancient Verfions and in its parallel place; and as the Senfe requires. But what Guide is the *Senfe* to a Transcriber, who perhaps did not underftand the Language he was tranfcribing? If he had, could he have fo notoriously miftook Plurals for Singulars and Singulars for Plurals? Another inftance occurs in this very chapter in ver. 21; where we have ויבאו & *venerunt* inftead of ויבא (or ויבוא) & *venit*, as it is in MSS 2, 4, 5, *Camb. 1*, and originally

ginally in *Camb.* 2. (In ver. 10, *Camb.* MS 1 has תאמר instead of תדבר; but in ch. 13, 22, אמר instead of דבר: in ver. 16 this MS has ולא אתך instead of ולא אכל: in ch. 21, 21, אכל instead of אכל: and in 2 Kin. 3, 11, יען מביא printed מבי בני: and in 2 Kin. 3, 11, בני *fili* instead of מלך *rex*.) In ver. 33 there is another extraordinary Mistake --- מלבר *præter*, instead of מלבו *ex corde suo*, as it is in the Text of MS 4, and *Camb.* 1. This word is also right in the Marginal *Keri*; which, *Leusden* tells us, we are by no means to say is the *truer* Reading, because then the Text must be allow'd to be corrupted: but the *Keri* מלבו *ex corde suo* only explains what is meant by מלבר *præter*. Strange indeed! If it be true, that *præter* is explain'd by *ex corde suo*, it is in truth a marvellous Explanation; and perhaps it is only to be parallel'd by *ei* explain'd by *non*!

I KIN. 13, 20. We have here a Masoretic *Piska* or *Hiatus*, the little Circle of Omission being plac'd between the 2 words ויהי ◦ השלחן. The Sense is --- *And it came to pass, as they sat at table that the word of the Lord came &c.* The Arab. Version only has the word here omitted, which reads --- *As they sat at table and did eat, that the word of the Lord came &c.* In 2 Kin. 5, 9, MS 4 has a word taken in from the line above ---

O o o

ויעמד

ויעמד פתח הבית לֵא
ויעמד לאלישע: וישלח

2 KINGS. 14, 21. We have here the first mention of the king of Judah, who succeeded his father Amaziah: I do not yet express his Name; because the Transcribers have made many different mistakes about it, which are now to be consider'd. He is here call'd in the printed Heb. Text עזריה *Azariah*, or *Ozriah*; but in the Syr. and Ar. Versions *Uzia*, which we shall soon find to have been nearly his true Name. St Matthew calls him ΟΖΙΑΣ; and in the place parallel to this of *Kings* (2 *Chro.* 26, 1) he is call'd עזיהו *Uziab*, or (more literally) ΟΖΙΗΟΥ.

This King is next mention'd in the first verse of the next chapter, where the word is again printed עזריה *Ozriah*; but MS 2 originally read here properly עזיהו *Ozibu*: the ך has been since turn'd into part of a ב in the word בן added after it, and a little ך is put over the word by some late Corrector --- The Syr. and Ar. Versions here again read as before, and as they continue to do afterwards. In ver. 6 he is call'd עזריהו *Ozribu*, a little nearer the truth, by having the ך at the end; but in ver. 7 it is again עזריה *Ozriah*: in both these places MS 2 reads it properly עזיהו *Ozibu*. In ver. 8 it is again
printed

printed עזריהו *Ozribu*. But, tho' this MS was right in ver. 6 and 7, where the printed Text was doubly false; yet in ver. 13 that same MS reads it wrong with a ך, where the printed Text for the first time is without the ך: MS 21, and *Camb.* 1, have no ך here. In ver. 17 we relapse into the double Corruption of עזיהו into עזריה; where the Transcriber of MS 4, resolving to have the true reading, has inserted both עזריה and עזיה; but unluckily neither of his readings are true, for want of the ך. In ver. 23 and 27 it is again עזריה; but in 23 *Camb.* 1 has the ך. In ver. 30 עזיה; but MSS 2, 21, and *Camb.* 1, read here truly עזיהו; MS 4 has here a new Variation עזיהו. At last, in ver. 32, even *the printed Text* reads this Name properly עזיהו *Ozibu*, as do MSS 2, 4, 5 and 21: and in ver 34, *the printed Text* again reads it properly עזיהו. In Chronicles the Name is truly עזיהו *Ozibu* (all the Versions agreeing in the same reading) in 2 Chro. 26; 1, 3, 8, 9, 11, 14 --- and in ver. 17 appears the cause of these many Blunderings, which is, that the Transcribers have confounded the Name of *the King* עזיהו *Ozibu* with the Name of his *Priest* עזריהו *Ozribu*, who is mention'd in the 17th and following verses --- after that, the King's Name is writ regularly in verses 18, 19, 21, 22, 23; and in ch. 28, 2.

But, can *Freedom from Mistake* be ascrib'd to this printed Text of the Heb. Bible --- to the Text, which thus perplexedly varies the name of the same Man, the name of the same King, of the same remarkable King of Judah --- so inconsistently mistakes it, as to call it first *Azariab*, or *Ozriab*; then *Ozriab*; *Ozribu*; *Ozriab*; *Ozribu*; *Oziab*; *Ozriab*; *Ozriab*; *Ozriab*; *Ozriab*; *Ozia*; *OZIHU*; *OZIHU*; and *OZIHU* univcrsally in *Chronicles*; excepting in 1 Chro. 3, 12!

The learned *Carpzovius* tells us, (*Crit. Sac. Vet. Test. p. 789*) --- that *Azarias* and *Ufias* are 2 Names (he should have said, that עזריה and עזריהו and עזיהו are 3 Names) plainly different, of one and the same Person. But I refer it to the most avow'd Admirer of *Carpzovius*, whether he can possibly suppose *Ozibu* and *Ozribu* and *Ozriab* to be 3 different Names, i. e. 3 Names all regularly writ, and properly expressive of the same Person --- Or, if he should find ascrib'd to the same Critic in the same book the words *Carpzovius*, *Carpzorvius* and *Carpzoviu*, whether he would not think them, whether he would not declare he thought them to be one and the same word, erroneously express'd by some very fallible Scribe or Printer.

2 KIN. 19, 23. Instead of הרפת אדני ותאמר הרפת יהוה מSS 2, 21, and *Camb.* 1, read הרפת יהוה : and in this same verse MSS 2, 5 and 21 read קצו, and *Camb.* 1 has קיצו, which is wrongly printed קצה. The same 3 MSS have the word צבאות which is surprizingly omitted in the printed Text, ver. 31. In ch. 23, 33 instead of במלך MS 2 reads properly כממלך. In ch. 24, 10, this same MS, and *Camb.* 1, 2, instead of עבדי עלה *ascendit servi* read properly עלו עבדי *ascenderunt servi*; and at ver. 8, MS 2 reads 3 שלשה, instead of 8 שמנה. (see pag. 380) I shall only add here, that ch. 25 of this book is parallel to ch. 52 of Jeremiah; and that, who-soever will compare them, will find *many Variations, and some Corruptions*; one of which seems to be --- *the Insertion of 3 words* in the last verse, in the Copy of Jeremiah.

Kin. דבר יום ביומו כל ימי חייו :

Jer. דבר יום ביומו עד יום מותו כל ימי חייו :

Kin. --- *a daily rate for every day,*

Jer. --- *a daily rate for every day, until the day of*

Kin. *all the days of his life.*

Jer. *his death, all the days of his life.*

It must be remark'd, that the words in *Jeremiah, until the day of his death*, as they seem to be a most unnecessary Tautology, and are not

in

in *Kings*; so they are not in *Jeremiah*, in our Oldest MS.

I CHRON. 1, 36. Tho' there are many Corruptions in this chapter (and some of them are corrected by the MSS) yet I shall only mention one. This verse is printed ---- *The sons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timnah, and Amalek.* But *Timnah* was the concubine (not the son) of *Eliphaz*, and the mother (not the brother) of *Amalek*; and *Eliphaz* had only 6 sons; (see *Gen.* 36; 11, 12, and pag. 376:) so that there must be a mistake here. And yet, as the printed Heb. Text is, so is the present Greek Version, Vat. Edition; so the Syr. 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:* and thus the *Alexand.* Copy of the Greek Version --- $\Theta\alpha\mu\upsilon\alpha \delta\epsilon \eta \pi\alpha\lambda\lambda\alpha\kappa\eta \epsilon\lambda\iota\phi\alpha\zeta \epsilon\tau\epsilon\kappa\epsilon\upsilon \alpha\upsilon\tau\eta \tau\omicron\upsilon\varsigma \text{Αμαληκ}.$

I CHRON. 2, 18. Here we read $\text{וּכְלַב בֶּן הַצִּרּוֹן הוֹלִיד אֶת עֲזוּבָה אִשָּׁה וְאֵת יְרִיֹוֹת}$ *Et Caleb, filius Hezron, genuit Azubam mulierem & Jerioth* --- render'd by the Eng. Translators --- *And Caleb, the son of Hezron, begat children of Azubab his wife and of Jerioth.* But, omitting the words
infert-

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 preserv'd in the Syr. and Ar. Versions ---- *And Caleb begat Jerioth by Azubah his wife.* And therefore, (as Noldius tells us, that את sometimes signifies *de* or *ex*) there needs but the following Correction ---

וכלב הוליד את עזובה ואת יריות:

וכלב הוליד את עזובה אשתו את יריות:

I CHRON. 4, 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 אבי *pater*, the Original MS had בני *fili*; agreeably to all the ancient Versions. In 2 Chro. 11, 18, we read that *Reboboam took him to wife Mahalath, בן THE SON of Jerimoth!* And must this Nonsense too be ascrib'd to EZRA! Every reader will suppose it to be, not SON, but DAUGHTER in the ancient Versions; and it is בת *filia* in MSS 2 and 5. *Leusden* has here this very odd Note --- *Forte per בן (with a Pathab) hic intelligitur uterque sexus!*

I CHRON. 6, 57. *And to the sons of Aaron they gave the cities of Judah, namely, Hebron a city of*
of

of *refuge*. But such a Licence to insert words at pleasure cannot be allowable. The printed Heb. 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 recover'd by comparing this verse with its parallel, *Josh. 21, 13* ---

| | | |
|--|-------------------------------|-------|
| | ולבני אהרן הכהן נתנו את עיר | Josh. |
| | ולבני אהרן נתנו את ערי יהודה | Chro. |
| | מקלט הרצח את חברון ואת מגרשיה | Josh. |
| | את הברון המקלט | Chro. |

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 ערי by Transposition; since but one City of refuge is here express'd or meant. And lastly, from the parallel place, and from the Syr. and Arab. Versions here, we learn that ואת מגרשיה *and her suburbs* should also follow the word הברון *Hebron*.

1 CHRON. 8, 29. As the Genealogies of the other Sons of Israel have been given, in the preceding chapters, this gives the Genealogy of Benjamin;

jamin; and therefore here the Genealogies might be naturally suppos'd 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. 'Tis difficult to account for the Repetition of these verses, provided they were repeated originally; but if they have only been repeated thro' 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 introduc'd 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 ch. 8, 29, we read, that the Name of *the Wife* of *some one* (whose Name is omitted) was *Maachab*; but in ch. 9, 35, that the Name of *the Sister* of *Jebiel* was *Maachab*: yet it is not *Sister*, but *Wife*, even in this 9th chapter, in *all the Ancient Versions*, and in MSS 2, 4, 5, and *Camb.* 1, 2. --- In ch. 8, 30, נר *Ner* is omitted --- In 8, 31, מקלות *Michloth* is omitted; as is the end of the word preceding it --- In 9, 40, we read *Jonathan's son* was מרי בעל *and* מרי בעל

What! *Meri-baal and Merib-baal!* Are these again different Names of the same man, and both express'd properly? *Credat Carpzovius.* But ch. 8, 34, forbids this notion, by reading in both places **מְרִיב בַּעַל** *Merib-baal* --- In 8, 35, we read **תַּרְעָה** *Tarea*, which same man is, in 9, 41, **תַּחְרֵעַ** *Tachreca*; after which last word, **וַאֲחָז** *Achaz* is omitted --- In 8, 36, he have **יְהוֹעָדָב** *Jeboadab* twice; who, in 9, 42, is twice call'd **יַעֲרָב** *Jarab*. Strange Mistakes these! and their number might be augmented; but I shall only add, that **כָּל** in 8, 38, should have been also in 9, 44; as appears from MS 2.

I CHRON. II. On this Chapter I shall be a little particular. In ver. 1, instead of **אֵל דְּוִיד** MS 4 had at first **לְדְוִיד**. In ver. 2, MSS 2 and 6 have **עַל** before the last word. MS 53, after **אֵת יִשְׂרָאֵל**, has **אֵל דְּוִיד חֲבֵרְנָה** interpolated from ver. 1. In ver. 3, MS 5 has the word **הַמֶּלֶךְ** before **דְּוִיד**, as was suppos'd pag. 26. MS 53 has no **ב** before **חֲבֵרוֹן**, and inserts the word **נְגִיד** between **יִשְׂרָאֵל** and **כְּדָבָר**. In ver. 5, MS 7 omits **יֹשְׁבֵי**. *Camb.* 1 has **הָאָרֶץ** after **יֹשְׁבֵי**. MS 53 reads **אֵל**, instead of **לֵא**. In ver. 6, MS 7 omits **יְהִי לְרֹאשׁ וּלְשֵׁר וַיַּעַל בְּרֹאשׁוֹנָה**. MS 53 has **רֹאשׁוֹנָה** instead of **בְּרֹאשׁוֹנָה**. In ver. 8, MS 53 has **הָעִיר** for **יְחִיָּה**. MS 58 has **הָעָם** for **תַּחֲזִיָּה**.
In

In ver. 11, MS 7 has הגיבורים, but MS 53 הגברי. MS 2 omits הלל. In ver. 12, MS 53 has בשלש for בשלשה. In ver. 13, MS 53 has פלשתים for והפלשתים. MSS 2, 7, 53 and 58 have שערים without the ו, as was suppos'd pag. 141. In ver. 14, MS 53 has החלקה for החלק. In ver. 15, MSS 7, 53 and 58 read הצור. *Camb.* 2 has מן before and after השלשה. In ver. 16, MS 58 has אשר for אז. In ver. 18, MSS 7 and 58 omit the 11 first words. MS 5 has וישאבו for וישאו. MS 7 omits ויבאו. MS 58 has לפני יהודה for ליהודה. In ver. 19, MS 7 omits כי בנפשותם. MS 53 reads מאלהי מעשות מאלהים לעשות. In ver. 20, MSS 2, 5, 7, 53 and 58 read properly וואבישי. MS 53 has יואב for יוא. MS 2 has אבי between היה and ראש. MS 58 and *Camb.* 2 have ולו for ולא; as corrected pag. 163. In ver. 21, MS 53 has ער for ועד. In ver. 22, MS 7 has חי for חיל, which word is omitted in MS 53. In ver. 23, MS 7 omits איש מדרה חמש באמה וביד המצרי. MS 58 has לארת for אל. In ver. 24, *Camb.* 1, after the 2 first words, has בהניתו. MS 7 has ולו for ולא. In ver. 25, MS 53 has ומן השלשי for מן השלשים, and והוא for הוא. MS 58 has ואל for וכל. In ver. 26, MS 58 has החילים for החיילים. MS 53 has עשא for עשהאל. In ver. 27, MS 53 has שמו for שמות. MS 2 has ההרודי; as was suppos'd pag.

181. In ver. 28, MS 53 has עיקש for עקש. In ver. 29, MSS 7 and 53 have עלי for עילי. In ver. 30, MS 7 omits הנטופתי בענרה בן חלד. In ver. 31, MSS 7 and 58 have אתי for איתי. MS 58 has מגבעות for מגבעת, and הפרעוני for הפרעונוני. In ver. 32, MS 2 has מנחלי for מנחלי. In ver. 33, instead of הבהרומי MS 2 has הבהרומי and MS 5 הברהמי. MS 2 has the last word השעבלני. In ver. 34, MSS 5, 7, 27, 53, and 58 have שגה for שגא. In ver. 35, MS 53 has אחיא for אחיאם. MS 5 has חור for אור. In ver. 39, MS 2 has העעמוני. MS 7 has הברתי for הברתי. MS 53 has נהרי נשאי הבארתי כלי. In ver. 40, MS 2 omits היתרי גרב. In ver. 42, the word שווא is writ שישא in MS 7, in MS 53 שזנא, and in MS 58 שיזה. In ver. 43, MSS 2 and 5 have ויושפט for ויושפט. In ver. 44, MS 7 has עזיז for עזיז. MS 2 has המעשתרתי. MS 53 has שמע for שמע. MSS 2, 5, 58 have ויעיאל for ויעואל. MS 7, instead of הערערי, has הערער; but MS 53 הערוערי. In ver. 45, MS 7 has ידיעאל by transposition for ידיעאל; and so MS 5 ויוחא for ויוחא. In ver. 46, *Camb.* 2 has ויריבי twice. MS 53 has אליאל for אליאב; and, instead of ויושויה, has וישני; MS 7 reads it ויושביה. Lastly, in ver. 47, for ויעשיאל המצביה, MS 7 reads ויעשאל המצוביה. These then are some, but not all, the Various Readings in this One

Chapter; and the Inference from hence, as to the peculiar exactness of the Jewish Transcribers, I leave to every Reader.

2 CHRON. 21, 17. We have already had one Name variously corrupted, the Name of king *Ozibu*; and we have here another Specimen, equally, if not more surprizing. We read --- *Jeboram had no son left him, save יהואבזו Jeboabaz, or Ihuabaz*. Should we read in any ancient Historian, that Philip, king of Macedon, had no Son but *Ander-alex*; and should we soon after read, that he was succeeded by this same Son *Alex-ander*, and that this *Alex-ander* acted so and so, and that this *Ander-alex* died in such a year &c. should we not conclude, that some Printer or Transcriber had plac'd the 2 last syllables first, and the 2 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 ---

| | | | |
|-------|-------|-----------|---------|
| י ה י | ז א | א ב א ז - | י ב ו |
| ז א | י ה י | י ב ו - | א ב א ז |

That the true Name of this king was אהזיבו *Abazibu*, is certain from his history in *Kings*; which it may be proper to refer to in the first place. In 2 *Kin*, 8, 24, he is first call'd אהזיבו *Aba-*

Abazibu; the Greek Version reading οζζιβας, and the other ancient Versions regularly the same.--- ver. 25, 26, 29, the same --- ch. 9, 16, אבזיב אבזיב, without the ו --- ver. 21, *Abazibu*; so again *Abazibu* in ver. 23; and yet the very 2d word from this is *Abaziab*: strange Inconsistency! --- ver. 27 and 29, *Abaziab* --- ch. 10, 13; and 11; 1, 2; four times *Abazibu* --- but just after the last *Abazibu* is *Abaziab*: which 2d Name however is *Abazibu* in the Camb. MSS 1, 2. Let us now trace this Name in *Chronicles*. 2 *Chro.* 21, 17. Here his Name is יהואבז Iluabaz; yet the Versions declare here for *Abazibu* --- ch. 22; 1, 2, three times *Abazibu* --- ver. 6, עזריבו *Ozribu*, a new variation from *Abazibu*; but here also the ancient Versions are all for *Abazibu*. (The Name *Ozribu* has been already discover'd to be given to the *King*, when it belong'd to his *Priest*; and here 'tis given to the *King*, when it belong'd to one of his *Captains*; see ch. 23, 1.) --- In the very next verse it is again properly *Abazibu* --- In ver. 8, 9, 10, 11, 'tis 7 times *Abazibu* --- Yet in ch. 25; 23, 25, he is twice call'd יהואבז *Iluabaz*. But in the verses parallel to these (2 *Kin.* 14; 13, 17) the first reads, not *Iluabaz*, but *Abazibu*. To which (as it is perhaps the only place else, where the Name occurs in these books) must be added

1 *Chro.* 3, 11; and there, in the list of the Kings of Judah, he is properly call'd *Abazibu*.

2 CHRON. 36; 22, 23. This Book of Chronicles is extremely valuable; not only, as it contains some articles of History not mention'd elsewhere, but as it gives us many true Readings, which are lost in the Older Books of the Bible. The 8 first Chapters contain the several Genealogies; first, of the Line, in which the Promise of the Messiah was convey'd down to *Jacob*, and then of his 12 Sons to *David*: and the rest of the Book gives us the Jewish History, from David to the Babylonish Captivity. At this great Period of the Jewish Monarchy and Grandeur, we might have expected to find *this Extract from the Public Registers* to have been concluded. But there are now *Two Verses* at the end of it, which are so far from being chronologically connected with the preceding, that they mention, and but just mention, *the Decree of Cyrus*.

I say *but just mention it*; because they *begin* that memorable Decree, but leave it *unfinish'd*; breaking off *in the very midst of a Sentence*, in a manner perhaps unparallel'd. Had the Decree been given *complete* here; one might have read it, both here, and immediately after, at the beginning of *Ezra*, with Propriety and Pleasure.

But

But as *only Part of it* is thus imperfectly subjoin'd to Chronicles, perhaps it may be pardonable to confess a Suspicion --- that *these 2 last verses of Chronicles have been added improperly* --- that some Transcriber having finish'd the Book of *Chron.* at ver. 21, he, without leaving the distance usual between different Books, writ on the beginning of *Ezra*; but that, finding his mistake, he broke off abruptly; and so begun *Ezra* at the customary distance, without publishing his Error by erasing or blotting out those Lines, which he had carelessly subjoin'd to *Chronicles*. That the Reader may the better see how strangely this book now ends; let us compare this Conclusion with the Beginning of the next book: which will at the same time discover a few mistakes.

C. *Now in the first year of Cyrus, king of Persia,*
 E. *Now in the first year of Cyrus, king of Persia,*
 C. *(that the word of JEHOVAH בפי by the mouth*
 E. *(that the word of JEHOVAH בפי by the mouth*
 C. *of ירמיהו Jeremiab might be accomplished) JE-*
 E. *of ירמיה Jeremiab might be accomplished) JE-*
 C. *HOVAH stirred up the spirit of Cyrus, king of*
 E. *HOVAH stirred up the spirit of Cyrus, king of*
 C. *Persia; so that he made a proclamation through-*
 E. *Persia; so that he made a proclamation through-*

- C. *out all his kingdom, and he put it also in wri-*
 E. *out all his kingdom, and he put it also in wri-*
 C. *ting, saying "Thus saith Cyrus, king of Persia.*
 E. *ting, saying "Thus saith Cyrus, king of Persia.*
 C. "JEHOVAH, the God of heaven, hath given me
 E. "JEHOVAH, the God of heaven, hath given me
 C. "all the kingdoms of the earth; and he hath
 E. "all the kingdoms of the earth; and he hath
 C. "charged me to build him an house in Jerusa-
 E. "charged me to build him an house in Jerusa-
 C. "lem, which is in Judah. Who is there among
 E. "lem, which is in Judah. Who is there among
 C. "you of all his people? יהוה JEHOVAH, his God,
 E. "you of all his people? יהי Let his God
 C. "be with him; and let him go up
 E. "be with him; and let him go up to Jerusalem,
 C.
 E. "which is in Judah; and build the house &c.

We now see *the Break*, with which the book of *Chronicles* has been long made to conclude ---
 --- *let him go up to Jerusalem &c.* ---

But, if this be a surprizing Conclusion of any single Part, how much more surprizingly must it conclude the whole Bible! For *Chronicles* has, for many Centuries, been plac'd *the last Book*, in the Hebrew MSS. But, as the place of the other Books is known to have been varied; so this Piece of Cyrus's Decree, thus inattentively

subjoin'd to the end of *Chronicles* from the beginning of *Ezra*, is sufficient to persuade us, that the Book of *Ezra* once follow'd that of *Chronicles*. In *Camb. MS 3*, *Chron.* is follow'd by the *Psalms*, as it is also in the *Vatican MS* mention'd *Tom. 4, pag. 628* of *Blanchini's Evangel. quadruplex*: and, in *Camb. MS 1*, *Chron.* is actually follow'd by *Ezra*.

JOB 42, 2. The Speech of God to Job being finish'd (in which the *Divine Power* is describ'd, with the utmost Magnificence of Language) Job now makes his own Confession --- *I know, that thou canst do every thing &c.* I should presume, upon the Authority of the ancient Versions and the Nature of the Context, that the verb, now printed ידעת *novisti*, was originally ידעתי *novi*, as it is order'd to be read by the *Keri*. But this Reading is also confirm'd by *MSS 2, 5, 23*, and by *Camb. MS 2*. 'Tis therefore strange, that *Mr. Professor Chappelow*, in his learned and very useful Commentary on *Job*, should seem to prefer the printed Textual Reading; but his Reason for it, tho' deriv'd from *Schultens*, is really surprizing --- *THOU KNOWEST*, says he, *makes the expression more sublime.*

One should not have expected to find *Sublimity*, if *Sense*, ascrib'd to this reading by any man,

man, who allows Mistakes in the printed Text. Schultens did not. But that this Author does, is fully manifest from his offering Corrections, even tho' unsupported by any one MS or ancient Version: see particularly ch. 19, 25. How this can be consistent with adopting the following Sentiment of Cunæus, is difficult to apprehend --- *quod, cum summa barbaries orbi incubuisset, NULLUS APEX DE PRÆSTANTISSIMO ILLO SCRIPTO PERIERIT, Masoritarum beneficium est.* Preface, pag. 17. This strong Attachment to the Masoretic Doctors has led the Professor to endeavour to perpetuate *their critical Niceties*, as he calls the injudicious Whims of the *Literæ majusculæ & minusculæ*; which, if he does not believe to be original, he had more prudently abolish'd. But, in ch. 9, 34, he has printed שבטו *virgam suam* שבתו --- the large *Teth*, say the Masorets, consider'd as a *Numeral*, denoting *Job's Nine Great Calamities*. I shall only remark, that this *Teth* is regular in the *Camb. MSS* 1, 2 and 3.

It may not be improper to add here one farther Specimen of the critical Nicety of the Masorets. In Esther ch. 9; 7, 8, 9, we have the Names of Haman's 10 sons, which are plac'd in the MSS *one exactly over another*; because 'tis believ'd, that these sons were hang'd, not *sideways*

on the same Gibbet, but on 10 Gibbets plac'd *perpendicularly* one above another. The 1st of these Names is printed with 1 *little* letter; the 7th, with 2; and the 10th, with 1 *little* and 1 *big* letter. The Mystery, as to the 2 former instances, is scarce known; but, as to the last it has been preserv'd by Tradition, and is too curious to be pass'd over --- The Name of the 10th son is express'd with a *big Vau* and a *little Zain*, thus --- אַוַיִּזָּבָה *Vaizatha* --- *ad indicandum* (say Buxtorf, Leusden &c.) *quod fuerit hic filius ætate quidem minimus, sed malitia erga Judæos maximus!* The Reader will hardly suppose, that such Irregularities obtain'd originally; several MSS are regular in some of these Letters --- and I have lately purchas'd a MS of this Book of Esther, a Roll, writ without Points or Distinction of Verses; in which *all* the preceding Letters are regular.

PSAL. 16, 10. *Thou shalt not leave my soul in hell (or Hades) neither shalt thou suffer thy Holy One to see corruption.* These words, the Apostles observe to the Jews, are a Prophecy of the wonderful Resurrection of some particular Person, whose *Soul* was not long to continue in the place of departed Spirits, and whose *Body* was not to be corrupted, *both* being soon to be reunited.

Now

Now David, say they, did not speak this of *himself*; his Body hath seen Corruption: but, being a Prophet, he spake of the Resurrection of CHRIST. We see, that the whole force of this Appeal to the Jews depends upon this --- that the passage referr'd to, as predictive of Christ's Resurrection, is predictive of the Resurrection of *some one particular Person*. But, is this the case in the printed Heb. Bibles? Is not the leading word, almost universally, *הסידך*? And do we not find this word every where else render'd *Sancti tui*; and is it not certain, that the Heb. Language will not admit a *singular* Rendring? But, if this word be necessarily *plural*, it must be observ'd first --- that the words *God will not suffer his SAINTS to see corruption* are not true; and, if they were, they would not predict the Resurrection of any particular Person, and consequently not that of *Jesus Christ*. What shall we say then? Have the Apostles *impos'd* a Prophecy upon the Jewish People and upon the World? Certainly they, who insist upon the reading *הסידך*, do in effect accuse the Apostles --- *that they are found false Witnesses in the cause of God; because they have testified of David, that he prophesied of the Resurrection of Christ in particular; which however he prophesied not of, if so be that he spoke of Saints in general.* But --- *Who shall*

shall lay any such thing to their charge? Let the Apostles be *true*, and other men *liars* --- *other men* may be deficient in their *Knowledge* and in their *Honesty*; but *inspir'd Apostles* could neither be *deceived* nor *deceive*.

Perhaps it may be said, that, tho' the Noun is *plur. in the Text*, it is *sing. in the Margin*; and that where the Marginal Reading is better, it may be adopted, as it evidently should here. But I would ask --- Was this Noun plural, in the days of the Apostles; or was it not? If it was, the Apostles have misquoted it: if it was not, then it has been made plural since, and consequently corrupted. Again --- Was this Marginal Reading extant in the Margin, in the days of the Apostles; or was it not? If not, then the Argument founded upon it fails: if it was, how came the Margin to contain the *true* reading, and the Text the *wrong*, without a *Corruption of the Text*?

Let us now see, what farther Reasons there are for supposing this word *הסידר* corrupted from *הסידך*. To *Apostolical Authority* may be first added the Authority of *All the Ancient Versions* --- secondly, the Authority of *the Masorets themselves*, who (tho' they have order'd the word to be *printed plural in the Text*) have order'd it to be *read singular* --- and thirdly, the conclusive

Autho-

Authority of *Heb. MSS.* Of these I have examin'd 24, which contain this Psalm; and, of these 24, SIXTEEN have now the true Reading הַסִּידֵר *sanctum tuum*, writ regularly in the Text; and One more had this word also הַסִּידֵר at first, but part of the horizontal stroke of the ד has been eras'd, and a י inserted by some late Corrector. The MSS, which happily discover this important Reading, are N^o. 2, 3, 4, 5, 13, 31, 32, 33, 34, 35, 36, 37, 60; and *Camb. MSS* 1, 2, 3, 4. In R. Stephen's Bible it is properly הַסִּידֵר .

PSAL. 22, 17. We have here another word of importance; and a word, which has equally perplex'd the Learned. We may say of David, as to other instances, what the Apostles have said of him as to the preceding --- that, *being a Prophet*, he foretold, not only the Resurrection of Christ, but also some particular Circumstances of his Death. Of this kind are the words --- *they pierced my hands and my feet*; which words, not being true of *David* (so far as appears from his history) have been universally understood as only applicable to, and consequently predictive of, *the Crucifixion of the Messiah*.

But the printed Heb. Text is $\text{כַּאֲדֵי יָדַי וְרַגְלָי}$ *like a lion my hands and my feet!* It has been inserted

sifted on by many learned men, that the word כָּאֲרִי is here corrupted; which perhaps is allow'd by all, who allow *any Mistakes* in the printed Heb. Bibles. The learned *Dr. Pocock* is on the side of those who defend the present reading in this place; but then he also defends the present reading every where else: according to this great Man כָּאֲרִי is *perfodit* as well as כָּרָה, and כָּאֲרִי is the participle *Benoni*, plural, with the ם omitted, signifying *perfodientes*. But, as the Omision of the ם is very irregular, and never proper but before a suffix'd Pronoun or in construct; and as the ancient Versions express it, not as a Participle, but as a Verb; there seems to be but little doubt, that this word was originally כָּרוּ or כָּאָרוּ with an א inserted to express the *Kametz*.

R. Chaim tells us, he found this word כָּאָרוּ in the Text of some correct MSS, with כָּאֲרִי in the margin. *Isaac Levita* says the same of a MS belonging to his Grandfather. The same has been said of a MS at *Jena* in *Saxony*. And the same may be affirm'd of an old and valuable MS of the Psalms in our *Bodleian Library*; which is No. 3 in the preceding Catalogue, and is describ'd pag. 319 &c. In this MS the word is כָּאָרוּ with כָּאֲרִי in the Margin. And, tho' there is something, barely perceptible, resembling the tail of a ך about the middle of the ו; yet, upon a close

a close Examination of this Letter by myself and Others, *the bottom* of the γ seems to have been writ with the same Ink as *the top* of it; and, when view'd in the Sun, the top and bottom sparkle in the very same manner.

PSAL. 25, 17. In this Alphabetical Psalm the Verse beginning with the letter κ is now omitted. That it really is omitted may be strongly presum'd from the Nature of the Psalm; and this Presumption is confirm'd by MS 2, in which the verse beginning with ν is writ *twice*; which Repetition was perhaps made to fill up the Space left vacant by the Omission of the verse beginning with the next letter κ . The Omission of the 14th verse, (beginning with η) in the 145th Psalm, is too well known to require particular notice; *that* being acknowledg'd by all the ancient Versions.

PSAL. 59, 6. As we have the \square sometimes improperly omitted, so we have it sometimes improperly inserted; as has been observ'd pag. 62. In this verse we find the word אלהים twice in a *construct State*; and, when so situated, it should be always (as it generally is) אלהי, and as it is once in this verse --- first we have אלהים irregularly, and then אלהי ישראל regularly.

larly. But MS 2 reads אלהים irregularly in both; and yet MS 3 reads both regularly אלהי! In ver. 11, MS 2 reads properly חסרי: in Pf. 60, 7, it reads וענני: and has the regular י, instead of ך, in 3 instances in Pf. 71, 20.

PSAL. 68, 9. This verse signifies literally thus --- *terra tremuit etiam cæli distillaverunt a facie Dei hic Sinai a facie Dei Dei Israelis*. The words *hic Sinai* stand here so unconnected, that there seems to be some Mistake; and perhaps the Learned will be the better qualified to correct it properly, if they compare it with its similar (if not parallel) passage in Judg. 5; 4, 5.

| | | |
|-----------|----------------|--------------------------------|
| יהוה | בצאתך משעיר | בצעדך מישדה אדום: |
| אלהים | בצאתך לפני עמך | בצעדך בישמון: |
| ארץ רעשה | גם שמים נטפו | גם עבים נטפו מים: |
| ארץ רעשה | אף שמים נטפו | - - - - - |
| הרים נזלו | מפני יהוה | זה סיני מפני יהוה אלהי ישראל: |
| - - - - - | מפני אלהים | זה סיני מפני אלהים אלהי ישראל: |

J. *Jehovah! when thou wentest forth out of Seir;*

P. *O God! when thou wentest forth before the people;*

J. *when thou marchedst out of the field of Edom:*

P. *when thou marchedst through the wilderness:*

J. *The earth shook, and the heavens dropped;*

P. *The earth shook, and the heavens dropped;*

J. *the clouds also dropped water:*

P.

J. *The mountains melted at the presence of Jehovah;*

P. *at the presence of God;*

even

J. *even that Sinai, before Jehovah, the God of Israel!*
 P. *even that Sinai, before God, the God of Israel!*

I believe, most Readers will infer from this Comparifon, that the Text in Judges is as compleat, as it is fublime in its Image --- and that the laft part in the Pfalm is incompleat for want of *The mountains melted*, to introduce *Sinai*; and then *Sinai* is indeed introduc'd with a moft finish'd propriety. Shall we then fuppofe the Pfalm originally flood thus ---

*Jehovah! when thou wenteft forth before the people;
 when thou marchedft through the wildernefs:*

*The earth trembled, and the heavens dropped;
 the clouds alfo dropped water:*

*The mountains melted at the prefence of Jehovah;
 even that Sinai, before Jehovah, the God of Israel!*

That the name *Jehovah* is properly reftor'd here, appears from *Judges*; and our old MS of the Pfalms, N^o. 3, has the word *Jehovah* at leaft *fix times in this one Pfalm*, where it is not once in the printed Editions. *Camb. MS 1* has יהוה in Ifai. 7, 13, where it is printed אלהי; and in the next verfe, now ארני; (the LXX have κυριος in both:) in Ezek. 16, 30; 18, 23; 36, 4; and in Zeph. 1, 7, it has יהוה אלהים printed ארני יהוה. Hence the frequent Omiffion of יהוה in the later Copies is evident; for, as obferv'd pag. 355, we can more eafily account for the improper *Omission*, than *Infertion* of it. R r r 2 Ps.

PSAL. 79, 7. The printed Heb. Text here is : **כי אכל את יעקב ואת נוהו השמו :** [*runt. quia comedit Jacobum, & habitaculum ejus desolave-*]. As the nom. case is plural, and the verbs agreeing with it are twice plur. in the verse preceding; and as the 2d verb in this verse is properly for the same reason plural; we must infer, that the 1st verb here, as it can refer to no other nom. case, should be also *plural*: especially as both verbs here are regularly plur. in *all the ancient Versions*. If any farther Evidence should be necessary to prove the Non-Integrity of this word **אכל**, our excellent MS No. 3 reads here **אכלו**. And if any doubt can possibly yet remain, let us receive the Testimony of Jeremiah, in ch. 10, 25 --- a place, which as it will prove 2 Corruptions in this Psalm, will also receive Correction from this Psalm, and be equally improv'd by a comparison.

שפך המתך אל הגוים אשר לא ידעוך Psa.

שפך המתך על הגוים אשר לא ידעוך Jer.

ועל ממלכות אשר בשמך לא קראו : Psa.

ועל משפחות אשר בשמך לא קראו Jer.

כי אכל את יעקב Psa.

כי אכלו את יעקב ואכלהו ויבלהו Jer.

ואת נוהו השמו : Psa.

ואת נוהו השמו : Jer.

The

The 1st Variation is evidently in favour of Jeremiah. The 2d seems to be in favour of the Psalm, as משפחות is not countenanc'd by the Syr. Ar. Chald. and Vulg. Versions. The 3d Variation finishes the Proof of a Corruption in the Psalm. And as to the 4th and greatest Variation, the addition of 2 verbs in Jeremiah; (neither of which are in the Psalm, or necessary to the Sense;) perhaps they are both added by Transcribers. But, most probably, ויכלהו is a true and original word, as the Greek Version has και εξατηλωσαν αυτον --- especially, as ואכלהו makes the sentence absurd --- *nam comederunt Jacobum, & comedent eum, & consumpserunt eum.* We may therefore conclude, that ואכלהו is a Var. Reading of ויכלהו (occasion'd by אכל just before it) and inserted by a Transcriber, who, resolving to have the true reading, inserted both. This Zeal, without Judgment, has operated very extensively; for we see it, not only in the Heb. Text, but frequently in the Greek, and sometimes in the common English Translation. Thus, in Pf. 29, 1, *Bring unto the Lord, O ye mighty* --- and --- *Bring young rams unto the Lord* --- are different Rendrings of the same Heb. words: and so are *for he spake the word, and they were made* --- and --- *he commanded, and they were created* --- in Pf. 148, 5.

PROV. 10, 10. This verse in the printed Bibles is
 : קרן עין יתן עצבת ואויל שפתים ילבט
*He, that winketh with the eye, causeth sorrow ;
 but a prating fool shall fall.*

The Proverbs of Solomon are known to consist of 2 Hemisticks, the second of which strengthens and illustrates the first, either by displaying the contrary effect of a contrary cause, or by another Maxim of the same kind and similar nature. But what *Contrariety* or *Connexion* is there between the two preceding Hemisticks? If we refer to the Greek, Syr. and Ar. Versions, we shall find the 1st Hemistick beautifully illustrated by an *Antithesis* in the 2d: thus ---

*He, that winketh with the eye, causeth sorrow ;
 but he, that freely reproveth, worketh safety.*

Maxims, worthy of Solomon! “When a man
 “connives at his friend’s failings, either silently
 “beholding or deceitfully applauding his un-
 “worthy actions; the offender is encourag’d to
 “sin on, and heap up matter for very sorrowful
 “reflections afterward: but the man, who with
 “an honest freedom prudently reproves him,
 “most effectually contrives his honour and safe-
 “ty.” Solomon seems to have express’d the con-
 sequences of a *virtuous* and a *vicious Friendship*
 somewhat differently in the next verse, where the
 Sentiment however is the same --- *The*

*The mouth of the righteous is a well of life ;
but the mouth of the wicked concealeth destruction.*

The Excellence of these Sentiments perhaps will readily be admitted ; but it will be ask'd --- how are we to account for *the Exchange of the Hemistick* in the verse now under consideration ? The Answer will open the Cause, not only of this Mistake, but perhaps of many others in the Books that are divided into Hemisticks ; and it is this --- That these Verses were formerly divided into 2 parts, which were writ at some distance from each other ; so that the 1st and 2d Ranges of Hemisticks made 2 distinct Columns in a page : this is now the nature of the Books of *Proverbs* and of *the Poetical Books* in the Old Test. in MSS 5, 6, 27, and *Camb. 2*. And the consequence of this Arrangement has been, that sometimes *a whole Verse has been omitted*, by the Transcriber's missing his proper Line ; as the 32d verse of this chapter is omitted in MS 4, and Job 21, 9, in *Camb. 2* : that an Hemistick having been omitted, a Verse is made to consist sometimes of 1 Hemistick only and sometimes of 3 : and it has happen'd, that a Transcriber, having writ the 1st Hemistick of a Verse, upon referring to his copy, hath cast his eye upon *a wrong 2d Hemistick*, and so hath connected together Maxims absolutely inconnectible in their nature. This last

last is the case here; as the Reader will perhaps be fully convinc'd, when he finds that *this same 2d Hemistick*, which *now* makes the latter half of the 10th verse (where it has not the least business, and is disclaim'd by the ancient Versions) makes also the latter half of the 8th verse, and has been taken in here from thence; a similar word preceding in the 2 places. Let us place the 3 verses together.

| | |
|-------------------|--------------------|
| חכם לב יקה מיצורת | ואויל שפתים ילבט : |
| הולך בתום ילך בטח | ומעקש דרכיו יודע : |
| קרץ עין יתן עצבת | ואויל שפתים ילבט : |

PROV. II, 16. *A gracious woman retaineth honour; and strong men retain riches.*

But the Gr. Syr. and Ar. Versions have 2 Hemisticks, which are here omitted; namely, the 2d of ver. 16, and the 1st of ver. 17: these Versions read thus ---

A gracious woman supporteth her husband's honour; but she, that hateth righteousness, is a throne of disgrace. The slothful, tho' rich, shall come to poverty; but the laborious shall retain their riches.

The possibility of such an Omission may appear from ch. 12, 6; where MS 7 omits from רשעים the 2d word in ver. 6, to the same word immediately under it in ver. 7. In ch. 16, MS 60 omits ver. 22 and 23; on account of the same words

words concluding ver. 21, and 23. In ch. 18, 7, MS 2 has רשע *improbus*, instead of נפשו *anima ejus*: and ver. 23 is omitted in MS 7. MS 2, in ch. 21, 17, instead of שמוחה אהב יין ושמן, reads (by omission and transposition) שמוחה שמן ויין: and, in ch. 25, 5, it has חסד *miseriordia* instead of צדק *justitia*.

PROV. 19, 1. *Better is a poor man, that walketh in his integrity, than he that is perverse in his lips and is a fool.* An Antithesis is here evidently intended; but is there (in reality) the least Antithesis between a *poor man* and a *fool*? The Gr. and Ar. Versions are here defective; but we do not want their assistance, as the Syr. Version has so compleatly preserv'd this whole Verse; reading, instead of a *fool* a rich man, and instead of *in his lips* in his ways. Our excellent MS N^o. 2, instead of שפתיו *his lips*, reads דרכיו *his ways*, strongly confirming the Syr. Version; and is farther confirm'd by the Targum. (MS 60, for מעקש reads מעשק by transposition.) Then as בסיל *stultus* destroys the sense, and as there is a necessity for a word answering to *dives*, agreeably to the Syr. and Vulg. Versions; perhaps the true word here was עשיר *dives* ---

Better is a poor man, that walketh in his integrity, than he, who is perverse in his ways, though he be rich.

ISAII. 37, 18. The true English of this verse, as printed is --- *Truly, O JEHOVAH, the kings of Assyria have laid waste ALL THE LANDS AND THEIR LAND.* Can we doubt of a Mistake here? The other Copy of Hezekiah's Prayer, given us in 2 *Kin.* 19, 17, reads ---- *have laid waste the nations and their land* --- הגוים ואת ארצם --- perhaps ארצם should be ארצתם *the nations and their lands.*

ISAII. 61, 1. It has been before suppos'd, that אדני was sometimes inserted before יהוה, to prevent the pronounciation of the latter; and we have here a confirmation of such an infertion. For, will any one say, that the words *Jehovah* and *Adonai* were both originally in this verse --- *The spirit of the Lord the Lord* --- or, *of the Lord Jehovah is upon me?* St. Luke tells us (ch. 4, 18) that, when Jesus open'd the book of Esaias in the Synagogue, he found the place where it was written --- *The spirit of the Lord is upon me* &c. with which reading agree the Gr. Ar. and Lat. Versions of Isaiah.

As this seems a Demonstration from the *New Testament* of the Infertion of אדני *Adonai*; so there is a place in the *Old Testament*, which furnishes a Demonstration of the Change of יהוה
Jeho-

Jehovah into אלהים *Elohim*. In Gen. 22, 14, we read יהוה יראה אשר יאמר היום בהר יהוה יראה --- *And Abraham called the name of that place JEHOVAH IREH; because he had said that day, on the mount, Jehovah Jireh i. e. Jehovah will provide.* But, in ver. 8, we are told *at present*, that Abraham had said *Elohim Jireh i. e. God will provide.* That אשר signifies *for and because*, see Gen. 31, 49 --- *he called the heap Mispel, for he said &c.* and perhaps this particle is applied here to the future tense *conversively*, as ו *et* always is, and as הן *tunc* is sometimes, but sometimes not. It seem'd the more proper, to mention this place, because no part of the Bible (perhaps) is so absurdly translated, as this is at present --- *And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen.* I shall just remark, that as Abraham call'd this mount *Jehovah will provide*, because he had said to Isaac, *Jehovah will provide*; so *Jehovah* did then provide a Sacrifice for Abraham, typical of That Great Sacrifice, which *Jehovah* afterwards *provided* for the Whole World, and (which is remarkable) on the very same Place. See *Critical Notes on Scripture*, pag. 4.

JEREM. 7, 22. Instead of הוציא *eduxit* MSS 2, 4, 5 and *Camb.* 1, read הוציא *eduxi* --- a Va-

riation materially different in sense; and every Variation should be collected on this and the preceding verse, which seem greatly corrupted: perhaps the Syr. Version will be the best Guide to their true meaning. In ch. 10, 7, we read --- *among all the wise (men) of the nations and in all their kingdoms.* The phrase *kingdoms of the wise* is, perhaps, improper: MS 2 has in the Margin מלכי --- *among all the kings of the nations and in all their kingdoms.* In ch. 15, 14, instead of עליכם *super vos*, it has עד עולם *usque ad seculum*; and, in ver. 18, it reads היות היה, instead of that odd division היו תהיה. In ch. 18, 22, it reads ישוהה, as it is printed in ver. 20. And in ch. 20, 11, it has the true word אתי *meccum*, instead of אותי *me* in the printed editions, which makes no possible sense in this place. In Isai. 65, 25, Camb. MS 1 has יחרו instead of כאהר, LXX αμα: and, in Jer. 10, 18, אתם instead of להם. In Jer. 12, 4, there seems to be a Transposition of 2 letters, which makes a remarkable difference in the sense --- אחריתנו *our last end* for ארחותנו *our ways*: LXX εδς ησν.

JER. 21, 12. MS 2 reads here הצילו עשוק
(not נוזל) מיד עושק (נוזל) *deliver the oppressed from the
hand of the oppressor.* The word מעלליהם *studia
eorum* was originally in this MS מעלליכם *studia
vestra,*

vestra, as it is now in MS 4, *Camb.* 1, and originally in *Camb.* 2; so the ancient Versions, and so the printed Text in ver. 14. As ch. 26 begins with mentioning *Jehoiakim, the son of Josiab, king of Judab*, some Transcriber (thinking the beginning of ch. 27 must speak of the same person, because it also speaks of *a son of Josiab*) seems to have writ *Jehoiakim* instead of *Zedekiah*, as it is now in the Syr. Version: not considering, that *Zedekiah* was also *Josiab's son*.

JER. 31, 38. The word באים *venientes*, which has been ignorantly excluded the Text, and banish'd to the Margin of the later Heb. MSS and printed Bibles (to the no small surprize of every sensible Reader, and in contradiction to all the ancient Versions) is found regularly in the Text of MS 2, and in *Camb.* 1, 2. MSS 2 and 5 read properly וּבְתוֹרַתְךָ & *in lege tua*; but in the printed Text the word is become וּבְתוֹרָתְךָ: Leusden wisely remarks, that *it is not likely Jeremiah would have express'd this word so irregularly, without a sufficient reason*. MS 2 reads וּבְאֵיךָ & *ubi* (printed וְאֵיךָ) in ch. 37, 19. This Corruption reminds one of a Corruption of the same word, that is much more material. Every man has felt the Force of that Exclamation of St. Paul---*O Death, where is thy Victory? O Grave, where*

where is thy Sting? But if we refer to Hosea 13, 14, from whence the Apostle cited these affecting words, we find them greatly varied by the Corruption of this word איה *ubi*, which by transposition is twice become אהי *ero*. That the true reading is איה *ubi*, is evident, not only from the Greek, Syr. and Ar. Versions, but from the Context. The very same Corruption obtains in ver. 10; see *all* the ancient Versions: and that איה אפוא is *ubinam nunc*, see Job 17, 15.

In ch. 42, 6, MSS 2, 4, and *Camb.* 1, have אנהנו *nos*, instead of the new-coin'd Pronoun אנו; the Points of which word determine it to have been formerly אנהנו. In ch. 49, 30, עליהם *super eos* should most undoubtedly be uniform with the preceding עליכם *super vos*; and so it is in MS 2, *Camb.* 1, and originally in *Camb.* 2. And in ch. 51, 3, where we read in print אל ידרך הדרך *ne tendat tendat tendens* (words, the Impropriety of which is too striking to want a Comment) MSS 2, 5, and *Camb.* 1, 2, read regularly אל ידרך הדרך. This surprizing Continuation of TENDAT TENDAT reminds one of 1 Chro. 24, 6; where, instead of *one household taken for Elkazar, and one for Ithamar*, the present Heb. Text (having אהו *captus*, instead of אהר *unus*) signifies --- *one taken for Elkazar, and TAKEN TAKEN for Ithamar!*

JER. 50, 11. In this verse we have 4 mistakes of the same kind (some of them probably by *Assimilation*) 4 verbs ending with י instead of ׀: in *Camb.* MS 2, one verb ends with ׀ now, as all 4 did *originally*. But if י has supplanted ׀ *four times* here, in ch. 51, 34, we shall find the latter to have made ample Reprisals, having supplanted the former *five times!*

EZEK. 16, 13. Here ששי and אכלתי have a י improperly, as have many other words in this chapter: ver. 20, ילדתי; 22, זכרתי; 31, עשיתי and הייתי; 36, נתתי; 43, זכרתי and עשיתי; 47, עשיתי, and so again in 51. But MS 2 has no י at the end of either of these words, (nor has *Camb.* 1, in 6 of them:) see note on *Ruth* 3, 3. And as this MS has not י in the preceding instances, it has it in the two following instances, which require it; in שביתהן ver. 53, and ועשית & *facies* is properly ועשיתי & *faciam*, ver. 59. In ch. 22, 12, instead of שפך דם נשך MS 2 reads לשפך דם נקי: the word *innocent* is in the Targum, and seems to improve the sense. This same MS has 4 variations in 3 words, ch. 23, 43 --- instead of נאפים עת יונרה it has ניאופים עתה יונר. *Camb.* MS 1 has והיו properly, instead of ויהיו, in ch. 37, 9.

EZEK. 40, 6. In this verse occurs the first of the THIRTY FOUR Words, wherein the ם is allow'd by the *Keri* to be omitted in *this one Chapter*; and it is omitted in one manner, always when it is the sign of the plur. number before a suffix'd ך --- certainly therefore not omitted by chance, but by voluntary Assimilation. But *Camb.* MS 1, to its great Honour, has the ם regularly in 32, out of these 34 words. In ch. 42, 16, חמש מאות should be חמש מאות (500) as it is printed 3 times just after; and as it is writ here in MS 4, and in *Camb.* 1, 2. MS 2 reads יודיעום (printed יודיעם) in ch. 44, 23; and in the next verse reads למשפט. In ch. 45, 1, this MS reads בגורל (printed בנהלה) so the Vulgat *sortito*. In ch. 48, 3, MS 2 omits from גבול in the 2d ver. to the same word in the 3d --- from ימה in the 4th to the same word in the 5th --- and again from ימה in the 6th to the same word in the 7th verse. In ver. 16, the words חמש חמש מאות *five five hundred!* are properly חמש מאות 500 in MSS 2, 4, *Camb.* 1, 2, and Erfurt 1, 2, 3, 4; as in all the ancient Versions. I shall just mention, that *Camb.* MS 1 has 16 words writ twice in Mal. 1. 10; and that this MS has the following very remarkable Variation in Zephan. 1, 8. For it reads there ---

(*& erit in die illo, inquit Jehovah, quod visitabo*)

והיה ביום ההוא נאם יהוה ופקדתי

where the printed reading is

והיה ביום זבח יהוה ופקדתי

& erit in die sacrificii Jehovahæ, quod visitabo ---

HOSEA 6; 4, 5. *O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? For your goodness is as a morning cloud; and, as the early dew, it goeth away. Therefore have I bewed them by the prophets, I have slain them by the words of my mouth; and thy judgments are as the light (that) goeth forth.*

וְיֵצֵא אֹרֶךְ יְצִיָּהוּ & *judicia tua lux egredietur.*

That these words are greatly irregular, sufficiently appears from their having been very perplexing to *Dr. Pocock*, in his Comment on this Prophet; and I believe, few Readers receive satisfaction from his long and labour'd Explanation. But as Chance sometimes discovers what great Capacity and Diligence cannot unravel; so an accidental attention to the Sound of these words led me to (what I presume is) the true account of them --- namely, that some Transcriber, upon hearing *umiskpatecaor* from the person dictating to him, writ *umiskpateca or*, instead of *umiskpate caor*; which blundering Division has been surprizingly continued, and is

become the Reading in (perhaps) *all the present MSS*, as well as *printed Editions*!

Since making the above Observation, exactly as it now stands, I have found the same made by *Meibomius*, in pag. 35 of his *Work* call'd --- *Davidis Psalmi 12 &c.* Fol. 1698. This learned Author has, in his Preface, mention'd another Dissociation of Letters; for in Jer. 23, 33, we have אַתָּה מֵה מִשָּׁנָה, which he reads אַתָּה הַמִּשָּׁנָה. See the Context and the ancient Versions.

That the preceding Variation in *Hosca*, which is so materially different in sense, and yet only divides the same letters in another manner, is *the true and original Reading*, is clear from the Context; and, it is confirm'd by every ancient Version, except the *Vulgat*, which has --- *Et judicicia tua quasi lux egredientur*. I shall therefore conclude the present Extract with this Correction.

וּמִשְׁפָּטֶיךָ אֹרֶךְ יָצְאָה :

וּמִשְׁפָּטֵי כְאֹרֶךְ יָצְאָה :

καὶ τὸ κρίμα μὲν ὡς φῶς ἐξελεύσεται.

סִבְלֵי לֵב נִסְוֹלָה נִפְסֵם

وحكمي مثل النور يخرج

ודיני כנהור נפק

The true English Version therefore is ---
And my judgment shall go forth as the light.

CONCLU-

C O N C L U S I O N.

THUS have I attempted to explain the Names, and to illustrate the History of *David's Mighty Men*: not merely with a view to reestablish their Names, nor entirely for the security of their deserved Honours; but principally, because *the present State of their History affects other parts of the Old Testament*. And, as the First Part of this Dissertation offers some corrections of the printed Heb. Copies; in the Second (which strongly supports *the general principle* on which the First is founded, and therefore is added as *a Second Part to it*) I have given Proofs from Heb. MSS of *many and great* Mistakes made by Jewish Transcribers; and have (I presume) shewn, that *some* Mistakes have been admitted into all the printed Heb. Bibles. I shall now, by way of Conclusion, add some Remarks; which have occur'd too late to be inserted in their proper places, and yet materially affect some of the preceding Observations: correcting also a few *Errata*, which I find upon a Review of the Dissertation.

The first thing, which I shall mention, concerns several Observations before made; and it is a very curious printed Copy of a Third Part of

the Heb. Bible. It was given to the valuable Library of Eton College by Dr. Pellet, who was a great Master of Heb. Learning; and he has inserted the following account of it, in the beginning of the First Volume. *Hic Liber, in 2 volumina divisus, impressus est Neapoli, anno 1487 i. e. anno uno ante impressionem, quam fieri curaverunt Judæi Soncinates. Complectitur tertiam partem Bibliorum, quam Cethubim vocant Ebræi, cum Commentariis Rabbiniis; inter quos extat unus & alter, quos frustra quæras in Bibliis Rabbiniis Bombergianis & Buxtorfianis. Hoc Exemplar Unicum, & flammis creptum, uti par est credere, & solo Raritatis nomine æstimandum Bibliothecæ Collegii Regalis Ætonensis donavit Tho. Pellet 1735.*

According to this account then, there is preserv'd in this truly valuable Book *The Only Copy of the First-printed Edition of the Heb. Bible*, or at least of a *Third Part* of it: and I presume, that this account is true. That it is *an Only Copy* is presumeable, because no one Publisher of the Editions of the Heb. Bible has (so far as I can discover) taken any notice of it; these Publishers agreeing, that the First Edition was printed in 1488 by *the Jews of Soncinum*: an Edition, which perhaps was never seen by any one of them. That this *Naples Edition* of 1487 has been *burnt by the Jews* (tho' this Eton Copy had the

the singular good fortune to escape) is highly probable from the nature of it. For first, this Edition is *not strictly Masoretical*; there being several Readings in *the Text*, which the Masora had order'd to retire into *the Margin*: and indeed it has no *Keri* at all. Secondly, there are some considerable Mistakes in it. In Pf. 35, ver. 15 is omitted (from Pf. 38, 7, to 61, 5, is writ) as is ver. 12 in Prov. 14: so are in ch. 15 verses 26 and 27; (see pag. 507 of this Dissertation:) ver. 28 begins פי צדיק printed לב צדיק in other copies. In Ruth 2; 5, 6, *twelve* words are omitted, and *ten* in Ecclef. 5; 17, 18; in this last verse it has וכבוד (pointed) between ונכסים and והשליטן. In Daniel one whole page is unpointed. Lastly, this Edition might give Offence, because it has some Commentaries, which were never admitted into any other Edition; several parts of these Commentaries are *eras'd* in different places, for 10 lines together, and words are artfully *writ in* to supply the vacancies.

That this Edition is of *the Antiquity* pretended, I presume for the following reasons. First, it is printed on *Vellum*, as the first printed books were. Secondly, it has Variations in the Text, which are not found in any later Edition. *Jehovah* יהוה is always printed ידוה or ידור; as are sometimes אֱלֹדִים and אֲדָגִי for אֱלֹהִים and אֲדָנִי. (The

(The 2 former superstitious Variations obtain also in a very old Copy of Part of the Heb. Bible, printed on Vellum, in 12^o, belonging to the Rev. and Learned Mr. Swinton; which Copy contains the *Pentateuch*, *Megilloth* and *Hafhtaroth*.) This Eton Copy reads *Jehovah*, in some places where other printed Copies read *Alnai*; as in Pf. 2, 4, and 68, 27. In Ruth 3, 3, the 4 verbs are regularly without י; see p. 448. In 1 Chro. 6, 57, יהודה; see p. 484: and in ch. 9; 35, 40, the words are אשתו and בעל; see p. 485: and *the Chronicles* make but *one book*, see p. 27. In Esth. 9; 7, 9, the letters in the proper Names are *regular*; see p. 496. In Job 1, 10; 9, 34; 42, 2; the words are regularly אהה, שבטו, ידעתי, שבתו; see p. 494. And lastly, in Pf. 16, 10, it is הַסִּדֵּךְ *Thy Holy One*; see p. 498. This Edition is 2 small Folio Volumes; and is catalogued Aa 5; 19, 20.

Page 13, line 20. It is not the intention of this Passage to exclude *Divine Providence*, that First and Principal Cause of all human Success: see p. 63, 221. It may be remark'd here --- as several Passages in the preceding Work are explain'd and confirm'd by Passages in other pages of it; it is hop'd, that *the Whole* will be fairly compar'd, antecedently to the definitive Disapprobation of *any Part*.

P. 19, l. 7. The word אַנְבְּנִי should be אַנְהֵנִי.

P. 20, l. 21. The different expression of the word *David* is more regularly observ'd in the printed Editions, than in the MSS; tho' *these* also generally have it דָּוִד in the books writ before the Captivity, and דָּוִד in those writ after it. But as the MSS rather weaken the Observation, not only by their Variations in this instance, but their Inaccuracy in many others; less stress will be laid upon this Difference. The word *David* occurs *first* in Ruth 4, 17.

P. 35, l. 26. In the Margin of the Eng. Translation we read --- *because they had said, even the blind and the lame, He shall not come into the house.*

P. 43, l. 16. Flav. Josephus, *etsi in aliquibus Versionem Græcam sequi videatur, ex textu tamen potissimum Hebræo Antiquitatum suarum opus contexit.* Hody de *Text. Orig.* p. 222. And A-Bp. Usher observes (*De LXX Versione Syntagma*, p. 214) *De ipso Josepho non est illud prætereundum, quod ex sacris Hebræorum literis Origines suas translaturum se est pollicitus.* *Antiq. L. 1. C. 1. &c.*

P. 55, l. 14. To these instances of א inserted to express the *Kametz* (which are taken from Walton, who took them from Cappellus) others might be added in the present Heb. Text. I shall only mention 1 Sam. 17, 12; where the insertion of it seems to have occasion'd an odd Mistake;

take; **בשנים** *in annis*, being formerly writ **בשננים**, has been since writ by transposition **באנשים** *in viris*: but *an old man and stricken in years* seems the truer reading, agreeably to the Syr. and Ar. Versions. The **א** is superfluous in 48 words, according to the Masora. Instances are also frequent in the Chaldee: see the Chald. Paraphrase on Chronicles publish'd by Beckius, who (on 2 Chro. 29, 31; and ch. 31; 1, 14) says, *Kamez per Aleph significatum fuit*. The learned Campeg. Vitringa observes (*Observat. Sacr.* p. 186) --- *Vetustiores Hebræos vulgares saltem suos Codices eo prorsus modo scripsisse, quo hodie suos consignare consueverunt Rabbini; hoc est, quod literis א ושי usi fuerint loco vocalium: cum autem postea puncta vocalia substituerentur, factum esse, ut א passim ex vocabulis sublatæ sunt; id tamen non tam factum esse diligenter & accurate, ut non quædam remanserint vestigia.*

P. 55, l. 23. As to Joab's being made *Governor of the City*, the Chald. Paraphrase of Beckius signifies & *Joab gubernator erat* (or *administabat*) *reliquum urbis*: the word **גברנא** *gubernans* is also in the Targum on Chron. publish'd by Dr. Wilkins.

P. 56, l. 17. As to Mistakes suppos'd to be introduc'd by *a Reader dictating to a Transcriber*; the argument will stand just the same, if

we consider a Transcriber as *dictating to himself* i. e. as founding to himself a series of words, which his eye had just read in the copy: and this is a custom, which prevails with most, if not all, Transcribers.

P. 60, l. 21. This Supposition is farther confirm'd by Camb. MS 3, in which the word is וברענם: that the 4th letter is ע appears from the same form in the next word.

P. 61, l. 1. *Syrus Interpres, Hebraico ex contextu, verbum de verbo, ut plurimum interpretatur: ut facillimum sit quid legerit* (in Codice suo Hebraico) *dijudicare*. Houbigant, Proleg. p. 293.

P. 62, l. 8. As to the phrases יהוה אלהי צבאות and יהוה צבאות, I formerly thought *the latter* to be the juster phrase, because it occurs ten times oftner. But I now suspect, that אלהי always preceded צבאות originally, when applied to God. For צבאות (*Hosts or Armies*) can by no means, I think, be allow'd to be *a Name of God*; and it is never applied to God, but in conjunction; as --- *Holy! Holy! Holy! Lord God of* (not *Sabbath* as generally pronounc'd and misunderstood, but) *Tzebaoth* i. e. *Hosts*. The word יהוה *Jehovah*, being the proper and peculiar Name of God, never has the ה before it, or a Pronoun after it; and is therefore with equal impropriety plac'd in construct --- *Jehovah of hosts*: whereas *Jehovah God*

of hosts is intelligible and compleatly proper. The Eng. Version therefore in pages 62, 250, 251, should be --- *for* JEHOVAH, *the God of hosts, was with him.*

P. 62, l. 19. The reason, why the final *Mem* has been in some words improperly inserted, and in others as improperly omitted, is well assign'd by Vitringa, *Observat. sacr.* p. 187: namely, that the Jews, in their ancient copies of the Scriptures, as at present in their common writing, omitted the ם, and signified it by a Dash, as בַּגְּרִי; which oblique stroke, upon the filling up words that had been abbreviated, was sometimes not observ'd, and consequently the ם was omitted; or else the stroke was fancied to exist, and so the ם was inserted. See pag. 501.

P. 85, l. 3. This was observ'd in consequence of Walton's Account, see Prolegom. p. 32; before the Discovery of the curious *Eton* Edition: but yet this last contains only *a third part* of the Old Testament.

P. 87, l. 13. This appears to be the case in the preceding MSS, most of which were *rul'd* to guide the pen. And that the Line thus *rul'd* has occasion'd Mistakes, we have a remarkable proof in Montfaucon (*Diar. Ital.* p. 55) who thus accounts for Maffon's great Mistake, as to St. Mark's Gospel at Venice. Maffon thought,
he

he had discover'd it to be a Greek MS by the 4 letters KATA; which prove to be BATA, being part of the 2 Latin words IBATAUTEM: and he thought, he had in some places discover'd Δ, which happens to be A, the transverse stroke being now invisible, and the 2 legs being join'd at bottom by *the line rul'd* to guide the Transcriber. I shall just remark, that these 20 Leaves at *Venice*, with the last 8 Leaves at *Prague*, make the whole Gospel of St. Mark; which Gospel belongs to the other 3 Gospels in the *Forojulian* MS: a MS, which was writ in the 6th Century, and contains *the oldest Copy of St. Jerom's Version of the Gospels*. See Laur. a Turre's excellent Letter to Blanchini, in his *Evangel. quadrup. Tom. 4, pag. 543*.

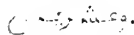
P. 89, l. 2. This Observation is justified by the preceding MSS; in many of which one can scarce distinguish the familiar Letters; and sometimes it is impossible. In line 25 the word should be בְּרֵן.

P. 90, l. 4. The Syr. and Ar. Versions have also *Barak*. And they both read *Samson*, as the last Deliverer mention'd, where the present Heb. Text has *Samuel*, the name of the person then speaking. *Samson* was more likely to be celebrated by Samuel, and he is mention'd also by St. Paul --- *Gideon, Barak, Samson, Jephtha &c.*

In line 18 the Syr. Version also reads *Achar*.

P. 92, l. 4. See also האהלי and החניו in Josh. 7, 21; 8, 33 &c.

P. 95, l. 4. Dr. Eyre, in a Letter to A-Bp Usher, expres'd himself thus --- *Non sum alexicomans (ut Clenardus olim) sed Arabicari parumper, & primoribus tantum labris Arabicismum degustare volui, ut in aliis quibusdam rectius judicare possem.* The Usefulness of the Arabic Language is fairly stated in the following Maxim of the Rabbins ----- שלש אלו לשונות היו משתפות מתרמות הארמית והערבית והעברית בשמותיהם : בהליכותיהם ובשמושיהם : *Tres istæ linguæ, Syriaca, Arabica, & Hebraica, conjunguntur ex similitudine, in Nominibus, Consuetudinibus, & Ministeriis suis.* Plantavittii Pausani Episc. Lodoven. *Florileg. Rabbin.* 1805.

P. 98, l. 13. This is also the exact form of the *Mem* in the Vatican MS of the Pentateuch and Prophets, said to be almost 800 years old: see Blanchini's *Evang. quad.* Tom. 4, p. 604. In line the 26th of this page the word should be 

P. 99, l. 6. We find this reading *επισσι και δυο* in the valuable Edition of Aldus, printed 1518; concerning which A-Bp Usher says --- *ex multis vetustissimis Exemplaribus excusa prodiit.* De LXX Versione, p. 83.

P. 100, l. 26. This is the case in some of the preceding MSS. And as to the Mistake of 7 200 for 7 500; there is another Corruption introduc'd by a Mistake of one of the same two letters, in 1 Kin. 9, 23, parallel to 2 Chro. 8, 10; in the former we have 550 71, and in the latter 250 71. The 1 50 has also been mistaken for its similar letter 2 20, only 5 verses after the preceding instance. See other instances of Numbers evidently mistaken through the resemblance (not of words, but of) numeral Letters, in pag. 463, 474: to which I shall only add Gen. 2, 2, ז ביום *in die septimo* in the present Hebrew, probably corrupted from ו ביום *in die sexto*, as in the Samar. Text, and Gr. and Syr. Versions.

This Evidence, which arises from the Numbers mistaken where the Letters signifying those Numbers are particularly similar, is the strongest kind of Proof, that the Numbers in the Heb. Bible were express'd formerly by numeral Letters; as they were in the ancient Gr. and Lat. MSS. As to the *Latin* MSS; the Eusebian MS of the Gospels, almost 1400 years old, has numeral Letters: thus in Matth. 1, 17, GENERATIONES XIII. As to the *Greek* MSS; Beza's MS in Cambridge, perhaps the most ancient now extant, has numeral Letters: thus in Joh. 21, 11, for 153 we have PNT. On this principle Eusebius,

bis, and other primitive Writers, accounted for the difference between the Evangelists concerning the hour of Christ's Crucifixion. Irenæus, treating of the number 666, says, *In omnibus antiquis & probatissimis scripturis Numero hoc posito, secundum Græcorum computationem, per Literas &c.* That the Greek Numbers were thus express'd in Origen's Hexapla, is presumeable from the very ancient Colbertine Fragment of Judges, copied from it; which, in ch. 10, 3, is express'd thus ΕΚΠΙΝΕΝ ΤΟΝ ΙΣΡΑΗΛ ΒΚΑΙ ΚΕΘΗ ΚΑΙ ΕΓΕΝΟΝ ΤΟ ΑΥΤΩ ΒΚΑΙ ΔΥΙΟΙ &c. see Montfaucon's *Palæograph. Gr.* p. 187. On the celebrated Si-gean Inscription, cut about 550 years before Christ, there is the word ΗΕΘΜΟΝ; upon which Chishull observes, p. 6 --- *Ionica vetus aspirata Η, vocalis longæ vicem non adhuc gerens, sed οὐτάριον in alphabeto locum, ut η Hebræorum, occupans; ejusque adhuc retinens testimonium, quod ab eo usque tempore inter numeralia οὐτο denotaverit.*

If then the Heb. η was us'd so early for the number 8, no doubt the other letters were us'd to express the other numbers, and as the Alphabet contain'd 22 letters, these would express numbers to 400; when the addition of the 4 last to one another would express every remaining hundred. But such an addition being found inconvenient, (as תתק 900) the Jews invented a different

ferent form of 5 letters, (probably) that they might express *every hundred by one mark only*; for we find the 5 finals us'd by the Jews to express the 5 remaining hundreds-- 7 500, 8 600, 9 700, 10 800, 11 900. The invention therefore of these different forms seems to prove the Custom of using numeral Letters; and consequently this Custom will be allow'd to have been as old at least, if not older than such finals: which finals must be allow'd to be of considerable Antiquity. The final *Mem* in the middle of a word (Isai. 9, 6) is remark'd in the Talmud: and the Authors of both the Babylon and Jerusalem Talmuds speak of the 5 finals letters, as being of great Antiquity even in *their* time. Leusden's *Philol. Heb.* p. 128. See the preceding pages 403, 495. As to the 1 in *היעשה*, Aben-Ezra, who liv'd above 600 years since, consider'd it as *the numeral Letter for ten*: and however absurd it was, to consider the 1 as a numeral Letter in that particular place; he could not have so consider'd it, but upon *the supposition or knowledge* that Numbers had been formerly express'd by single Letters.

The learned Vignoles (in his *Chronologie de L' Histoire Sainte*, Liv. 1 § 29) has offer'd a Conjecture, which well deserves to be consider'd: and it is --- that the Heb. Bible Numbers have been, at some time heretofore, express'd by Marks
 analo-

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 us'd by some (if not all the) Jewish Transcribers, before the Doctors of Tiberias publish'd their particular Copy of the Heb. Bible, in which all Contractions were discontinued and the Numbers were consequently express'd by words at full length. This Conjecture, however new, is countenanc'd 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. 6, 19, we read, that the Lord smote 50070 Philistines, for looking into the Ark; but in the Syr. and Ar. Versions the sum is only 5070. In 1 Kin. 4, 26, we read, that Solomon had 40000 stalls for horses; but in 2 Chro. 9, 25, only 4000. And in 2 Chro. 13; 3, 17, we read, that Abijah took the field with an Army of 400,000 *chosen men* of Judah, and was oppos'd 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

that a Cipher has been improperly inserted in each of these 3 sums; the subtraction of which will reduce them to 40,000, 80,000, & 50,000. Vignoles remarks (and he remarks truly) that the Old Lat. 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 *Chronicon*, p. 797) *accuses Josephus of having made Jeroboam's loss no more than 50,000 contrary to the Heb. Text*; a Charge, which could not have been brought against Josephus, if the Copy seen by Abarbanel had read 500,000 agreeably to the Heb. 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 alter'd, seems farther probable from the nature of the oldest printed Lat. Versions. In the Venice Edition of 1486, the numbers are 40,000, 80,000 and 50,000. But in an Edition evidently older, tho' without the Date *when* or the Place *where* printed, the reading is --- *Xl. milia virorum Jeroboam vero manus duplex erat* --- & --- *Quingenta milia*. 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 Bp of Ely, who died in 1478; and in this curious Edition the numbers are *quadraginta milia --- duplex ---* & --- *Quinquaginta milia*. If then, as seems extremely probable, the *larger* Numbers now found in the Greek Text of Josephus are not original, but inserted to confirm the Numbers before corrupted in Chronicles; perhaps the clause now in Josephus, which magnifies the greatness of the slaughter, is also foisted in to support and countenance the *larger* Numbers.

If then the Numbers in the preceding Texts of Scripture (one of which is certainly mistaken) seem to owe their Corruption to the improper Addition of a Cipher; they furnish a strong presumption in favour of the Conjecture before-mention'd. (An Arabic Cipher might very easily be *added* or *omitted*, because it is nothing more than *our Period* (.)) as appears, not only from Erpenius, but from one Arab. Almanack brought from Egypt by the late Rev. and Learned Dr. Shaw, and from another in the possession of my worthy Friend Mr. Costard, who has also transcrib'd the former.) But then, as Mistakes in o-
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ther Numbers are more naturally accounted for on the principle of numeral Letters; may it not be admitted, that *Both Customs* have formerly obtain'd among the Jews at different Times, and in different Countries? That this was the case among the Arabians, we are assur'd by Erpenius; who says, that *the older* Arabians express'd Numbers by the alphabetical Letters, but that *the later* Arabians had borrow'd from the Indians the Figures 1, 2, 3 &c. which however were somewhat different from *our common* Figures.

I shall only add on this important Subject, that in considering the Bible Numbers as express'd formerly by numeral Letters, we shall do well to compare the Samar. Letters, particularly in their *ancient Medalllic* Character; several Forms, very different from those in the present Samar. MSS, having been happily recover'd by the learned Mr. Swinton, in his late Dissertations on the Citiean Inscriptions and some Samar. and Phœnician Coins. And an acquaintance with the old Samar. Character will be of the greater use, the longer the Old Testament continued to be writ in that Character. Perhaps then the great likeness of the Samar. *Capb* and *Mem* (𐤀 𐤁) may have occasion'd the mistake of 40 for 20, remark'd pag. 98. The *Capb* and *Nun* are also very similar, in the later Samar. Character (𐤀 𐤁)

and also in the Medallie Character, see Mr. Swinton's *first Table*: which likeness may have caus'd the mistake remark'd in the beginning of this Note. It may be added to the preceding Observations, that on *the Sixth Coin* exhibited by Mr. Swinton (struck, about 150 years before Christ, by Jonathan the Jewish High-Priest) the last letter seems evidently to be the Samar. *Beth*, signifying the number *two*: see the Dissertation, p. 69.

P. 103, l. 16. All the Lexicographers do not agree in *the passive* sense of חָלַל: in the Complut. Lexicon it is חָלַל (*chalal*) *vulnerare, interficere, occidere*; and in Udal's Heb. Eng. Lexicon we read חָלַל *be wounded, be killed*.

P. 110, l. 12. Tho' the preceding Correction in the Psalm seems fully justified by the Context and the parallel words in Exodus; yet, as the Phrase is very bold, I shall give one or two more instances. Isai. 42, 13; *The Lord shall go forth as a mighty man; he shall stir up jealousy, like a man of war.* Jer. 20, 11; *The Lord is with me* כִּנְבוֹר *ambros μαχης*. See also Pf. 78, 65.

P. 110, l. 27. *All*, in the Heb. Language, signifies sometimes no more than *many*; and *many* sometimes signifies *all*. Thus in Daniel's Prophecy of a general Resurrection (ch. 12, 2) *many shall awake*; which our Saviour explains by *all* &c. Joh. 5. 28: and that *all* signifies no more than

than *a great many*, see Exod. 9; 3, 6, compar'd with ch. 9, 19; 12, 29. So that this verse in the Proverbs shou'd be render'd --- *Multos enim milites dejecit, & fortissimi plurimi ab ea interfecti sunt* (the word *quique* should be also *plurimi* in pag. 120, lin. 10) that is, in the Paraphrase of Dr. Hammond --- *The most valiant Heroes, the most puissant Soldiers, that have never yielded, but stood undaunted against all other assaults, have generally been vanquish'd, and frequently destroy'd, by the allurements of Women.*

P. 118, l. 2. Instead of *yet*, read *then*.

P. 119, l. 27. Schmidius also, in his excellent Lat. Bible, renders the preposition here by *sine*.

P. 122, l. 22. *O Beauty of Israel! a warrior on thine high places!* To confirm the propriety of thus applying *במותיך excelsa tua*, it may be remark'd, that David in this same book (ch. 22, 34) thus expresses his gratitude to God, for giving him Courage and Conquest ---

מְשׁוּה רַגְלֵי כְּאֵילוֹת וְעַל בְּמוֹתַי יַעֲמִידֵנִי:

He maketh my feet like binds feet, swift to pursue the flying enemy; but, as to me, he maketh me to stand firm on my high places: super excelsa mea stare faciet me: Hare. The Reader will please to observe, that, in pag. 120, I express'd myself more doubtfully, as to *הלל* signifying *actively* in the 1st. and 3d. instances, than in the 2d; which indeed

indeed appears still, as it did formerly, indubitable. Perhaps, as to the 1st. and 3d. we may apply the observation in p. 105, l. 21.

P. 128, l. 6. The reason of the Greek Version's having now 2 or 3 different renderings of the same words is this. Origen's Hexapla (which has been suppos'd to have made 50 Folio Volumes) being too large to be entirely transcrib'd, the Learned insert'd many of its Various Renderings in the Margin of their old Greek Version, adding sometimes their own Remarks; which Variations and Remarks were afterwards taken by Transcribers into the Text --- at first perhaps within Parentheses, which have been since omitted. Montfaucon says, that the Coislinian Gr. MS. of the Octateuch (writ about 1100 years since) *in marginibus effert lectiones Aquilæ &c. multo frequentiores iis quæ in aliis Bibliis, libris Mtiis, feruntur. Aliæ marginales notæ sunt interpretationes, plerumque allegoricæ, anagogicæ, ethicæ, raro literales.* See *Biblioth. Coislin. & Blanchini's Evang. quad. Tom. 4, p. 589.*

P. 132, l. 12. This is a very considerable Omission; yet not so considerable, as some mention'd p. 396. Omissions equally great have been made by the Transcribers of other ancient Books; and, perhaps, the 22 lines in Virgil's 2d. Book, from ver. 566 to 589, were formerly omitted by
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accident. Servius says, *bi sunt Versus, quos Tucca & Varus obliti sunt*. These Verses are not found in the famous Florence MS, writ almost 1300 years since, and lately printed by Fogginus; and yet they were undoubtedly in the Book at first, because Verse 601 refers to Verse 569 &c.

P. 134, l. 14. Thus, in 2 Chro. 15, 8, we have *Oded*, instead of *Azariab the son of Oded*; see the LXX (Alex. Edit.) the Syr. and Vulg. Versions. The same seems to be the case, in ver. 7 of the 16th chapter; where we now read *Hanani*, instead of *Jebu the son of Hanani*; see 1 Kin. 16, 1 &c.

P. 135, l. 12. Instead of *in any Version* &c. read *in the Text or any Version of Samuel, and therefore perhaps was not original*.

P. 137, l. 11. Among the Var. Readings of St. Jerom's Translation collected in Blanchini's *Vindiciæ* &c. we have here *Aphes-domim*.

P. 141, l. 17. *Version* should be *Text*.

P. 156, l. 22. *שאתה* should be *אשתה*.

P. 157, l. 1. I am now inclin'd to think the participle *הלכים* *ambulantes* to be genuine.

P. 160, l. 4. This reason is given by Walton, Proleg. p. 49. *Videntur posteriores Judæi similes fuisse Romanis; quod nomen Dei, sub cujus tutela erant, studiose occultarunt, ne hostes ipsum evocarent.*

(But in pag. 16 he says, the Jews did not pronounce

nounce it *ob majorem reverentiam.*) *Josephus, de hoc nomine loquens, subjicit* $\omega\epsilon\epsilon\lambda\ \eta\varsigma\ \omega\upsilon\ \delta\epsilon\mu\iota\varsigma\ \mu\epsilon\iota\ \epsilon\pi\epsilon\upsilon.$ --- *Certum est, apud Judæos longe ante Christi tempora (ante tempora 70 Interpretum) nominis hujus pronunciationem sub magna pœna interdictam fuisse omnibus, nisi solis Sacerdotibus, cum in templo populum solenniter benedicerent; unde post templi everisionem nemini omnino licitum fuit illud ef-*

fari; & sic brevi vera pronunciatio penitus periit. Perhaps, as this custom of not pronouncing *Jehovah* continued *after the destruction of Jerusalem*, it was rather owing to a superstitious Reverence, than political Precaution. The judicious Critic last mention'd thinks the present Points under יהוה to belong to ארני; and that יהוה is rather to be pronounc'd *Jahvo* than *Jehovah*. (Diodorus Siculus, Porphyry, and other Heathens, had, some how or other, learnt the Name of the God of the Jews to be ΙΑΩ or ΙΕΥΩ, and the word ΙΑΩ is frequent on the Basilidian Gems.) If the true pronunciation of this awful Name were certainly lost; I should presume, that, whenever a New Translation of the Bible shall happily be undertaken, the present pronunciation, which is grown venerable by use, might properly be retain'd. But, that this word was pronounc'd *Jehovah*, so early at least as the 2d. Christian Century, seems evident from a Dissertation on the cele-

celebrated words of Demetrius Phalereus, concerning praising God by *the seven Vowels* ΙΕΗΩΟΥΑ (H being an aspirate for η, and ΟΥ expressing ι) in p. 245 of *Commentarii Societatis Regiæ Scientiarum Gottingensis*, 1752.

P. 164, l. 3. See this reading excellently defended by the learned Witsius, in the preface to his *Miscell. Sacra*. But, if the reading in the Text be preferable, in this instance; it certainly is not, in Isai. 9, 3 --- *Thou hast multiplied the nation, and not encreased the joy; they joy before thee, according to the joy in harvest, and as men rejoice when they divide the spoil*. When the Reader reflects, that *Isaiab* is the writer; he will at once determine, that the preceding Sentence could not stand thus originally. The word אֵל non should be certainly הֵל ei (as it is in the Margin of the Heb. Text, and *to him* is in the Margin of the Eng. Bible) --- *Thou hast multiplied the nation; thou hast encreased the joy thereof. They joy before thee, according to the joy in harvest &c.* MS 2 had הֵל ei here originally; as I infer from the word's being eras'd by a Masoretic Corrector: for it would not have been eras'd, had it been אֵל non agreeably to the absurd determination of the Masora and the later MSS. The judicious Mr. Mede has a truly excellent Explanation of the beginning of this chapter; in Book 1, Disc. 25. *This*

Prophecy, says he, is quoted by St. Matthew, ch. 4, 14 --- *Blind Jews, that could not see it!* --- *Nay, I must say yet more: even we Christians cannot altogether be excus'd; who, by following the Jews too close, have so troubled and darken'd this Prophecy, by mistranslating and misdistinguisbing it, that we can hardly tell how to defend St. Matthew's application thereof; much less see the Evidence of so noble and clear a Prophecy. I think the Devil did owe it a spight from the beginning. &c.* Carpzovius tells us, p. 318; *Uterque sensus commodus est; & affirmativus (לו ei) respectu ad Messiam habito; & negativus (לא non) relatione ad gentem Judaicam facta.* But could this Author think, that the inspir'd Writer writ both לו and לא? If not, why must *flat Contradictions* be said to be both of them *commodious*, when one of them *must be false*?

P. 165, l. 22. בשבים should be בשנים.

P. 168, l. 13. If any one would see, into what Absurdity men may be led by defending every reading in the printed Heb. Text, he may refer to *Schoettgenii Horæ Hebraicæ*, p. 80; which will give him a curious specimen upon this Word חי *vivens*, mistaken for חיל *virtus*. In the 8th. line of this page, 32d. should be 31st. And on line 26, we may add the remark of Anfaldus, in his late Treatise *de forensi Judæorum buccina*, p. 16. *Quamvis ego verius verba illa (in tuba Dei)*
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Hebraïsmum redolere sentiam, ac significare in tuba maxima, in tuba maxime sonora; Hebræorum dicendi forma, superlativa nomina frequentissime adjunctione alicujus ex nominibus Dei efferentium &c.

P. 170, l. 19. Instead of *Milles* read *Mill*; the same in p. 274, l. 23; and in p. 278, l. 4.

P. 184. l. 20. I now greatly suspect the truth of this Remark; having lately perus'd Mr. Jackson's *Chronolog. Antiquities*. But, without insisting on the Probability of his Chronology from the Creation to the Flood, from the Flood to the Call of Abraham, and from the Exodus to Solomon's Temple, I shall only remark --- that, if in the account of the Generations in this last interval *some Names have been omitted*, as he supposes here in Ruth; (and as Circumstances led him to suppose them omitted *between Salmon and Boaz* :) I think, we may draw a strong proof of the Omission, from the present Heb. Text itself, and in this place. Let us observe the Genealogy: *Pharez* begat *Hezron*; *Hezron* begat *Ram*; *Ram* begat *Amminadab*; *Amminadab* begat *Nabshon*; *Nabshon* begat (not *Salmon* but) *Salmab*; and (then it follows) *Salmon* begat *Boaz*. So that, tho' the name of the *Son* of the person preceding be repeated, in every other instance, as the name of the *Father* of the following; and tho' it be repeated in exactly the same manner, as the Identity

density of the Person requir'd; yet here, tho' Nahshon begat שלמה *Salmah*, it was שלמון *Salmon* begat Boaz: so that we may fairly suppose the Omission to be in this very place; and it was, perhaps, occasion'd by the likeness of these two Names.

The perusal of this Chronological Work has also corrected another Opinion mention'd p. 275, l. 8; as it seems to furnish a Proof of a *voluntary* Corruption of the Heb. Text, in the article of Chronology. As to the Age of Jared, in Gen. 5, 18; the Samar. MS No. 50 seems to have had the word וצאת *centum*; because there is a Rasure in the place proper for this word, and the Space is just equal to it. See Jackson's Chronology; Vol. 1, p. 54 --- 59 and 71 --- 175. I shall only add, that, if the Arguments offer'd by this Author in favour of the Greek Chronology of the first Ages should be thought insufficient; perhaps they are render'd fully compleat by the additional Arguments offer'd in Mr. Cockburn's late *Enquiry on the Deluge*; p. 59 &c.

P. 200, l. 24. Perhaps Jonathan was the son of this very Shammah; since Father and Son might both be honour'd in the Army at the same time. And then it will be preferable to express the name of Shammah *here*, as it is express'd universally in ver. 11.

P. 202, l. 12. As the LXX have *υιος*, perhaps **בן השם** is the preferable reading; consequently the Eng. Version in p. 203 will be *Gouni, the son of Hashem*. One instance is given p. 203 of **גוני**, LXX (Alex.) *Γουι*, being a Bible Name; and we read also in Gen. 46, 24, **גוני**, LXX (Alex.) *Γουι*. Another instance of **ה** prefix'd to a Proper Name occurs in 2 Sam. 24, 16, **האורנה** *A-raunab*: see p. 203, l. 15.

P. 211, l. 20. On this occasion of censuring the Greek Version, it may be proper to give the following judicious Determination of Dr. Hody, *De Text. Orig.* p. 364. *Ut breviter proferam quod & sentio, & (si quod aliud) scio: causa vera, quare novam ex Heb. interpretationem aggressus est Hieronymus, hæc fuit --- Non placuit ei LXX Versio; quippe Textui Heb. non satis consona, in multis deficiens, in multis redundans, in multis errans. Hoc firmum fixumque maneat. Neque eo tamen tendit hic noster labor, ut Versionis Græcæ auctoritas usque adeo diminuatur & labefactetur, ut prorsus nulla ei supersit. Id longe a nostris studiis abest. Quin & eam quantivis pretii thesaurum lubens fateor ego, atque etiam profiteor; & pro ea equidem Deo O. M. ex animo gratias ago.*

P. 220, l. 7. That *Zabad* belongs to the preceding Catalogue, and cannot be connected with the Names following, is evident; because the ve-

ry next Name in Chronicles begins *a New Order*; an Order of Men, that were inferior to the 37: see p. 223 --- 227.

P. 224, l. 25. Schmidius renders these words properly *sed supra illum triginta (isti.)*

P. 235, l. 4. See F. Simon's *Disquisitiones Criticæ de variis Biblior. Edit.* p. 16, 52.

P. 247, l. 21. That this is a true Charge upon the Masora (tho' it has been worshipp'd by some Jews and some Christians, as was Nebuchadnezzar's golden Image by the Babylonians) we shall perhaps be fully convinc'd, when we consider the following Declarations of some of its sworn Votaries; of the man, who first digested and printed it; of the man, who first explain'd it in Chaldee; of the man, who first turn'd it into Latin; and of a man, whose Zeal for it was inferior to neither of the former. R. Jac. Ben Chaim tells us, *Postquam inspexi libros Masoræ, vidi illos omnino confusos, & usque eo perturbatos, ut nulla in iis domus esset sine mortuo.* R. El. Levita affirms, *Defectus Masoræ non posse numerari.* (See Walton's Prolegom. p. 48, and Houbigant p. 40.) Buxtorf complains, *Infinitos errores in Masoram introduci, coherentia divellendo, diversa uniendo, nativa hujus loci in alienum solum transplantando, detrahendo, addendo, commutando; pudenda vero hic est Judæorum negligentia,*
inma-

immanis incuria & oscitantia, ad manifestissima etiam vitia cæcutivisse. (See his *Commentar. Masoret.* p. 196 and Preface.) And lastly, as to the Masora's being *imperfect, contradictory and corrupted*; we find each article thus supported by Carpzovius. For, p. 318, he says, *Ut taceam, ne dimidiam Masoræ partem ad nos pervenisse ---* p. 319, *Sibimet ipsi passim contradicere Masoram, hoc, ut exemplis comprobatum datur, nec negari potest ---* p. 320, *Multis modis corruptam, mutilam & interpolatam ultro fatemur Masoram.*

If such then be the State of this Masora (which, it seems, is call'd *The Hedge of the Law*) how can so miserable an Enclosure confine any thing, as it should do; or, if it was ever so firm and compact at present, how would it secure the true Readings, that were gone astray before it was built? So far indeed it would secure them; it would secure them from ever reentring, or being brought back to their original places. And truly this great *Disservice* has been done by it; since, however broken in some parts, it has *hedg'd* many a true Reading out of the Heb. Bible.

P. 271, l. 24. *Auctor itaque fuerim, ut loca illa sacri contextus, quæ manca esse vel corrupta antecedentium & consequentium ratio demonstrat, veterum Interpretum auxilio restituantur; cum, in paucioribus, Codices MSS venire possint in subsidium.*

fidium. F. Simon's *Disquisit. Criticæ.* p. 51.

P. 290. l. 27. F. Simon observes (*Disquisit. Critic.* p. 23) *Constanter affirmat Elias Levita Masoram Talmude posteriorem esse, illiusque refert initium ad annum Christi 506. Immo natam illam esse crediderim post annum 600, & ab Arabibus sumptam, quibus Judæi id omne quod habent rei Grammaticæ & Criticæ acceptum referunt. Habent illi Alcorani sui Masoram, Judaicæ haud ab-similem &c.*

P. 297, l. 17. If therefore the *Complut.* Edition, for instance, should not have been printed from an Edition before printed according to the Masora, but entirely from MSS; yet it would contain the same Heb. Text, if the Heb. MSS, from which its Text was printed, had been Masoretically corrected. And that this was in fact the case, we are told in Carpzovius, p. 389: *Septem Hebræos Codices, qui 4 sæculorum ætatem habuisse & ad Masoram accomodati fuisse ab A. Montano perhibentur, ad hanc Editionem comparavit Ximenius.*

P. 332, l. 14. *Vossius & Morinus affirmant, Codices punctatos non inveniri vetustiores 5 sæculis; antiquioribus Puncta ab alia manu adjecta esse.* Wolf. Bib. Heb. Tom. 2. p. 325.

P. 333, l. 27. *Apparet nostram ætatem illa majorum nostrorum feliciorum esse, qua & sæpius, &*
pluri-

pluribus in locis, Codices Biblici Heb. manu exarati efferuntur, quam olim, ubi in maxima felicitatis parte ponebatur, Codicem ullum, vel saltem partem ejus, oculis conspexisse. Wolf. Biblioth. Heb. Tom. 2, p. 324.

P. 348, l. 10. In the printed Pentateuch of Mr. Swinton, mention'd p. 522, we have the Marginal Note, and *the space of nearly a whole line left vacant.* There is almost as great a Vacancy left in this Pentateuch at Gen. 35, 22: see p. 371. As to line 25 of this page, Leusden expresses himself yet more fully in his note on Jer. 38, 28 --- *hiatus denotat sensum ibi non esse perfectum sed* VOCES QUASDAM SUBINTELLIGI.

P. 361, l. 18. *A nongentis & amplius annis R. Saadias scripturam universam Arabico sermone donavit: unicum duntaxat Mosis Pentateuchum Angli, editum in elegantibus illis Polyglottis, nobis communicarunt.* F. Simon's *Disquisit. Crit.* p. 105.

P. 369, l. 26. The word $\chi\rho\upsilon\epsilon\iota$ should be $\kappa\rho\upsilon\epsilon\iota$.

P. 371, l. 13. This is one remarkable instance of the Truth of the Greek Version, where both the present Heb. and Samar. Copies are corrupted; and I shall add another instance, remark'd by Dr. Wall in his excellent *Notes on the Old Testament.* In Num. 35, 4, we read, in both the Heb. and Samar. Copies, *1000 cubits round about*; which number however is, in the Greek

Version, 2000; as it is certain from the next verse, that it must have been originally: see P. 437.

P. 399, l. 25. The preceding Observation is not offer'd, as *New*; it is so important and so obvious, as to have been frequently enlarg'd upon: but it was too material to be pass'd over in this Extract of Mistakes in the present Heb. Bibles. As there are a few Observations mention'd in the course of this Dissertation, which have been made by Others; it may be proper to acquaint the Reader, that, where they are not ascrib'd to Others, they are not so ascrib'd, because the Author had not been indebted to Others for the Discovery.

P. 402, l. 14. F. Simon properly observes, *we ought to have several good MSS of the Heb. Samar. Text, in order to make a proper Criticism; and then we should not leave so many Faults of the Transcribers, as there are in the printed Copy.* Crit. Hist. of the Old Test. B. I. ch. 11.

P. 410, l. 8. Perhaps this case is mistated. For as this negative particle always has the sound of the ׀, 'tis probable, that it was at first writ אֵלֵּי; and that the ׀ has been generally omitted, since the invention and addition of the Vowel-Points.

P. 410, l. 22. I shall add one instance, where the negative particle seems omitted in *the printed Text*

Text itself. In Prov. 5, from ver. 3 to ver. 15, Solomon dissuades his son from following the strange woman; and, from ver. 15 to ver. 20, advises him to confine himself to his own Wife, in these figurative expressions --- 13. *Bibe aquam de cisterna tua; & fluenta de puteo tuo.* 16. (Ne) *dispergantur fontes tui foras; (nec) in plateis rivi aquarum.* 17. *Sint tibi soli; & alieni non participant tecum.* 18. *Sit fons tuus benedictus; & letare cum uxore adolescentiæ tuæ.* I presume, that the judicious Reader will see the necessity of the *negation* in the 16th verse; and allow that it was originally in the Text: especially as we now read in the Greek Version (Vat. Edit.) Μη υπερειχεται &c. Origen and Clement of Alexandria have also the negative particle; and Aquila's Version is Μη διασποριζεις &c. De Dieu, seeing the necessity of this verse being negative, recommended the reading it interrogatively. But that would make it very harsh and unconnected; and an *Interrogative* and a *Negative* amount to just the same. This Remark on the Deficiency of נֹל *non*, or לֹא *ne*, is made by Cappellus; who supposes another such Omission in the *printed Text*, in ch. 14, 33; see the Gr. Syr. and Ar. Versions. The negative particle is omitted, in ch. 6, 17, in MS 60.

P. 416, l. 21. F. Simon observes, that *the num-*

ber of the Var. Readings, which are manifestly Errors of Transcribers, is not so great in the good MSS of the Bible, as in those which have been printed with too much Jewish Superstition. This I have observ'd in reading some MSS, which have נערה in the Text, without any remark in the Margin; as it is in the Samar. Copy. Book I. ch. 11.

P. 417, l. 27. So in Jonah 2; 1, 2; the word for *piscis* is first דג and afterwards דגה. On which difference Leusden says, *Hinc concludunt Judæi, quod Jonas prius fuerit in pisce masculino, qui erat augustus, in quo potuit exspatiari; sed postea commisit eum ille piscis, & absorptus fuisset a pisce fæm. quæ erat plena fætibus, in qua valde coarctabatur: & propterea orasset ex visceribus הרגה piscis illius fæminæ!*

P. 443, l. 9. *In uno Codice Hispanico MS fit mentio Civitatis refugii, quam exemplaria hætenus edita non agnoscunt. F. Simon's Disquisit. Crit. p. 49. It may be remark'd on line 24, from this same learned Critic --- Ubi Doct̄or aliquis apud Judæos extitit, qui eruditionis qualiscunque nomen sibi comparaverit; statim illi, præpostera agendi ratione, Codices suos ad illius exemplar reformaverunt. Tales inter Judæos fuere Doct̄ores Scholæ Tiberiensis, Magistri Ben Asker, Ben Nephthali, Hillel, & alii quamplurimi. Hac arte tandem factum est, ut, sublatis omnino vetustis Bibliorum exemplaribus,*

emplaribus, sublatae quoque fuerint quae in rebus majoris momenti erant Scripturarum Varietates. Haec omnia illustrari possent ex aliis Judaeorum libris &c. p. 50. Concerning Hillel, see p. 14 of the same Author.

P. 443, l. 26. The Masora reckons 688 Verses in Ezra and Nehemiah, whereas there are now found but 686. Leusden's *Clavis Heb.* p. 518. See p. 246, l. 21, of this Dissertation.

P. 449, l. 16. The Masora observes, that there are 43 words, in which ׀ is *writ* at the end, but is *not* to be read. F. Simon, Book 2, ch. 13.

P. 460, l. 21. Leusden says, in his note on Pf. 68, 21; *Non ausim dicere, posteriores Masorethas, ad confirmandam lectionem Adonai, hujus insolentis punctationis esse auctores; ne cogerer simul concedere Textum in tot innumeris locis esse corruptum.*

P. 476, l. 15. This Transposition, repeated 16 times, would (if properly noted) have greatly increas'd the number 62; which is the number given by the Masorets to those Mistakes, which they call *מוקדם ומאוחר* *anterioratum & posterioratum* i. e. words, whose letters are transpos'd. Carpzovius, p. 301.

P. 484, l. 16. This word then, I presume, is clearly prov'd an Interpolation; and yet the Masora confirms it. For Buxtorf smartly replies to Cappellus --- *Hoc te, Critice, docuisset Masora; quae*

quæ vocem יהודה tanquam authenticam agnoscit. No great Credit this, either to the Masora, or to its Advocate; and yet he seems to think, that he had answer'd most unanswerably. *Anticritica*, p. 519.

P. 498, l. 20. As there is no Opinion so extravagant, but it may be entertain'd; *Matt. Hiller* (whom *Capzovius*, p. 335, calls *vir stupendi ingenii & eruditionis summæ*) thought, and persuaded others to think with him --- that the *Keri* and *Cetib* were both inspir'd! *Utramque lectio-nem, tam textualem, tam marginalem, censet Θεο-πνευστον.* *Rapuit hoc ερμηνευα in assensum principes in Orientali literatura viros, qui αγγλων Αυτορις laudibus certatim extulerunt.* p. 336. Upon this principle then *הסידך* and *הסידך* (*sancti tui & sanctus tuus*) must be both true and inspir'd Readings, in this place. And on this principle the same Sentence *with לל non, and without it,* must be true and inspir'd. &c. And thus this great Author, with his *very laudable ερμηνευα*, has made Truth and Inspiration to contradict Truth and Inspiration! What Absurdities will not men have recourse to, in the determin'd Support of an inveterate Prejudice!

P. 505, l. 28. We may add another instance, in the same common Translation of Psalm 22, 1 --- *My God, my God, look upon me, why hast thou for-*

forsaken me &c. The words *look upon me* are not in the Heb. Text; and every one knows, that they are not in our Saviour's citation of this passage on the Cross, *Eli Eli lama sabaethani*: therefore they are the English double Version of the 2d. לֵא, as in the Gr. and Lat. Versions.

P. 513, l. 28. The words *Victory* and *Sting* are by mistake printed in the place of each other.

P. 518, l. 2. How an Error in one Copy could afterwards obtain universally, which with some (it should seem) is a mighty Paradox, is well accounted for by Vitringa, in his *Observat. Sacr.* p. 724 --- *Ad id quoque velim animum adverti, quam facile evenire potuerit, ut mendæ unius codicis ad alios codices quamplurimos transferint; cum Judæi multorum locorum & ætatum sæpe soliti fuerint suos libros Biblicos emendare ad exemplar scripti unius codicis Biblici. — Huic vero incuriæ Librariorum ut bene multæ Variantes Lectiones posteriorum temporum originem suam debent; sic pariter non absurdum videbatur, illi ut causæ adscribere eam variationem lectionum לֵא & לֵא. Ea etenim (p. 720) fuit incuria Librariorum, qui codicibus sacris describendis adhibiti sunt; ut certe, si pæna olim statuta fuisset hisce Librariis, multi merito in eam incurrissent.*

FROM the many preceding Observations I presume we may now draw this Inference --- *That the printed Editions are not absolutely perfect Copies of the Original Books of the Old Testament.* And the Consequence of this Truth is --- That it is not only expedient, but necessary, to point out the Mistakes introduc'd by Transcribers, and to reestablish the original Readings: to separate *the pure Gold* from the Dross and Defilement, which it has contracted by Time and Accidents. For we may well say, with the Author of the Lamentations, ch. 4, 1; *How is the Gold become dim! How is the most fine Gold changed!*

But whilst we recede from the Notion of *the absolute Integrity* of our present Copies; we must be cautious how we fly off into the opposite Extreme, where we shall be equally distant from Truth. I mean *the Notion*, which has been advanc'd by a late Noble Author; who, in the 3d. of his Letters on History lately printed, asserts --- *That the Scriptures of the Old Testament are come down to us broken and confus'd, full of additions, interpolations and transpositions, made we neither know when nor by whom; and such in short, as never appeared on the face of any other book, on whose authority men have agreed to rely.* Now, if
 this

this were in fact the case; the surprize would be the less with all men of Judgment, when they consider *the Antiquity of the Heb. Books, the Shortness of their Words, the Likeness of their Letters, and the vast Number of Copies taken*: causes these, which constitute such an Apology, as no other Book in the world is entitled to. But the preceding Reflection of his Lordship's, not being accompanied with Proof, contains only *his Opinion*; and we must remember, that it is the Opinion of One, who, it is presum'd, knew nothing of the Books he was censuring, but from *Translations* --- all of which have *many Faults of their own* to answer for. That there are some Mistakes in the present Copies of the Heb. Scriptures, is certain. But we deny, that they are *so broken and confus'd* as represented; or that they are FULL of *additions, interpolations and transpositions*: since if *all the corrupted Places* could be collected, though they would appear *numerous by themselves*, they would probably be *so few* in comparison of *the Places uncorrupted*, as to bear but *a very small proportion*.

But however that may be; the Old Testament must be condemn'd, at all Events: and therefore we are told, that *some have talk'd of the beauty and gigantic size of Adam, others of Cain and Abel's quarreling about a girl* &c. But, why

would his Lordship mention Stories, which *entirely* owe their existence to the wild whim of Jewish Rabbies, or the licentious imagination of Mahometan Doctors; and yet assert, that they are only *EXTENSIONS of the Mosaic History?* Surely, if *Bonzes and Talapoins* would almost blush to relate such Stories, to mention the Mosaic History as furnishing the matter for them is so unjust a charge, as a *Bonze or a Talapoin* would have been totally *asham'd of*. In short; there is something so extraordinary in his Lordship's Remarks on Sacred History, that it naturally reminds one of what Dean Swift observ'd in his Letter to Mr. Pope, Dec .10, 1725 ----- *IF LORD B. EVER TRIFLES; IT MUST BE, WHEN HE TURNS A DIVINE.*

As his Lordship has been pleas'd to select one passage of holy Scripture, and to treat it with a severe but unjust Censure; it may be proper to offer a few Remarks upon it. The passage is (Gen. 9. 25) *Cursed be Canaan, a servant of servants shall he be unto his brethren:* which words were deliver'd on the following occasion. Noah planted a Vineyard; and, being unacquainted with the strength of Wine, drank and was drunken; and lay uncover'd within his Tent. Ham, Noah's youngest son, saw his father's nakedness, and told his brothers publickly; upon which

Shem

Shem and Japhet cover'd their father with a garment. Noah awoke, and having discover'd the different Behaviour of his three Sons, said --- *Cursed be Canaan* &c. These words are not only *a Curse* but *a Prophecy*, or (more properly) *the solemn Prophecy of a Curse*, which was to befall *the Posterity of Canaan* for *their own Impieties*. That *the Patriarchs* were favour'd with the Knowledge of future Events, both as to Blessings and Curses; and that they were allow'd to declare them upon certain occasions; is evident from the Histories of Isaac, Jacob, Moses &c. And that *the Canaanites* were to be punish'd for their own Impieties (and consequently would have been so punish'd, if Noah had never deliver'd the preceding Prediction) is evident from Gen. 15, 16; Lev. 18, 24 &c. Deut. 9. 4 &c. Wherefore God, foreseeing the great Wickedness of that People, had determin'd their Subjection and Slavery to the Posterity of Shem and Japhet; and these Events having been reveal'd to Noah, he now declares them (partly as *a present Reward on Shem and Japhet*, but principally) as *a present Punishment on Ham*; who, tho' he had other sons, is properly (on this occasion) characteriz'd as *the father of Canaan*, in ver. 18 and 22. Hence then it appears, that where his Lordship says ---

no writer but a Jew could impute to the oconomy

of the divine providence the accomplishment of such a prediction, nor make the Supreme Being the executor of such a curse; he has quite mistaken, or mistated, the case. For, God did not execute the Curse, because Noah had pronounc'd it; but Noah therefore pronounc'd it, because God had determin'd to execute it. But says his Lordship --- *Who does not see, that the curse and the punishment, in this case, fell on Canaan and his posterity, exclusively of the rest of the posterity of Ham?* True: and who does not see the propriety of Noah's particularly mentioning Canaan? Ham had 4 sons; but Canaan only is here mention'd, because his Posterity, as they would be remarkable Sinners, were to be remarkable Sufferers. This Prediction of their Punishment was fulfill'd, when the Posterity of *Shem* (the Israelites) conquer'd their Land, the Land of Canaan; and the Subjection of the Canaanites to *Japhet* (the European Powers) was fulfill'd afterwards. But says his Lordship --- *Who does not see, that the curse and the punishment, in this case, were the punishment of the son, and not of the father, properly?* Certainly every one may see, that, tho' this Curse was pronounc'd against the Posterity of *Canaan* for their wickedness, yet *Ham* was also punish'd for his wickedness. For if men, in these days, are so sensibly affected with the prospect of
 Happi-

Happiness or Misery, Honour or Disgrace, awaiting their Posterity (and surely his Lordship would not have denied the force of such a Reflection) how does this circumstance improve upon us, when we consider JAPHET and SHEM and HAM as the Three Men, from whom all the Nations of the Earth were to arise! What Indignation, what Distress, must fill the soul of either of these Brothers, at being assur'd, that *the Posterity of one of his Sons should be Slaves to the Posterity of the other two!* And if such an assurance must have given *Ham* the most afflicting Concern; I appeal to the best Critic in the world, *Common Sense*, whether a *Punishment on Ham was not inflicted properly*, when Noah pronounc'd the following solemn Prophecy ---

Curst be *Canaan!* [brethren!

A servant of servants shall he be unto his

Blessed be JEHOVAH, the God of *Shem!*

And *Canaan* shall be *his* servant!

God shall enlarge *Japhet!*

And he shall dwell in the tents of *Shem!*

And *Canaan* shall be *his* servant!

If it should be thought preferable to refer the word *Blessed* directly to *Shem*, as the word *Curst* is to *Canaan*; the 3d. line may be (and perhaps more pertinently) render'd --- *Blessed of JEHOVAH, my God, be Shem!* See Gen. 24, 31. As to the

the nature of Ham's Punishment, the Reader may refer himself to the description of *the Joy of Æneas*, when Anchises reveal'd to him *the Honours of his Race*; see Virgil's 6th. book, ver. 679 &c. and to the description of *the Distress of Adam*, on Michael's revealing to him *the Miseries of Mankind*; see Milton's 11th. book, ver. 754 &c. And indeed this last admir'd Author has done so much Justice to the preceding passage of Scripture, that it would be unpardonable not to transcribe it, from book 12, ver. 97 &c.

Yet sometimes Nations shall decline so low
 From Virtue, which is Reason; that no Wrong
 But Justice, and some fatal Curse annex,
 Deprives them of their outward Liberty,
 Their inward lost. Witness th' irreverent Son
 Of him who built the Ark; who, for the shame
 Done to his Father, *beard* his heavy Curse,
Servant of Servants, on his *vitious* Race.

I have reserv'd one Maxim of his Lordship's for this place, that it might be accompanied with a satisfactory Confutation. His Lordship has given it as his Opinion, that *the Scriptures would have been preserv'd entirely in their original purity, if they had been entirely dictated by the Holy Ghost. But that they are now more broken, confus'd and corrupted, than any other book on whose authority men have agreed to rely.* But Dr. BENTLEY, who

who spent his life in the critical Examination of the Books of holy Scripture and other ancient Writings, tells us, in his excellent 32d. Remark on Free-Thinking --- *It is Faët undeniable, that the Sacred Books have suffer'd no more Alterations than Common and Classic Authors; and have no more Variations, that what must necessarily have happen'd from the Nature of Things. And it has been the common Sense of Men of Letters, that numbers of Manuscripts do not make a Text precarious; but are useful, nay necessary, to its Establishment and Certainty. --- The Result then of the whole matter is, That either all Ancient Books, as well as the Sacred, must now be laid aside, as uncertain and precarious; or to say, That all the Transcripts of Sacred Books should have been privileg'd against the common Fate, and exempted from all Slips and Errors whatever. There is in each of these Maxims such a gust of the Paradox and Perverse, that they equally suit with a modern Free-Thinker's palate. I have too much Value for the Ancient Classics, even to suppose, that they are to be abandon'd; because their Remains are sufficiently pure and genuine, to make us sure of the Writer's Design. If a corrupt Line, or dubious Reading, chances to intervene; it does not darken the whole Context, nor make an Author's Purpose precarious. Terence, for instance, has as many Variations as any Book whatever, in*
propor-

proportion to its Bulk; and yet, with all its Interpolations, Omissions, Additions or Glosses (choose the worst of them on purpose) you cannot deface the Contrivance and Plot of one Play; no, not of one single Scene; but its Sense, Design, and Subserviency to the last Issue and Conclusion, shall be visible and plain thorow all the Mist of Various Lectiōns. And so it is with the Sacred Text. --- And why then must the Sacred Books have been exempted from the injuries of Time, and secur'd from the least Change? What need of that perpetual Miracle; if, with all the present Changes, the whole Scripture is perfect and sufficient to all the great Ends and Purposes of its first Writing? What a Scheme would some men make? What worthy Rules would they prescribe to Providence? That in Millions of Copies, transcrib'd in so many Ages and Nations, all the Votaries and Writers, who made it their Trade and Livelyhood, should be infallible and impeccable? That their Pens should spontaneously write true, or be supernaturally guided; tho' the Scribes were nodding or dreaming? Would not this exceed all the Miracles of both Old and New Testament?

To conclude. We of this Nation are blest'd with the Revelation, which God has been pleas'd to make of *Himself* and of *Our Duty*, in the Volumes of The Old and New Testament; in which therefore are certainly *hid the Treasures of Wisdom*

dom and Knowledge; Knowledge! that will humble the Pride of Man; and Wisdom! that will make him *wise unto Salvation*. These Volumes then, containing the Rules by which we should live here, and the Laws by which we shall be judg'd hereafter, must be of infinite and universal Concernment. Wherefore, as these Sacred Treasures are hid in Languages unknown, at present, to the Common People; to open these Treasures, and to disperse them for the Public Happiness, must be the Duty of all Men of Learning and Ability: but particularly of Those, who are called to the high Honour, who are admitted to the important Trust, of being *Ministers of Christ, and Stewards of the Mysteries of God*.

'Tis now 140 Years, since the last Translation of the Bible into English; which, tho' a good Translation in general, is allow'd by the Learned to be greatly improveable in many places. A NEW TRANSLATION therefore, prudently undertaken and religiously executed, is a Blessing, which we make no doubt but the Legislature will in a few years grant us. And what Improvements may not be expected in the Translation from the Improvements made of late in the Original Languages, and particularly in *Hebrew*? But, antecedent to a New Translation of

the *Old Testament*, there is this one thing to be carefully determin'd --- *What it is, that is to be translated*: whether, or no, the Translation is to be made again, and for ever, from the Heb. Text, as it has been hitherto printed upon the Authority of *the Masora*. I presume to hope --- *Not*. For, if this *Masora* appears to have been founded on late and faulty MSS; if it has excluded Words improperly omitted by Transcribers, continued Words improperly inserted, and authoriz'd many Readings undoubtedly wrong; certainly the Authority of it will be no longer acknowledg'd. And, if many Errors in the printed Heb. Text may be pointed out, and the true Readings in those places can be happily recover'd; may we not hope, that *such* Corrections will be admitted? ---- *all such* Corrections, as bring with them Proofs so satisfactory, as the Importance of determining *The True Word of God* requires and demands --- *Codicibus emendandis primum debet invigilare solertia eorum, qui Scripturas Divinas nosse desiderant*. St. Augustin.

It may be necessary to add some Observations explanatory of the preceding Sentence, and of the Sentence which concludes the First Part of the Dissertation; because they relate to a Point of great Importance. Some who allow Mistakes in the printed Heb. Copies, are of Opinion, that

how

how fully soever any Various Readings can prove themselves Original, yet none should be admitted into the Text of the printed Editions. This being the Sentiment of some Men, who are eminent for their Learning and Judgment, I pay it great Deference, and wish I could see it in its full force. But I must beg leave to confess myself, at present, differently persuaded on this Point; and, as it is a Point, which regards the Honour of *Him whose Word is Truth*, I hope I shall be pardon'd for submitting my own opinion to the Learned Reader.

The Various Readings, which alone have a Right to be introduc'd, even into the Margin of the Heb. Bible, I would divide into Three Classes; the *First* containing such as are *certainly true*; the *Second* such as are *probably true*; and the *Third* such as are *possibly true*. A few specimens will give the Reader a clear Idea of my Meaning; and will prepare the way to the Inference, that naturally results from this Distinction. First then, as to the Various Readings, which are *certainly true*. Such, I presume, are all those Variations, which are uniformly confirm'd by *the Context* and *Parallel Places in the printed Heb. Text itself*, by *Heb. MSS*, and by *the Ancient Versions*. Instances of this kind are

הסדרך *Sanctus tuus* (p. 497) confirm'd by the

Context, by 17 out of 24 MSS, by all the Ancient Versions, and by Apostolical Authority --- Verses 36 and 37 (pag. 440) confirm'd by the Context, the Parallel Place, by MSS, and all the Ancient Versions --- אכלו (p. 504) confirm'd by the Context, the Parallel Place, by 1 MS, and all the Ancient Versions. I presume we may also reckon, as *certainly true*, such Various Readings, as are furnish'd by Parallel Places in the printed Text itself; where one Place clearly proves the other corrupted, and consequently proves its Right to correct it. Instances here are many: I shall only refer to p. 29, 64, 79, 97, 128, 145, 162, 456, 464, 473, 510. If the Authority of the *Samar. Text* be admitted, as I presume from its own internal Evidence that it must be; then *That*, in concurrence with the Context and the Ancient Versions, will be allow'd to correct some undoubted Errors: as in p. 343, 355, 377, 398, 402, 412. And lastly, I submit it to the Learned, Whether (as it has been prov'd, that the Authors of the Ancient Versions, in their *old* Heb. Copies, did read *differently* from our *late* Heb. Copies) Whether we may not also correct the printed Heb. Text by *the Ancient Versions*, in those few places, where the Context clearly shews Absurdity and Contradiction in the printed Heb. Text, and at the
same

same time shews as clearly the Propriety and Consistency of the Various Readings preserv'd in such Ancient Versions: see p. 90, 369, 483, 506, 518, 549.

Now, as to the Various Readings, which merit a place in the First Class, as Readings *certainly true*; I presume, that their *certain Truth* gives them a *certain Right* to be restor'd to their original Stations: and consequently, that They, to whose Care are committed *the Oracles of God*, have full Powers to reestablish all such Readings *in the Text itself*. Nothing seems capable of withstanding the Arguments which they offer in their own favour, but their being unfortunately excluded the present printed Copies. But if these Copies and their Standard *are prov'd imperfect*; why may not an Heb. Bible be now printed with greater accuracy and exactness? Such Readings in the present printed Heb. Text, as are clearly prov'd *wrong*, may be continued in the Margin: and that they will be soon remov'd thither, we may promise ourselves from the eminent Learning and Piety of the Governors of our Church, *The Pillar and Ground of Truth*. I shall only observe, as to the 2d. and 3d. Classes of Various Readings, that they can only expect to be admitted into *the Margin* of the printed Bibles; and there they have a Right to be admitted.

The

The Reader will now give me leave to animate him to the Study of *the Hebrew Language*, in the words of Our illustrious Countryman ROGER BACON, who flourish'd about 500 years ago; the Ornament of his own Age, and the Admiration of the Ages succeeding: and however unclassical his Style, there is Justness in his Sentiments and Cogency in his Reasons. --- *Si nesciamus aliquam rationem Linguarum, quibus usi sunt Sancti, Philosophi, Poetæ, & omnes Sapientes, in scripturis suis; pro certo erimus vacui sapientia Sanctorum, Philosophorum, Poetarum & Sapientum omnium: quia nec legere nec intelligere poterimus ea quæ tractant. Hoc probo per exempla Sanctorum manifesta; & magni Errores apud vulgus Theologorum propter ignorantiam Linguarum. Nam nec Textum possunt intelligere nec concipere; nec Expositiones Auctorum scire, quæ mixtæ sunt omnes Græco, Hebræo & Arabico; propter hoc, quod Auctores & omnes Sapientes antiqui studuerunt rationem Linguarum. Et præterea Translationes habent magnas & multas Falsitates. Probavi diligenter de Facilitate Textus. Exempla multa dedi, secundum quæ corrumpitur Textus; & addidi quædam exempla de Numerorum falsitate. --- NOS SUMUS SUCCESSORES SANCTORUM, ET PHILOSOPHORUM, ET SAPIENTUM ANTIQUORUM. Ergo debemus scire de Linguis,*
quod

quod necesse est sicut ipsi: aut Illi fuerunt stulti, & Nos sapientes; quod non est fatendum.

It may not be improper, at the Close of these Observations, to assure the Reader --- that, if among the many References before made, and especially to the MSS in the Second Part of the Dissertation, there should be any wrong Reference or Misrepresentation; no such thing has been any where done *designedly*. As to involuntary Mistakes therefore; those which *are not material*, the Reader will candidly pardon; and those, which *are material*, the Author will think himself greatly oblig'd to any friendly hand for correcting: as his Intention has been to *maintain Truth*, and to secure the Honour of *the Original Word of God*. And may the Original Languages of the Sacred Scriptures be *diligently cultivated* by the Learned; and --- for the Conviction of every Infidel Objector --- for the Satisfaction of every sincere Believer --- for the Happiness of Man --- and for the Glory of God --- may they be *rationaly represented* to the Public: that so THE BIBLE may more and more appear to be, what it is, *Worthy of God, and worthy of all acceptance!* For *thus saith the Lord: Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein; and ye shall find rest for your souls.*

The

The Origin, the Dignity, and the Duration of this Divine Book, together with its gradual Progress thro' the World, are beautifully represented in the words of the Son of Sirach (*Ecclus.* ch. 24) with which therefore I shall conclude.

*This BOOK OF WISDOM shall praise herself;
And shall glory in the midst of her people:
In the congregation of the most High shall she open
And triumph before his power. [her mouth;
“ I came out of the mouth of the most High;
“ And covered the earth, as a cloud:
“ I also came out, as a brook from a river;
“ And as a conduit into a garden.
“ I said, I will water my best garden;
“ And will water abundantly my garden bed:
“ And lo! my brook became a river;
“ And my river became a sea!
“ I will yet make doctrine to shine, as the morning;
“ And will send forth her light afar off:
“ I will yet pour out doctrine, as prophecy;
“ And leave it to all ages, for ever!”*

F I N I S.

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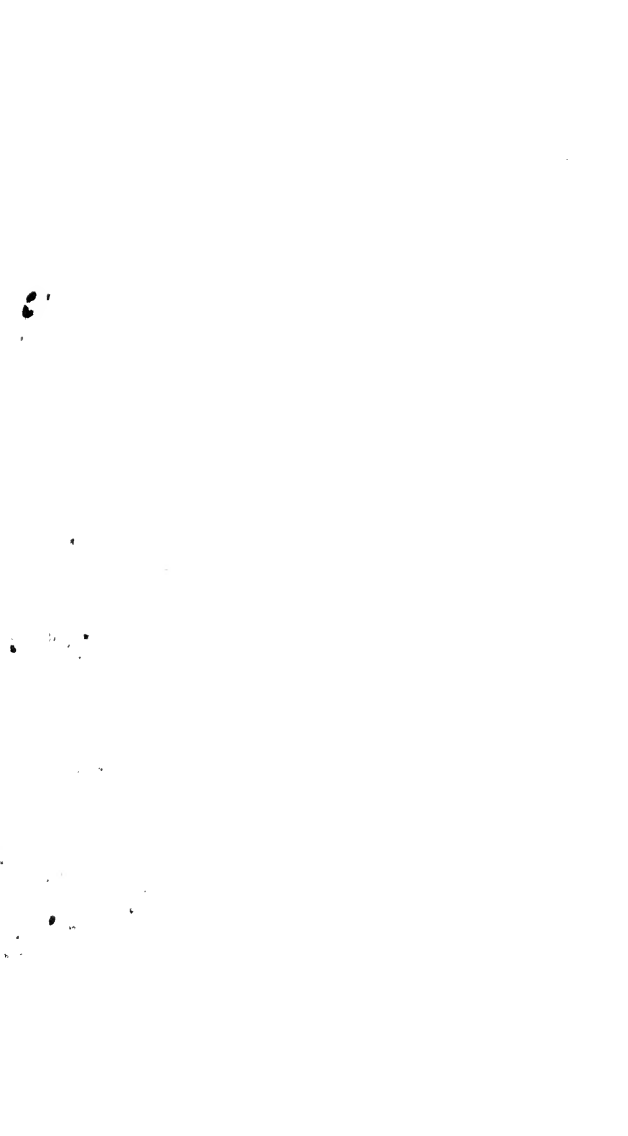
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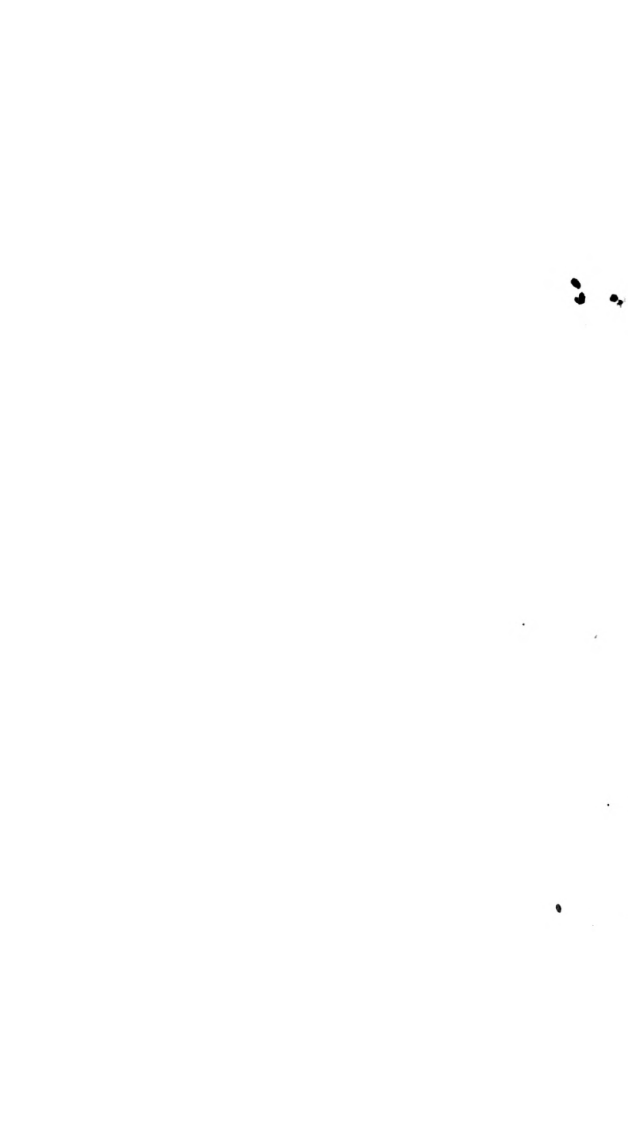
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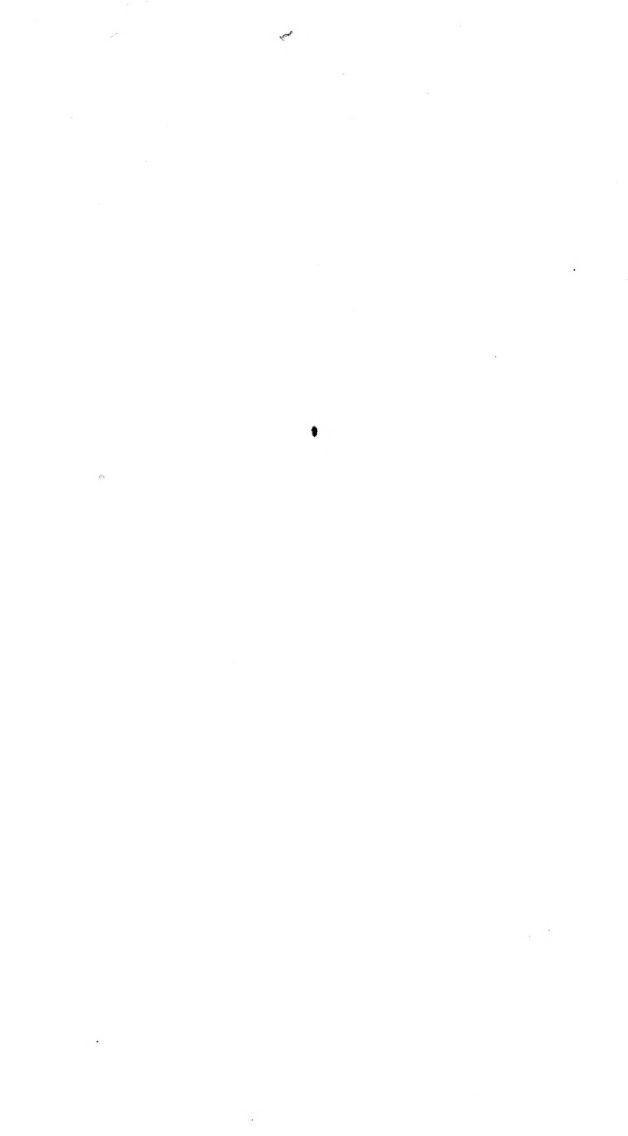
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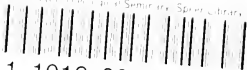






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